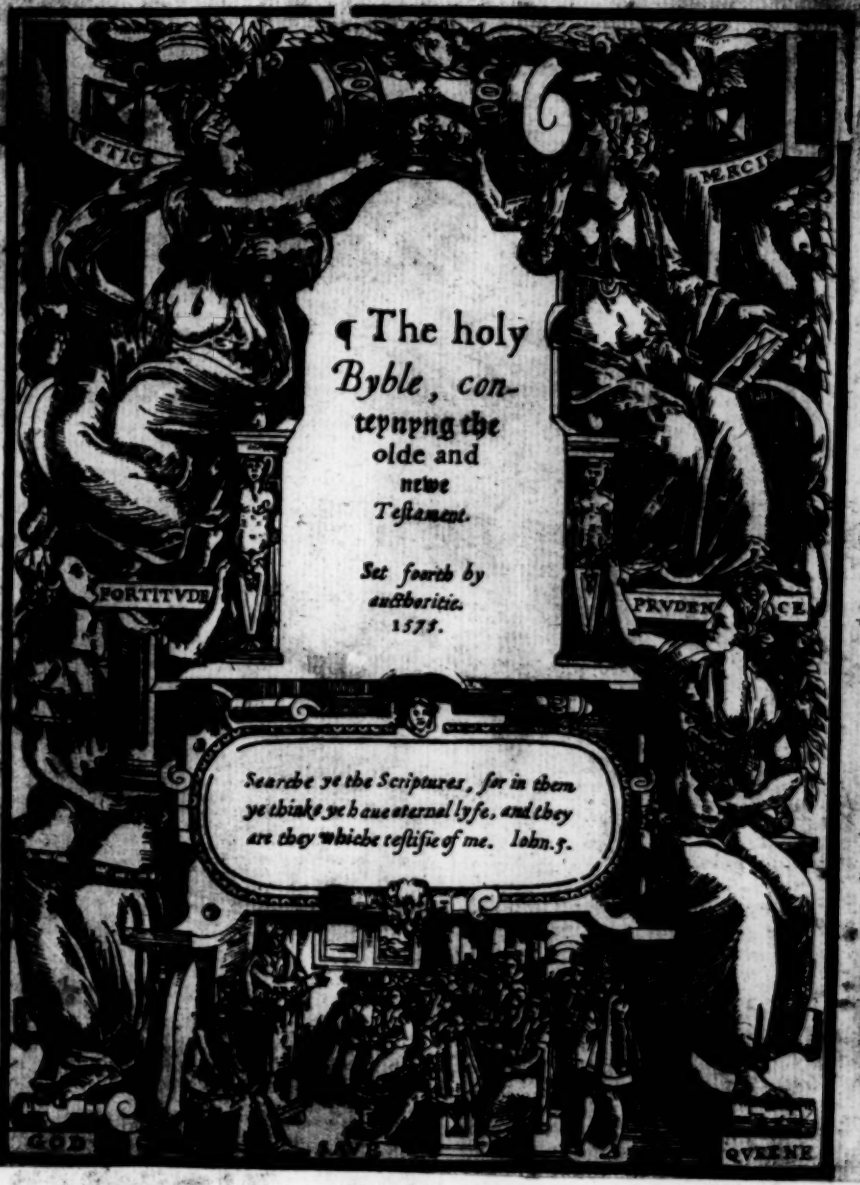
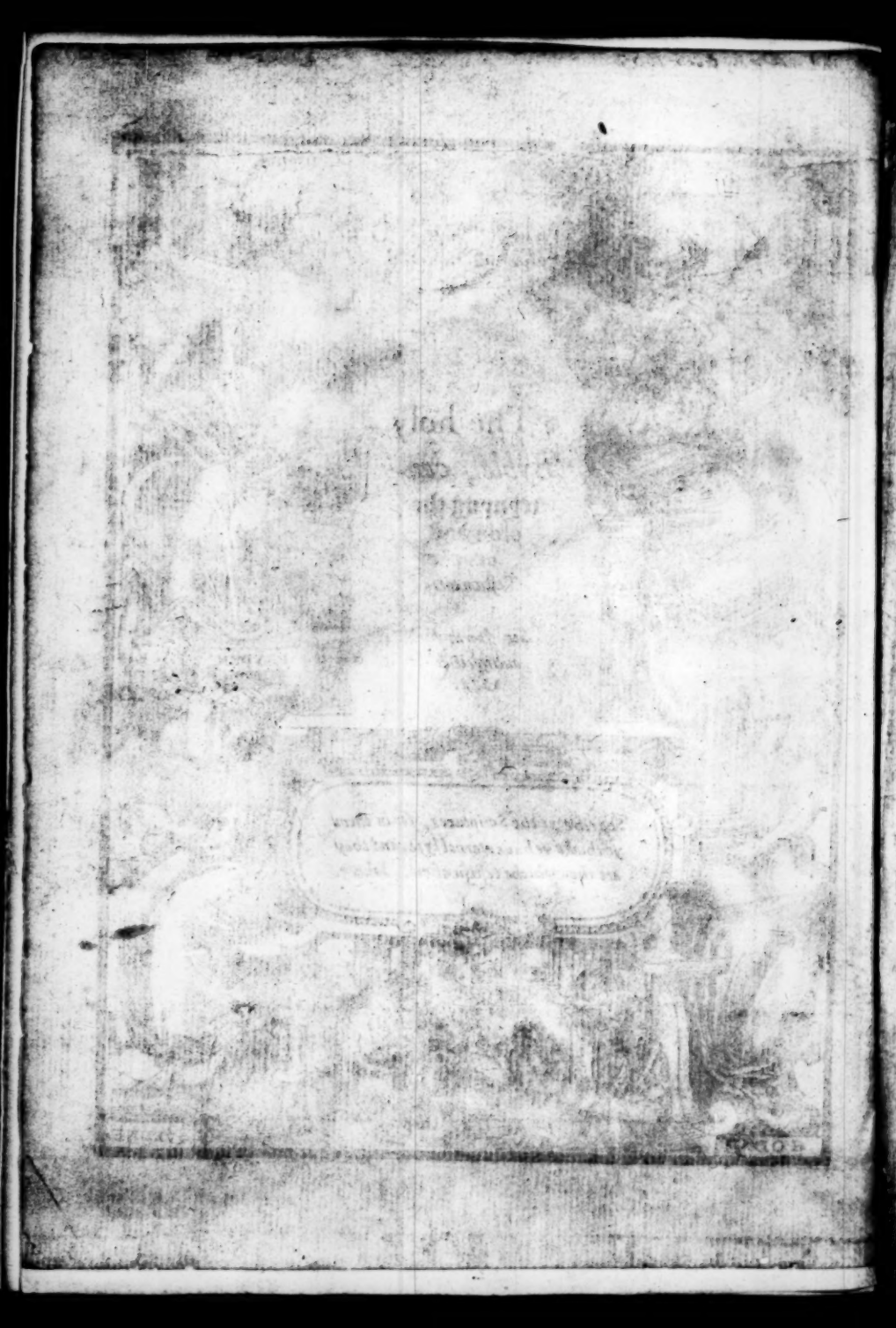
Thom. Elyot Esquier 1605



¶ The holy Byble, conteynyng the olde and newe Testament.

Set fourth by auctheritie.
1575.

Searche ye the Scriptures, for in them ye thinke ye haue eternal lyfe, and they are they whiche teſtifie of me. Iohn.5.



A preface into the Bible following.



Fal the sentences pronounced by our

Saviour Christ in his whole doctrine, where he means further of more hidden matters to be hunted in some obscure place than those he spake openly in his Gospel, saying, Scrutamini scripturas, quia vos putatis in ipsis vitam eternam habere, & ille sunt quæ testimonium perhibent de me. Search ye the scriptures, for in them ye think to have eternal life, and those they be which beare witnesse of me. Those words were spoken unto the Jewes by our Saviour, but by them in his doctrine meant to all: for they mentioned alle of whose nation, of what tongue, of what condition soever they were, that ought to be called unto eternal life, in many as by the same scriptures believe to finde eternal life. The man, therefore, desirous to finde his owne salvation, and therefore to every of them in this sorte pro- 2. Tim. 3.
perly, yea, and in their degrees and ages, and as the reason and use of every vocation may like. For not to speak it in charge to the ... as it best to ... of the ... of God, (subject to the Church of the ... them the ... and governance of men since the establishing of the true doctrine of the same, and to the suppressing of the false. And though these most excellent testimonies there may be betwixt the poor order in office, and the meaner in the vocation, yet no body is ... Search ye the scriptures, whereby ye may finde eternal life, and greater witnesse of that salvation which the Christe Jesus our Lorde. For although the prophet of god speaketh betweth the lord, when he is once set in the ... of his kingdome, to meditate before him upon the volume of gods law, according to the example which he should receive ... of the Levitical order, to bear it with him, to reade in it all the dayes of his life, to the end that he might learne to feare the Lord his god, to obserue his lawes, that his heart be not ... above his brethren, nor to ... from the right hande or on the left: yet the ... of this precept, as that it concerneth all men, may reasonably be ... to ... of many of most many rules to be spoken to them selfe in their degree. Though another boy ... Deut. 17.
precise lawyer, then remember volumen legis huius ab ore tuo, &c. meditabere in ea die bus ac noctibus &c. Let not the volume of this booke depart from thy mouth, but muse therein both upon and nights, that thou mayest kepe and performe all thynges whiche be written in it, that thou mayest direct well thy way, and understande the sentence of almightie God this precepte to all his people in the directions of their wayes to kingdome, as he meant it to Iosua: For that he hath care of all, he accepteth no manne person, his will is that all men should be saued, his will is that all men should come to the way of truth. Now comth this to more conueniently perteyned by God to man, then when Christe his welbeloued sonne our most louing saviour, the map the transparente life of us all, did ... openly, Searche the scriptures: assuring us therein to finde eternal life, so finde full ... of all his graces and benefites towardes us in the creature thereof. Therefore it is most conuenient that the Iosua 1. Ioshua. 1. Pet. 2. Ephe. 4. 1. Iohn 1. Iohn. 3. Math. 19.
apostle that Christe spake to us all in this his precept of searching the scriptures: If this celestiall doctrine (as ... led by the teacher of heaven, and commaunded as his only lesson to be learde of us all) lyeneth so badly or ... the scriptures of what spirite he is procede to forbidde the ... If the rude Iewes died to reade them, as summe meane ... that the Christe should not shewe the darke ... (speaking they) place, with their opinion they had therein to finde eternall life, and were out of all ... no ... and displeasure, rather for their searching, as for the opinion they had, how superstitiously or superficially for ... some of them died to expende the scriptures: How muche more unadvisedly no lesse no lesse then lefte to be for ... Christes wicars, or he of his gard, to lay Christen men from reading, by their coarse slaunderous reproaches of the scriptures, or in their auctoritie by law or statute to contract this liberrie of studying the worde of eternal salvation of Christe called them not only to the single reading of scriptures (saith Christe bone) but lendeth them to the expedite searching of them, for in them is eternal life to be found, and they be (saith hym selfe) the witnesse of matter, they do ... ... but this office, they commend his benevolence towardes us. they recorde his whole workes wrought for us to our ... Marie whille therefore he muste, that under whatsoeuer colour would ... contrary precepte or counsayle, ... that whiche Christe hath geue unto us. Very little do they resemble Christes loving spirite mouyng us to searche for ... ... that wyl discourage us from suche searching, or ... their workes wilfull ignorance and forgetfulnesse of his ... ... to reigne in us, so that they myghte by our ignorance raigne the more frauckly in our consciences, to the ... of our ... Who can take the lyght from us in this miserable dale of blyndnesse, and meane not to haue us ... ... to the pastes of perdition, to the ruine of our soules? who wyl creep be this bread of life prepared and set on the ... ... for our eternal inheritance, and meane not to ... them, or ... with their corrupte traditions and ... doctrines of man to infect us? All the whole scripture, (saith the holy apostle saint Paul, inspired from God above, is ... ... to teach, to reprove, to reforme, to instruct in righteousnes, that the man of God may be sounde and perfect, ... to euery good worke. Searche therfore good reader (in Gods name) as Christe bideth thee, the holy ... scriptures, wherein thou mayest finde thy saluation: Let not the volume of this booke (by Gods owne ... ... from thee, but occupie thee selfe therein in the whole journey of this thy worldly pilgrimage, to ... ... how to walke vprightly before him all the dayes of thy life. Remember that the prophete Dauid ... ... which wyl muse in the lawe of God both day and night, remember that he called hym ... ...

...to Rome out of the church, not to apprehend it? We ought to seeke Christ, not as Herode did, where the presence of worshipping, him to destroy him, or as the Pharisees searched the scriptures to disprooue Christ, and to withdraw men from him to things brute beasts: but we ought to search the saluation which we may learne by them. And yet is it greatly to be admired, that the scriptures as some of the Iewes did, of the poleyt of them, who also gaue testimonie, that they contained nothing pertaining vnto vnto euery deuile, but euery word & syllable, bene oft euery leaues of the old Testament way re-proue the whole scriptures: they had some of them such reuerence to that booke, that they would not suffer it to great losse of bookes, and riches to lay vnto them, they would not suffer that booke to fall to the ground, as we in this our...

...Christ) deuotion yet though it was not to be discommended, yet was it not by that intent why Christ commended the scriptures, nor they thereof allowed before God. For they did not call vpon God in a true faith, they were not charitable to their neighbours, but in the middes of all this deuotion they did steale, they were adulterers, they were slanderers, also hardhearted, euen much like many of our christian men and women, which alwayes, who giue much that they may be seene of men, and for all their deuotion, and for all their diligence in reading the scriptures, as we suppose, and godly precepters to lay before other men: Is not enough those manner of men do not much erre from the Iewes, and yet they are not the Iewes and the principall cause of the frowardnes, whiche is in them, is the ignorance of the scriptures. Wherefore, seeing that we be not so perfect, but that we may yet profite and learne, to cleanse to his saluation and mercies, to be brought in to the true vnderstanding of the scriptures, which bene hid from the wise, to ease to come sayed to our saviour Christe, for to them of him as the scriptures do witnesse, and for this principall cause why Christ did loue the Iewes to searche the scriptures, for they were they whiche...

John.xx. Iohn, Rec scripta sunt vt credatis, & vt credentes vitam habeatis in nomine eius. Christ bene written to this intent, that ye should beleeue, and that through your beleefe ye should haue eternall life in his name.

Heb.v. And here good reader, great cause we haue to extoll the wonderous prouidence of God, and with great thankes to praise his goodnesse, considering before he had put in writing, and remained from age to age by special miracles, the incomparable greatnes of his Counsell. For first he set Moyses, as Iohn Chrisostome well recordes, to write the liuings elders, and what was in the mountayne betwixt Sapes to great hym his tables: there was he fine dayes, but they suffered so many thousand times disobedience, he brake in the hand, all were burnt vp. He then inspired against another man to engrosse them againe, and there he was fourty dayes, and fourty nights, who of them learned so much, that his face shone, when they spake, there be some persons that in hande to the last cause Christe bene come, the Apostles were receiue them, and spake them to all nations. Christe wrought his miracles and wonderes: and what followed after these great volumes, the apostles did not write, as saint Paul verily say, Their be written to the instruction of vs that be come into the ende of the worlde: and Christ both say, Ye therefore goe, preache ye know not the scriptures nor the power of God: and Paul vpo the, I are the worde of Christe be plentifull among you and aduise Lord Dauid, Os bene aperte be thy wordes to my throte: be same not, to my hearing, but to my throte, about the bene to my mouth. Yea Moyses saied, Whou shalt continue in them euermore, when thou risest, when thou sittest downe, when thou goest to sleepe, continue in them to sleepe, and a thousande places more. And yet after so many testimonies thus spoken, there be some persons that do not put so much as kowne to but the scriptures be wherupon nothyng is in good stare amongest vs, nothyng worthy to some amongst vs: In this whiche pastyme to this yere we make very great haste, but of spirituall goodes we haue no regare. Thus saieth Iohn Chrisost. Ye must neades ignorite some great thyng to our vnderstanding, that almighty God hath put such care to preserue these bookes thus vnto vs, I say, not preciselie them only, but to maintayne the, and to saue them from all corruption, that the Apostles and his ministers, who alway went about to destroy them: and yet euyther these neuer be so altogether, but that the wonder bene them continue whole and perfect to this day, to our singuler comforte and instruction, where other bookes of mortall wyte men bene perished on great numbers. It is reported that Ptolomeus Philadelphus kyng of Egypt, had gathered togeather in one library at Alexandria by diligent cure and diligence, some hundred thousand bookes, whereof the principall were the bookes of Moyses, whiche returned not much more then by the space of two hundred yeres, were al brent and consumed in that battayle when Cesar bare Cleopatra against after her expulsion. At Constantinople perished vnder Zenon, by one common fyre, an hundred and twentie thousande bookes. At Rome when Lutius Aurel Antonius dyd rayne, his notable library by chaunce by fyre among from heauen was quite consumed: yea it is recorded that Gregory the first dyd cause a library of Rome cou...

Iohannes Sarisberi. In policrat. lib. 8. cap. 9 Wide regitur. ...ryng only certayne Paynims workes to be burned, to entente the scriptures of God should be more read & studyed. What other great libraries bane there ben consumed but of late dayes? And what libraries bane of olde tyme bene in this realme almost in euery abbey of the same ben destroyed at sundry ages, besides the losse of other mens priuate bookes? it were to long to rehearse. Wherupon seing almyghtie God by his diuine prouidence hath preserued these bookes of the scriptures safe and sounde, and that in their native languages they were first written, in the great ignorance that raigned in these tongues, and contrary to al other casualties chaunced vpon al other bookes in maugre of al worldly wittes, who would so fayne haue had them destroyed, and yet be by his mighty hande would haue them extant as witnesses and interpreters of his wyl towardes mankynde: we may soone see cause most reuerently to embrace these diuine testimonies of his wyl, to study them, and to search them, to instruct our blynd nature, so sore corrupted and fallen from the knowlege in which first we were created. Yet hauyng occasion geuen somewhat to recouer our fall, and to returne agayne to that diuine nature wherein we were once made, and at the last to be inheritours in the celestiall habitation with God almyghtie, after the ende of our mortalitie here brought to his vnt agayne: These bookes, I say, beyng of suche estimation and auctheritie, so muche reuerenced of them who had any meane talle of them, could neuer be put out of the way, neyther by the spite of any tyraunte: as that tyraunte Maximian destroyed al the holy scriptures wheresoeuer they could be founde, and burnt them in the middes of the market: neyther the barrayne spite of any Paiphirian Philosopher or Rhetoritian, neyther by the enuie of the Romanes, ...

Galfride mont. ...

Tho. Arundelin concilio apud Ox. An. 1407. Articulo. 7. ...ly vnder subtil pretences, for that, as they say, they were so hard to vnderstande, and specially for that they affyrme it to be a perillous matter to translate the texte of the holy scripture, and therefore it can not be wel translated. And here we may beholde the endeuour of some mens cauillations, who labour al they can to slaunder the translatours, to finde faultes in some woordes of the translation: but when felde wyll neuer set pen to the booke to set out any translation at al. They can in their constitutions prouincial, vnder payne of excommunication, inhibite al other vnenne to translate them, without the ordenaries of the prouincial counsayle agree therevnto: but they wyl be wel were neuer to agree of so good counsayle to set them out. Whiche they likelt compasse in effect, rendeth but to bewray what impayre they meane. If they could bring it about, that is, secretly to suppresse them, bring in this their iudgement here vnlyke the olde fathers of the primatiue Church, who hath exposed indifferently al persons, as well men as women, to prescribe them leaue in the scriptures, whiche by S. Hierome auctheyrite be the scriptures of the people. Yea they be here vnlyke these olde fathers, that haue ruled in this realme, who in their times, and in diuers ages, vpo their diligence to translate the whole bookes of the scriptures, to the erudition of the layete, as yet at this day be to be seene vpon bookes translated into the vulgar tongue, some by kynges of the realme, some by bythops, some by abbots, some by other worsut godly fathers: to witnesse they were of olde tyme to haue the lay sort exercised in godlynesse, to...

readyng in theyr vulgar tongue, that they many bookes be yet, though for the age of the Heathe and Antichrist of the charect of many of them almost worne out of knowledge. In whiche bookes may be seene euidently, bothe it was vsed among the Saxons, to haue in their Churches read the foure Gospels, so distributed and pared out in the boke of the Euangelistes bookes, that to euery Sunday and festiual day in the yere, they were lotted out to the common ministers of the Church in their common prayers to be read to theyr people. Howe as of the most auncient fathers the prophetes, sayne Peter testifieth that these holy men of God had the impulsion of the holy ghost, to speake out these diuine testimonies: so it is not to be doubted, but that these latter holy fathers of the Englishe Churche, had the impulsion of the holy ghost to set out these sacred bookes in their vulgar language, to the edification of the people, by the helpe whereof they myght the better folowe the example of the godly christians in the beginning of the Churche, who not only receyued the woorde with al redinesse of hart, but also dyd searche diligently in the scriptures, whether the doctrine of the apostles were agreeable to the same scriptures. And these were none of the rascal rout (sayth the deuine Steyn) but they were of the best and of most noble birth among the Thessalonians, Berhemites by name. Yea the prophets them selues in theyr bokes, wryteth S. Peter, were diligent searchers to enquire out this saluation by Christ, searching when and at what article of tyme this grace of Christes dispensation shoulde appeare to the worlde. What meane the fathers of the Churche in their writinges, but the aduancing of these holy bookes? Where some doo attribute no certainte of vndoubted veritie but to the canonical scriptures. Some doo affyrme it to be a foolishe rashe boldnesse to beleeue him, who proueth not by the scriptures that which he affyrmeth in his woorde. Some doo accuse al that is deliuered by tradition, not founde in the legal and euangelical scriptures. Some say that our fayth must needes staggard, yf it be not grounded vpon the auctoritie of the scripture. Some testifieth that Christe and his Churche ought to be abandoned out of the scriptures, and doo contende in disputation, that the true Churche can not be knowen but onely by the holy scriptures: For al other thinges (sayth the same auctheur) may be feunde among the Heretikes. Some affyrme it to be a sinfull tradition that is obserued without the scripture. Some p'aynely pronounce, that not to knowe the scriptures, is not to knowe Christe. Whereforse let men extol out the Churche practises as bygily as they can, and let them set out their traditions and custumes, they decisions in synodes and counsayles, with bauntyng the prefence of the holy ghost among them really, as some doth affyrme it in theyr writyng, let theyr groundes and theyr demonstrations, theyr fundations be as stable & as strong as they blase them out: Yet wyl we be bold to say with saint Peter, Habemus non firmiorem sermonem propheticum, We haue for our part a more stable grounde, the prophetical woordes (of the scriptures) & doubt not to be commended therefore of the same S. Peter with these woordes, Cui dum attenditis ceu lucerne apparenti in obscuro loco, recte facitis donec dies illucescat &c. Wherevnto sayth he, while ye doo attende as to a lyght shyning in a darke place, ye doo wel, wnyl the day lyght appeare, and tyl the bright starre do aryse into our harces. For this we know, that al the prophetical scripture standeth not in any priuate interpretation of bayne names, of seuerall Churches, of catholique and vniuersall Seas, of singuler and wylful heades, which wyll chalenge by custome al decision to parteyne to them onely, who by woorthyng so much for them bayne superiozitie, that they be not ashamed nowe to be of that number, Qui dixerunt, linguam nostram magnificabimus, labia nostra a nobis sunt, quis noster dominus est? Whiche bane sayde, With our tongue wyll we prayse, we are they that ought to speake, who is Lozde ouer vs? And while they hall thus contend for their strange clayned auctoritie, we wyll procede in the reformation begun, & doubt no more, by the helpe of Christe his peace, of the true writie to Christes catholique Churche, and of the vayngloriouse of our fayth in this prouince, then the Spanyche Cleargie once geathered togeather in counsayle (only by the commaundement of theyr kyng, before whiche tyme the Pope was not so acknowledged in his auctoritie whiche he nowe clayme th) I say as surely dare we trust, as they dyd trust of theyr fayth and vnitie. Yea no lesse confidence haue we to profesie that, whiche the fathers of the vniuersall counsayle of Carthage in Affryke, as they write them self, dyd profesie in theyr epistle written to Pope Celestine, saying before his face & foule corruption of him self (as two other of his p'decessours dyd the lyke errour) in falsifying the canons of Nicen counsayle, for his wrong chalenge of his newe clayned auctoritie. Thus wryting: Prudentissime enim in Nicæna quæ prouiderunt, Nicena & Affricana decreta, quæcunque negotia in suis locis (vbi orta sunt) finienda, nec vniquique prouintiæ gratia Spiritus desuturam, qua equitas a Christi sacerdotibus et prudentes videatur, et constantissime teneatur, maxime, quia vnicuique concessum est, si iudicio offensus fuerit cognitorum, ad concilia suæ prouintiæ, vel etiã vniuersale prouocare. That, the Nicene & Affrican decrees, haue most prudentily and iustly prouided for al maner of matters to be ended in their territories where they had their beginning, and they trusted, that not to any one p'uince shoulde want the grace of the holy ghost, whereby both the truth of equitie myght prudently be seene of the christian prelates of Christ, & myght be also by them most constantly defended, specially for that it is graunted to euery man (yf he be greeued) by the iudgement of the cause once knowen, to appeale to the counsayles of his owne prouince, or els to the vniuersall. Except there be any man which may beleeue that our Lozde God would inspyre the righteousnesse of examination to any one singuler person, and to denye the same to priestes geathered togeather into counsayle without number, &c. And there they doo require the Bysshop of Rome to send none of his clarkes to execute such p'uisitiõ causes, lest els, say they, mought be brought in the dayne pride of the worlde into the Churche of Christe. In this antiquitie may we in this christian catholique Churche of England reyole our selfe, knowing by our owne annales of auncient recoyde, that kyng Lucius, whose conscience was muche touched with the myracles whiche the seruauntes of Christe wrought in diuers nations, thereby, on beyng in great loue with the true fayth, sent vnto Elentherius then Bysshop of Rome, requiryng of him the Christian religion. But Eleutherius dyd not only geue ouer that care to kyng Lucius in his Epistle, for that the kyng, as he wryteth, the vicar of God in his owne kyngdome, and for that he had receyued the fayth of Christe, and for that he had also both testamentes in his realme: he willed him to drawe out of them by the grace of God, and by the counsel of his wyse men, his lawes, & by the lawe of God to governe his realme of Brytanie, and not so much to desyre the Romane and Emperours lawes, in the which some default might be found, sayth he, but in the lawe of God nothyng at al. With which answeare the kynges legates, Eluanus and Medwinus, were as messengers by the kyng to the Pope, returned to Brytanie agayne, Eluanus beyng made a Bysshop, and Medwin a publique teacher: who for the eloquence and knowledge they had in the holy scriptures, they repayred home agayne to kyng [illegible] and by their holy preachyng, Lucius, and the noble men of whole Brytannie, receyued they baptisme, &c. Thus farre in the [illegible] recorded knowyng and beleeuing with S. Paul, "Quod quæcunque scripta sunt, ad nostram doctrinam prescripta sunt, vt per patientiam & consolationem scripturarum, spem habeamus: Whatsoeuer is afore written, is written before for our instruction, that we through the patience and comfort of scriptures, myght haue hope the only surette to our fayth and conscience is to sticke to the scriptures. Whereupon while this eternal woord of God be our rocke and anker to sticke vnto, we wyl haue patience with al p bayne inuentiõs of men, who labour so bygily to magnifie their tongues, to exalt them selues aboue all that is God. We wyll take comfort by the holy scriptures against the maledicions of the aduersaries, & doubt not to nourishe our hope continually therwith, to to lyue & dye in this comfortable hope, & doubt not to parteyne to the elect number of Christes church, howe farre soeuer we be excommunicated out of the synagogue of Sathe, who suppose them selues to be the vniuersall lordes of all the woorde, lordes of our fayth and consciences at pleasure. Finally, to commend further vnto thee good reader the cause in part before intreated, it shalbe p lesse needefull, hauyng so nygh followed that learned preface, which sometyme was set out by the diligence of that godly father Thomas Cranmer late Bysshop of the see of Canterburie,

1. Pet. 1.

Acte. 17.

1. Pet. 1.

Aug. contra epistolam Per me Hieronimũ Tertullianũ de doctrina Christiana. Christost. in Mat. Ho. 49. Basilius. Hieronimus.

1. Pet. 1.

Psal. 11.

Concilium Bracear. secundum.

*Inter leges Edwardi.

*Ex archiuis statu Landauenensis eccles in vita archiepiscopi Dubritii & in Lib. Chrograue.

And yet may it be true that of Walberie wryteth, that Phagamus and Deruuianus were sent after (as coadiutors) with them learned men to the preechyng of the gospel, which was neuer extinguished in Brytayne, from Joseph of Arimathea his time.

1593

…ded be cauſed to be printed before the tranſlation of that Bible that was then ſet out. And for that the copies then of the ſo waſted, that very many Churches do want theyr conuenient Bibles, it was thought good to ſome well diſpoſed men to recognoſce the ſame Bible againe into this fourme as it is nowe come out, with ſome further diligence in the printing, & with ſome more light added, partly in the tranſlation, and partly in the order of the text. not as condemning the former tranſlation, which was followed moſtly of any other tranſlation excepting the original text, from which as litle variance was made as was thought meete to ſuch as take paines therin: deſiring thee good reader if ought be eſcaped, either by ſuch as had the ordering of the bokes, or by the ouerſight of the printer, to correct the ſame in the ſpirit of charitie, calling to remembrance what diuerſitie hath bin ſeene in mens iudgementes in the tranſlation of theſe bookes before theſe dayes, though al directed their labours to the glory of God, to the edification of the Church, to the comfort of theyr chriſtian brethren, and alwayes as God did further open vnto them, ſo euer more deſirous they were to reſorme theyr former buſineſſe ouerſlightes, rather then in a ſtubborne wilfulneſſe to reſiſte the gyft of the holy ghoſt, who from time to time is reſident as that heauenly teacher & leader into al truth, by whoſe direction the Church is ruled & gouerned. And let al men remember in them ſelfe howe errour and ignorance is created with our nature: let feeble man confeſſe with that great wiſe man, that the cogitations and inuentions of mortal men be very weake, and our opinions ſoone deceaued: for the body ſo ſubiect to corruption doth oppreſſe the ſenſe, that it cannot aſpire to the as of duetie it ought. When we be al, and that whiche we know, is not the thouſandth part of that we knowe not. Wherupponſayth Saint Auſten, whoſe to iudge them the trueth is, this temptation ryſeth of the frayltie of man. A man ſo to loue and ſticke to his owne iudgement, as to enuy his brethers, to the peril of diſſoluing the chriſtian communion, as to the peril of ſchiſme, and hereſie, this is diabolical preſumption: but ſo to iudge in euery matter as the trueth is, this belongeth only to the angelical perfection. Notwithſtanding, good reader, thou mayeſt be wel aſſured, nothing to be done in this tranſlation eyther of malice or wylful meaning, in altering the text, eyther by putting more or leſſe to the ſame, as of purpoſe to bring in any priuate iudgement by falſification of the wordes, as ſome certayne men hath ben ouer bolde ſo to do, litle regarding the maieſtie of God his ſcripture: but ſo to make it ſerue to theyr corrupte errour, as in alleaging the ſentence of S. Paul to the Romanes. 6. one certayne writer is to proue his iuſtification, was bolde to turne the worde of Sanctificationem, into the worde of Satisfactionem. Thus. Sicut exhibuimus antea membra noſtra ſeruitæ immunditiæ & iniquitate ad iniquitatem, ita de inceps exhibeatus membra noſtra ſeruitre iuſtitiæ in ſatisfactionem. That is, As we haue geuen our members to vncleanneſſe, from iniquitie to iniquitie, euen ſo from henceforth let vs geue our members to ſerue rygh teouſneſſe into ſatisfaction: where the true worde is, into ſanctification. Euen ſo lykwyſe for the aduauntage of his cauſe, to proue that men may haue in theyr prayer faith vpon ſaintes, corruptly alleageth Saint Pauls text. Ad Philemonem, Thus. Fidem quam habes in domino Ieſu & in omnes ſanctos, leauyng out the worde Charitatem, which woulde haue rygh tely ben diſtributed vnto omnes ſanctos, As fidem vnto in domino Ieſu. Where the text is, Audiens charitatem tuam & fidem quam habes in dominо Ieſu & in omnes ſanctos &c. It were to long to bryng in many examples, as may be openly found in ſome mens writynges in theſe dayes, who woulde be counted the cheefe pyllers of the Catholique faythor: to note howe corruptely they of purpoſe abuſe the text to the commoditie of their cauſe. What maner of tranſlation may men thinke to loke for at theyr handes, yf they ſhoulde tranſlate the ſcriptures to the comfort of Gods elect, whiche they neuer dyd, nor be not like to purpoſe it, but be rather ſtudious only to ſeeke quarrels in other mens wel borrages, to pycke fault where none is: and where any is eſcaped through humane negligence, there to crye out with theyr tragical exclamations, but in no wyſe to amende by the ſpirite of charitie and lenitie that which myght be more aptly ſet. Wherupponſoa frayleman (compaſſed hym ſelfe with infirmitie) it is moſt reaſonable not to be to ſeuere in condemnyng his brothers knowledge or diligence, where he doth erre, not of malice, but of ſimplicitie, and ſpecially in handyng of theſe ſo deuine bookes, ſo profound in ſenſe, ſo farre paſſyng our natural vnderſtandyng. And with charitie it ſtanderh, the readers not to be offended with the diuerſitie of tranſlatours, nor with the ambiguitie of tranſlations: For as Saint Auſten doth witneſſe, By Gods prouidence it is brought about, that the holy ſcriptures, whiche be the ſalues for euery mans ſore, though at the firſt they came from one language, and thereby myght haue ben ſpread to the whole worlde: nowe by diuerſitie of many languages, the tranſlatours ſhoulde ſpread the ſaluation (that is contayned in them) to al nations, by ſuch wayes of vtterraunce as the reader might perceaue the mynd of the tranſlatour, and ſo conſequently to come to the knowleage of God his wyl and pleaſure. And though many raſhe readers be deceaued in the obſcurities and ambiguities of theyr tranſlations, whyle they take one thyng for another, and whyle they vſe muche labour to extricate them ſelues out of the obſcurities of the ſame: Yet I thynke (ſayeth he) this is not wrought without the prouidence of God, both to tame the proude arrogancie of man by his ſuch labour of ſearchyng, as alſo to keepe his mynde from loathſomneſſe and contempt, where yf the ſcriptures vn vrſally were to eaſie, he woulde leſſe regarde them. And though (ſayeth he) in the primatiue Church the late interpreters whiche dyd tranſlate the ſcriptures be innumerable, yet wrought this rather an helpe, then an impediment to the readers, yf they be not to negligent. For, ſayeth he, Tpyers tranſlations, haue made many tymes the harder and darker ſentences, the more open and playne: So that of congruence no offence can iuſtly be taken for this newe labour, nothyng prieiudicyng any other mans iudgement by this doyng. nor yet hereby profeſſyng this to be ſo abſolute a tranſlation, as that hereafter myght ſolowe no other that myght ſer that whiche as yet was not vnderſtanded. In this poynt it is conuenient to conſyder the iudgement that Iohn once byſhop of Rocheſter was in, who thus wrote: It is not vnknowen, but that many thynges hath ben more diligently diſcuſſed, and more clearely vnderſtanded by the wittes of theſe latter dayes, as wel concernyng the Goſpels, as other ſcriptures, then in olde tyme they were. The cauſe thereof is (ſayeth he) for that to the olde men the yet was not byden, or for that theyr age was not ſufficient exquiſitely to expende the whole mayne ſea of the ſcriptures, or els for that in this large ſcope of the ſcriptures, a man may gather ſome eares vntouched after the harueſt men, howe diligent ſoeuer they were. For there be yet (ſayeth he) in the Goſpels very many darke places, whiche without al doubt to the poſteritie ſhalbe made much more open. For why ſhoulde we diſpayre herein, ſeeyng the Goſpel (wryteth he) was deliuered to this entent, that it myght be vtterly vnderſtanded of vs, yea to the very pycher? Wherefore, ſo long as Chriſte ſheweth no leſſe loue to his Churche nowe, then hytherto he hath done, the anoeboyſtie [illegible] as yet no whit diminiſhed, and ſo long as muche as that holy ſpirite the perpetual keeper and [illegible] ſame Church, whole gyftes and graces do flowe as continually [illegible] as truth the beginnyng: who can doubt, but that ſuch thynges as remayne yet vnknowne in the Goſpel, ſhalbe hereafter made open to the latter wyttes of our poſteritie, to theyr cleare vnderſtandyng? (Thus farre this wryter.) Only good readers let vs oft cal vpon the holy ſpirite of God our heauenly father, by the mediation of our Lorde and ſauiour, with the wordes of the octonarie Pſalme of Dauid, who dyd ſo impetuouſly crane of God to haue the vnderſtandyng of his lawes and teſtament: Let vs humbly on our knees pray to almyghtie GOD, with that wyſe kyng Solomon in his very wordes, ſaying thus.

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Ieſus in confeſſione catholicæ fidei, de ſacra. penitentiæ. Idem Hoſius de bpe. & oratione.

De doctr. Chriſti lib. 2. cap. 5.

Articulo. 17. conc. Luthe.

Pſal 119.

The prayer.



God of my fathers, and Lord of mercies (thou that haſt made al things with thy word, and didſt ordayne man through thy wyſdome, that he ſhould haue dominiō ouer thy creatures whiche thou haſt made, & that he ſhould order the worlde according to holynes and righteouſneſſe, & that he ſhould execute iudgement with a true hart) geue me wiſdome which is euer about thy ſeat, & put me not out from among thy chyldrē: For I thy ſeruant and ſonne of thy handmaiden am a feeble perſon, of a ſhort time, and to weake to the vnderſtanding of thy iudgmētes and lawes. And though a man be neuer ſo perfect among the chyldren of menne, yet if thy wyſdome be not with him, he ſhalbe of no value. O ſende her out therfore from thy holy heauens, and from the throne of thy maieſtie, that ſhe may be with me, and labour with me, that I may know what is acceptable in thy ſight: for ſhe knoweth and vnderſtandeth al thynges, and ſhe ſhal leade me ſoberly in my woorkes, and preſerue me in her power. So ſhal my woorkes be acceptable by Chriſt our Lorde, to whom with the father and the holy ghoſt, be al honour and glory, world without ende, Amen. Sapi. 9.

which he could to be preferred before the translation of that Bible that was then set out. And for that the copies drew of be so wasted, that very many Churches do want theyr convenient Bibles, it was thought good to some well disposed man to recognise the same Bible agayne into this fourme as it is nowe come out, with some further diligence in the printing, & with some more light added, partly in the translation, and partly in the order of the text, not as condemning the former translation, which was followed mostly of any other translation excepting the original text, from which as litle variance was made as was thought meete to such as take paines therin desiring their good reader if ought be escaped, either by such as had the ordering of the bokes, or by the ouersight of the printer, to correct the same in the spirit of charitie, calling to remembrance what diuersitie hath ben seene in mens iudgementes in the translation of these bookes before these dayes, though al directed their labours to the glory of God, to the edification of the Church, to the comfort of theyr christian brethren, and alwayes as God did further open vnto them, so euer more desirous they were to reforme theyr former hastynes ouersightes, rather then in a stubborne wilfulnesse to resiste the gyft of the holy ghost, who from time to time is resident as that heauenly teacher & leader into al trueth, by whose direction the Church is ruled & gouerned. And let al men remember in them selfe howe errour and ignorance is created with our natures, let euery man consulte with that great wise man, that the cogitationes and inuentions of mortal men be very weake, and our opinions soone deceaued, for the body is subiect to corruption both oppresse the soule, that it cannot aspire to dye as of duetie it ought. Men we be al, and that which we knowe, is not the thousandth part of that we knowe not. Wherefore saieth Saint Austen, other wyse to iudge then the trueth is, this temptation ryseth of the frayltie of man. A man so to soure and sticke to his owne iudgement, as to erre his brethers, to the peril of dissoluing the christian communion, or to the peril of schisme, and heresie, this is diabolical presumption: but so to iudge in euery matter as the trueth is, this belongeth only to the angelical perfection. Notwithstanding, good reader, thou mayest be wel assured, nothing to be done in this translation eyther of malice or wylful meanyng, in altering the text, eyther by putting more or lesse to the same, as of purpose to bring in any priuate iudgement by falsification of the wordes, as some certayne men hath ben ouer bolde so to do, litle regarding the maiestie of God his scriptures: but so to make it serue to theyr corrupt errour, as in alleaging the sentence of S. Paul to the Romanes. 6. one certayne writer to proue his satisfaction, was bolde to reuoke the worde of Sanctification em, into the worde of Satisfaction em. Thus. Sicut exhibuimus antea membra nostra seruire immunditiæ & iniquitate ad iniquitatem, ita de inceps exhibeamus membra nostra seruire iustitiæ in satisfactionem. That is, As we haue geuen our members to vncleannesse, from iniquitie to iniquitie, euen so from hencefoorth let vs geue our members to serue rygh teousnesse into satisfaction: where the true worde is, into sanctification. Euen so lykwyse for the aduauntage of his cause, to proue that men may bane in theyr prayer faith vpon sainctes, corruptly alleageth Saint Pauls text, Ad Philemonem, Thus. Fidem quam habes in domino Iesu & in omnes sanctos, leauyng out the worde Charitatem, which woulde haue rygh tely ben distributed vnto omnes sanctos, As fidem vnto in domino Iesu. Where the text is, Audiens charitatem tuam & fidem quam habes in domino Iesu & in omnes sanctos &c. It were to long to bryng in many examples, as may be openly found in some mens writynges in these dayes, who woulde be counted the cheefe pyllers of the Catholique faythful to note howe corruptly they of purpose abuse the text to the commoditie of their cause. What maner of translation may men thinke to take for, as theyr handes, yf they shoulde translate the scriptures to the comfort of Gods elect, which they neuer byd, nay be not like to purpose it, but be rather studious only to seeke quarrels in other mens wel doynges, to pycke fault where none is: and where any is escaped through humane negligence, there to crye out with theyr tragical exclamations, but in no wyse to amende by the spirite of charitie and lenitie that which might be more aptly set. Wherefore for simplicitie sake (compassed hym selfe with infirmitie) it is most reasonable not to be to seuere in condemnyng his brethers knowledge or diligence, where he doth erre, not of malice, but of simplicitie, and specially in handlyng of these so diuine bookes, so profound in sense, so farre passyng our natural vnderstandyng. And with charitie it standeth, the reader not to be offended with the diuersitie of translatours, nor with the ambiguitie of translations: For as Saint Austen doth witnesse, By Gods prouidence it is brought to about, that the holy scriptures, whiche be the salues for euery mans sore, though at the first they came from one language, and thereby might haue ben spread to the whole worlde: nowe by diuersitie of many languages, the translatours houlde spread the saluation (that is contayned in them) to al nations, by such wordes of vtterance as the reader might perceaue the mynd of the translatour, and so consequently to come to the knowledge of God his wyl and pleasure. And though many rathe readers be deceaued in the obscurities and ambiguities of theyr translations, whyle they take one thyng for another, and whyle they vse muche labour to extricate them selues out of the obscurities of the same: Yet I thynke (sayth he) this is not wrought without the prouidence of God, both to tame the proude arrogancie of man by his such labour of searchyng, as also to keepe his mynde from lothsomenesse and contempt, where yf the scriptures by vsually were to easie, he would lesse regarde them. And though (sayth he) in the primatiue Churche the late interpreters which dyd translate the scriptures be innumerable, yet wrought this rather an helpe, then an impediment to the readers, yf they be not to negligent. For, sayth he, Diuers translations, hane made many tymes the harder and darker sentences, the more open and playne: So that of congruence no offence can iustly be taken for this newe labour, nothyng preiudicyng any other mans iudgement by this doyng, nor yet hereby pronouncyng this to be so absolute a translation, as that hereafter myght followe no other that myght set that which as yet was not vnderstanded. In this poynt it is conuenient to consyder the iudgement that Iohn once bythop of Rochester was in, who thus wrote: It is not vnknowen, but that many thynges hath ben more diligently discussed, and more clearely vnderstanded by the writers of these latter dayes, aswel concernyng the Gospels, as other scriptures, then in olde tyme they were. The cause thereof is (sayth he) for that to the olde men the pre was not byden, or for that theyr age was not sufficient exquisitely to expende the whole mayne sea of the scriptures, or els for that in this large forme of the scriptures, a man may gather some eares vntouched after the harueste men, howe diligent soeuer they were. For there be yet (sayth he) in the Gospels very many darke places, which without al doubte to the posteritie shalbe made much more open. For why houlde we dispayre herein, seeyng the Gospel (wyrteth he) was deliuered to this entent, that it myght be vtterly vnderstanded of vs, yea to the very yngest? Wherefore, forasmuche as Christe his worth no lesse loue to his Churche nowe, then hytherto he hath done, the ancehoplitie [illegible] as yet no whit diminished, and forasmuche as that holy spirite the perpetual keeper and [illegible] same Church, whole gyftes and graces do flowe as continually [illegible] as from the beggynnyng: who can doubt, but that such thynges as remayne yet vnknowne in the Gospel, shalbe hereafter made open to the latter impes of our posteritie, to theyr cleare vnderstandynge? (Thus farre this wryter.) Only good readers let vs of cal vpon the holy spirite of God our heauenly father, by the mediation of our Lorde and sauiour, with the wordes of the ocrosaric Psalme of Dauid, who dyd so importunately crane of God to haue the vnderstandyng of his lawes and testament: Let vs humbly on our knees pray to almyghtie GOD, with that wyse kyng Solomon in his very wordes, saying thus.

(*)

Articulo. 11. Confess. fidei, de Sacram. penitentiæ. Item Hosius de Sacr. & oratione.

Pbil 11.

De doctr. Christi lib. 2 cap. 5.

Articulo. 17. conc. Luthe.

The prayer.



God of my fathers, and Lord of mercies (thou that haſt made al things with thy word, and didſt ordayne man through thy wyſdome, that he ſhould haue dominiõ ouer thy creatures whiche thou haſt made, & that he ſhould order the worlde according to holynes and righteouſneſſe, & that he ſhould execute iudgement with a true hart) geue me wiſdome which is euer about thy ſeat, & put me not out from among thy chyldrē: For I thy ſeruant and ſonne of thy handmaiden am a feeble perſon, of a ſhort time, and to weake to the vnderſtanding of thy iudgmētes and lawes. And though a man be neuer ſo perfect among the chyldren of menne, yet if thy wyſdome be not with him, he ſhalbe of no value. O ſende her out therfore from thy holy heauens, and from the throne of thy maieſtie, that ſhe may be with me, and labour with me, that I may know what is acceptable in thy ſight: for ſhe knoweth and vnderſtandeth al thynges, and ſhe ſhal leade me ſoberly in my woorkes, and preſerue me in her power. So ſhal my woorkes be acceptable by Chriſt our Lorde, to whom with the father and the holy ghoſt, be al honour and glory, world without ende, Amen.

Sapi. 9.

The whole Scripture of the Bybleis diuided into two Testamentes, the olde Testament and the newe,

whiche booke is of diuers natures, some legall, some historicall, some sapientiall, and some prophetical. The olde teacheth by figures and ceremonies, that the lawe was geuen terribly in lightning and thundryng, to induce the people to the obseruance thereof by feare. The newe Testament came in more gloriously with the gentle name of the Gospel, and good tydynges, to enduce men to obserue it by loue.

Bookes.

Legal, be so named, wherein the lawes & iudgmentes of god be pronounced by his owne mouth and they be fiue bookes, whiche is say,

- Genesis. — Whiche doth treate of the begynnyng of the worlde, and of al creatures, of the deluge, of Noes ship, and the confusion of tongues, of the election of Gods people, & of the going downe of the people into Egypt. Chap. 50.
- Exodus. — Sheweth of the ten plagues of Pharao, and of the departyng of the chyldre of Israel out of Egypt, of the ten preceptes and iudgementes, and of the instruction of Gods people, of the arke of Gods couenaunt, and of the Tabernacle of the aulter, of Aarons vestures. Chap. 40.
- Leuiticus. — It doth treate of sacrifices and oblations to be offered, of the pot, and of the vestures of Aaron, of the order and ministerie of the Leuites. Chapters. 27.
- Numeri. — It treateth of the nombryng of the people of the tribes of Israel, of the prophecie of Balaam, of the mansions in wylderneſſe. Chapters. 36.
- Deuteronomi. — Doth repeat agayne those thynges that were done in the former foure bookes. Chapters. 34.

Historical, be so called, wherein histories of diuers actes be expressed, and there be of them bookes. 12.

- Iosiah. — Whiche doth treate of the passyng ouer the flood of Iordane, and of the subuertion of the kyngdomes that were the Iewes aduersaries, of the bringyng in of gods people into the land of behest, and of the diuision of the lande. Chapters. 24.
- Iudges. — Whiche treateth of Princes and Iudges, and of the defence of the people of Israel, and of their conquest and triumphes had agaynst their enimies. Chapters. 21.
- Ruth. — Which treateth of the matrimonie betwixt Booz and Ruth, of whom Christe dyd spring. Chapters. 4.
- Samuel. — 1 Whiche treateth of the gouernaunce of the people of Israel by Iudges, and of the election of kyng Saul, of his gouernance, of his actes, & of his death. Chap. 31.
  2 Whiche treateth howe kyng Dauid gouerned the people, and of his deedes. Chapters. 24.
- Kynges. — 3 Treateth of kyng Dauids death, and of the succession of his rule, and of Solomons actes, and of other kinges of Iuda and Israel. Chapters. 22.
  4 Of the fal of the kyngdome of Iuda and Israel for the sinnes of their kinges, of the captiuitie of the people, & of the ouerthrow of the citie and temple. chap. 25.
- Paralipomenon. — 1 It treateth of the genealogie of kyng Dauid, where is also a rehearsall of his election, of his gouernaunce, and of his actes. Chapters. 29.
  2 Wherein is rehearsed agayne the gouernaunce of the people by Solomon, and other kynges of Iuda and Israel. Chapters. 36.

Bookes.

Historicall also.

Esdras. 2

1 Which booke is Apocryphus, wherin he repeateth thinges otherwise written about the captiuitie of Babylon in the land of Iudas, some things that chaunced in the tyme of Zorobabel and Esdras. And there is also a sentence of a curious question. Chapters. 9.

4 Whiche booke is also Apocryphus [illegible] curseyne iudgmẽts and treasures [illegible] Iewes, of their beliuerie, and their [illegible] restoying of the Temple in Hierusalem.

Tobi. 1

Which treateth of his probation and [illegible] of the ministerie of Raphael the Archangell, [illegible] struction of his childe, and of the honestie of [illegible] nis. Chapters. 14.

Iudith. 1

Whiche doth treate of the besiegyng of [illegible] and al the people of Israel, of the hanging [illegible] Iudith, of the slaughter of Holopherness, [illegible] of the people of Israel. Chapters. 16.

Esther. 1

Whiche treateth of the cruelte of Aman [illegible] hanging, so procured by the prudence [illegible] Esther, and of the promoting of Mardochey [illegible] luerie of the Iewes. Chapters. 16.

Iob. 1

Which treateth of the patience of Iob [illegible] ration that he had with his frendes, [illegible] dence, and of the last reuing agayne. Chapters.

Machabees. 2

1 Which treateth of the battailes betweene Iewes and the people of Perse, and of the deliuerie of the people, by Mathathias, Iudas, Jonathas, and Simon. Chapters. 16.

2 Wherein be repeated agayne some thinges whiche be in the first bookes, and of the tribulation of the people, of the constancie of the seuen brethren, and of their mother, and of the deliuerie of the people by Iudas Machabeus. Chapters. 15.

Bookes.

Sapiencial be [illegible] fited, for in them prudence & true wysedome is taught, and there be of the bookes 5

Proverbes. 1

Which doth treate of instruction and nurture of such as begyn to serue God. Chapters. 31.

Ecclesiastes. 1

Whiche treateth of the vanitie of the worlde, of the hate to vyce, and of the going forward in Gods [illegible] Chapters. 12.

Canticles. 1

Whiche treateth of the perfection of the [illegible] man, of the contemplation of a holy soule, and of the coniunction of Christe and of his Church. Chapters. 8.

Sapience. 1

Whiche treateth howe prelates shoulde gouerne, and of the conseruation of iustice, and of the dispayre of Idols, of the comming and passion of Christe, whiche is the true wysedome. Chapters. 19.

Ecclesiasticus. 1

Whiche treateth of the obedience of subiectes, of the discretion of good maners, of the worthynes of wysedome, and of the commendation of vertuous myndes. Chapters. 51.

Psalmes. Which treateth moste excellently of the deuinitie of Christe, of his Incarnacion, and all other misteries of the same, and of the verie pointes of Christian religion, & be in number. 150.

Isaie. Which treateth chiefly of the faultes of the Iewes, of Christes incarnation, & of his passion, of the vocation of the Gentiles, of the captyne of Iuda and Israel. Chap. 66.

Ieremie. Which treateth of the captiuitie of the Iewes, and of the destruction of Hierusalem, of his lamentation for the destruction of the citie. Chapters. 52. The lamentations hath. Chapters. 5.

Baruch. Which treateth of the woordes which he read to the captiues in Babylon, howe he foretolde the returne of the Iewes, and of their last fortunes. Chapters. 6.

Ezechiel. Which treateth of his visions, and of the Iewes sinnes, of the fal of Hierusalem, and of their reparation. Chapters. 48.

Daniel. Which treateth of the Monarchie of the worlde, and of the chaunge of tymes, of the power and eternitie of Christes kingdome, of the storie of Susanna, of the destruction of Bel, and of the Dragon. Chapters. 14.

Osee. Which telleth of the idolatrie of the people of Israel, figured by a common harlot, of the ouerflow of sinnes, and of the warning to the Iewes to turne to the God of Israel. Chapters. 14.

Ioel. Which speaketh of the destruction of the people of Israel by the Caterpyller, the Grashopper, and the Locust, of their inducement to penaunce, and of the day of doome. Chapters. 3.

Amos. He speaketh of the sinnes of the Iewes and Gentiles, of Gods wrath to fall vpon them, and of mouing them to penaunce, and prophecieth of the fynall restitution. Chapters. 9.

Abdi. Whiche expelly out and threatneth the destruction of Edom and of Esau. Chapter. 1.

Ionah. He speaketh of the shipwracke, and in this figuryng before the passion of Christe, he calleth backe the worlde to repentaunce vnder the name of Ninive, and prefigureth the saluation of the Gentiles. Chapters. 4.

Micheas. Whiche prophecieth of the destruction of Samaria, and of the captiuitie and destruction of the chiefe men of Israel and of the false Prophetes, and of the vnkindnesse and malice of them. Chapters. 7.

Naum. Which speaketh of Gods wrath, and of his greeuous vengeaunce against Ninive, whiche dyd penaunce for their sinnes at the preaching of Jonas, afterwarde they were wrapped in great offences. Chapters. 3.

Abacuc. Whiche speaketh of the disputation whiche the Prophets had of God and of this worlde, & howe that good men be troden downe, & wicked men prosper. Chap. 3.

Sophonie. Whiche speaketh of the iudgement of God against the Iewes and straunge nations, & of the consolacions of the people of Israel. Chapters. 3.

Aggei. He prophecieth of the resurrection of the people of the Iewes, and of the buildyng against of the temple, and of the calling backe against of the citie. Chapters. 2.

Zacharie. Whiche speaketh of the delinerie of the Iewes and of their punishment by their enimies, and of the humilitie of Christes comming, and of his passion. Chapters. 14.

Malachie. Who speaketh of the abiection of the people of Israel, and of their calamities, and of Christes comming. Chapters. 4.

anuarie hath.xxxj. dayes.

Sunne { ryseth / saiketh } houre { 7. minut. 34. / 4. minut. 26. }

				Morning prayer.		Euening pr	
Psalmes.				i. Lesson.	ii. Lesson.	i. Lesson.	ii. L
i	A	Kalend.	Circumcision.	Gen. xvii.	Rom. ii.	Deut. x.	C
ii	b	iiii No		Gen. i.	Matth. i.	Gen. ii.	Ma
iii	c	iii No		iiii	ii	iiii	ii
iiii	d	pridie No		v	iii	vi	vii
v	e	Nonas.		vii	iiii	viii	iiii
vi	f	viii Id.	Epiphanie.	Esai. lx.	Luke. iii.	Esai. xlv.	John. ii.
vii	g	vii Id.		Gen. xv.	Matth. v.	Gen. xii.	Rom. v.
viii	A	vi Id.	Lucian.	xiii	vi	xiiii	vi
ix	b	v Id.		xv	vii	xvi	vii
x	c	iiii Id.		xvii	viii	xviii	viii
xi	d	iii Id.		xix	ix	xx	ix
xii	e	pridie Id.	Sol in Aqua.	xxi	x	xxii	x
xiii	f	Ides.	Hillarii.	xxiii	xi	xxiiii	xi
xiiii	g	xix kl.	Februarii.	xxv	xii	xxvi	xii
xv	A	xviii kl.		xxvii	xiii	xxviii	xiii
xvi	b	xvii kl.		xxix	xiiii	xxx	xiiii
xvii	c	xvi kl.		xxxi	xv	xxxii	xv
xviii	d	xv kl.	Prisca.	xxxiii	xvi	xxxiiii	xvi
xix	e	xiiii kl.		xxxv	xvii	xxxvi	i. Cor. i.
xx	f	xiii kl.	Fabian.	xxxvii	xviii	xxxix	ii
xxi	g	xii kl.	Agnes.	xl	xix	xli	iii
xxii	A	xi kl.	Vincent.	xlii	xx	xliii	iiii
xxiii	b	x kl.		xliiii	xxi	xlv	v
xxiiii	c	ix kl.		xlvi	xxii	xlvii	vi
xxv	d	viii kl.	Conuer. Paul.	Wisd. v.	Act. xxii.	Wisd. vi.	Act. xxvi.
xxvi	e	vii kl.		Gen. xlviii.	Pet. xxiii	Gen. xlix.	i. Cor. vii
xxvii	f	vi kl.		ii	xxiiii	Exod. i.	viii
xxviii	g	v kl.		Exod. ii.	xxv	iii	ix
xxix	A	iiii kl.		iiii	xxvi	v	x
xxx	b	iii kl.		vii	xxvii	viii	xi
xxxi	c	pridie kl.		ix	xxviii	x	

February hath .xxviii. daie

Sunne { ryseth. / falleth. } houre { 7. minut. 14. / 4. minut. 46 }

			Morning prayer.		Euening prayer.	
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
A	d Kalend.	Fast	Exod. ri.	Marke. i.	Exod. rii.	1 Cor. riii
bi	e iiii No	Purifi. Ma.	Wisd. ir.	ii	Wisd. rii	iiii
biii	f iii No	Blasii.	Ecc. riii.	iii	Ec. riiii.	v
b	g prid. No		rb	iiii	rbi	vi
bi	A Nonas	Agathe.	rbii	b	rbiii	ii. Cor. i.
bii	b viii Id		bi	bi	rr	ii
biii	c vii Id		rri	bii	rrii	iii
bir	d vi Id		rriii	biii	rriiii	iiii
r	e v Id		rrrii	ir	rrrii	v
ri	f iiii Id		rrriii	r	Leu. rbiii	vi
rii	g iii Id	Sol in Pisces.	Leui. rir.	ri	rr	vii
riii	A prid. Id		rrbi	rii	Num. ri.	viii
riiii	b Idus.	Marche.	Num. rii.	riii	riii	ir
rb	c rbi Kl	Valentine.	riiii	riiii	rbi	r
rbi	d rb Kl		rbii	rb	rr	ri
rbii	e riii Kl		rri	rbi	rrii	rii
rbiii	f riii Kl		rriii	Lu. di. i.	rriii	riii
rir	g rir Kl		rrb	di. i.	rrbii	Galat. i.
rr	A ri Kl		rrr	ii	rrri	ri
rri	b r Kl		rrrii	iii	rrrb	rii
rrii	c ir Kl		rrrbi	iiii	Deut. i.	iiii
rriii	d viii Kl		Deut. ii.	v	iii	v
rriiii	e vi Kl	Fast.	iiii	vi	v	vi
rrb	f vi Kl	S. Matthias.	Wisd. rir	vii	Eccle. i.	Ephe. i.
rrbi	g v Kl		Deut. vi.	viii	Deut. vii	ii
rrbii	A iiii Kl		vii	ir	ir	iii
rrbiii	b iii Kl		r	r	ri	iiii
rrir	c pryd. Kl		riii	ri	rb	v

Marche hath.xxxj.dayes.

Sunne { ryseth. / falleth } houre { vi. minut. 18. / v. minut. 42. }

Psalmes.			Morning prayer. i. Lesson.	ii. Lesson.	Euening prayer. i. Lesson.	ii. Lesson.
xxx d Kalend.		Dauid.	Deut. xvi.	Luke xii.	Deut. xvii	Ephe. vi.
i e vi No.		Cedde.	xviii	xiii	xix	Phil. i.
ii f v No.			xx	xiiii	xxi	ii
iii g iiii No.			xxii	xv	xxiiii	iii
iiii A iii No.			xxv	xvi	xxvi	iiii
v b prid. No.			xxvii	xvii	xxviii	Colos. i.
vi c Nonas.		Perpetus.	xxix	xviii	xxx	ii
vii d viii Id.			xxxi	xix	xxxii	iii
viii e vii Id.			xxxiii	xx	xxxiiii	iiii
ix f vi Id.			Iosue. i.	xxi	Iosue. ii.	i. Thes. i.
x g v Id.			iii	xxii	iiii	ii
xi A iiii Id.		Gregory.	v	xxiii	vi	iii
xii b iii Id.		Solis in Aries	vii	xxiiii	viii	iiii
xiii c pri. Id.			ix	John. i.	x	v
xiiii d Idus.		Aprilis.	xxiii	ii	xxiiii	ii. Thes. i.
xv e xvii Kl.			Iudg. i.	iii	Iudg. ii.	ii
xvi f xvi kl.			iii	iiii	iiii	iii
xvii g xv kl.		Edwarde.	v	v	vi	i. Tim. i.
xviii A xiiii kl.			vii	vi	viii	ii. iii.
xix b xiii kl.			ix	vii	x	iiii
xx c xii kl.		Benedict.	xi	viii	xii	v
xxi d xi kl.			xiii	ix	xiiii	vi
xxii e x kl.			xv	x	xvi	iii. Tim. i
xxiii f ix kl.		Fast.	xvii	xi	xviii	iii
xxiiii g viii kl.		Annun. of Ma.	Eccle. ii.	xii	Eccle. iii.	iii
xxv A vii kl.			Iudg. xix.	xiii	Iudg. xx.	iiii
xxvi b vi kl.			xxi	xiiii	Ruth. i.	Titus. i.
xxvii c v kl.			Ruth. ii.	xv	iii	ii. iii.
xxviii d iiii kl.			iiii	xvi	i. Reyg. i.	Philem. i.
xxix e iii kl.			i. King. ii.	xvii	iii	Heb. i.
xxx f pri. kl.			iiii	xviii	v	ii

April hath.xxx.dayes.

Sunne { ryseth. 6. minu. 17. / falleth. 5. minu. 26. }

				Morning prayer.		Euening prayer.	
	Psalmes.			i. Lesson	ii. Lesson.	i. Lesson	ii. Lesson.
i	g Kalend.			i. King. vi	John. rix	i. king. vii	Heb. ii.
ii	A iiii No			viii	rr	ir	iiii
iii	b iii No		Richarde.	r	rri	ri	v
iiii	c Pxiv. No		Ambrose.	rii	Actes i.	riii	vi
v	d Nonas.			riiii	ii	rv	vii
vi	e viii Id.			rvi	iii	rvii	viii
vii	f vii Id.			rviii	iiii	rix	ix
viii	g vi Id.			rr	v	rri	x
ix	A v Id.			rrii	vi	rriii	xi
x	b iiii Id.			rriiii	vii	rrv	xii
xi	c iii Id.			rrvi	viii	rrvii	xiii
xii	d Pxiv. Id		Sol in Tau.	rrviii	ix	rric	Jacob. i.
xiii	e Idus.			rrr	x	rrri	ii
xiiii	f xviii Kl.		Pasi.	ii. King. i	xi	ii. king. ii	iii
xv	g xvii kl.			iii	xii	iiii	iiii
xvi	A xvi kl.			v	xiii	vi	v
xvii	b xv kl.			vii	xiiii	viii	i. Pet. i.
xviii	c xiiii kl.			ix	xv	x	ii
xix	d xiii kl.		Alphege.	xi	xvi	xii	iii
xx	e xii kl.			xiii	xvii	xiiii	iiii
xxi	f xi kl.			xv	xviii	xvi	v
xxii	g x kl.			xvii	xix	xviii	ii. Pet. i.
xxiii	A ix kl.		S. George.	xix	xx	xx	ii
xxiiii	b viii kl.			xxi	xxi	xxii	iii
xxv	c vii kl.		Marke Euan	Eccl. iiii.	xxii	Eccle. v.	i. John. i.
xxvi	d vi kl.			2. King. 23	xxiii	2. kin. 24.	ii
xxvii	e v kl.			iii. King. i	xxiiii	3. king. ii.	iii
xxviii	f iiii kl.			iii	xxv	iiii	iiii
xxix	g iii kl.			v	xxvi	vi	v
xxx	A pxiv. kl.			vii	xxvii	viii	ii. iii. Ja.

May hath.xxxj.dayes.

Sunne { ryseth. / falleth } houre { 5. minut. 18. / 7. minut. 24. }

				Morning prayer.		Euening prayer.	
Psalmes.				Lesson ii.	Lesson.	i. Lesson ii.	Lesson.
i	b	Kalend.	Philip & Ia.	Eccle. vii	Act. viii.	Eccle. ix.	Judas. i.
ii	c	vi No		iii. kin. ix.	rrviii	iii. kin. x.	Rom. i.
iii	d	v No	Inuen. of ỳ cro.	ri	Math. i.	rii	ii
iiii	e	iiii No		riii	ii	riiii	iii
v	f	iii No.		rv	iii	rvi	iiii
vi	g	Pꝛid. No.	John Euan.	rvii	iiii	rviii	v
vii	A	Nonas.		rix	v	rx	vi
viii	b	viii Id		rri	vi	rrii	vii
ix	c	vii Id		iiii. kin. i.	vii	4. kin. ii.	viii
x	d	vi Id		iii	viii	iiii	ix
xi	e	v Id		v	ix	vi	x
xii	f	iiii Id	Iolin Cem.	vii	x	viii	xi
xiii	g	iii Id		ix	xi	x	xii
xiiii	A	Pꝛid. Id	Iunii.	xi	xii	xii	xiii
xv	b	Ious.		xiii	xiii	xiii	xiiii
xvi	c	xvii kl.		xv	xiiii	xvi	xv
xvii	d	xvi kl.		xvi	xv	xvii	xvi
xviii	e	xv kl.		xix	xvi	xx	i. Cor. i.
xix	f	xiiii kl.	Dunstane.	xxi	xvii	xxii	ii
xx	g	xiii kl.		xxiii	xviii	xxiiii	iii
xxi	A	xii kl.		xxv	xix	i. Esd. ii.	iiii
xxii	b	xi kl.		i. Esd. iii	xx	iiii	v
xxiii	c	x kl.		v	xxi	vi	vi
xxiiii	d	ix kl.		vii	xxii	ix	vii
xxv	e	viii kl.		ii. Esd. i.	xxiii	ii. Esd. ii.	viii
xxvi	f	vii kl.	Augustine.	iiii	xxiiii	v	ix
xxvii	g	vi kl.		vi	xxv	viii	x
xxviii	A	v kl.		ix	xxvi	x	xi
xxix	b	iiii kl.		xiii	xxvii	Heller. i.	xii
xxx	c	iii kl.		Heller. ii	xxviii	iii	xiii
xxxi	d	Pꝛid. kl.		iiii	Marke. i.	v	xiiii

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Iune hath.xxx.dayes.

Sunne { ryseth / falleth } houre { 3. minut. 54. / 8. minut. 26. }

					Morning prayer.		Euening prayer.	
Psalmes.					i. Lesson.	ii. Lesson.	i. Lesson	ii. Lesson.
i	e	Kalend.			Hest. vi.	Marke. ii.	Hest. vii.	i. Cor. xv.
ii	f	iiii	No.		viii	iii	ix	xvi
iii	g	iii	No.	Nichodemus.	Job. i.	viii	Job ii.	ii. Cor. i.
iiii	A	Prid.	No.		iii	v	iiii	ii
v	b	Nonas		Bonifacius.	v	vi	vi	iii
vi	c	viii	Id.		vii	vii	viii	viii
vii	d	vii	Id.		ix	viii	x	v
viii	e	vi	Id		xi	ix	xii	vi
ix	f	v	Id.		xiii	x	xiiii	vii
x	g	iiii	Id.		xv	xi	xvi	viii
xi	A	iii	Id.	Barnabe apo.	Eccle. x.	Act. xiiii.	Eccle. xii.	Actes. xv.
xii	b	Pri.	Id.	Holin Can	Job. xv. 18.	Mark. xii.	Job. xix.	ii. Cor. ix.
xiii	c	Idus.		Solstitium est.	xx	xiii	xxi	x
xiiii	d	xviii	kl.	Iulii.	xxii	xiiii	xxiii	xi
xv	e	xvii	kl.		xxiiii. xxv.	xv	xxvi. xxvii	xii
xvi	f	xvi	kl		xxviii	xvi	xxix	xiii
xvii	g	xv	kl.		xxx	Luke. i.	xxxi	Galat. i.
xviii	A	xiiii	kl.		xxxii	ii	xxxiii	ii
xix	b	xiii	kl.		xxxiiii	iii	xxxv	iii
xx	c	xii	kl.	Edwarde.	xxxvi	iiii	xxxvii	iiii
xxi	d	xi	kl.		xxxviii	v	xxxix	v
xxii	e	x	kl.		xl	vi	xli	vi
xxiii	f	ix	kl.	Fast.	xlii	vii	Deu. i.	Ephes. i.
xxiiii	g	viii	kl	John Baptist	Psala. iii.	Mat. iii.	Psala. iiii.	Mat. xiiii.
xxv	A	vii	kl.		Deu. ii.	Luk. viii.	Deu. iii.	Ephes. ii.
xxvi	b	vi	kl.		iiii	ix	v	iii
xxvii	c	v	kl.		vi	x	vii.	iiii
xxviii	d	iiii	kl.	Fast.	viii	xi	ix	v
xxix	e	iii	kl.	S. Peter ap.	Eccle. xv.	Act. iii.	Eccle xix.	Act. iiii.
xxx	f	Pri.	kl.		Deu. x.	Luke. xii.	Deu. xi.	Ephe. vi.

Iuly hath xxxj. dayes.

Sunne { ryseth. 4. minut. 18. / falleth. houre 7. minut. 42. }

			Morning prayer.		Euening prayer.	
Kalendas.			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i g Kalend.	Visit of Ma.		Prou. xii.	Luke. xiii	Prou. xiii	Philip. i.
ii A iii No			xiiii	xiiii	xv	ii
iii b ii No	Sarrin.		xvi	xv	xvii	iii
iiii c iiii No			xviii	xvi	xix	iiii
v d iii No			xx	xvii	xxi	Colos. i.
vi e viii. No	Dog dayes		xxii	xviii	xxiii	ii
vii f Nonas.	begin.		xxiiii	xix	xxv	iii
viii g viii Id.			xxvi	xx	xxvii	iiii
ix A vii Id			xxviii	xxi	xxix	i. Thes. i.
x b vi Id			xxx	xxii	Eccles.	ii
xi c v Id.			Eccle. ii.	xxiii	iii	iii
xii d iiii. Id	Sol in Leo.		iiii	xxiiii	v	iiii
xiii e iii Id			vi	John. i.	vii	v
xiiii f viii. Id	August.		viii	ii	ix	ii. Thes. i.
xv g Idus	Swithuni.		x	iii	xi	iii
xvi A xvii kl			xii	iiii	Jere. i.	iiii
xvii b xvi. kl			Jere. ii.	v	iii	v. Tim. i.
xviii c xv kl			iiii	vi	v	vi. iii.
xix d xiiii kl			vi	vii	vii	viii
xx e xiii kl	Margaret.		viii	viii	ix	v
xxi f xii kl			x	ix	xi	vi
xxii g xi kl	Magdalen.		xii	x	xiii	ii. Tim. i.
xxiii A x kl			xiiii	xi	xv	ii
xxiiii b ix kl	Fast		xvi	xii	xvii	iii
xxv c viii kl	James Ap.		Eccl. xii.	xiii	Eccl. xiii	iiii
xxvi d vii kl	Anne.		Jer. xviii	xiiii	Jer. xix	Titus. i
xxvii e vi kl			xx	xv	xxi	ii
xxviii f v kl			xxii	xvi	xxiii	iii
xxix g iiii kl			xxiiii	xvii	xxv	Philem. i.
xxx A iii kl			xxvi	xviii	xxvii	Heb. i.
xxxi b ii kl.			xxviii	xix	xxix	ii

Auguſt hath.xxxi, dayes.

Sonne { ryſeth. / fallet. } houre { 6. minu. 34. / 5. minu. 26. }

			Morning prayer.		Euening prayer.	
Pſalmes.			i. Lellon	ii. Lellon.	i. Lellon	ii. Lellon.
i c Kalend.	Lammas.		Jere.xxx.	John.xx.	Jere.xxxi	Hebr.viii.
ii d iiii No			xxxii	xxi	xxxiii	b
iii e iii No			xxxiiii	Acres.i.	xxxb	bi
iiii f pꝛid. No			xxxbi	ii	xxxbii	bii
b g Nonas.			xxxbiii	iii	xxxix	biii
bi A viii Jd		Tranſligur.	xl	iiii	xli	ix
bii b vii Jd		Name of Je.	xlii	b	xliii	x
biii c bi Jd			xliiii	bi	xlb. xlbi	xi
ix d b Jd			xlbii	bii	xlbiii	xii
x e iiii Jd		Laurence.	xlix	biii	l	xiii
xi f iii Jd			li	ix	lii	Jacob.i.
xii g pꝛid. Jd		Sol in Virgo	Lamen.i.	x	Lamen.ii	ii
xiii A Idus.			iii	xi	iiii	iii
xiiii b xix Kl		Septembꝛis.	b	xii	Ezech.ii.	iiii
xb c xviii kl			Ezech.iii.	xiii	bi	b
xbi d xvii kl			bii	xiiii	xiii	i. Pet.i.
xbii e xvi kl			xiiii	xb	xbiii	ii
xbiii f xb kl			xxxiii	xbi	xxxiiii	iii
xix g xiiii kl			Dani.i.	xbii	Dan.ii.	iiii
xx A xiii kl			iii	xbiii	iiii	b
xxi b xii kl			b	xix	bi	ii. Pet.i.
xxii c xi kl			bii	xx	bii	ii
xxiii d x kl		Fall.	iix	xxi	x	iii
xxiiii e ix kl		Bartho. Apo.	Eccle.25.	xxii	Eccle.29.	i. John. i.
xxb f bii kl			Dani.xi.	xxiii	Dan.xii.	ii
xxbi g bi kl			xiii	xxiiii	xiiii	iii
xxbii A b kl			Olee.i.	xxb	Ose.2.3.	iiii
xxbiii b b kl		Auguſtine.	iiii	xxbi	b. bi	b.
xxix c viii kl		Deca of John.	bii	xx bii	biii	ii. iii. Jo.
xxx d vii kl			ix	xxbiii	x	Jude.i.
xxx e pꝛid. kl			xi	Path.i.	xii	Rom.i.

September hath.xxx. daies

Sunne { ryseth. / falleth. } houre { 6. minut. 34. / 6. minut. 26. }

			Morning prayer.		Euening prayer.	
Psalmes.			i. Lesson.	ii. Lesson.	i. Lesson	ii. Lesson.
i f Kalend.	Giles.		Osee. xiii.	Matth. ii.	Osee. xiiii.	Rom. ii.
ii g iiii No			Joel. i.	iii	Joel. ii.	iii
iii A iii No			iii	iiii	Amos. i.	iiii
iiii b prid. No			Amos. ii.	v	iii	v
v c Nonas.	Dog dayes		iiii	vi	v	vi
vi d viii id	ende.		vi	vii	vii	vii
vii e vii id.			vii	viii	ix	viii
viii f vi id.	Nati. of Ma.		Abd. as. i.	ix	Jonas. i.	ix
ix g v id.			Jon. ii. iii.	x	iiii	x
x A iiii id.			Miche. i.	xi	Mich. ii.	xi
xi b iii id.			iii	xii	iiii	xii
xii c prid. id.	Sol in Libra		v	xiii	vi	xiii
xiii d Idus.			vii	xiiii	Naum. i.	xiiii
xiiii e xvii kl.	Holy crosse.		Naum. ii.	xv	iii	xv
xv f xvi kl.	*Equinoct. au-*		Abacuc. i.	xvi	Abacuc. ii.	xvi
xvi g xv kl.	*tumnale.*		iii	xvii	Soph. i.	i. Cor. i.
xvii A xiv kl.	Lambert.		Soph. ii.	xviii	iii	ii
xviii b xiii kl.			Agge. i.	xix	Agge. ii.	iii
xix c xii kl.			Zach. i.	xx	Zac. ii. iii.	iiii
xx d xi kl.	Fast.		iiii. v.	xxi	vi	v
xxi e x kl.	S. Matthew		Eccle. 35.	xxii	Eccle. 38.	vi
xxii f ix kl.			Zach. vii.	xxiii	Zach. viii.	vii
xxiii g viii kl.			ix	xxiiii	x	viii
xxiiii A vii kl.			xi	xxv	xii	ix
xxv b vi kl.			xiii	xxvi	xiiii	x
xxvi c v kl.	Cipian.		Mala. i.	xxvii	Mala. ii.	xi
xxvii d iv kl.			iii	xxviii	ii. i	xii
xxviii e iii kl.			Mob. i.	Mark. i.	Mobi. ii.	xiii
xxix f ii kl.	S. Michael.		Eccle. 39.	ii	Eccl. xliii.	xiiii
xxx g prid. kl.	Hierome.		Tob. iii.	iii	Tobi. iiii.	xv

October hath.xxxj.dayes.

Sunne { riseth / falleth } houre { 6.min. 35. / 5.min. 25. }

				Mornyng prayer.		Euenyng prayer.	
Psalmes.				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	A	kalend.	Remige.	Tobi. v.	Par. iiii.	Tobi. vi.	i. Cor. xvi.
ii	b	vi No		vii	v	viii.	ii. Cor. i.
iii	c	v No		ix	vi	x	ii
iiii	d	iiii No		xi	vii	xii	iii
v	e	iii No		xiii	viii	xiiii	iiii
vi	f	pr̄id. No	Fayth	Judith. i.	ix	Judith. ii.	v
vii	g	Nonas		iii	x	iiii	vi
viii	A	viii Id.		v	xi	vi	vii
ix	b	vii Id.	Dennis.	vii	xii	viii	viii
x	c	vi Id.		ix	xiii	x	ix
xi	d	v Id.		xi	xiiii	xii	x
xii	e	iiii Id.	Gall in Scotl.	xiii	xv	xiiii	xi
xiii	f	iii Id.	Edwards.	xv	xvi	xvi	xii
xiiii	g	pr̄id. Id.	Nouemb.	Wisd. i.	Lu. vi. i.	Wisd. ii.	xiii
xv	A	Idus.		iii	vi. i.	iiii	Gala. i.
xvi	b	xvii kl.		v	ii	vi	ii
xvii	c	xvi kl.	Etheldrede.	vii	viii	viii	iii
xviii	d	xv kl.	Luke Euang.	Eccle. ii.	iiii	Job. i.	iiii
xix	e	xiiii kl.		Wisd. ix.	v	Wisd. x.	v
xx	f	xiii kl.		xi	vi	xii	vi
xxi	g	xii kl.		xiii	vii	xiiii	Ephes. i.
xxii	A	xi kl.		xv	viii	xvi	ii
xxiii	b	x kl.		xvii	ix	xviii	iii
xxiiii	c	ix kl.		xix	x	Eccle. i.	iiii
xxv	d	viii kl.	Crispine.	Eccle. ii.	xi	iii	v
xxvi	e	vii kl.		iiii	xii	v	vi
xxvii	f	vi kl.	Fast.	vi	xiii	vii	Phil. i.
xxviii	g	v kl.	Simon & Jude.	Job. 24. 25.	xiiii	Job. xiii.	ii
xxix	A	iiii kl.		Eccl. viii	xv	Eccle. ix.	iii
xxx	b	iii kl.		x	xvi	xi	iiii
xxxi	c	pr̄id. kl.	Fast.	xii	xvii	xiii	Coloss. i.

Nouember hath. xxx. daies

Sunne { ryseth. / falleth. } houre { 7. minut. 34. / 4. minut. 26. }

					Mornyng prayer.		Euenyng prayer.	
Psalmes.					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	d	Kalends.	All Saintes.		Wisd. iii.	He. xi. xii.	Wise. v.	Apo. xix.
ii	e	iiii	No		Eccl. xliii.	Lu. xviii.	Eccle. xo.	Coloss. ii.
iii	f	iii	No		xvi	xix	xvii.	iii
iiii	g	prid.	No		xviii	xx	xix	iiii
v	A	Nonas.			xx	xxi	xxi	i. Thes. i.
vi	b	viii	Id	Leonarde.	xxii	xxii	xxiii	ii
vii	c	vii	Id		xxiiii	xxiii	xxv ✻	iii
viii	d	vi	Id		xxvii	xxiiii	xxviii	iiii
ix	e	v	Id		xxix	John. i.	xxx	v
x	f	iiii	Id		xxxi	ii	xxxii	ii. Thes. i.
xi	g	iii	Id	S. Martin.	xxxiii	iii	xxxiiii	ii
xii	A	pryd.	Id	Sol in Sagi.	xxxv	iiii	xxxvi	iii
xiii	b	Idus.		Byrce.	xxxvii	v	xxxviii	i. Tim. i.
xiiii	c	xviii	kl	Decembris.	xxix	vi	xl	ii. iii.
xv	d	xvii	kl	Pachate.	xli	vii	xlii	iiii
xvi	e	xvi	kl		xliii	viii	xliii	v
xvii	f	xv	kl	Initium Regni	xlv	ix	xlvi	vi
xviii	g	xiiii	kl	Elizabethe.	xlvii	x	xlviii	ii. Tim. i.
xix	A	xiii	kl		xlix	xi	l	iii
xx	b	xii	kl	Edmond. k.	li	xii	Baruc. i.	iii
xxi	c	xi	kl		Baruc. ii	xiii	iii	iiii
xxii	d	x	kl	Cicell.	iiii	xiiii	v	Titus. i.
xxiii	e	ix	kl	Clemens.	vi	xv	Esai. i.	ii. iii.
xxiiii	f	viii	kl		Esai. ii.	xvi	iii	Phile. i.
xxv	g	vii	kl	Katherin.	iiii	xvii	v	Heb. i.
xxvi	A	vi	kl		vi	xviii	vii	ii
xxvii	b	v	kl		viii	xix	ix	iii
xxviii	c	iiii	kl		x	xx	xi	iiii
xxix	d	iii	kl	Fast.	xii	xxi	xiii	v
xxx	e	pryd.	kl	Andrew apo.	Prou. xx.	Act. i.	Pro. xxi.	vi

¶ Note, that the beginnyng of the xxvi. Chapter of Eccles. vnto (But when one is. &c.) must be read with the. xxv. Chapter.

December hath.xxxj.daies

Sunne { ryseth. / falleth } houre { 8. minut. 12. / 3. minut. 48. }

Psalmes.		Morning prayer. i. Lesson.	ii. Lesson.	Euening prayer. i. Lesson.	ii. Lesson.
i f Kalend.		Esai. 14.	Actes. ii.	Esai. xl.	Hebr. vii.
ii g iiii No.		xl	iij	xlvii	viii
iii A iii No.		xlviii	iiii	xlix	ix
iiii b Pzid. No		l. li	v	xxii	x
v c Nonas.		xxiij	vi	xxiiii	xi
vi d viii Id.	Nicholas.	xxv	vii. viii.	xxvi	xii
vii e vii Id.		xxvii	vii. viii.	xxviii	xiij
viii f vi Id.	Concep. Mar.	xxix	viii	xxx	James. i.
ix g v Id.		xxxi	ix	xxxii	ii
x A iiii Id.		xxxiii	x	xxxiii	iii
xi b iii Id.		xxxv	xi	xxxvi	iiii
xii c Pzid. Id.	Sol in Capzi.	xxxvii	xii	xxxviii	v
xiii d Idus.	Lucie.	xxxix	xiii	xl	i. Pet. i.
xiiii e xix kl.	January.	xli	xiiii	xlii	ii
xv f xviii kl.		xliii	xv	xliiii	iii
xvi g xvii kl.	Sapiencia.	xlv	xvj	xlvi	iiii
xvii A xvi kl.		xlvii	xvii	xlviii	v
xviii b xv kl.		xlix	xviii	l	ii. Pet. i.
xix c xiiii kl.		li	xix	lii	ii
xx d xiii kl.	Fast.	liii	xx	liiii	iii
xxi e xii kl.	Thomas Apo.	Pzou. 23.	xxi	Pzo. 24.	i. John. i.
xxii f xi kl.		Esai. lv.	xxii	Esai. lvi.	ii
xxiii g x kl.		lvii	xxiii	lviii	iii
xxiiii A ix kl.	Fast.	lix	xxiiij	lx	iiii
xxv b viii kl.	Christmas.	Esai. lx.	Luk. xxii.	Esai vii	Titus. iii.
xxvi c vii kl.	S. Steuen.	Pzou. 28.	Act. 6. 7.	Eccle. iiii	Acts. vii.
xxvii d vi kl.	S. John.	Eccle. v.	Apoc. i.	Eccle vi.	Apo. xxii.
xxviii e v kl.	Innocentes.	Jer. xxxi.	Act. xv.	Wisd. i.	i. John. v.
xxix f iiii kl.		Esai. lxi.	xxvi	Esai. lxii.	ii. John.
xxx g iii kl.		lxiii	xxvii	lxiiii	iii. John.
xxxi A Pzid. kl.	Siluester.	lxv	xxviii	lxvi	Jude. i.

The order howe the

reſt of holy Scripture (beſyde the Pſalter) is appoynted to be read.

THe olde Teſtament is appoynted for the fyrſt Leſſons at Mo3nyng and Euenyng p3ayer, and ſhalbe read th3ough euery yere once, except certayne bookes and Chapters whiche be leaſt edifiyng, and myght beſt be ſpared, and therefo3e are left vnread.

The newe Teſtament is appoynted fo3 the ſeconde Leſſons at Mo3nyng and Euenyng p3ayer, and ſhalbe read ouer o3derly euery yere th3yſe, beſyde the Epiſtles and Goſpelles: except the Apocalips, out of the whiche, there be only certayne Leſſons appoynted vppon dyuers p3oper feaſtes.

And to knowe what Leſſons ſhalbe read euery day, fynde the daye of the Moneth in the Kalender, & there ye ſhall perceaue the Bookes and Chapters that ſhalbe read fo3 the Leſſons both at Mo3nyng and Euenyng p3ayer.

And here is to be noted, that whenſoeuer there be any p3oper Pſalmes o3 Leſſons appoynted fo3 the Sundayes, o3 fo3 any feaſt, moueable o3 vnmoueable: then the Pſalmes and Leſſons appoynted in the Kalender, ſhalbe omitted fo3 that tyme.

Ye muſt note alſo, that the Collect, Epiſtle, and Goſpel, appoynted fo3 the Sunday, ſhall ſerue all the weeke after, except there fall ſome feaſt that hath his p3oper.

When the yeres of our Lo3de maye be diuided into foure euen partes, whiche is euery fourth yere, then the Sunday letter leapeth, and that yere the Pſalmes & Leſſons whiche ſerue fo3 the .xxiij. day of Feb3uarie, ſhalbe read agayne the day following, except it be Sunday, which hath p3oper Leſſons of the olde Teſtament appoynted in the table, ſeruyng to that purpoſe.

Alſo, whereſoeuer the begynnyng of any Leſſon, Epiſtle, o3 Goſpell, is not expreſſed, there ye muſt begynne at the begynnyng of the Chapter.

And wherſoeuer is not expreſſed how farre ſhalbe read, there ſhall you reade to the ende of the Chapter.

Item, ſo oft as the firſt Chapter of Saint Matthewe is read eyther fo3 Leſſon o3 Goſpell: ye ſhal begynne the ſame at (The byrth of Ieſus Chriſte was on this wyſe. &c.) And the thyrde Chapter of S. Lukes Goſpell, ſhalbe read vnto (ſo that he was ſuppoſed to be the ſonne of Ioſeph.

¶ Proper Lessons to

be read for the fyrst Lessons both at

Mornyng and Euenyng prayer, on the Sundayes throughout the yeere, and for some also the seconde Lessons.

	Mattens.	Euenſong.
Sundayes of Aduent.		
The fyrſt.	Elai.i.	Elai.ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.
Sundayes after Chriſtmas.		
The fyrſt.	xxxvii.	xxxviii.
ii.	xli.	xliii.
Sundayes after the Epiphanie.		
The fyrſt.	xliiii.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
Septuageſima.	Gene.i.	Gene.ii.
Sexageſima.	iii.	vi.
Quinquageſi.	ix.	xii.

Lent.	Mattens.	Euenſong.
Firſt ſunday.	Gene. xix.	Gene. xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlii.
iiii.	xliii.	xlv.
v.	Exod. iii.	Exod. v.
vi.	ix.	x.
Eaſter day.		
Firſt Leſſon.	Exod. xii.	Exod. xiiii.
Second Leſſon.	Roman. vi.	Actes. ii.

Sundayes after Eaſter.

	Mattens.	Euenſong.
Firſt ſunday.	Num. xvi.	Num. xxii.
ii.	xxiii.	xxv.
iii.	Deut. iiii.	Deut. v.
iiii.	vi.	vii.
v.	viii.	ix.
Sunday after Aſſention day.	Deut. xii.	Deut. xiii.
Whitſunday.		
Firſt Leſſon.	Deut. xvi.	Wyſdome. i.
Second Leſſon	Actes. x. Then Peter opened his. &c.	Actes. xix. It foꝛtuned when Apollo went to Corinth. &c. (vnto) After theſe thynges.
Trinitie ſunday.		
Fyrſt Leſſon.	Gene. xviii.	Ioſuah. i.
Second Leſſon.	Math. iii.	

Sundayes after Trinitie.

	Mattens.	Euensong.
Fyrſt.	Joſuah.x.	Joſuah. xxiii.
ii.	Judic.iiii.	Judic.v.
iii.	1.King.ii.	1.King.iii.
iiii.	xii.	xiii.
v.	xv.	xvi.
vi.	2.King.xii.	2.King.xxi.
vii.	xxii.	xxiiii.
viii.	3.King.xiii.	3.King.xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	4.King.v.	4.King.ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Jerem.v.	Jerem.xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezech.ii.	Ezech.xiiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiiii.
xix.	Dani.iii.	Dani.vi.
xx.	Joel.ii.	Miche.vi.
xxi.	Abacuc.ii.	Prouerb.i.
xxii.	Prouerb.ii.	Prouerb.iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

Lessons proper for holy dayes.

	Mattens.	Euensong.
Saint Andrew.	Prouerb.xx.	Prouerb.xxi.
S. Thomas the Apostle.	xxiii.	xxiiii.
Natiuitie of Christe.		
Fyrst Lesson.	Esai.ix.	Esai.vii. God spake once agayne to.&c.
Second Lesson.	Luke.ii. (vnto) And vnto men of good wyl.	Titus.iii. The kyndnesse and loue.&c.
Saint Steuen.		
Fyrst Lesson.	Prouerb. xxviii.	Eccle.iiii.
Second Lesson.	Actes.vi.and.vii Steuen ful of faith & power.&c. (vnto) And whē xl.yeres.&c.	Actes.vii. And when.xl. yeres were expired,there appeared vnto Moses &c. (vnto) Steuē ful of the holye ghost.&c.
Saint John.		
Fyrst Lesson.	Eccle.v.	Ecclesi.vi.
Second Lesson.	Apoca.i.	Apoca.xxii.
Innocentes day.	Jerem.xxxi. (vntō) Moreouer I heard Ephraim.	Wysdome.i.
Circumcision.		
Fyrst Lesson.	Genesis.xvii.	Deut.x. (vnto) And now Jsr.&c.
Second Lesson.	Roman.ii.	Colos.ii.

	Mattens.	Euensong.
The Epiphanie.		
i. Lesson.	Esai. lx.	Esai. xlix.
ii. Lesson.	Luke. iii. (vnto) So that he was supposed to be the sonne of Joseph.	Joyn. ii. (vnto) After this he went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	wisdom. v.	wisd. vi.
ii. Lesson.	Act. xxii. (vnto) They heard him.	Actes. xxvi.
Purification of ꝙ virgin Marie.	wisdom. ix.	wisd. xii.
S. Matthie.	wisdom. xix.	Eccle. i.
Annuntiation of our Lady.	Eccle. ii.	Eccle. iii.
wednesday before Easter.	Ozee. xiii.	Ozee. xiiii.
Thursday before Easter.	Daniel. ix.	Jere. xxxi.
Good Fryday.	Gene. xxii.	Esai. liii.
Easter euen.	Zacha. ix.	Exod. xii.
Mundsay in Easter weeke.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Matth. xxviii.	Actes. iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luk. xxiiii (vnto) And beholde two of them.	i. Cor. xv.

	Mattens.	Euenſong.
Saint Marke.	Eccle.iiii.	Eccle.v.
S. Philip and Jacob.	Eccle.vii.	Eccle.ix.
Aſſention day.	Deut.x.	iiii.King.ii.
Munday in whitſun weeke.		
Firſt Leſſon.	Gene.xi. (vnto) Theſe are the generatiõs of Sem.	Nu.xi. Geather vnto me. 70. men &c. (vnto) Moſes and the elders returned.
Second Leſſon.	i.Cor.xii.	
Tueſday in whitſun weeke.	i.King.xix. Dauid came to Saul in Ramatha.	Deut.xxx.
S. Barnabe.		
Firſt Leſſon.	Eccle.x.	Eccle.xii.
Second Leſſon.	Actes.xiiii.	Act.xv. (vnto) After certaine daies
S. John Bapt.		
Firſt Leſſon.	Mala.iii.	Mala.iiii.
Second Leſſon.	Mat.viii.	Mat.xiiii (vnto) whẽ Jeſus heard
S. Peter.		
i. Leſſon.	Eccle.xv.	Eccle.xix.
ii. Leſſon.	Actes.iii.	Actes.iiii.
S. James.	Eccle.xxi.	xxiii.
S. Bartilmewe.	xxv.	xxix.
S. Matthewe.	xxxv.	xxxviii.
S. Michael.	xxxix.	xliiii.
S. Luke.	ii.	Job.i.
Simon & Jude.		
i. Leſſon.	Job.xxiiii.xxv.	xlii.

	Mattens.	Euenſong.
All Saintes.		
Fyrſt Leſſon.	wiſd. iii. (vnto) Bleſſed is rather the barren.	wiſd. v. (vnto) His ieloufie alſo.
Second Leſſon.	Hebrues. xi. xii. Saints by faith, (vnto) If you endoure chaſtening.	Apocalip. xix. (vnto) And I ſawe an angel. ſtande.

¶ Proper Pſalmes on certayne dayes.

	Mattens.	Euenſong.
Chriſtmas day.	Pſalm. xix. xlv. lxxxv.	lxxxxi. Cx. Cxxxii.
Eaſter day.	ii. lvii. Cxi.	Cxiii. Cxiiii. Cxviii.
Aſſention day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.
whitſunday.	xlv. lxviii.	Ciiii. Cxlv.

The booke of common

prayer, and adminiſtration of the Sacramentes.

¶ The order where Morning and euenyng prayer ſhalbe vſed and ſayde.

¶ The Morning and Euening prayer, ſhalbe vſed in the accuſtomed place of the Churche, chappel or chauncel, except it ſhalbe otherwiſe determined by the Ordinary of the place, and the Chauncels ſhal remayne, as they haue done in tymes paſt.

¶ And here is to be noted, that the Miniſter at the tyme of the Communion, & at al other times in his miniſtration, ſhal vſe ſuche ornamentes in the church, as were in vſe by authoritie of Parliament in the ſecond yeere of the raigne of king Edwarde the ſixth, according to the Act of Parliament ſet in the beginning of the booke of common prayer.

¶ An order for Morning prayer dayly throughout the yeere.

¶ At the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhal reade with a loude voyce, ſome one of theſe ſentences of the ſcriptures that folowe. And then he ſhal ſay that whiche is wrytten after the ſayde ſentences.

Ezech.18. AT what time ſo euer a ſinner dooth repent hym of his ſinne frō the bottome of his hart, I wil put al his wyckednes out of my remembrance, ſaith our Lord.

Pſal.51. I do knowe myne owne wickednes: and my ſinne is alway againſt me.

Pſal.51. Turne thy face away from our ſinnes (O Lord), and blot out al our offences.

Pſal.51. A ſorowful ſpirite is a ſacrifice to God, deſpiſe not (O Lorde) humble & contrite hartes.

Ioel.2. Rent your hartes, and not your garmentes, and turne to the Lord your God: becauſe he is gentle and mercyful, he is patient, and of much mercy, and ſuche a one that is ſory for your afflictions.

Daniel.9. To thee (O Lorde God) belongeth mercy and forgeuenes, for we haue gone away from thee, & haue not hearkened to thy voyce, wherby we might walke in thy lawes whiche thou haſt appointed for vs.

Ierem.2. Correct vs, O Lord, and yet in thy iudgement: not in thy furie, leſt we ſhoulde be conſumed, and brought to nothyng.

Amende your lyues, for the kyngdome of God is at hande. Matth.3.

I wil go to my father, and ſay to him, Father, I haue ſinned againſt heauen, and againſt ther, I am no more worthy to be called thy ſonne. Luke.15.

Enter not into iudgement with thy ſeruantes, O Lorde: for no fleſhe is righteous in thy ſight. Pſal.142.

If we ſay that we haue no ſinne, we deceiue our ſelues, and there is no truth in vs. 1.Iohn.1.

DEarely beloued brethren, the ſcripture moueth vs in ſundry places, to acknowledge and confeſſe our manyfolde ſinnes and wickednes, & that we ſhould not diſſemble nor cloke them before the face of almyghtie God our heauenly father, but confeſſe them with an humble, lowly, penitent, and obedient hart, to the ende that we may obteine forgeuenes of the ſame, by his infinite goodnes and mercy. And although we ought at all tymes humbly to acknowledge our ſinnes before God, yet ought we moſt chefely ſo to do when we aſſemble and meete together, to render thankes for the great benefites that we haue receiued at his handes, to ſet forth his moſt worthy prayſe, to heare his moſt holy worde, and to aſke thoſe thynges which be requiſite and neceſſary, as well for the bodye as the ſoule.

lyfe I pray and beseche you, as many as be here present, to accompany me with a pure hart and humble voyce, unto the throne of the heauenly grace, saying after me.

A generall confession, to be sayde of the whole congregation after the Minister, kneelyng.

ALmyghtie and most mercyful father, we haue erred and strayed from thy wayes lyke lost sheepe. We haue followed to much the deuises and desyres of our owne hartes, we haue offended agaynst thy holy lawes. We haue left vndone those thynges whiche we ought to haue done, & we haue done those thinges whiche we ought not to haue done, and there is no health in vs, but thou, O Lorde, haue mercy vpon vs miserable offendours. Spare thou them, O God, whiche confesse their faultes. Restore thou them that be penitent, according to thy promyses declared vnto mankynde in Christe Iesu our Lorde: and graunt, O most mercifull father, for his sake, that we may hereafter lyue a godly, ryghtsous, and sober lyfe, to the glory of thy holy name, Amen.

The absolution to be pronounced by the Mister alone.

ALmyghtie GOD, the father of our Lorde Iesus Christe, whiche desireth not the death of a sinner, but rather that he may turne from his wickednesse and lyue, and hath geuen power and commaundement to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes, he pardoneth and absoluteth all them whiche truly repent, and vnfaignedly beleeue his holy Gospel. Wherefore we beseche hym to graunt vs true repentance and his holy spirite, that those thinges may please hym, which we do at this present, and that the rest of our lyfe hereafter may be pure and holy, so that at the last we may come to his eternal ioy, through Iesus Christ our Lorde.

The people shal answeare.

Amen.

Then shal the minister begyn the Lordes prayer with a loude voyce.

OUR father which art in heauen, hallowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Geue vs this day our daily bread. And forgeue vs our trespasses, as we forgeue them that trespasse agaynst vs. And leade vs not into temptation. But deliuer vs from euill. Amen.

Then sykewyse he shal say.

O Lorde open thou our lyppes.

Answeare.

And our mouth shal shewe forth thy prayse.

Priest.

O God make speede to saue vs.

Answeare.

O Lorde make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne. &c.
As it was in the begynnyng, is nowe. &c.
℣ Prayse ye the Lorde.

Then shalbe sayde or song this Psalme folowyng.

OCome, let vs syng vnto the Lorde: let vs hartily reioyce in the strength of our saluation. Venite exultemus. Psal. 95.

Let vs come before his presence with thankesgeuing: and shewe our selues glad in hym with Psalmes.

For the Lorde is a great God: and a great kyng aboue al Gods.

In his hande are all the corners of the earth: and the strength of the hylles is also.

The sea is his, and he made it: and his handes prepared the drye lande.

O come, let vs worshyp and fal downe: and kneele before the Lorde our maker.

For he is the Lorde our God: and we are the people of his pasture, and the sheepe of his handes.

To day yf ye will heare his voyce, harden not your hartes: as in the prouocation, and as in the day of temptation in the wyldernesse.

When your fathers tempted me: proued me, and sawe my workes.

Fourtie yeares long was I grieued with this generation, and sayde, It is a people that do erre in their hartes, for they haue not knowen my wayes.

Vnto whom I sware in my wrath: that they shoulde not enter into my rest.

Glory be to the father. &c. As it was in. &c.

℣ Then shal folowe eyghtene Psalmes in order, as they be appoynted in a table, made for that purpose: except there be proper Psalmes appointed for that day. And at the ende of euery Psalme throughout the yeare, and likewyse in the ende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated,

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende, Amen.

Then

¶ Then shalbe read two lessons distinctly with a loude voyce, that the people may heare. The fyrst of the old Testament, the second of the newe, lyke as they be appoynted by the Kalender, except there be proper lessons assygned for that day: the minister that readeth the lesson, standing and turning him so, as he may best be heard of al suche as be present. And before euery Lesson, the minister shall saye thus. The fyrst, second, thirde, or fourth Chapter of Genesis, or Exodus, Matthewe, Marke, or other lyke, as is appoynted in the Kalender. And in the ende of euery Chapiter, he shal saye.

Here endeth such a Chapter, of such a Booke.

¶ And (to thende the people may the better heare) in suche places where they do syng, there shal the lessons be song in a plain tune, after the manner of distinct reading: and lykewyse the Epistle and Gospel.

¶ After the fyrst lesson, shall folowe Te deum laudamus, in englishe, daylye throughe the whole yeere.

Te deum laudamus.

WE praysе thee, O GOD: we knowledge thee to be the Lord.

All the earth dooth worshyp thee: the father euerlasting.

To thee all Angels crye aloude: the heauens and all the powers therein.

To thee Cherubin and Seraphin: continually doo crye.

Holy, holy, holy: Lorde God of Sabaoth.

Heauen and earth are ful of the maiestie: of thy glory.

The glorious company of the apostles: praysе thee.

The goodly fellowship of the prophetes: praysе thee.

The noble armie of martyrs: praysе thee.

The holy Church throughout al ỹ worlde: dooth knowledge thee.

The father of an infynite maiestie.

Thy honourable, true, and only sonne.

Also the holy ghost: the comforter.

Thou art the kyng of glory: O Christ.

Thou art the euerlasting sonne of the father.

When thou tookest vppon thee to deliuer man: thou dyddest not abhorre the virgins wombe.

When thou haddest ouercome the sharpnesse of death: thou dyddest open the kyngdome of heauen to al beleeuers.

Thou syttest on the ryght hande of God: in the glory of the father.

We beleeue that thou shal come: to be our iudge.

We therefore praye thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy sainctes: in glory euerlasting.

O Lorde saue thy people: and blesse thyne heritage.

Gouerne them: and lyft them vp for euer.

Day by day: we magnifye thee.

And we worshyp thy name: euer worlde without ende.

Vouchsafe, O Lorde: to kepe vs this day without synne.

O Lorde haue mercy vpon vs: haue mercy vpon vs.

O Lorde let thy mercy lyghten vpon vs: as our trust is in thee.

O Lorde, in thee haue I trusted: let me neuer be confounded.

¶ Of this Canticle. Benedicite omnia opera domini.

OAll ye workes of the Lorde, blesse ye the Lord: praysе him, and magnifye him for euer. Benedicite.

O ye angels of the Lorde, blesse ye the Lorde: praysе ye him, and magnifye him for euer.

O ye heauens, blesse ye the Lorde: praysе hym, and magnifye him for euer.

O ye waters that be aboue the firmament, blesse ye the Lorde: praysе him, and magnifye him for euer.

O al ye powers of the Lorde, blesse ye the Lorde: praysе him, & magnifye him for euer.

O ye sunne and moone, blesse ye the Lorde: praysе him, and magnifye him for euer.

O ye starres of heauen, blesse ye the Lorde: praysе him, and magnifye him for euer.

O ye shoures & deawe, blesse ye the Lorde: praysе him, and magnifye him for euer.

O ye windes of God, blesse ye the Lorde: praysе him, and magnifye him for euer.

O ye fyre and heate, blesse ye the Lorde: praysе him, and magnifye him for euer.

O ye Winter and Sommer, blesse ye the Lorde: praysе him, and magnifye him for euer.

O ye drawes & frostes, blesse ye the Lorde: praysе him, and magnifye him for euer.

O ye frost and colde, blesse ye the Lorde: praysе him, and magnifye him for euer.

O ye Ice and Snowe, blesse ye the Lorde: praysе him, and magnifye him for euer.

O ye nightes and dayes, blesse ye the Lorde: praysе him, and magnifye him for euer.

O ye lyght and darknesse, blesse ye ỹ Lorde: praysе him, and magnifye him for euer.

O ye lightninges and cloudes, blesse ye the Lorde: praysе him, & magnifye him for euer.

O let the earth blesse the Lorde: yea let it praysе him, and magnifye him for euer.

O ye mountaynes and hilles, blesse ye the

Lorde: prayse him, & magnifye him for euer.

O all ye greene thinges vppon the earth, bleſſe ye the Lorde: prayse him, and magnifye him for euer.

O ye Welles, bleſſe ye the Lorde: prayse him, and magnifye him for euer.

O ye Seas and floodes, bleſſe ye the lorde: prayse him, and magnifye him for euer.

O ye Whales, and all that moue in the waters, bleſſe ye the Lorde: prayse him, and magnifye him for euer.

O all ye Foules of the ayre, bleſſe ye the Lorde: prayse him, & magnifye him for euer.

O all ye Beaſtes and Catel, bleſſe ye the Lorde: prayse hym, & magnifye him for euer.

O ye chyldren of men, bleſſe ye the Lorde: prayse him, and magnifye him for euer.

O let Iſrael bleſſe the Lorde: prayse hym, and magnifye him for euer.

O ye prieſtes of the Lord, bleſſe ye the Lorde: prayse him, and magnifye him for euer.

O ye ſeruantes of the Lorde, bleſſe ye the Lorde: prayse him, & magnifye him for euer.

O ye ſpirites and ſoules of the ryghteous, bleſſe ye the Lorde: prayse him, and magnifye him for euer.

O ye holy and humble men of hart, bleſſe ye the Lorde: prayse hym, and magnifye him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lorde: prayse hym, and magnifye him for euer.

Glory be to the father, and to the ſonne. &c.
As it was in the beginning, is now. &c.

And after the ſecond leſſon, ſhalbe vſed and ſayd Benedictus Dominus Deus Iſrael, in Engliſhe, as foloweth.

Benedictus.

BLeſſed be the Lorde God of Iſrael: for he hath viſited and redeemed his people.

And hath rayſed vp a mighty ſalvation for vs: in the houſe of his ſeruant Dauid.

As he ſpake by the mouth of his holy prophetes: whiche hath benne ſence the worlde begamne.

That we ſhoulde be ſaued from our enimies: and from the handes of al that hate vs.

To perfourme the mercye promiſed to our forefathers: and to remember his holy couenant.

To perfourme the othe which he ſware to our forefather Abraham: that he would geue vs.

That we being delyuered out of the handes of our enimies: myght ſerue hym without feare.

In holyneſſe & ryghteouſneſſe before him: al the dayes of our lyfe.

And thou chylde ſhalt be called the prophete of the hyghest: for thou ſhalt goe before the face of the Lorde, to prepare his wayes.

To geue knowledge of ſalvation vnto his people: for the remiſſion of their ſinnes.

Through the tender mercie of our God: whereby the day ſpring from an hygh hath viſited vs.

To geue lyght to them that ſyt in darkneſs, and in the ſhadowe of death: and to guide our feete into the way of peace.

Glory be to the father, and to the ſonne. &c.
As it was in the beginning, is nowe. &c.

¶ Or the. C. Pſalme. Iubilate.

Iubilate deo.

OBe ioyful in the Lorde al ye landes: ſerue the Lorde with gladneſſe, and comme before his preſence with a ſong.

Be ye ſure that the Lorde he is God: it is he that hath made vs, and not we our ſelues, we are his people, and the ſheepe of this paſture.

O goe your wayes into his gates with thankes geuing, and into his courtes with prayſe: be thankfull vnto him, & ſpeake good of his name.

For the Lorde is gratious, his mercye is euerlaſtyng: and his trueth endureth from generation to generation.

Glory be to the father, and to the ſonne. &c.
As it was in the beginning, is nowe. &c.

Then ſhal be ſayde the Creede by the Miniſter and the people, ſtandyng.

IBeleeue in God the father almighty, maker of heauen and earth. And in Jeſus Chriſte his only ſonne our Lorde, whiche was conceyued by the holy Ghoſt, borne of the virgin Mary, ſuffered vnder Ponce Pilate, was crucifyed, dead, and buried, he deſſended into hel, the thirde day he roſe agayne from the dead, he aſſended into heauen, and ſytteth on the ryght hande of God the father almighty, from thence ſhall he comme to iudge the quicke and the dead. I beleeue in the holy ghoſt, the holy Catholique Churche, the communion of ſainctes, the forgeuenelle of ſynnes, the reſurrection of the body, and the lyfe euerlaſting. Amen.

And after that, theſe prayers folowyng, as wel at Euenyng prayer, as at Mornyng prayer, all deuoutly kneelyng. The Miniſter fyrſt pronouncing with a loude voyce.

The Lorde be with you.
Anſweare.
And with thy ſpirite.
Miniſter.
Let vs pray.
Lorde haue mercy vpon vs.
Chriſte haue mercy vpon vs.
Lorde haue mercy vpon vs.

Then

Then the Minister, Clerkes, and people, shall say the Lordes prayer in English, with a loud voyce.

Our father whiche art in heauen. &c.

Then the Minister standyng vp shal say.

O Lorde shewe thy mercye vpon vs.

Answeare.

And graunte vs thy saluation.

Priest.

O Lorde saue the Queene.

Answeare.

And mercyfully heare vs when we call vpon thee.

Priest.

Endue thy Ministers with righteousnesse.

Answeare.

And make thy chosen people ioyful.

Priest.

O Lorde saue thy people.

Answeare.

And blesse thyne inheritance.

Priest.

Geue peace in our tyme, O Lorde.

Answeare.

Because there is none other that fighteth for vs, but only thou, O God.

Priest.

O God make cleane our hartes within vs.

Answeare.

And take not thine holy spirite from vs.

Then shal folowe three Collectes. The first of the day, whiche shalbe the same that is appointed at the Communion. The second for peace. The thirde for grace to liue well. And the two last Collectes shall neuer alter, but dayly be sayde at Morning prayer throughout all the yeere, as followeth.

¶ The seconde Collect for peace.

O God whiche art auctour of peace, and louer of concorde, in knowledge of whō standeth our eternal lyfe, whose seruice is perfect freedome: defende vs thy humble seruantes in all assaultes of our enimies, that we surely trustyng in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

¶ The thirde Collect for grace.

O Lorde our heauenly father, almyghtie and euerlastyng God, whiche hast safely brought vs to the beginning of this day, defende vs in the same with thy mighty power, and graunt that this day we fall into no sinne, neyther runne into any kinde of danger, but that all our doynges may be ordered by thy gouernance, to do alwayes that is righteous in thy sight, through Iesus Christe our Lord. Amen.

¶ An order for Euenyng prayer throughout the yeere.

The Priest shal say.

Our father whiche art in. &c.

Then likewise he shal say.

O Lorde open thou our lyppes.

Answeare.

And our mouth shal shewe forth thy prayse.

Priest.

O God make speede to saue vs.

Answeare.

O Lorde make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is nowe. &c.

¶ Prayse ye the Lorde.

Then Psalmes in order as they be appoynted in the table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesson of the old testament as is appointed likewise in the Kalender, except there be proper Lessons appoynted for that day. After that Magnificat in Englishe, as foloweth.

Magnificat. Luke. 1.

MY soule doth magnifie the Lorde: and my spirite hath reioyced in god my sauiour.

For he hath regarded the lowlynesse of his handmayden.

For beholde from henceforth al generations shal cal me blessed.

For he that is mighty hath magnified me: and holy is his name.

And his mercy is on them that feare hym: throughout al generations.

He hath shewed strength with his arme: he hath scattered the proude in the imagination of their hartes.

He hath put downe the mightie from their seate: and hath exalted the humble & meeke.

He hath filled the hungry with good thinges: and the riche he hath sent empte away.

He remembryng his mercy, hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

¶ Or the. 98 Psalme.

Cantate domino.

O Syng vnto the Lorde a newe song: for he hath done marueylous thynges.

With his owne right hande, and

with his holy arme: hath he gotten him self the victorie.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and truth towarde the house of Israel: and all the endes of the worlde haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde, all ye landes: sing, reioyce, and giue thankes.

Prayse the Lorde vpon the harpe: sing to the harpe with a Psalme of thanke giuing.

With trumpettes also and shawmes: O shewe your selues ioyfull before the Lord the kyng.

Let the sea make a noyse, and all that therein is: the rounde worlde, and they that dwell therein.

Let the floods clappe their handes, and let the hilles be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnes shal he iudge the worlde: and the people with equitie.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

When a Lesson of the newe testament. And after that, Nunc dimittis in englishe, as followeth.

Nunc dimittis. Luke. 2.

LOrd nowe lettest thou thy seruant depart in peace: according to thy worde.

For mine eyes haue seene thy saluation.

Whiche thou hast prepared: before the face of al people.

To be a lyght to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the father. &c. As it was in. &c.

¶ Or this Psalme.

Deus misereatur. Psalm. 47

GOD be mercyfull vnto vs, and bl esse vs: & shewe vs the lyght of his countenance, and be mercyfull vnto vs.

That thy way may be knowen vpon the earth: thy sauyng health among al nations.

Let the people prayse thee, O God: yea let al the people prayse thee.

O let the nations reioyce and be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

Let the people prayse thee, O God: let all the people prayse thee.

Then shal the earth bring foorth her encrease: and God, euen our owne God, shall giue vs his blessyng.

God shal bless vs: and al the endes of the worlde shal feare him.

Glory be to the father. &c. As it was in. &c.

When shal followe the Crede, with other prayers, as is before appointed at Morning prayer after Benedictus, and with three Collects. First, of the day. Secondly, of peace. Thirdly, for ayde against al perils, as hereafter followeth, whiche two last Collectes shalbe dayly said at Euening prayer, without alteration.

¶ The seconde Collect at Euening prayer.

O God, from whom al holy desires, al good counsayles, and all iust workes do proceede: geue vnto thy seruants that peace whiche the worlde can not geue: that both our hartes may be set to obey thy commaundements, and also that by thee, we being defended from the feare of our enimies, may passe our time in rest & quietnesse, through the merites of Iesus Christe our sauiour, Amen.

The thirde Collect for ayde against al perils.

LIghten our darkenesse, we beseeche thee, O Lord, and by thy great mercy defende vs from al perils & dangers of this nyght, for the loue of thy only sonne our sauiour Iesus Christe, Amen.

In the feastes of Christmas, the Epiphany, Saint Mathias, Easter, the Ascension, Pentecost, S. Iohn Baptist, S. Iames, S. Bartholomewe, S. Matthewe, S. Simon and Iude, S. Andrew, and trinitie Sunday, shalbe song or sayde immediatly after Benedictus, this confession of our Christian fayth.

Quicunque vult.

WHosoeuer wilbe saued: before al thinges it is necessary that he holde the Catholique fayth.

Whiche fayth except euery one do keepe holy and vndefiled: without doubt he shall perysshe euerlastyngly.

And the Catholique fayth is this: that we worshyp one God in trinitie, and trinitie in vnitie.

Neyther confoundyng the persons: nor diuidyng the substance.

For there is one person of the father, another of the sonne: and another of the holy ghost.

But the godhead of the father, of the sonne, and of the holy ghost is al one: the glory equal, the maiestie coeternal.

Such as the father is, such is the sonne: and such is the holy ghost.

The father vncreate, the sonne vncreate: and the holy ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy ghost incomprehensible.

The father eternal, the sonne eternal: and the holy ghost eternal.

And

And yet they are not three eternalles but one eternall.

As also there be not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So lykewyse the father is almightie, the sonne almightie: and the holy ghost almightie.

And yet are they not three almighties: but one almightie.

So the father is God, the sonne is GOD: and the holy ghost is God.

And yet they are not three Gods: but one God.

So lykewyse the father is Lorde, the sonne Lorde: and the holy ghost Lorde.

And yet not three Lordes but one Lorde.

For lyke as we be compelled by the Christian veritie: to acknowledge every person by him selfe to be God and Lorde.

So are we forbydden by the Catholique religion: to say there be three Gods, or three Lordes.

The father is made of none: neyther created, nor begotten.

The sonne is of the father alone not made, nor created, but begotten.

The holy ghost is of the father, and of the sonne: neyther made, nor created, nor begotten, but proceedyng.

So there is one father, not three fathers, one sonne, not three sonnes: one holy ghost, not three holy ghostes.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons, be coeternall together and coequal.

So that in all thinges, as is aforesayde: the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore, it is necessary to everlasting saluation: that he also beleeue rightely in the incarnation of our Lorde Jesu Christe.

For the right fayth is, that we beleeue and confesse: that our Lorde Jesus Christe, the sonne of God, is God and man.

God, of the substance of the Father, begotten before the worldes: and man of the substance of his mother, borne in the worlde.

Perfyte God, and perfyte man: of a reasonable soule, and humane flesh subsistyng.

Equal to the Father as touchyng his godhead: and inferiour to the Father touchyng his manhood.

Who although he be God and Man: yet he is not two, but one Christ.

One, not by conuersion of the godhead into flesh: but by takyng of the manhood into God.

One altogether, not by confusion of substance: but by unitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluacion, descended into hell: rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hande of the Father, God almightie: from whence he shal come to iudge the quicke and the dead.

At whose comming al men shal rise again with their bodyes: and shal geue account for their owne workes.

And they that haue done good, shall go into lyfe euerlastyng: and they that haue done euyl, into euerlasting fyre.

This is the Catholique fayth: whiche except a man beleeue faythfully, he can not be saued.

Glory be to the father, and to the sonne: &c.

As it was in the beginning, is now: &c.

Thus endeth the order of Mornyng and Euenyng prayer, through the whole yeere.

Here foloweth the Letanie, to be vsed vpon Sundayes, Wednesdayes, and Frydayes, and at other tymes, when it shalbe commanded by the Ordinarie.



GOD the father of heauen: haue mercy vpon vs miserable synners.

O God the father of heauen: haue mercy vpon vs miserable synners.

O God the sonne redeemer of the worlde: haue mercy vpon vs miserable synners.

O God the sonne redeemer. &c.

O God the holy ghost proceeding from the father and the sonne: haue mercy vpon vs miserable synners.

O God the holy Ghost. &c.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinitie. &c.

Remember not Lorde our offences, nor the offences of our forefathers, neyther take thou vengeance of our synnes: spare vs good Lord,

spare thy people whom thou hast redemed with thy moste precious bloud, and be not angry with vs for ever.

Spare vs good Lorde.

From all euyll and wicke deede, from synne, from the craftes & assaultes of the deuill, from thy wrath, & from euerlasting damnation.

Good Lorde deliuer vs.

From all blindnesse of hart, from pryde, vayne glory, & hypocrisy, from enuie, hatred, and malice, and all vncharitablenesse.

Good Lorde deliuer vs.

From fornication, & all other deadly sinne, and from all the deceiptes of the worlde, the flesshe and the deuil.

Good Lorde deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from hatel and murder, and from sodayne death.

Good Lorde deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardenesse of hart, and contempt of thy worde and commaundement.

Good Lorde deliuer vs.

By the mysterie of thy holy incarnation, by thy holy natiuitie and circumcision, by thy baptisme, fasting, and temptation.

Good Lorde deliuer vs.

By thine agony and bloudy sweat, by thy crosse and passion, by thy precious death & burial, by thy glorious resurrection and ascention, and by the comming of the holy ghost.

Good Lorde deliuer vs.

In al tyme of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs.

We synners doo beseeche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the ryght way.

We beseeche thee to heare vs good lorde.

That it may please thee to keepe & strengthen in the true worshipping of thee, in righteousnesse and holynesse of lyfe, thy seruant Elizabeth, our most gracious Queene and gouernour.

We beseeche thee to heare vs good Lorde.

That it may please thee to rule her hart in thy fayth, feare and loue, and that she may euermore haue affiance in thee, and euer seeke thy honour and glory.

We beseeche thee to heare vs good Lorde.

That it may please thee to be her defender and keeper, geuing her the victory ouer al her enimies.

We beseeche thee to heare vs good Lorde.

That it may please thee to illuminate all Bishops, Pastours, and Ministers of the Churche, with true knowledge and vnderstanding of thy worde, and that both by their preaching and liuing, they may set it forth, and shewe it accordingly.

We beseeche thee to heare vs good Lorde.

That it may please thee to endue the Lordes of the counsell, & al the Nobilitie, with grace, wysedome, and vnderstanding.

We beseeche thee to heare vs good Lorde.

That it may please thee to blesse and kepe the Magistrates, geuing them grace to execute iustice, and to maintayne truth.

We beseeche thee to heare vs good Lorde.

That it may please thee to blesse and kepe al thy people.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue to all nations, vnitie, peace, and concorde.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue vs an hart to loue and dreade thee, and diligently to liue after thy commaundements.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue to all thy people increase of grace, to heare meekly thy woorde, and to receyue it with pure affection, and to bring forth the fruites of the spirite.

We beseeche thee to heare vs good Lorde.

That it may please thee to bring into the way of truth, all suche as haue erred, and are deceyued.

We beseeche thee to heare vs good Lorde.

That it may please thee to strengthen such as doo stande, & to comfort & helpe the weake harted, and to raise vp them that fall, and finally to beate downe Satan vnder our feete.

We beseeche thee to heare vs good Lorde.

That it may please thee to succour, helpe, and comfort, al that be in danger, necessitie, and tribulation.

We beseeche thee to heare vs good Lorde.

That it may please thee to preserue al that trauayle by lande or by water, all women labouring of childe, al sycke persons and young children, and to shewe thy pitie vpon al prisoners and captiues.

We beseeche thee to heare vs good Lorde.

That it may please thee to defende, & prouide for the fatherlesse children & wydowes: and al that be desolate and oppressed.

We beseeche thee to heare vs good Lorde.

That it may please thee to haue mercye vpon al men.

We beseeche thee to heare vs good Lorde.

That it may please thee to forgeue our enimies, persecutours and slaunderers, and to turne their hartes.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue and preserue to our vse & kindly fruites of the earth, so as in due tyme we may enioy them.

We

we beseeche thee to heare vs good Lorde.
That it maye please thee to geue vs true repentance, to forgeue vs all our sinnes, negligences and ignorances, & to indue vs with the grace of thy holy spirite, to amende our lyues accordyng to thy holy woorde.

We beseeche thee to heare vs good Lorde.

Sonne of God: we beseeche thee to heare vs.

Sonne of God: we beseeche thee to heare vs.

O Lambe of God that takest awaye the sinnes of the woylde.

Graunt vs thy peace.

O Lambe of God that takest awaye the sinnes of the woylde.

Haue mercy vpon vs.

O Christe heare vs.

O Christe heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.
But deliuer vs from euyl. Amen.

The versicle.

O Lorde deale not with vs after our sinnes.

The answeare.

Neither reward vs after our iniquities.

℣ Let vs pray.

O GOD, mercyfull father, that despisest not the syghyng of a contrite hart, nor the desyre of suche as be sorowfull, mercyfully assist our prayers that we make before thee in all our troubles and aduersities, whensoeuer they oppresse vs: and graciously heare vs, that those euylles which the craft and subtilitie of the deuyll or man worketh against vs be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that we thy seruantes beyng hurt by no perlecutions, may euermore geue thankes vnto thee in thy holy Churche, through Jesus Christe our Lorde.

O Lorde aryse, helpe vs, and deliuer vs for thy names sake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs, the noble woorkes that thou dyddest in their dayes, and in the olde tyme before them.

O Lorde, aryse, helpe vs, and deliuer vs for thine honour.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is nowe, and euer shalbe, woylde without ende, Amen.

From our enimies defende vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorowes of our hart.

Mercifully forgeue the sinnes of thy people.

Fauorably with mercy heare our prayers.

O sonne of David haue mercy vpon vs.

Both me we and euer vouchsafe to heare vs, O Christe.

Graciously heare vs, O Christe, graciously heare vs, O Lorde Christe.

The versicle.

O Lorde let thy mercy be shewed vpon vs.

The answeare.

As we do put our trust in thee.

℣ Let vs pray.

WE humbly beseeche thee, O father, mercyfully to looke vppon our infirmities, & for the glory of thy name sake, turne from vs all those euylles that we most righteously haue deserued: and graunt that in all our troubles we may put our whole trust and confidence in thy mercye, and euermore serue thee in holynesse and pureness of liuyng, to thy honour and glorye, through our onely mediatour and aduocate Jesus Christe our Lorde. Amen.

A prayer for the Queenes maiestie.

O Lorde our heauenly father, high and mighty, kyng of kynges, Lorde of Lordes, the onely ruler of princes, which dooest behold all the dwellers vpon the earth, most hartely we beseeche thee with thy fauour to behoulde our most gracious soueraigne Lady Queene Elizabeth, and so replenish her with the graces of thy holy spirite, that she may alway incline to thy will, & walke in thy wayes, and so plentifully with heauenly gyftes, graunt her to health and wealthyng to long liue, strengthe her, that she may triumphe ouer all her enimies, and finally after this life, she may attayne euerlastyng ioy and felicitie, through Jesus Jesus Christ our Lord, Amen.

ALmyghty and euerliuyng God, which only woorkest great marueyles, sende downe vpon our Bishoppe, and all the congregation committed to his charge, the healthfull spirite of thy grace, and that they may truely please thee, powre vpon them the continual dewe of thy blessyng: Graunt this (O Lorde) for the honour of our aduocate and mediatour Jesus Christe, Amen.

A prayer of Chrisostome.

ALmighty God, which hast geuen vs grace at this tyme with one accord to make our common supplications vnto thee, and do-

eth

all prouide, that when two or three be gathered together in thy name, thou wylt graunt their requestes: fulfyll now, O Lorde, the desyres and petitions of thy seruantes, as may be most expedient for them, graunting vs in this worlde knowledge of thy truth, and in the worlde to come lyfe euerlastyng, Amen.

2. Cor. 13. ¶ The grace of our Lorde Iesus Christe, and the loue of God, and the fellowshyp of the holy ghost, be with vs all euermore, Amen.

For rayne, in the tyme requyred.

O God heauenly father, whiche by thy sonne our sauyour Iesus Christ hast promised to geue all them that seeke thy kyngdome, and the righteousnesse therof, all thynges necessarie for their bodily sustenaunce: Sende vs, we beseche thee, in this our necessitie, such moderate rayne and showres, that we may receyue the fruites of the earth to our comfort, and to thy honour, through Iesus Christe our Lorde, Amen.

For fayre weather.

O Lorde God, whiche for the synne of man dyddest once destroye all the worlde, except eyght persons, and afterwarde of thy great mercy dyddest promise neuer to destroye it so agayne: We humbly beseche thee, that although we for our iniquities haue worthyly deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wylt sende vs suche weather, whereby we may receyue the fruites of the earth in due season, and learne both by thy punishment to amende our liues, and for thy clemencie to geue thee prayse and glory, through Iesus Christe our Lorde, Amen.

In the tyme of dearth or famyne.

O God heauenly father, whose gyfte it is that the rayne doth fal, the earth is fruitefull, beastes encrease, and fishes haue their plenty: behold, we beseche thee, the afflictions of thy people, graunt that the scarsitie & dearthe with we be now most iustly vexed for our iniquities) may through thy goodnesse be mercyfully turned into cheapnesse and plentie, for the loue of Iesus Christ our Lorde, to whom with thee and the holy ghost, be prayse for euer, Amen.

In the tyme of warre.

O Almyghtie God, kyng of all kynges, and gouernour of all thinges, whose power no creature is able to resyst, to whom it belongeth iustly to punishe sinners, and to be mercyful vnto them that truely repent: Saue and deliuer vs (we humbly beseech thee) from the handes of our enimies, abate their pride, asswage their malice, and confounde their deuises, that we beyng armed with thy defence, may be preserued euermore from all perylles, to glorifie thee which art the onely geuer of all victorie, through the merites of thy only sonne Iesus Christe our Lorde, Amen.

In the tyme of any common plague or sickenesse.

Almyghtie God, whiche in thy wrath, in the tyme of kyng Dauid, dyddest slea with the plague of pestilence thre score and tenne thousande, and yet remembryng thy mercy, dyddest saue the rest: haue pitie vpon vs miserable sinners, that nowe are visited with great sickenesse and mortalitie, that like as thou dyddest then commaunde thine angel to cease from punishing: so it may now please thee to withdrawe from vs this plague and grieuous sickenesse, through Iesus Christ our Lorde, Amen.

O God whose nature and propertie is euer to haue mercy and to forgeue, receiue our humble petitions: And though we be tyed and bounde with the chayne of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christes sake, our mediatour and aduocate, Amen.

The ende of the Letanie.

The Collectes, with the order how to finde the beginning and ende of the Epistles & Gospels in the newe Testament, by the Chapter and the verse, as it is appointed in the booke of Common prayer.

The first sonday in Aduent.
The Collect.

ALmyghtie God, geue vs grace that we may caste away the woorkes of darkenesse, and put vppon vs the armoure of lyght, nowe in the tyme of this mortall lyfe (in the whiche thy sonne Iesus Christ came to visite vs in great humilitie) that in the last day, when he shall come agayne in his glorious maiestie, to iudge both the quicke and the dead, we may ryse to lyfe immortall, through him who lyueth and raigneth with thee and the holy ghoste, nowe and euer. Amen.

The Epistle.

Owe nothyng to no man. Roma.13.
verse.8. Fol.80. ende verse.14.

The Gospel.

And when they drewe nygh to. Math.21.
verse.1. Fol.13. ende verse.13.

The seconde sonday in Aduent.
The Collect.

BLessed Lorde, which hast caused all holy scriptures to be written for our learnyng, graunt vs that we may in suche wyse heare them, reade, marke, learne, and inwardly digest them, that by patience and comforte of thy holy woorde, we may embrace and euer holde fast the blessed hope of euerlastyng lyfe, whiche thou hast geuen vs in our sauiour Iesus Christe. Amen.

The Epistle.

For what so euer thynges. Roma.15.
verse.4. Fol.80. ende verse.13.

The Gospel.

And there shalbe signes in the. Luke.21.
verse.25. Fol.41. ende verse.33.

The thirde sonday in Aduent.
The Collect.

LOrd, we beseech thee geue eare to our prayers, and by thy gracious visitation, lyghten the darknesse of our hartes, by our Lorde Iesus Christe. Amen.

The Epistle.

Let a man so reken of vs. 1. Cor. 4.
verse.1. Fol.82. ende verse.5.

The Gospel.

When Iohn hearde in the prison. Mat. 11.
verse.2. Fol.6. ende verse.10.

The fourthe sonday in Aduent.
The Collect.

LOrd, rayse vp, we praye thee, thy power, and come among vs, and with great mygh te succour vs, that where as through our synnes and wickednesse we be sore let and hyndered, thy bountiful grace and mercie (through the satisfaction of thy sonne our Lorde) may therelyp delyuer vs, to whom with thee, and the holy ghoste, be honour and glorie worlde without ende. Amen.

The Epistle.

Reioyce in the Lorde alway. Phillippi. 4.
verse.4. Fol.97. ende verse.7.

The Gospel.

And this is the recorde of Iohn. Iohn. 1.
verse.19. Fol.43. ende verse.28.

On Christmas day.
The Collect.

ALmyghtie God, which hast geuen vs thy only begotten sonne to take our nature vpon him, and this day to be borne of a pure Virgin, graunt that we, being regenerate and made thy children by adoption & grace, may dayly be renued by the holy spirite, through the same our Lorde Iesus Christe, who liueth and raigneth. &c.

The Epistle.

God which in tyme past at sundry. Heb. 1.
verse.1. Fol.106. ende verse.12.

The Gospel.

In the beginnyng was the woorde. Iohn. 1.
verse.1. Fol.43. ende verse.14.

Saint Stevens day.
The Collect.

GRaunt vs, O Lorde, to learne to loue our enimies, by the example of thy Martyr Saint Steuen, who prayed for his persecutours, to thee which dyest and raignest. &c.

The

The Epistle.

Notwithstanding the holy ghost. Actes.7. verse.55. Fol.60. ende verse.60.

The Gospel.

Wherfore beholde, I sende vnto. Mat.23. verse.34. Fol.42. ende verse.39.

Then shal folowe a Collecte of the Nativitie, which shalbe sayde continually vntyl Newe yeeres day.

Saint Iohn Euangelistes day.

The Collect.

MErcyful Lorde, we beseeche thee to cast thy bright beames of lyght vpon thy Churche, that it beyng lightened by the doctrine of thy blessed Apostle, and Euangelist Iohn, may attayne to thy euerlastyng ioyes: through Iesus Christ our Lorde. Amen.

The Epistle.

That whiche was from the begin. 1. Iohn.1. verse.1. Fol.116. ende verse.10.

The Gospel.

Iesus sayeth vnto Peter, Folowe. Iohn.21. verse.19. Fol.56. ende verse.25.

Innocentes day.

The Collect.

ALmightie God, whose prayse this daye the young innocentes thy witnesses haue confessed and witnessed, not in speakyng, but in dying: Mortifie and kyl all vices in vs, that in our conuersation our lyfe may expresse thy fayth, whiche with our tongues we do confesse, through Iesus Christ our Lorde.

The Epistle.

And I looked, and loe a lambe. Apoc.14. verse.1. Fol.123. ende verse.5.

The Gospel.

The angel of the Lorde appeared. Mat.2. verse.13. Fol.2. ende verse.18.

Sunday after Christmas day.

The Collect.

ALmyghtie God, whiche hast geuen vs thy only begotten sonne to take our nature vpon hym, and this daye to be borne of a pure Virgin, graunt that we beyng regenerate, and made thy children by adoption and grace, may daylye be renued by thy holy spirite, through the same our Lorde Iesus Christe, who liueth and raigneth. &c.

The Epistle.

And I say, that the heyre. Galath.4. verse.1. Fol.83. ende verse.7.

The Gospel.

This is the booke of the generation. Mat.1. verse.1. Fol.2. ende verse.25.

Circumcision of Christe.

The Collect.

ALmyghtie God, whiche manifest thy blessed sonne to be circumcised and obedient to the lawe for man, graunt vs the true circumcision of thy spirite, that our hartes and all our members beyng mortified from all worldly and carnal lustes, maye in all thynges obey thy blessed will, through the same thy sonne Iesus Christe our Lorde.

The Epistle.

Blessed is that man to whom. Roma. 4. verse.8. Fol.76. ende verse.14.

The Gospel.

And it came to passe as soone as the. Luk.2. verse.15. Fol.28. ende verse.21.

¶ If there be a Sunday betweene the Epiphanie and the Circumcision, then shalbe vsed the same Collect, Epistle, & Gospel, at the Communion, which was vsed vpon the day of Circumcision.

The Epiphanie.

The Collect.

OGod, whiche by the leadyng of a starre didest manifest thy only begotten sonne to the Gentiles, mercyfully graunt, that we whiche knowe thee nowe by fayth, may after this life haue the fruition of thy glorious godhead, through Christe our Lorde.

The Epistle.

For this cause I Paul. Ephesians.3. verse.1. Fol.95. ende verse.12.

The Gospel.

When Iesus was borne in. Mat.Ihewe.2. verse.1. Fol.2. ende verse.12.

Fyrst sunday after the Epiphanie.

The Collect.

LOrde we beseeche thee mercyfully to receyue the prayers of thy people whiche call vpon thee, and graunt that they may both perceyue and knowe what thynges they ought to do, and also haue grace and power faythfully to fulfyl the same, through Iesus Christ our Lorde.

The Epistle.

I beseeche you therefore brethren. Rom.12. verse.1. Fol.79. ende verse.5.

The Gospel.

The father and mother of Iesus. Luke.2. verse.42. Fol.29. ende verse.55.

Seconde sunday after the Epiphanie.

The Collect.

ALmightie and euerlastyng God, whiche dooest gouerne al thynges in heauen and earth, mercyfully heare the supplications of thy people, and graunt vs thy peace al the dayes of our lyfe.

The Epistle.

Seeyng that we haue diuers. Rom,12. verse.6. Fol.79. ende verse.16.

The

The Gospel

And the thirde day was there a. Johñ. 2. verse.1. Fol.45. ende verse.11.

The thyrde sunday after the Epiphanie.

The Collect.

ALmighty and everlastyng God, mercyfully looke vppon our infirmities, and in all our dangers and necessities, stretch forth thy right hande to helpe and defend vs, through Christe our Lorde.

The Epistle

Be not wise in your owne. Romanes. 12. verse.16. Fol.80. ende verse.21.

The Gospel

When he was come downe from. Math.8. verse.1. Fol.5. ende verse.13.

The fourth sunday after the Epiphanie.

The Collect

GOd which knowest vs to be set in the myddest of so many and great dangers, that for mans frayltenesse, we can not alwayes stande vpryghtly: graunt to vs the healthy of body and soule, that all those thinges which we suffer for synne, by thy helpe we may wel passe and ouercome, through Christ our Lorde.

The Epistle

Let euery soule be subiect. Romanes.13. verse.1. Fol.80. ende verse.7.

The Gospel

And when he entred into a shyp. Matth.8. verse.23. Fol.5. ende verse.34.

The fifth sunday after the Epiphanie.

The Collect.

LOrde we beseeche thee to keepe thy churche and housholde continually in thy true religion, that they whiche doo leane onely vppon hope of thy heauenly grace, maye euermore be defended by thy mightie power, through Christe our Lorde.

The Epistle

Put on therefore as the elect of. Coloss.3. verse.12. Fol.99. ende verse.17.

The Gospel

The kyngdome of heauen is. Matth. 13. verse.24. Fol.8. ende verse.30.

The sixt sunday (if there be so many) shal haue the same Psalme, Collect, Epistle, and Gospel, that was vppon the fifte sunday.

Septuagesima sunday.

The Collect

O Lord we beseeche thee fauourably to heare the prayers of thy people, that we whiche are iustly pounished for our offences, maye be mercyfully deliuered by thy goodnesse, for the glory of thy name, through Iesus Christe our Sauiour, who lyueth. &c.

The Epistle.

Knowe ye not that they whiche. 1.Cor.9. verse.24. Fol.84. ende verse.27.

The Gospel.

For the kyngdome of heauen. Matth. 20. verse.1. Fol.11. ende verse.16.

sexagesima sunday.

The Collect.

LOrde God, whiche seest that we put not our trust in any thyng that we doo, mercyfully graunt that by thy power we maye be defended against all aduersitie, through Iesus Christe our Lorde.

The Epistle.

For ye suffer fooles gladly. 2. Cor. 11. verse.19. Fol.91. ende verse.31.

The Gospel.

When muche people were. Luke.8. verse.4. Fol.33. ende verse.15.

Quinquagesima sunday.

The Collect.

OLord, which doest teache vs that al our doinges without charitie are nothing worth, send thy holy ghost, and powre into our hartes that most excellent gyft of charitie, the very bonde of peace and all vertues, without the whiche who so euer lyueth, is counted dead before thee: graunt this for thy onely sonne Iesus Christes sake.

The Epistle.

Though I speake with tongues. 1. Cor. 13. verse.1. Fol.86. ende verse.13.

The Gospel.

Iesus tooke vnto hym the twelue. Luke.18. verse.31. Fol.40. ende verse.42.

First day of Lent.

The Collect.

ALmyghty and everlastyng God, whiche hatest nothyng that thou hast made, and doost forgeue the sinnes of al them that be penitent: Create and make in vs new and contrite hartes, that we worthyly lamentyng our sinnes, and knowledgyng our wretchednesse, may obteyne of thee the God of all mercy, perfect remission and forgeuenesse, through Iesus Christe.

The Epistle.

Turne you vnto me with all your. Joel.2. verse.12. Fol.142. ende verse.17.

The Gospel.

Moreouer when ye fast, be not of. Math.6. verse.16. Fol.4. ende verse.21.

First sunday in Lent.

The Collect.

O Lorde, whiche for our sakes dyddest fast xl. dayes and xl. nyghtes: geue vs grace to vse suche abstinence, that our fleshe beyng subdued to the spirite, we may euer obey thy godly motions in ryghteousnesse and true holynesse, to thy honour and glory, whiche liuest and raignest. &c.

The Epistle.

We also as helpers exhorte you. 2. Cor. 6. verse.1. Fol.89. ende verse.10.

The Gospel.

Then was Iesus ledde of the. Matth. 4. verse.1. Fol.3. ende verse.11.

Seconde

Seconde sunday in Lent.
The Collect.

ALmightye God, whiche dooest see that we haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodyes, and inwardly in our soules, that we may be defended from all aduersities whiche may happen to the body, and from all euyll thoughtes whiche may assault and hurte the soule, thyough Jesus Chyste. &c.
The Epistle.
Furthermoze we beseeche you. 1. Thes. 4. verse. 1. Fol. 100. ende verse. 8.
The Gospel.
And Jesus, when he went thence. Math. 15. verse. 21. Fol. 9. ende verse. 28.
Third sunday in Lent.
The Collect.

WE beseeche thee almighty God, looke vpon the harte desyres of thy humble seruantes, and stretche fooyth the right hand of thy maiestie, to be our defence against al our enimies, thyough Jesus Chyst our Lozde, Amen.
The Epistle.
Be ye therefoze folowers of God. Ephes. 5. verse. 1. Fol. 95. ende verse. 14.
The Gospel.
And he was casting out a deuyl. Luke. 11. verse. 14 Fol. 35. ende verse. 28.
Fourth sunday in Lent.
The Collect.

GRaunt we beseech thee almighty God, that we which foz our euyl deedes are woxthyly pounished, by the comfoxt of thy grace, maye mercyfully be relieued, thyough our Lozd Jesu Chyste.
The Epistle.
Tel me ye that desyre to be vnder. Gala. 4. verse. 21. Fol. 83. ende verse. 31.
The Gospel.
Jesus went his way ouer the sea. John. 6. verse. 1. Fol. 47. ende verse. 14.
Fyfth sunday in Lent.
The Collect.

WE beseech thee almyghtie God, mercyfully to looke vpon thy people, that by thy great goodnesse, they may be gouerned and preserued euermoze both in body and soule, thyough Jesus Chyste our Lozde, Amen.
The Epistle.
But Chyste bryng come an hygh. Heb. 9. verse. 11. Fol. 118. ende verse. 15.
The Gospel.
Whiche of you rebuketh me of. John. 8. verse. 46. Fol. 49. ende verse. 59.
Sunday next before Easter.
The Collect.

ALmightie and euerlastyng God, whiche of thy tender loue towardes man, hast sent our Sauiour Jesus Chyst, to take vpon hym our flesshe, and to suffer death vpon the crosse, that al mankynde shoulde folowe the example of his great humilitie: mercifully graunt, that we both folowe the example of his patience, & be made partakers of his resurrection, thyough the same Jesus Chyst our Lozd, Amen.
The Epistle.
Let the same mynde be in you. Philip. 2. verse. 5. Fol. 97. ende verse. 11.
The Gospel.
And it came to passe when Jesus. Math. 26. verse. 1. Fol. 15. end Chap. 27. vers. 56.
Munday next before Easter.
The Epistle.
What is he this that commeth. Esai. 63. vere. 1. Fol. 74. ende verse. 19.
The Gospel.
After two dayes was the. Marke. 14. verse. 1. Fol. 25. ende verse. 47.
Tuesday before Easter.
The Epistle.
The Lozde God hath opened. Esai. 50. verse. 5. Fol. 69. ende verse. 11.
The Gospel.
And anons in the dawnyng. Marke. 15. verse. 1. Fol. 26. ende verse. 47.
Wednesday before Easter.
The Epistle.
Foz where as is a Testament. Hebrues. 9. verse. 16. Fol. 108. ende verse. 28.
The Gospel.
The feast of sweet bread drewe. Luke. 22. verse. 1. Fol. 42. ende verse. 71.
Thursday next before Easter.
The Epistle.
This I warne you of, and. 1. Cor. 11. verse. 17. Fol. 85 end verse. 34.
The Gospel
And the whole multitude of. Luke. 23. verse. 1. Fol. 42 ende verse. 56.
On good Fryday.
The Collectes.

ALmightye God, we beseeche thee graciously to beholde this thy familye, foz the which our lozd Jesus Chyst was contented to be betrayed, & geuen vpinto ỹ hands of wicked men, and to suffer death vppon the crosse, who lyueth and raigneth. &c.

ALmighty & euerlasting God, by whose spirit the whole body of the church is gouerned & sanctified, receiue our supplications & prayers which we offer before thee, foz al estates of men in thy holy congregation, that euery member of the same in his vocation & ministerie, may truely and godly serue thee, thyough our Lozd Jesus Chyste.

MErcyful God, who hast made al men, & hatest nothing that thou hast made, noz wouldest the death of a sinner, but rather that he should be conuerted and liue, haue mercy vpon al Jewes, Turkes, Infidels, & heretiques, & take from them all ignozaunce, hardnesse of hart, and contempt of thy woozd, and so fetche them home (blessed Lozde) to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one folde vnder one sheepheard Jesus Chyste our Lozde, who lyueth and raigneth. &c.
The Epistle.
Foz the lawe hauing the shadowe. Heb. 10. verse. 1 Fol. 109. ende verse. 25.

The

The Gospel.

When Jesus had spoken these. Johan.18. verse.1. Fol.34. end chap.19.verse.42.

¶ Easter euen.

The Epistle.

For it is better, yf the wyl of God. 1.Pet.3. verse.17 Fol.114. ende verse.22.

The Gospel.

When the euen was come. Math.27. verse.57. Fol.17. ende verse.66.

Easter day.

¶ At morning prayer, in steade of the Psalme, O come let us. &c. These Anthemes shalbe song or sayde.

CHriste rysyng agayne from the dead, nowe dyeth not, death from henceforth hath no power vpon him, for in that he dyed, he dyed but once to put away sinne, but in that he lyueth, he lyueth vnto God. And so lykewyse count your selues dead vnto sinne, but lyuyng vnto God, in Christ Jesus our Lorde.

CHriste is rysen agayne, the first fruites of them that slepe, for seing that by man came death, by man also commeth the resurrection of the dead: for as by Adam all men doo dye, so by Christe al men shalbe restored to lyfe.

The Collect.

ALmighty God, which through thy only begotten sonne Jesus Christe, hast ouercome death, & opened vnto vs the gate of euerlasting life, we humbly beseech thee, that as by thy special grace preuenting vs, thou doest put in our myndes good desyres, so by thy continuall helpe, we may bring the same to good effecte, through Jesus Christe our Lorde, who lyueth and raigneth. &c.

The Epistle.

If ye then be rysen with Christe. Colos.3. verse.1. Fol.99. ende verse.7.

The Gospel.

The first day of the Sabboth. Johan.20. verse.1. Fol.59. end verse.10.

Munday in Easter weeke.

The Collect.

Almightie God. &c. (As vpon Easter day.)

The Epistle.

Then Peter opened his mouth. Actes.10. verse.34. Fol.62. ende verse.43.

The Gospel.

And beholde, two of them went. Luk.24. verse.13. Fol.42. ende verse.35.

Tuesday in Easter weeke.

The Collect.

ALmighty father, which hast geuen thy only sonne to dye for our sinnes, & to rise agayne for our iustification: Graunt vs so to put away the leuen of malice & wickednes, that we may alway serue thee in purenes of liuing & truth, through Jesus Christe our Lorde. Amen.

The Epistle.

Ye men and brethren, children of. Actes.13. verse.26. Fol.64. ende verse.41.

The Gospel.

Jesus him selfe stoode in the mid. Luke.24. verse.36. Fol.43. ende verse.48.

Fyrst sunday after Easter.

The Collect.

Almightie God. &c. (As vpon Easter day.)

The Epistle.

For al that is borne of God, ouer. 1.Johan.5. verse.4. Fol.117. ende verse.12.

The Gospel.

The same day at nyght, whiche. Johan.20. verse.19. Fol.56. ende verse.23.

The second sunday after Easter.

The Collect.

ALmyghtie God, which hast geuen thy only sone, to be vnto vs both a sacrifice for sinne, and also an example of good lyfe, geue vs the grace that we may alwayes most thankefully receyue that his inestimable benefite, and also dayly endeuour our selues to folowe the blessed steppes of his most holy lyfe.

The Epistle.

For it is thanke worthy, yf a man. 1.Pet.2. verse.19. Fol.113. ende verse.25.

The Gospel.

I am the good shepheard de. Johan.10. verse.11. Fol.50. end verse.16.

The third sunday after Easter.

The Collect.

ALmightie God, whiche shewest to all men that be in error, the lyght of thy trueth, to the intent that they may returne into the way of righteousnesse, graunt vnto all them that be admitted into the felowshyp of Christes religion, that they may eschewe those things that be contrary to their profession, & folowe all suche thinges as be agreeable to the same: through our Lorde Jesus Christe.

The Epistle.

Dearely beloued, I beseeche you. 1.Pet.2. verse.11. Fol.113. ende verse.17.

The Gospel.

After a whyle, and ye shal not see. Johan.16. verse.16. Fol.54. ende verse.22.

The fourth sunday after Easter.

The Collect.

ALmyghtie GOD, whiche doest make the myndes of al faithful men to be of one wil, graunt vnto thy people, that they may lone the thyng whiche thou commaundest, and desyre that whiche thou doest promise, that among the sundrye and manifolde changes of the world, our hartes may surely there be fixed, where as true ioyes are to be founde, through Christe our Lorde. Amen.

The Epistle.

Euery good geuyng, and euery. James.1. verse.17. Fol.111. ende verse.21.

The Gospel.

But nowe I goe my way to him. Johan.16. verse.5. Fol.53. ende verse.15.

The

The fyfth Sunday after Easter.
The Collect.

LOrde from whom all good thynges doo come, graunt vs thy humble seruantes, that by thy holy inspiration we may thynke those thynges that be good, and by thy mercyfull guydyng may perfourme the same, throughe our Lorde Iesus Christe. Amen.
The Epistle.
And be ye doers of the woorde. Iames. 1. verse.22. Fol.111. ende verse.27.
The Gospel.
Verely, verely I say vnto you. John.16. verse.23. Fol.54. ende verse. 33.
Assention day.
The Collect.

GRaunt we beseche thee almightie GOD, that like as we do beleeue thy only begotten sonne our Lorde to haue assended into the heauens, so we may also in harte and mynde thither assende, & with hym continually dwel.
The Epistle.
The former booke haue I made. Actes. 1. verse.1. Fol. 57. ende verse. 11.
The Gospel.
Afterwarde he appeared vnto. Marke.16. verse.14. Fol.27. end verse.20.
Sunday after Assention day.
The Collect.

OGod the kyng of glory, which hast exalted thine only sonne Iesus Christe, with great triumph into thy kyngdome of heauen: we beseche thee leaue vs not comfortlesse, but send to vs thine holy ghost to comforte vs, and exalt vs vnto the same place whither our sauiour Christe is gone before, who liueth & raigneth, &c.
The Epistle.
The ende of al thinges is at hand. 1.Pet.4. verse.7. Fol.114. ende verse.11.
The Gospel.
But when the comforter is come. John.15. verse.26. Fol.53. ende chap.16. verse.4.
Whitsunday.
The Collect.

GOD, which as vpon this day hast taught the harts of thy faythful people, by the sendyng to them the lyght of thy holy spirite, graunt vs by the same spirite so haue a right iudgement in al thynges, and euermore to reioyce in his holy comfort, throughe the merites of Christe Iesus our sauiour, who liueth and raigneth with thee in the vnitie of the same spirite, one God, worlde without end. Amen.
The Epistle.
And when the day of Pentecost. Actes. 2. verse.1. Fol.57. ende verse.11.
The Gospel.
If ye loue me, keepe my com. John.14. verse.15. Fol.53. ende verse.31.
Munday in Whitsun weeke.
The Collect.
God whiche as &c. (As vpon Whitsunday.)
The Epistle.
Then Peter opened his mouth. Actes.10. verse.24. Fol.62. ende verse.48.
The Gospel.
For God so loued the worlde. John.3. verse.16. Fol.45. ende verse.21.
Tuesday in Whitsun weeke.
The Collect.
God whiche as &c. (As vpon Whitsunday.)
The Epistle.
When the Apostles which were at. Actes.8. verse.14. Fol.61. ende verse.17.
The Gospel.
Verely, verely I say vnto you. John.10. verse.1. Fol.50. ende verse.10.
Trinitie sunday.
The Collect.

ALmightie and euerlastyng GOD, whiche hast geuen vnto vs thy seruantes grace by the confession of a true fayth, to acknowledge the glorie of the eternal trinitie, and in the power of the deuine maiestie, to worshyp the vnitie: we beseeche thee, that throughe the stedfastnesse of this fayth, we may euermore be defended from al aduersities, whiche lyuest &c.
The Epistle.
After this I looked, and beholde. Apoc. 4. verse.1. Fol.120. ende verse.11.
The Gospel.
There was a man of the Pharisees. John.3. verse.1. Fol.45. ende verse.15.
The first sunday after trinitie.
The Collect.

GOD the strength of all them that trust in thee, mercifully accepte our prayers: and because the weakenesse of our mortall nature can doo no good thyng without thee, graunt vs the helpe of thy grace, that in keepyng of thy commaundementes, we may please thee both in wyll and deede, throughe Iesus Christ our Lorde.
The Epistle.
Dearely beloued, let vs loue one. 1 John.4. verse.7. Fol.117. ende verse.21.
The Gospel.
There was a certayne riche man. Luk. 16. verse.19. Fol.39. ende verse.31.
The seconde sunday after trinitie.
The Collect.

LOrde make vs to haue a perpetual feare and loue of thy holy name, for thou neuer fayllest to helpe & gouerne them, whom thou dooest bryng vp in thy stedfast loue: graunt this. &c.
The Epistle.
Marueyle not my brethren yf the. 1. John.3. verse.13. Fol.116. ende verse.24.
The Gospel.
A certayne man ordeyned a great. Luke.14. verse.16. Fol.37. ende.verse.24.
The thirde sunday after trinitie.
The Collect.

LOrde we beseeche thee mercifully to heare vs, and vnto whom thou hast geuen an hartie

party deſire to prayegraunt that by thy mightie ayde we may be defended, thrugh Jeſus Chriſte our Lorde.

The Epiſtle.

Submit your ſelues euery man. 1.Pet.5 verſ.5. Fol.114. ende verſ.11.

The Goſpel.

Then reſorted vnto him all the Publicanes. Luke.15.verſ.1.Fol.38. ende verſ.10.

The fourth ſunday after trinitie.
The Collect.

GOD the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy, encreaſe & multeiply vpon vs thy mercy, that thou being our ruler & guide, we may ſo paſſe thrugh thinges tẽporal, that we finally loſe not the things eternal: graunt this heauenly father for Jeſus Chriſtes ſake our Lord.

The Epiſtle.

For I am certaynely perſwaded Rom.8. verſ.18. Fol.78. ende verſ.23.

The Goſpel.

Be ye therefore mercyfull, as your. Luke.6. verſe.36. Fol.31. ende verſe.42.

The fifth ſunday after trinitie.
The Collect.

GRaunt lord, we beſech thee, that the courſe of this world may be ſo peaceably ordered by thy gouernance, that thy cõgregation may ioyfully ſerue thee in al godly quietneſſe: thorowe Jeſus Chriſte our Lorde.

The Epiſtle.

In concluſion, be ye al of one minde. 1.Pet.3. verſ.8. Fol.113. ende verſe.15.

The Goſpel.

It came to paſſe that when the people. Luk.5 verſ.1. Fol.39. ende verſ.11.

The ſixth ſunday after trinitie.
The Collect.

GOd which haſt prepared to them that loue thee, ſuche good thynges as paſſe al mans vnderſtandyng: powre into our hartes ſuch loue towarde thee, that we louyng thee in al thinges, may obteyne thy promiſes, which exceede all that we can deſyre: thrugh Jeſus Chriſte, &c.

The Epiſtle.

Knowe ye not, that al we whiche. Rom.6. verſ.3. Fol.77. ende verſ.26.

The Goſpel.

For I ſay vnto you, except your righteouſnes. Math.5.verſ.20.Fol.3. ende verſ.11.

The ſeuenth ſunday after trinitie.
The Collect.

LOrd of al power and might, which art the auctheur & geuer of al good thynges, graffe in our hartes the loue of thy name, encreaſe in vs true religion, nourith vs with al goodneſſe, and of thy great mercy keepe vs in the ſame, thrugh Jeſus Chriſte our Lorde.

The Epiſtle.

I ſpeake after the maner of men. Rom.6. verſe.19. Fol.77. ende verſe.23.

The Goſpel.

In thoſe dayes the company being very great Mark.8.verſ.1. Fol.31. ende verſ.9.

The eight ſunday after trinitie.
The Collect.

GOD whoſe prouidence is neuer deceiued, we humbly beſeeche thee, that thou wylt put away from vs al hurtful things, and geue thoſe thynges which be profitable for vs: thorowe Jeſus Chriſte our Lorde.

The Epiſtle.

Therfore brethren we are debters. Rom.8. verſ.12. Fol.78. ende verſe.17.

The Goſpel.

Beware of falſe prophets, which come to you Math.7.verſ.15. Fol.4. ende verſ.21.

The nienth ſunday after trinitie.
The Collect.

GRaunt vs Lord, we beſeche thee, the ſpirite to thinke and do alway ſuche thynges as be rygh tful, that we whiche can not without thee, may by thee be able to lyue accordyng to thy wyl: thrugh Jeſus Chriſte our Lord.

The Epiſtle.

Brethren, I wouide not that ye ſhoulde be. 1.Cor.10.verſ.1. Fol.84. ende verſ.13.

The Goſpel.

And he ſayde vnto his diſciples, there was a. Luke.16.verſ.1. Fol.38. ende verſe.9.

The tenth ſunday after trinitie.
The Collect.

LEt thy mercyfull eares, O Lorde, be open to the prayers of thy humble ſeruantes: and that they may obteyne their petitions, make them to aſke ſuche thinges as ſhal pleaſe them, thrugh Jeſus Chriſt our Lord, Amen.

The Epiſtle.

Concernyng ſpirituall gyftes, brethren. 1.Cor.12.verſe.1. Fol.84. ende verſe.11.

The Goſpel.

And when he was come neare, he beholde. Luke.19.verſ.41.Fol.40. ende verſ.47.

The eleuenth ſunday after trinitie.
The Collect.

GOd whiche declareſt thy almyghtie power moſt chefely in ſhewyng mercy and pitie, graue vnto vs abundantly thy grace, that we running to thy promyſes, may be made partakers of thy heauenly treaſure: thrugh Jeſus Chriſte our Lorde.

The Epiſtle.

Moreouer, brethren, I declare vnto you. 1.Cor.15.verſ.1. Fol.86. ende verſe.11.

The Goſpel.

And he tolde this parable vnto. Luke.18. verſ.9. Fol.39. ende verſ.14.

The twelfth sunday after trinitie.

The Collect.

ALmightie and everlastyng God, which art alwayes more redy to heare, then we to pray, & art wont to geue more then eyther we desire or deserue: powre downe vpon vs the abundance of thy mercy, forgeuyng vs those thinges wherof our conscience is afrayd, and geuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christe our Lorde.

The Epistle.

Such truste haue we through Christ. 2. Cor. 3 verse. 4. Fol. 81. ende vers. 9.

The Gospel.

And when he was departed agayne. Mar. 7. verse. 31. Fol. 21. ende verse. 37.

The. xiii. sunday after trinitie.

The Collect.

ALmightie and merciful God, of whose only gift it commeth that thy faythful people do vnto thee true & laudable service: Graunt we beseeche thee, that we may so runne to thy heauenly promises, that we fayle not finally to attayne the same, through Iesus Christ our Lorde.

The Epistle.

To Abraham and his seede. Gala. 3. vers. 16. Fol. 83. ende vers. 22.

The Gospel.

Happy are the eyes which see. Luk. 10. vers. 23. Fol. 35. ende verse. 37.

The. xiiii. sunday after trinitie.

The Collect.

ALmightie and everlastyng God, geue vnto vs the encrease of faith, hope, and charitie, and that we may obteyne that which thou hoest promise, make vs to love that which thou doest commaunde, through Iesus Christ our Lorde.

The Epistle.

Then I say, walke in the spirite. Galat. 5. verse. 16. Fol. 84. ende verse. 24.

The Gospel.

And so it was as he went to Hierusa. Luk. 17. verse. 11. Fol. 39. ende vers. 19.

The. xv. sunday after trinitie.

The Collect.

KEpe we beseeche thee, O Lorde, thy churche, with thy perpetual mercy, and because the frayltie of man without thee can not but fal, kepe vs euer by thy helpe, and leade vs to al thynges profitable to our saluation, through Iesus Christe our Lorde.

The Epistle.

Ye see howe large a letter I haue. Galat. 6. vers. 11. Fol. 84. ende vers. 18.

The Gospel.

No man can serue two maisters. Math. 6. verse. 24. Fol. 4. ende verse. 34.

The. xvi. sunday after trinitie.

The Collect.

LOrde we beseech thee, let the continual pitie cleanse and defende thy congregation: because it can not continue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Wherefore I desyre that ye faynt not. Ephe. 3 vers. 13. Fol. 95. ende vers. 21.

The Gospel.

And it came to passe after. Luke. 7. vers. 11. Fol. 32. ende verse. 17.

The. xvii. sunday after trinitie.

The Collect.

LOrde, we pray thee that thy grace may alwayes prevent and folowe vs, and make vs continually to be geuen to al good workes, through Iesus Christe our Lorde.

The Epistle.

I therefore a prysoner in the Lorde. Ephes. 4. vers. 1. Fol. 95. ende verse. 6.

The Gospel.

And it came to passe as he went. Luke. 14. verse. 1. Fol. 37. ende verse. 11.

The. xviii. sunday after trinitie.

The Collect.

LOrde we beseeche thee graunt thy people grace to auoyde the infections of the deuyl, and with pure hart and minde to folowe thee the only god, through Iesus Christ our Lord.

The Epistle.

I thanke my God alwayes on your behalfe. 1. Cor. 1. vers. 4. Fol. 81. ende verse. 8.

The Gospel.

But whē the Pharisees had heard. Mat. 22. vers. 34. Fol. 13. ende verse. 46.

The. xix. sunday after trinitie.

The Collect.

O God, forasmuche as without thee we are not able to please thee, graunt that the working of thy mercy, may in al thinges direct & rule our hartes through Iesus Christe our Lorde.

The Epistle.

This I say therefore, and testifie. Ephes. 4. vers. 17. Fol. 95. ende verse. 32.

The Gospel.

And he entred into a shyp. Math. 9. vers. 1. Fol. 5. ende vers. 8.

The. xx. sunday after trinitie.

The Collect.

ALmightie and merciful God, of thy bountiful goodnesse, keepe vs from all thynges that may hurt vs, that we beyng redy both in body and soule, may with free hartes accomplishe those thinges that thou wouldest haue done, through Iesus Christ our Lorde.

The Epistle.

Take heede therefore that ye walke. Ephe. 5. vers. 15. Fol. 96. ende verse. 21.

The Gospel.

The kingdome of heauen is lyke. Mat. 22. verse. 2. Fol. 12. ende verse. 14.

The

The.xxi. Sunday after Trinitie.
The Collect.

GRaunt we beseeche thee merciful Lord, to — thy faithful people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet minde: through Jesus Christ our Lorde.

The Epistle.

Finally, my brethren, be strong. Ephes.6. verse.10. Fol.96. ende verse.20.

The Gospel.

And there was a certaine ruler. John.4. verse.46. Fol.46. ende verse.54.

The.xxii. Sunday after Trinitie.
The Collect.

LOrde we beseeche thee to keepe thy household the Churche in continual godlinesse, that through thy protection it may be free from all aduersities, and deuoutly geuen to serue thee in good woorkes, to the glory of thy name: through Jesus Christe our Lorde. Amen.

The Epistle.

I thanke my God with al remem. Philip. 1. verse.3. Fol.96. ende verse.11.

The Gospel.

Then came Peter vnto him, and. Matth. 18. verse.21. Fol.10. ende.verse.35.

The.xxiii. Sunday after trinitie.
The Collect.

GOD our refuge and strength, whiche art the auctour of all goodnesse, be redy to heare the deuoute prayers of the Churche, and graunt that those thinges which we aske faythfully, we may obteyne effectually, thorowe Jesus Christ our Lorde.

The Epistle.

Brethren, be followers togeather. Philip.3. verse.17. Fol.104. ende verse.21.

The Gospel.

Then went the Phariſees and. Math. 22. verse.15. Fol.13. ende verse.22.

The.xxiiii. sunday after trinitie.
The Collect.

LOrde, we beseeche thee, alloyle thy people from their offences, that through thy bountiful goodnesse we may be deliuered from the bondes of al those sinnes, whiche by our frailtie we haue committed. Graunt this. &c.

The Epistle.

We geue thankes to God and the. Colos. 1. verse.3. Fol.98. ende verse.12.

The Gospel.

Whyle he spake these thinges. Matth. 9. verse.18. Fol.5. ende verse.26.

The.xxv. sunday after Trinitie.
The Collect.

STyre vp, we beseeche thee, O Lorde, the wylles of thy faythfull people, that they plenteously bringing forth the fruite of good woorkes, may of thee be plenteously rewarded, through Jesus Christ our Lorde.

The Epistle.

Beholde, the time commeth, saith. Jere. 23. verse.5. Fol.86. ende verse.8.

The Gospel.

When Jesus then lyft vp his eyes. John. 6. verse.5. Fol.47. ende verse.14.

If there be any mo Sundayes before Aduent Sunday, to supply the same, shalbe taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie, and Septuagesima.

Saynt Andrewes day.
The Collect.

ALmighty God, whiche diddest geue suche grace vnto thy holy Apostle S. Andrewe, that he redyly obeyed the callyng of thy sonne Jesus Christe, and followed him without delay: Graunt vnto vs al, that we, beyng called by thy holy woord, may forthwith geue ouer our selues obediently to followe thy holy commaundementes, through the same Jesus Christe our Lorde.

The Epistle.

For if thou shalt knowledge with. Rom. 10. verse.9. Fol 79. ende verse.21.

The Gospel.

And Jesus walking by the sea of. Matth. 4. verse.18. Fol.3. ende verse.22.

Saynt Thomas the Apostle.
The Collect.

ALmighty and euerliuing God, whiche for the more confyrmation of the faith, diddest suffer thy holy Apostle Thomas to be doubtful in thy sonnes resurrection: Graunt vs so perfectly, and without al doubt to beleeue in thy sonne Jesus Christe, that our faith in thy syght neuer be reproued: Heare vs, O Lorde, through the same Jesus Christe, to whom with. &c.

The Epistle.

Nowe therefore ye are no more. Ephes. 2. verse.19. Fol.95. ende verse.22.

The Gospel.

But Thomas, one of the twelue. John. 20. verse.24. Fol.56. ende verse.31.

Conuersion of Saint Paul.
The Collect.

GOD which hast taught all the worlde thorowe the preaching of thy blessed Apostle S. Paul: Graunt, we beseeche thee, that we which haue his woonderful conuersion in remembrance, may followe and fulfyll thy holy doctrine that he taught, through Jesus Christe our Lorde.

The Epistle.

And Saul yet breathing out threat. Actes. 9. verse.1. Fol.61. ende verse.22.

The Gospel.

Then answered Peter, and sayde. Mat.19 verse.27. Fol.11. ende verse.30.

Purification of S. Mary the Virgin.

The Collect.

ALmighty and euerlastinge God, we humbly beseeche thy maiestie, that as thy only begotten sonne was this day presented in the Temple, in the substance of our flesshe: so graunt that we may be presented vnto thee with pure & cleare myndes, by Iesus Christe our Lorde.

The Epistle.

The same Epistle appoynted the Sunday before.

The Gospel.

And when the day of her purifica. Luke.2. verse.22. Fol.29. ende verse.27.

Saint Matthias day.

The Collect.

ALmighty God, whiche in the place of the traytour Iudas, dydst choose thy faythfull seruant Matthias to be of the number of thy twelue Apostles, graunt that thy Church being alway preserued from false Apostles, may be ordred and guyded by faithful and true pastours, through Iesus Christ our Lorde.

The Epistle.

And in those dayes Peter stoode vp. Actes.1 verse.15. Fol.57. ende verse.26.

The Gospel.

At that tyme Iesus answered. Matth. 11. verse.25. Fol.7. ende verse.30.

Annunciation of the Virgin Mary.

The Collect.

WE beseeche thee Lorde, powre thy grace into our hartes, that as we haue knowen Christe thy sonnes incarnation by the message of an angel: so by his crosse & passion, we may be brought vnto the glory of his resurrection, through the same Christe our Lorde. Amen.

The Epistle.

Moreouer, God spake agayne vnto. Esai.7. verse.10. Fol.53. ende verse.15.

The Gospel.

And in the sixth moneth. Luke.1. verse.26. Fol.28. ende. verse.38.

Saint Markes day.

The Collect.

ALmighty God, whiche hast instructed thy holy Churche with the heauenly doctrine of thy Euangelist S. Marke: geue vs grace, that we be not lyke chyldren, caryed away with euery blast of vayne doctrine, but firmely to be stablished in ye truth of thy holy gospel, through Iesus Christe our Lorde. Amen.

The Epistle.

But vnto euery one of vs is geuen. Ephel.4. verse.7. Fol.95. ende verse.16.

The Gospel.

I am the true vine, and my father is. John.15 verse.1. Fol.53. ende verse.11.

Saynt Philip and Iames day.

The Collect.

ALmighty God, whom truely to knowe, is euerlasting lyfe. graunt vs perfectly to knowe thy sonne Iesus Christe to be the way, the trueth, and the lyfe, as thou hast taught Saint Philip, and other Apostles: so shewe Iesus Christ our Lord.

The Epistle.

James the seruant of God, and of. James.1. verse.1. Fol.111. ende verse.12.

The Gospel.

And he sayde vnto his disciples, John.14. verse.1. Fol.52. ende verse.14.

Saynt Barnabe Apostle.

The Collect.

LOrde almightye, whiche hast indued thy holy Apostle Barnabas, with singuler giftes of the holy ghost: let vs not be destitute of thy manyfolde giftes, nor yet of grace, to vse them alway to thy honour and glory: through Iesus Christ. &c.

The Epistle.

Then tydings of those thinges came. Act.11. verse.22. Fol.63. ende verse.30.

The Gospel.

This is my commaundement. John.15. verse.12. Fol.53. ende verse.16.

Saynt Iohn Baptist.

The Collect.

ALmighty God, by whose prouidence thy seruant John Baptist was woonderfully borne, & sent to prepare the way of thy sonne our sauiour, by preaching of penance, make vs so to folowe his doctrine & holy lyfe, that we may truely repent according to his preaching, & after his example, constantly speake the trueth, boldly rebuke vice, and patiently suffer for the truethes sake: through Iesus Christe our Lorde.

The Epistle.

Comfort my people (O ye pro.) Esai. 40. verse.1. Fol.65. ende verse.11.

The Gospel.

Elizabethes tyme came that she. Luke.1. verse.57. Fol.28. ende verse.80.

Saynt Peters day.

The Collect.

ALmighty God, whiche by thy sonne Iesus Christe, hast geuen to thy Apostle S. Peter many excellent giftes, and commaundest him earnestly to feede thy flocke: make, we beseeche thee, al Bysshops and Pastours diligently to preache thy holy woorde, and the people obediently to folowe the same, that they may receyue the crowne of euerlasting glory, through Iesus Christ our Lorde.

The

The Epistle.

At the same tyme Herode the kyng. Act.12. verse.1. Fol.63. ende verse.11.

The Gospel.

When Jesus came into ꝑ coastes of Cesarea. Mat.16. verse.13. Fol.9. ende verse.19.

Saint Iames Apostle.

The Collect.

GRaunt, O mercyful GOD, that as thine holy apostle S. Iames leauing his father and al that he had, without delay was obedient vnto the calling of thy sonne Jesus Christ, and folowed him: so we forsakyng al worldly and carnal affections, may be euermore redy to folow thy commaundements: through Jesus Christe our Lorde.

The Epistle.

In those dayes came prophetes. Actes.11. verse.17. Fol.63. ende chap.12. verse.3.

The Gospel.

Then came to hym the mother of Zebedees. Math.20. verse.20. Fol.11. end verse.28.

Saint Bartholomewe Apostle.

The Collect.

OAlmightie and euerlastyng God, whiche hast geuen grace to thy Apostle Bartholomewe truely to beleeue and to preache thy worde, graunt we beseeche thee, vnto thy Church, both to loue that he beleeued, and to preache that he taught: through Christe our Lorde.

The Epistle.

And by the handes of the Apostles were many Acts.5. verse.12. Fol.59. ende verse.16.

The Gospel.

And there was a strife among them. Luk.22. verse.24 Fol.42. ende verse.30.

Saint Matthewe Apostle.

The Collect.

ALmyghtie God, which by thy blessed sonne dyddest cal Matthewe from the receipt of custome, to be an apostle & Euangelist, graunt vs grace to forsake all couetous desyres, and inordinate loue of ryches, and to folowe thy saide sonne Jesus Christe: who lyueth and raigneth. &c.

The Epistle.

Therfore seeyng that we haue suche a minist. 2.Cor.4. verse.1. Fol.89. ende verse.6.

The Gospel.

And as Jesus passed forth frō thence. Mat.9. verse.9. Fol.5. ende verse.13.

Saint Michael and al angels.

The Collect.

EEuerlasting God, which hast ordeyned and constituted the seruices of al angels, & men in a wonderful order, mercifully graunt, that they which alway do thee seruice in heauen, may by thy appoyntment succour and defende vs in earth, through Jesus Christe our Lord.

The Epistle.

And there was a great battayle in heauen. Apoc.12. verse.7. Fol.122. ende verse.12.

The Gospel.

At the same tyme came the disciples vnto. Mat.18. verse.1. Fol.10. ende verse.10.

Saint Luke the Euangelist.

The Collect.

ALmyghtie God, whiche calledst Luke the Physition, whose prayse is in the Gospell, to be a Physition of the soule, it may please thee by ꝑ wholsome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Jesus Christ our Lorde.

The Epistle.

But watche thou in al thynges. 2.Tim.4. verse.5. Fol.104. ende verse.15.

The Gospel.

After these things the Lord appoynted other. Luke.10. verse.1. Fol.34. ende verse.7.

Simon and Iude Apostles.

The Collect.

ALmightie God, whiche hast buylded thy congregation vpon the fundation of the Apostles and Prophetes, Jesus Christe hym selfe being the head corner stone: graunt vs so to be ioyned together in vnitie of spirite, by their doctrine, that we may be made an holy temple acceptable vnto thee, through Jesus Christe our Lorde.

The Epistle.

Jude the seruant of Jesus Christe. Jude. verse.1. Fol.118. ende verse.8.

The Gospel.

This commaunde I you, that ye. John.15. verse.17. Fol.53. ende verse.27.

Al Saintes day.

The Collect.

ALmightie God, whiche hast knit together thy elect in one communion and felowshyp in the mystical body of thy sonne Jesus Christ our Lorde: graunt vs grace so to folowe thy holy saintes in al vertuous and godly liuyng, that we may come to those inspeakable ioyes, whiche thou hast prepared for them that vnfaignedly loue thee, through Jesus Christe our Lorde, Amen.

The Epistle.

And I sawe another angel ascending. Apo.7. verse.2. Fol.121. ende verse.12.

The Gospel.

When he saw the multitude, he went vp into Mat.5. verse.1. Fol.3. ende verse.12.

¶ FINIS.

¶ The order for the administration of the Lordes supper or holy Communion.

¶ So many as entende to be partakers of the holy Communion. &c. and so forth, as in the great booke of common prayer.



Lmightie God, vnto whom al hartes be open, al desyres knowen, and from whom no secretes are hyd, cleanse the thoughts of our hartes by the inspiration of thy holy spirite, that we may perfectly loue thee, and worthily magnifie thy holy name, through Christe our Lorde, Amen.

Then shall the priest rehearse distinctly al the tenne Commaundementes, and the people kneling, shal after euery Commaundement, aske Gods mercy for theyr transgression of the same, after this sort.

Minister.

GOD spake these wordes, and sayde, I am the Lord thy God. Thou shalt haue none other gods but me.

People.

Lorde haue mercy vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt not make to thee selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: Thou shalt not bowe downe to them, nor worshyp them. For I the Lorde thy God am a ielous GOD, and visite the sinne of the fathers vpon the chyldren, vnto the thirde and fourth generation of them that hate me, and shewe mercy vnto thousandes in them that loue me, and kepe my commaundementes.

People.

Lorde haue mercy vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt not take the name of the Lord thy GOD in vayne, for the Lorde will not holde hym gyltelesse that taketh his name in vayne.

People.

Lorde haue mercy vpon vs, and encline our hartes to kepe this lawe.

Minister.

Remember that thou kepe holy the Sabboth day. Sixe dayes shalt thou labour and do all that thou hast to do, but the seuenth day is the Sabboth of the Lorde thy GOD. In it thou shalt do no manner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattel, and the stranger that is within thy gates. For in sixe dayes the Lorde made heauen and earth, the sea, and al that in them is, and rested the seuenth day, wherefore the Lorde blessed the seuenth day, and halowed it.

People.

Lorde haue mercy vpon vs, and encline our hartes to kepe this lawe.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the lord thy God geueth thee.

People.

Lorde haue mercy vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt do no murder.

People.

Lorde haue mercy vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt not commit adulterie.

People.

Lorde haue mercy vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt not steale.

People.

Lorde haue mercy vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt not beare false witnesse against thy neyghbour.

People.

Lorde haue mercy vpon vs, and encline our hartes to kepe this lawe.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neyghbours wyfe, nor his seruant, nor his mayde, nor his Oxe, nor his Asse, nor any thyng that is his.

People.

Lorde haue mercy vpon vs, & write al these thy lawes in our hartes, we beseche thee.

Then shal folowe the Collect of the day, with one of these two Collectes folowyng for the Queene, the priest standing vp and saying,

Let vs pray.

Priest

Prieſt.

ALmighty God, whoſe kingdome is everlaſting, and power infinite, haue mercy vpon the whole congregation, and ſo rule the hart of thy choſen ſeruant Elizabeth, our Queene and gouernour, that ſhe (knowing whoſe miniſter ſhe is) may aboue all thinges ſeeke thy honour and glory, and that we her ſubiectes (duely conſydering whoſe auctoritie ſhe hath) may faithfully ſerue, honour, and humbly obey her, in thee, and for thee, according to thy bleſſed word and ordinance, through Jeſus Chriſte our Lorde, who with thee and the holy ghoſt, liueth and raigneth, euer one God, world without ende. Amen.

ALmighty & euerlaſting God, we be taught by thy holy woord, that the hartes of kings are in thy rule and gouernance, and that thou doeeſt diſpoſe and turne them as it ſeemeth beſt to thy godly wyſedome: we humbly beſeeche thee ſo to diſpoſe and gouerne the hart of Elizabeth thy ſeruant our Queene and gouernour, that in al her thoughtes, woordes, and woorkes, ſhe may euer ſeeke thy honour and glory, and ſtudy to preſerue thy people committed to her charge, in wealth, peace, and godlyneſſe. Graunt this, O mercyfull father, for thy deare ſonne ſake, Jeſus Chriſte our Lorde. Amen.

Immediatly after the Collectes, the prieſt ſhal reade the Epiſtle, begynnyng thus.

The Epiſtle written in the Chapter of.

And the Epiſtle ended, he ſhal ſay the Goſpel, begynnyng thus.

The Goſpel written in the Chapter of.

And the Epiſtle and Goſpel beyng ended, ſhalbe ſayde the Creede.

IBeleeue in one God the father almighty, maker of heauen and earth, & of all thinges viſible and inuiſible: and in one Lorde Jeſus Chriſte, the onely begotten ſonne of God, begotten of his father before al worldes, God of God, light of light, very GOD of very GOD, begotten, not made, being of one ſubſtance with the father, by whom all thinges were made, who for vs men, and for our ſaluation, came downe from heauen, and was incarnate by the holy ghoſt of the virgin Mary, and was made man, and was crucified alſo for vs vnder Pontius Pilate. He ſuffered, and was buryed, and the thirde day he roſe agayne according to the ſcriptures, and aſſended into heauen, and ſytteth at the right hande of the father. And he ſhal come agayne with glory to iudge both the quicke and the dead, whoſe kyngdome ſhal haue none ende. And I beleeue in the holy ghoſt, the Lorde and geuer of lyfe, who proceedeth from the father and the ſonne, who with the father and the ſonne together is worſhipped and glorifyed, who ſpake by the prophets. And I beleeue one Catholique and Apoſtolique Church. I acknowledge one baptiſme for the remiſſion of ſynnes. And I looke for the reſurrection of the dead, and the lyfe of the worlde to come. Amen.

¶ After the Creede, if there be no ſermon, ſhal folow one of the Homilies alredy ſet foorth, or hereafter to be ſet foorth by common auctoritie.

¶ After ſuch ſermon, Homilie, or exhortatiõ, the Curat ſhal declare vnto the people, whether there be any holy dayes or faſting dayes the weeke folowing, & earneſtly exhort them to remember the poore, ſayeing one or moe of theſe ſentences folowyng, as he thinketh moſt conuenient by his diſcretion.

Let your lyght ſo ſhine before menne, that they may ſee your good woorkes, and glorifye your father which is in heauen. Matth. 5.

Lay not vp for your ſelues treaſure vppon the earth, where the ruſt and moth dooth corrupt, and where theeues breake through and ſteale: but lay vp for your ſelues treaſures in heauen, where neyther ruſte nor mothe dooth corrupt, and where theeues doo not breake through and ſteale. Matth. 6.

What ſo euer ye woulde that men ſhoulde doo vnto you, euen ſo doo vnto them, for this is the lawe and the prophetes. Matth. 7.

Not euery one that ſayeth vnto me, Lorde, Lorde, ſhall enter into the kyngdome of heauen: but he that dooth the wyl of my father which is in heauen. Matth. 7.

Zache ſtood foorth and ſayd vnto the Lord, Beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue donne any wrong to any man, I reſtore foure folde. Luke. 19.

Who goeth a warfare at any tyme of his owne coſt? Who planteth a vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke? 1. Cor. 9.

If we haue ſowen vnto you ſpiritual thinges, is it a great matter yf we ſhall reape your worldly thinges? 1. Cor. 9.

Doo ye not knowe, that they whiche miniſter about holy thinges, lyue of the ſacrifice? They whiche wayte of the aulter, are partakers with the aulter? Euen ſo hath the Lorde alſo ordeyned, that they whiche preache the Goſpel, ſhould liue of the Goſpel. 1. Cor. 9.

He whiche ſoweth litle, ſhall reape litle, and he that ſoweth plenteouſly, ſhall reape plenteouſly. Let euery man doo according as he is diſpoſed in his hart, not grudging, or of neceſſitie, for God loueth a cheareful geuer. 1. Cor. 9.

Let him that is taught in the woorde, miniſter vnto him that teacheth, in al good things. Be not deceyued, God is not mocked: For Galat. 6.

what so euer a man soweth, that shal he reape.

Galat.6. Whyle we haue tyme, let vs doo good vnto al men, and (specially vnto them which are of the housholde of fayth.

1.Tim.6. Godlynesse is great richesse, yf a man be content with that he hath: for we bryought nothing into the worlde, neither may we cary any thing out.

1.Tim.6. Charge them whiche are riche in this worlde, that they be redy to geue, and glad to distribute, laying vp in store for them selues a good fundation agaynst the time to comme, that they may atteyne eternal lyfe.

Hebr.6. God is not vnrighteous, that he wyl forget your woorkes, and labour that proceedeth of loue: whiche loue ye haue shewed for his names sake, whiche haue ministred vnto saintes, and yet doo minister.

Hebr.13. To doo good, and to distribute forget not, for with such sacrifyces God is pleased.

1.John.3. Who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him?

Tobi.4. Geue almes of thy goodes, and turne neuer thy face from any poore man: & then the face of ꝑ Lorde shal not be turned away from thee.

Tobi.4. Be mercyful after thy power. If thou hast muche, geue plenteously. If thou hast litle, doo thy diligence gladly to geue of that litle, for so getherest thou thee selfe a good reward in the day of necessitie.

Prou.16. He that hath pitie vppon the poore, lendeth vnto the Lord: and looke what he layeth out, it shalbe payde him agayne.

Psal.61. Blessed be the man that prouideth for the sicke and needy: the Lorde shal deliuer hym in the tyme of trouble.

Then shal the Churchwardens, or some other by them appoynted, gather the deuotion of the people, and put the same into the poore mens boxe, and vppon the offeryng dayes appoynted, euery man and woman shal pay to the Curate the due and accustomed offeringes. After whiche donne, the priest shal say.

Let vs pray for the whole state of Christes Churche militant here in earth.

If there be no almes geuen vnto the poore, then shall the woordes (of accepting our almes) be left out vnsayde.

ALmighty and euerlasting God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to geue thankes for all menne: We humbly beseeche thee, most mercyfully (to accept our almes and) to receyue these our prayers, whiche we offer vnto thy diuine maiestie, beseeching thee to inspire continually the vniuersall Church with the spirit of trueth, vnitie, and concord: and graunt that all they that doo confesse thy holy name, may agree in the trueth of thy holy woorde, and liue in vnitie and godly loue. We beseeche thee also to saue and defende all Christian kinges, princes, and gouernours, and specially thy seruant Elizabeth our Queene, that vnder her, we may be godly and quietly gouerned: and graunt vnto her whole counsayle, and to al that be put in auctoritie vnder her, that they may truely and indifferently minister iustice, to the punishment of wickednesse & vice, and to the mayntenance of Gods true Religion and vertue. Geue grace (O heauenly father) to al Bryshops, Pastours, and Curates, that they may both by their life and doctrine set foorth thy true and liuely woorde, and rightly and duely administer thy holy Sacramentes: and to all thy people geue thy heauenly grace, and especially to this congregation here present, that with meeke hart and due reuerence they may heare and receiue thy holy woorde, truely seruing thee in holynesse and righteousnesse al the dates of their life. And we most humbly beseeche thee of thy goodnesse, O Lorde, to comfort and succour all them whiche in this transitorie lyfe be in trouble, sorowe, neede, sickenesse, or any other aduersitie: Graunt this, O father, for Jesus Christes sake our only mediatour and aduocate. Amen.

Then shal folowe this exhortation, at certayne tymes, when the Curate shall see the people negligent to come to the holy communion.

WE be comme together at this tyme (dearely beloued brethren) to feede at the Lordes supper, vnto the whiche in Gods behalfe I bid you all that be here present, and beseeche you for the Lorde Jesus Christes sake, that ye wyl not refuse to come thereto, being so louingly called and bidden of God him selfe. Ye knowe howe greeuous and vnkinde a thing it is, when a man hath prepared a riche feast, decked his table with all kinde of prouision, so that there lacketh nothing but the ghestes to syt downe, and yet they whiche be called, without any cause, most vnthankfully refuse to come. Whiche of you in such a case would not be moued? Who would not thinke a great iniurie and wrong done vnto him? Wherefore most dearely beloued in Christe, take ye good heede, lest ye, withdrawyng your selues from this holy supper, prouoke Gods indignation agaynst you. It is an easy matter for a man to saye, I wyll not communicate, because I am otherwyse letted with worldly busynesse: But such excuses be not so easily accepted and alowed before God. If any man say, I am a greeuous sinner, and therefore am afrayde to comme: Wherefore then doo ye not repent and amende? When God calleth you, be you not ashamed to say you wyll not come? When you should returne to God, wyl you excuse your selfe, and say that you be not redy? Consyder earnestly

with

with your selues, howe litle suche faigned excuses shall auayle before God. They that refused the feast in the Gospel, because they had bought a farme, or woulde trye their yokes of oxen, or because they were marryed, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according vnto mine office, I bid you in the name of God, I call you in Christes behalfe, I exhorte you as you loue your owne saluation, that ye wyl be partakers of this holy Communion. And as the sonne of God did vouchsafe to yeelde vp his soule by death vpon the crosse for your health: euen so it is your duetie to receiue the Communion together in the remembrance of his death, as he hym selfe commaunded. Nowe if you wyll in no wise thus do, consyder with your selues, howe great iniurie you doo vnto God, and howe sore punishment hangeth ouer your heades for the same. And whereas ye offende God so sore in refusing this holy banquet, I admonishe, exhorte, and beseche you, that vnto this vnkindnesse ye wyl not adde any more, whiche thyng ye shall doo, if ye stande by as gasers and lookers on them that do communicate, and be no partakers of the same your selues. For what thyng can this be accounted els, then a further contempt and vnkindnesse vnto God? Truely it is a great vnthankfulnesse to saye nay when ye be called: but the fault is muche greater, when men stand by, and yet wyl neyther eate nor drinke this holy cõmunion with other. I pray you, what can this be els, but cuẽ to haue the mysteries of Christ in derision. It is said vnto al, Take ye, and eate, take and drinke ye all of this, doo this in remembrance of me. With what face then, or with what countenance shal ye heare these wordes? What wyll this be els, but a neglecting, a despising, and mocking of the Testament of Christe? Wherefore rather then ye shoulde so doo, depart you hence, and geue place to them that be godly disposed. But when you depart, I beseeche you ponder with your selues from whom ye depart: Ye depart from the Lordes table, ye depart from your brethren, and from the banquet of most heauenly foode. These thinges if ye earnestly consyder, ye shall by Goddes grace returne to a better mynd. For the obteyning wherof, we shal make our humble petitions, while we shall receiue the holy Communion.

And sometyme shalbe sayde this also, at the discretion of the Curate.

DEarely beloued, for as muche as our duetie is to render to almighty God our heauenly father most hartie thankes, for that he hath geuen his sonne our Sauiour Iesus Christe, not onely to dye for vs, but also to be our spirituall foode and sustenance, as it is declared vnto vs, as wel by Gods worde, as by the holy Sacramentes of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthyly, & so daungerous to them which wyl presume to receyue it vnworthyly: My duetie is to exhort you to consyder the dignitie of the holy mysterie, and the great peryll of the vnworthy receyuyng therof, and so to searche & examine your owne consciences, as you shoulde come holy and cleane to a most godly and heauenly feast: so that in no wise ye come but in the marriage garment, required of God in holy scripture, and so comme and be receyued as worthy partakers of suche a heauenly table. The way and meanes thereto, is: First to examine your lyues and conuersation by the rule of Goddes commaundementes, and wherein so euer ye shal perceyue your selues to haue offended, either by wyll, worde, or deede, there bewayle your owne sinfull lyues, confesse your selues to almyghtie God, with ful purpose of amendement of lyfe. And if you shal perceyue your offences to be suche, as be not onely agaynst God, but also agaynst your neyghbours: then ye shal reconcile your selues vnto them, ready to make restitution and satisfaction, according to the vttermost of your powers, for all iniuries and wronges donne by you to any other, and likewise beyng ready to forgeue other that haue offended you, as you woulde haue forgeuenesse of your offences at Goddes hand: For otherwise the receyuyng of the holy Communion, doth nothing els but encrease your damnation. And because it is requisite that no man shoulde come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid, can not quiet his owne conscience, but requireth further comfort or counsaile, then let hym comme to me, or some other discrete and learned minister of Gods worde, and open his greefe, that he may receyue suche ghostly counsayle, aduise, and comfort, as his conscience may be relieued, and that by the ministerie of Gods worde he may receyue comfort, and the benefite of absolution, to the quietyng of his conscience, and auoydyng of all scruple and doubtfulnesse.

Then shal the priest say this exhortation.

DEarely beloued in the Lord, ye that mynde to comme to the holy communion of the body

body and blood of our Sauiour Chriſte, muſt conſyder what ſaint Paul writeth to the Corinthians, howe he exhorteth all perſons diligently to trye and examine them ſelues, before they preſume to eate of that bread, and drinke of that cuppe. For as the benefite is great, if with a true penitent hart and lyuely fayth we receyue that holy Sacrament: (For then we ſpiritually eate the fleſhe of Chriſt, and drinke his blood, then we dwel in Chriſt, and Chriſt in vs, we be one with Chriſte, and Chriſte with vs:) So is the daunger great, if we receyue the ſame vnworthyly. For then we be gyltie of the body and blood of Chriſte our ſauiour. We eate and drinke our owne damnation, not conſyderyng the Lordes body. We kyndle Gods wrath againſt vs. We prouoke hym to plague vs with diuers diſeaſes, and ſundrye kindes of death. Therefore if any of you be a blaſphemer of God, an hinderer or ſklanderer of his woorde, an adulterer, or be in malice, or enuie, or in any other greeuous crime, bewaile your ſinnes, and come not to this holy table, leaſt after the takyng of that holy ſacrament, the deuyl enter into you, as he entred into Judas, and fyl you ful of al iniquities, and bryng you to deſtruction both of body and ſoule. Judge therefore your ſelues (brethren) that ye be not iudged of the Lorde. Repent you truely for your ſinnes paſt, haue a liuely and ſtedfaſt fayth in Chriſte our Sauiour. Amende your lyues, and be in perfect charitie with al men, ſo ſhall ye be meete partakers of thoſe holy myſteries. And aboue al thinges, ye muſt geue moſte humble and hartie thankes to God the father, the ſonne, and the holy ghoſt, for the redemption of the worlde, by the death and paſſion of our Sauiour Chriſte, both God and man, who dyd humble hym ſelfe euen to the death vppon the croſſe for vs miſerable ſinners, whiche laye in darkneſſe and ſhadow of death, that he myght make vs the chyldren of God, and exalt vs to euerlaſting life. And to the end that we ſhould alway remember the exceeding great loue of our maiſter and onely Sauiour Jeſu Chriſte, thus dyeing for vs, and the innumerable benefites (whiche by his precious bloodſhedyng) he hath obteyned to vs, he hath inſtituted and ordeyned holy myſteries, as pledges of his loue, and continual remembrance of his death, to our great and endleſſe comfort. To hym therefore, with the father, and the holy ghoſt, let vs geue (as we are moſt bounden) continual thankes, ſubmittyng our ſelues wholy to his holy wyll and pleaſure, and ſtudying to ſerue hym in true holyneſſe and righteouſneſſe all the dayes of our lyfe. Amen.

¶ Then ſhal the prieſt ſay to them that come to receiue the holy Communion.

YOu that doo truely and earneſtly repent you of your ſinnes, and be in loue and charitie with your neighbours, and entend to leade a newe lyfe, folowing the commaundementes of God, and walking from henceforth in his holy wayes: Drawe neare, and take this holy Sacrament to your comfort, make your humble confeſſion to almightie God, before this congregation here gathered together in his holy name, meekely kneeling vpon your knees.

Then ſhall this generall confeſſion be made, in the name of all thoſe that are mynded to receyue the holy Communion, eyther by one of them, or els by one of the miniſters, or by the prieſt hym ſelfe, al kneelyng humbly vpon their knees.

ALmyghtie God, father of our Lord Jeſus Chriſte, maker of all thinges, iudge of all menne, we knowledge and bewayle our manifolde ſinnes and wickednes, whiche we from time to time moſt greeuously haue committed, by thought, worde, and deede, againſt thy diuine maieſtie, prouoking moſt iuſtly thy wrath and indignation againſt vs: we do earneſtly repent, and be hartily ſory for theſe our miſdoinges, the remembrance of them is greeuous vnto vs, the burden of them is intollerable: Haue mercy vpon vs, haue mercy vpon vs moſt mercyfull father, for thy ſonne our Lorde Jeſus Chriſtes ſake, forgeue vs al that is paſt, and graunt that we maye euer hereafter ſerue and pleaſe ther, in newenes of lyfe, to the honour and glorye of thy name, through Jeſus Chriſt our Lorde. Amen.

Then ſhal the Prieſt or the Biſhop (beyng preſent) ſtande vp, and turnyng hym ſelfe to the people, ſay thus.

ALmightie God, our heauenly father, who of his great mercye hath promiſed forgeneneſſe of ſinnes to al them which with hartie repentance and true fayth turne vnto hym: Haue mercy vpon you, pardon and deliuer you from all your ſinnes, confirme and ſtrength you in all goodneſſe, and bryng you to euerlaſtyng lyfe, through Jeſus Chriſte our Lorde. Amen.

Then ſhal the prieſt alſo ſay.

¶ Heare what comfortable woordes our Sauiour Chriſte ſaith to all that truely turne to hym.

¶ Come vnto me al that trauaile, and be hea-

uie

ne laden, and I shal refreshe you. So God loued the worlde, that he gaue his onely begotten sonne, to the end that al that beleue in him should not perishe, but haue lyfe euerlastyng.

¶ Heare also what Saint Paul sayth. This is a true saying, and worthie of al men to be receyued, that Iesus Christe came into the worlde to saue synners.

¶ Heare also what Saint John sayth. If any man synne, we haue an aduocate with the father, Iesus Christe the ryghteous, and he is the propitiation for our synnes.

After the whiche, the Priest shall proceede, saying.

Lyfte vp your hartes.

Answeare.

We lyfte them vp vnto the Lorde.

Priest.

Let vs geue thankes vnto our Lorde God.

Answeare.

It is meete and ryght so to doo.

Priest.

It is very meete, ryght, and our bounden duetie, that we shoulde at al tymes, and in al places, geue thankes vnto thee, O Lord, holy father almyghtie, euerlastyng God.

Here shal folowe the proper Preface, according to the time, yf there be any specially appoynted. Or els immediately shall folowe,

Therfore with angels and archangels. &c.

¶ Proper Prefaces.

Vpon Christmasday, and seuen dayes after.

BEcause thou dyddest geue Iesus Christ thyne only sonne to be borne as this day for vs, who by the operation of the holy ghost was made very man, of the substance of the virgin Marie his mother, & that without spot of sinne, to make vs cleane from al sinne. Therfore with angels. &c.

Vpon Easter day, and seuen dayes after.

BVT chefely we are bound to praise thee, for the glorious resurrection of thy sonne Iesus Christ our Lord, for he is the very Paschal lambe, which was offered for vs, and hath taken away the synne of the worlde, who by his death, hath destroyed death, and by his ryssyng to lyfe agayne, hath restored to vs euerlastyng lyfe. Therfore with angels. &c.

Vpon Assention day, and seuen dayes after.

THrough thy most deare beloued sonne Iesus Christ our Lorde, who after his most glorious resurrection manifestly appeared to all his apostles, and in their syght assended vp into heauen, to prepare a place for vs, that where he is, thither might we also assend, and raigne with him in glorie. Therefore with angels. &c.

Vpon Whitsonday, and fiue dayes after.

THrough Iesus Christe our Lorde, accordyng to whose most true promise the holy ghost came downe this day from heauen, with a sodayne great sounde, as it had benne a mightie wind, in the likenesse of fiery tonges, lyghtyng vpon the Apostles, to teache them, and to leade them to al trueth, geuyng them both the gyfte of diuers languages, and also boldenesse with feruent zeale, constantly to preache the Gospel vnto al nations, whereby we are brought out of darkenesse and errour, into the cleare lyght and true knowledge of thee, and of thy sonne Iesus Christe. Therfore with angels and archangels, and with al the blessed companie. &c.

Vpon the feast of Trinitie onely.

IT is very meete, ryght, and our bounden duetie, that we shoulde at all tymes, and in al places, geue thankes to thee, O Lord, almyghtie and euerlastyng God, whiche art one God, one Lord, not one onely person, but three persons in one substance. For that whiche we beleue of the glorie of the father, the same we beleue of the son, & of the holy ghoste, without any difference or inequalitie. Therefore. &c.

After which prefaces, shal folowe immediatly.

THerfore with angels and archangels, and with al the companie of heauen, we laude and magnifie thy glorious name, euermore praisyng thee, and saying, Holy, holy, holy, Lorde God of hostes. Heauen and earth are ful of thy glorie. Glorie be to thee, O Lorde most hygh.

Then shal the priest, kneelyng downe at Gods bord, say in the name of al them that shal receyue the Communion, this praier folowing.

WE do not presume to come to this thy table (O merciful Lorde,) trustyng in our owne ryghteousnesse, but in thy manyfolde and great mercyes. We be not worthie so much as to gather vp the crumbes vnder thy table, but thou art the same Lorde, whose propertie is alwayes to haue mercie: graunt vs therefore gracious Lord, so to eate the flesh of thy deare sonne Iesus Christe, & to drynke his blood, that our sinful bodies may be made cleane by his body, & our soules washed therowe by his moste precious blood, & that we may euermore dwel in him, and he in vs. Amen.

Then the priest standing vp, shal say as followeth.

ALmightie God our heauenly father, whiche of thy tender mercie didst geue thyne only sonne Iesus Christ, to suffer death vppon the crosse for our redemption, who made there (by his one oblation of himself once offered) a ful, perfecte, and sufficient sacrifice, oblation, & satisfaction for the synnes of the whole worlde, and dyd institute, and in his holy Gospel commaunde vs to continue a

perpetual

perpetuall memoyre of that his precious death, vntil his comming agayne: Heare vs, O merciful father, we beseech thee, & graunt that we receiuing these thy creatures of bread & wine, accordyng to thy sonne our Sauiour Iesus Christes holy institution, in remembraunce of his death & passion, may be partakers of his most blessed body and blood, who in the same nyght that he was betrayed, tooke bread, and when he had geuen thanks, he brake it, & gaue it to his disciples, saying, Take, eate, this is my body whiche is geuen for you, doo this in remembraunce of me. Lykewyse after supper he tooke the cup, and when he had geuen thankes, he gaue it to them, saying, Drynke ye all of this, for this is my blood of the newe Testament, whiche is shed for you and for many for remission of synnes, doo this as often as ye shal drynke it in remembraunce of me.

Then shall the Minister first receyue the Communion in both kyndes him selfe, and next deliuer it to other Ministers (yf any be there present, that they may helpe the cheefe Ministers) and after to the people in their handes, kneelyng, and when he deliuereth the bread, he shal say.

¶ The body of our Lord Iesus Christ which was geuen for thee, preserue thy body & soule into euerlastyng lyfe: and take and eate this in remembraunce that Christe dyed for thee, and feede on him in thyne hart by fayth, with thankes geuyng.

And the Minister that delyuereth the cup, shal say.

¶ The blood of our Lord Iesus Christ which was shed for thee, preserue thy body and soule into euerlastyng lyfe: and drynke this in remembraunce that Christes blood was shed for thee, and be thankeful.

Then shall the Priest say the Lordes prayer, the people repeatyng after hym euery petition. After shalbe sayde as foloweth.

O Lorde and heauenly father, we thy humble seruants intirely desire thy fatherly goodnes, mercifully to accept this our sacrifice of prayse and thankes geuing, most humbly beseechyng thee to graunt, that by the merites & death of thy sonne Iesus Christ, and through fayth in his blood, we, (and all thy whole Church) may obteine remission of our sinnes, and al other benefites of his passion. And here we offer and present vnto thee, O Lorde, our selues, our soules and bodyes, to be a reasonable, holy, and lyuely sacrifice vnto thee, humbly beseechyng thee, that al we which be partakers of this holy Communion, may be fulfylled with thy grace and heauenly benediction. And although we be vnworthie through our manifolde synnes, to offer vnto thee any sacrifice, yet we beseeche thee to accepte this our bounden duetie and seruice, not weyghing our merites, but pardonyng our offences, thorowe Iesus Christe our Lorde, by whom, and with whom, in the vnitie of the holy ghost, al honour and glorie be vnto thee, O father almightie, worlde without ende. Amen.

¶ Or this.

ALmyghtie and euerlyuyng God, we most hartily thanke thee, for that thou dost vouchsafe to feede vs, whiche haue duely receyued these holy mysteries, with the spirituall foode of the most precious body and blood of thy sonne our Sauiour Iesus Christe, and doest assure vs thereby of thy fauour & goodnesse toward vs, & that we be very members incorporate in thy mystical body, which is the blessed compayne of al faythful people, and be also heyres, through hope, of thy euerlastyng kingdome, by the merites of the most precious death and passion of thy deare sonne: We now most humbly beseech thee, O heauenly father, so to assyst vs with thy grace, that we maye continue in that holy felowshyp, and do al such good woorkes as thou hast prepared for vs to walke in, through Iesus Christ our Lorde, to whom with thee and the holy ghoste, be al honour and glorie, worlde without ende. Amen.

Then shalbe sayde or song.

GLory be to God on high, and in earth peace, good wyl towardes men. We praise thee, we blesse thee, we worshyp thee, we glorifie thee, we geue thankes to thee for thy great glorie, O Lorde God heauenly kyng, God the father almyghtie, O Lorde, the onely begotten sonne Iesus Christe, O Lord God, Lambe of God, sonne of the father, that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, receiue our prayers. Thou that sittest at the ryght hande of God the father, haue mercie vpon vs: for thou onely art holy, thou onely art the Lorde, thou onely O Christe, with the holy ghost, art most hygh, in the glorie of God the father. Amen.

Then the Priest or the Bysshop, yf he be present, shal let them depart with this blessyng.

THE peace of God whiche passeth all vnderstandyng, keepe your hartes and myndes in the knowledge and loue of God, and of his sonne Iesus Christe our Lorde: and the blessyng of God almyghtie, the father, the sonne, and the holy ghoste, be amongst you, and remayne with you alwayes. Amen.

Collectes

Collectes to be ſaide after the offertorie, when there is no Communion, euery ſuch day one. And the ſame may be ſaid alſo as oft as occaſion ſhall ſerue, after the Collectes either of morning & euenyng prayer, Communion, or Letanie, by the diſcretion of the miniſter.

ASiſt vs mercyfully, O Lord, in theſe our ſupplications & prayers, & diſpoſe the way of thy ſeruantes towarde the attaynment of euerlaſting ſaluation, that among all the chaunges and chaunces of this mortal life, they may euer be defended by thy moſt gratious & ready helpe, thzough Chriſt our Lord. Amen.

O Almighty Lorde & euerliuing God, vouchſafe, we beſeeche thee, to direct, ſanctifie, & gouerne both our harts & bodyes in the wayes of thy lawes, and in the woorkes of thy commaundmentes, that thzough thy moſt mighty protection, both here and euer, we may be preſerued in body and ſoule, thzough our Lorde & ſauiour Jeſus Chriſte. Amen.

GRaunt we beſeeche thee almightye God, that the woꝛdes which we haue heard this day with our outward eares, may thzough thy grace be ſo grafted inwardly in our harts, that they may bring foorth in vs the fruites of good liuing, to the honoꝛ & praiſe of thy name, thzough Jeſus Chriſte our Lorde. Amen.

PReuente vs, O Lorde, in all our doynges, with thy moſt gratious fauour, & further vs with thy continual helpe, that in all our woꝛkes begun, continued, and ended in thee, we may glorifie thy holy name, and finally by thy mercy obteyne euerlaſting lyfe, thzough Jeſus Chriſte our Lorde. Amen.

ALmighty God, the fountayne of all wiſedome, whiche knoweſt our neceſſities before we aſke, & our ignoꝛance in aſkyng, we beſeeche thee to haue compaſſion vpon our infirmities, and thoſe thinges whiche for our vnwoꝛthynes we dare not, and for our blyndneſſe we can not aſke, vouchſafe to geue vs, for the woꝛthynes of thy ſonne Jeſus Chriſt our Lorde. Amen.

ALmyghty God, whiche haſt promiſed to heare the petitions of them that aſke in thy ſonnes name, we beſeech thee mercyfully to enclyne thyne eares to vs that haue made nowe our prayers & ſupplications vnto thee, and graunt that thoſe thinges which we haue faythfully aſked, accoꝛdyng to thy wyll, may effectually be obteyned, to the reliefe of our neceſſitie, and to the ſettyng foorth of thy glozye, thzough Jeſus Chriſte our Lorde. Amen.

Vpon the holy dayes (if there be no communion) ſhalbe ſaide al that is appointed at the communion, vntyl the ende of the Homilee, concluding with the general prayer for the whole ſtate of Chriſtes church militant here in earth, *and one or mo of theſe Collectes before rehearſed, as occaſion ſhal ſerue.*

And there ſhalbe no celebration of the Lordes ſupper, except there be a good number to communicate with the prieſt, accordyng to his diſcretion.

And if there be not aboue twentie perſons in the pariſhe of diſcretion to receiue the communion, yet there ſhalbe no communion, except foure or three at the leaſt communicate with the prieſt. And in Cathedral or collegiat churches, where be many prieſtes and Deacons, they ſhal al receiue the communion with the miniſter euery ſunday at the leaſt, except they haue a reaſonable cauſe to the contrary.

And to take away the ſuperſtitiõ which any perſon hath or might haue in the bread & wine: it ſhal ſuffice that the bread be ſuch as is vſual to be eaten at the table with other meates, but the beſt & pureſt wheat bread that conueniently may be gotten. And if any of the bread or wine remaine, the curate ſhal haue it to his owne vſe.

The bread and wyne for the Communion, ſhalbe prouided by the Curate and Churchewardens, at the charges of the pariſhe, and the pariſhe ſhalbe diſcharged of ſuche ſummes of money, or other dueties, which hitherto they haue payde for the ſame by order of their houſes euery ſunday.

And note, that euery pariſhioner ſhal cõmunicate at the leaſt three times in the yeere, of which Eaſter to be one, & ſhal alſo receiue the ſacraments, & other rites, according to the order in this boke appointed. And yerely at Eaſter, euery pariſhioner ſhal recken with his perſon, vicar, or curate, or his or their deputie or deputies, & pay to thẽ or him al eccleſiaſtical duties, accuſtomably due then & at that time to be paid.

¶ The minystration of Baptisme to be vsed in the Churche.

When there are children to be baptised vpon the sunday or holy day, the parents shal geue knowledge ouer night, or in the morning afore the beginning of morning prayer, to the curate, & then the godfathers, godmothers, and people, with the children, must be ready at the font, either immediately after the last lesson at morning prayer, or els immediately after the last lesson at euening prayer, as the curate by his discretion shal appoynt. And then standing there, the priest shal aske whether the children be baptised, or no. If they answeare, Not then shall the priest say thus.

DEarly beloued, for asmuch as al men be conceiued and borne in sinne, and that our sauiour Christ saith, None can enter into the kingdome of God, (except he be regenerate and borne anew of water & the holy ghost) I beseech you to cal vpon God the father, through our lord Iesus Christ, that of his bountreous mercy he wil graunt to these children that thing whiche by nature they can not haue, that they may be baptised with water and the holy ghost, and receiued into Christes holy church, and be made lively members of the same.

Then shal the priest say.

¶ Let vs pray.

ALmighty and euerlasting God, whiche of thy great mercy didst saue Noe & his familie in ỹ arke from perishyng by water, and also didst safely leade the children of Israel thy people through the red sea, figuryng therby thy holy baptisme, & by the baptisme of thy wel beloued sonne Iesus Christ, didst sanctifie the flood Iordane, & all other waters, to the mystical washing away of sinne: We beseech thee for thine infinite mercyes, that thou wilt mercyfully loke vpon these children, sanctifie them, & washe them with the holy ghost, that they being deliuered from thy wrath, may be receiued into the arke of Christes churche, beyng stedfast in faith, ioyfull through hope, & rooted in charitie, may so passe the waues of this troublesome worlde, that finally they may come to the lande of euerlastyng life, there to raigne with thee world without ende, through Iesus Christe our Lorde, Amen.

ALmighty & immortal God, the aid of al that need, the helper of all that flee to thee for succour, the life of them that beleeue, & the resurrectiõ of the dead: we cal vpon thee for these infantes, that they comming to thy holy baptisme, may receiue remission of their sinnes by spiritual regeneration. Receiue them (O lord) as thou hast promised by thy welbeloued son, saying, Aske, and you shal haue, seeke, and you shal find, knocke, & it shalbe opened vnto you. So geue nowe vnto vs that aske: let vs that seeke, finde: open the gate vnto vs that knocke, that these infantes may enioy the euerlastyng benediction of thy heauenly washyng, & may come to the eternal kingdome which thou hast promised, by Christe our Lorde, Amen.

Then shal the priest say.

Heare the wordes of the Gospel written by saint Marke in the tenth Chapter.

AT a certayne tyme they brought children to Christ, that he should touch them. And his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, & said vnto them, Suffer litle children to come vnto me, and forbyd them not, for to such belongeth the kingdome of God. Verily I say vnto you, whosoeuer dooth not receiue ỹ kingdome of God, as a litle child, he shal not enter therin. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

After the Gospel is read, the minister shal make this breefe exhortation vppon the woordes of the Gospel.

FEerendes, you heare in this Gospel the woordes of our sauiour Christ, that he cõmaunded the children to be brought vnto hym, howe he blamed those that would haue kept them from him, howe he exhorted al men to folowe their innocencie. Ye perceiue how by his outward gesture & deede, he declared his good wyl towarde them: For he imbraced them in his armes, he layd his handes vpon them, and blessed them. Doubt not ye therfore, but earnestly beleeue, that he wil likewise fauourably receiue these present infantes, that he wyl imbrace them with the armes of his mercy, that he wyl geue vnto them the blessyng of eternall life, and make them partakers of his euerlasting kingdome. Wherefore, we beyng thus perswaded of the good wyll of our heauenly father towarde these infantes, declared by his sonne Iesus Christ, and nothing doubting but that he fauourably allowerh this charitable woorke of ours, in bryngyng these children to his holy baptisme: let vs faythfully and deuoutly geue thankes vnto hym, and say,

ALmyghtie and euerlasting God, heauenly father, we geue thee humble thankes, that thou hast vouchsafed to cal vs to the knowledge of thy grace and fayth in thee: Encrease this knowledge, & confirme this fayth in vs euermore, geue thy holy spirite to these infantes, that they may be borne agayne, and be made heyres of euerlasting saluation, throwe our Lorde Iesus Christ, who liueth and raigneth with thee and the holy spirite, nowe and for euer, Amen.

The

Then the Prieste shall speake vnto the godfathers and godmothers on this wyse.

WEl beloued frendes, ye haue brought these chyldren here to be baptised, ye haue prayed that our Lord Iesus Christ would vouchsafe to receyue them, to lay his handes vppon them, to blesse them, to release them of their synnes, to geue them the kyngdome of heauen, and euerlastyng lyfe. Ye haue heard also that our Lord Iesus Christe hath promised in his gospel, to graunt al these thinges that ye haue prayed for: whiche promise he for his part will surely kepe and performe. Wherfore after this promise made by Christ, these infantes must also faythfully for their part, promise by you that be their sureties, that they wyl forsake the deuil and al his woorkes, and constantly beleeue Gods holy woorde, and obediently kepe his commaundementes.

Then shal the Priest demaunde of the Godfathers and Godmothers these questions folowyng.

DOest thou forsake the deuyll, and all his woorkes, the dayne pompe and glorie of the worlde, with all couetous desyres of the same, the carnall desyres of the flesche, so that thou wylt not folowe, nor be led by them?

Answeare.

I forsake them all.

Minister.

Doest thou beleeue in God the father almyghtie, maker of heauen and earth? And in Iesus Christe his onely begotten sonne our Lorde? And that he was conceyued by the holy ghoste, borne of the virgin Marie, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hel, and also dyd rise againe the thirde day, that he assended into heauen, and sitteth at the ryght hande of God the father almightie, and from thence shall come agayne at the ende of the worlde to iudge the quicke and the dead? And doest thou beleeue in the holy ghoste, the holy catholique Churche, the communion of saintes, the remission of synnes, the resurrection of the flesche, & euerlastyng lyfe after death?

Answeare.

All this I stedfastly beleeue.

Minister.

Wylt thou be baptised in this faythe?

Answeare.

That is my desyre.

Then shal the Priest say.

OMercyfull God, graunt that the olde Adam in these chyldren may be so buried, that the newe man may be rayled vp in them. Amen.

Graunt that all carnall affections may dye in them, and that al thynges belongyng to the spirite, may lyue and growe in them. Amen.

Graunt that they may haue power and strength to haue victorie, & to triumph against the deuyl, the worlde, and the flesche. Amen.

Graunt that who so euer is here dedicated to thee by our office and ministerie, maye also be indued with heauenly vertues, and euerlastingly rewarded, through thy mercie, O blessed Lorde God, who doest lyue and gouerne al thynges, worlde without ende. Amen.

ALmyghtie euerlyuyng God, whose moste dearely beloued sonne Iesus Christe, for the fayrenesse of our synnes, dyd head out of his most precious side both water & blood, and gaue commaundement to his disciples, that they shoulde go teache al nations, and baptise them in the name of the father, the sonne, and of the holy ghost: Regard, we beseech thee, the supplications of thy congregation, and graunt that al thy seruauntes whiche shalbe baptised in this water, may receyue the fulnesse of thy grace, & euer remayne in the nombre of thy faythful and elect chyldren, through Iesus Christe our Lorde. Amen.

Then shal the Priest take the childe in his handes, and aske the name: And naming the childe, shal dyp it in the water, so it be discreetely and warely done, saying.

N. I baptise thee in the name of the father, & of the sonne, and of the holy ghost. Amen.

And yf the chylde be weake, it shal suffise to powre water vppon it, saying the forsayde woordes.

N. I baptise thee in the name of the father, & of the sonne, and of the holy ghost, Amen.

Then the Priest shall make a crosse vppon the childes forehead, saying.

WE receyue this childe into the congregation of Christes flocke, and do signe hym with the signe of the crosse, in token that hereafter he shal not be ashamed to confesse the fayth of Christe crucified, and manfully to fyght vnder his banner, agaynst sinne, the worlde, and the deuyl, and to continue Christes faythful souldier and seruaunt vnto his lyues ende. Amen.

Then shal the Priest say.

SEyng now, dearely beloued brethren, that these chyldren be regenerate and graffed into the body of Christes congregation, let vs geue thankes vnto God for these benefites, and with one accorde make our prayers vnto almyghtie God, that they may leade the rest of their life according to this beginning.

Then shalbe sayde.

OUr father whiche art in heauen. &c.

Then shal the Priest say.

WE yeelde thee hartie thankes, moste mercyfull father, that it hath pleased thee to regenerate this Infante with thy holy spirite, to receyue hym for thyne

thy newborne childe by adoption, and to incorporate him into thy holy congregation: And humbly we beseche thee to graunt, that he, being buried vnto sinne, and liuyng vnto ryghteousnesse, and beyng buryed with Christe in his death, may crucifie the olde man, and vterly abolishe the whole body of sinne, that as he is made partaker of the death of thy sonne, so he may be partaker of his resurrection, so that finally, with the residue of thy holy congregation, he may be inheritour of thy euerlastyng kingdome, through Christe our Lorde, Amen.

¶ At the last ende, the priest callyng the godfathers and godmothers togeather, shal say this exhortation folowyng.

FOrasmuch as these children haue promised by you to forsake the deuil and al his workes, to beleeue in God, & to serue him: you must remember, that it is your parte and duetie to see that these infantes be taught, so soone as they shalbe able to learne, what a solemne vowe, promise, and profession they haue made by you. And that they may know these thinges the better, ye shal cal vpon them to heare sermons, & chiefly you shal prouide that they may learne the Crede, the Lordes prayer, and the ten commaundementes in the Englishe tongue, & al other thinges whiche a Christian man ought to knowe and beleeue to his soules health. And that these children may be vertuously brought vp to leade a godlye and a Christian lyfe, remembryng alwayes that Baptisme doeth represent vnto vs our profession, whiche is, to folowe the example of our sauiour Christ, and to be made like vnto him, that as he dyed & rose agayne for vs, so shoulde we whiche are baptised, dye from sinne, and ryse agayne vnto ryghteousnesse, continually mortifying al our euyl and corrupte affections, and daily proceedyng in al vertue and godlynesse of lyuyng.

¶ The Minister shal commaund that the children be brought to the Byshop, to be confyrmed of him, so soone as they can say in their vulgar tongue, the articles of the faith, the Lordes prayer, & the ten Commaundementes, and be further instructed in the Catechisme, set foorth for that purpose, accordingly as it is there expressed.

¶ Of them that be Baptised in priuate houses in tyme of necessitie.

THE Pastours and Curates shal oftadmonishe the people that they defere not the baptisme of infantes any longer then the Sunday or other holy day next after the childe be borne, vnlesse vppon a great and reasonable cause declared to the Curate, and by him approoued. And also they shal warne them, that without great cause & necessitie, they baptise not children at home in their houses. And when great neede shall compel them so to doo, that then they minister it on this fashion. First let them that be present, cal vppon God for his grace, and say the Lordes prayer, yf the tyme wyl suffer. And then one of them shal name the childe, and dyp him in the water, or powre water vpon him, saying these wordes.

N. I baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And let them not doubte, but that the childe so baptised, is lawfully & sufficiently baptised, and ought not to be baptised agayne in the Churche. But yet neuertheleste, yf the childe whiche is baptised after this sort, doo afterward lyue, it is expedient that he be brought into the Churche, to the intent the priest may examine and trie whether the child be lawfully baptised or no. And yf those that bryng any child to the Church, do aniwere that he is alredie baptised, then shal the priest examine them further,

By whom the childe was baptised?
Who was present when the childe was baptised?
Whether they called vpon god for grace and succour in that necessitie?
With what thyng, or what matter they dyd baptise the childe?
With what wordes the childe was baptised?
Whether they thinke the childe to be lawfully and perfectly baptised?

And yf the Minister shal proue by the answeres of suche as brought the childe, that al thynges were donne as they ought to be, then shall not he christen the child agayne, but shall receyue him as one of the flocke of the true Christian people, saying thus.

I certifie you, that in this case ye haue done wel, and accordyng to due order, concernyng the baptisyng of this childe, whiche beyng borne in originall synne, and in the wrath of God, is nowe by the lauer of regeneration in baptisme, receyued into the number of the children of God, and heyres of euerlastyng lyfe. For our Lorde Iesus Christe doeth not denie his grace and mercie vnto such infants, but moste louingly doeth cal them vnto him, as the holy Gospel doeth witnesse to our comfort, on this wyse.

The Gospel.

AT a certayne tyme they brought children vnto Christe, that he shoulde touche them, and his disciples rebuked those that brought them. But when Iesus sawe it, he was displea-

sed

hid: and he toke them vp, layinge his hādes vpon them, and blessed them.

After the Gospel is read, the minister shall make this exhortation vpon the words of the Gospel.

Frendes, you heare in this Gospell the wordes of our sauioure Christe, that he commaunded the children to be brought vnto him, howe he blamed those that would haue kept them from him, howe he exhorted all men to followe their innocencie. Perceiue howe by his outwarde gesture and deede, he declared his good will towarde them. For he embraced them in his armes, he layd his handes vpon them, and blessed them: Doubt ye not therefore, but earnestly beleue that he hath likewise fauourably receiued this present infant, that he hath imbraced hym with the armes of his mercy, that he hath geuen vnto him the blessing of eternal life, and made him partaker of his euerlasting kingdome. Wherefore we being thus perswaded of the good will of our heauenly father, declared by his sonne Iesus Christe towardes this infant, let vs faythfully and deuoutly geue thankes vnto him, and say the prayer whiche the Lord him selfe taught, & in declaration of our faith, let vs reherse the articles conteined in our Creede.

Here the Minister, with the Godfathers, and Godmothers, shal say.

℣ Our father whiche art in heauen. &c.

Then shall the priest demaunde the name of the childe, which beyng by the Godfathers and Godmothers pronounced, the Minister shal say.

Doest thou in the name of this childe forsake the deuyl and al his workes, the vayne pompe and glory of the worlde, with all the coueitous desyres of the same, the carnal desyres of the flesh, and not to folowe and be led by them?

Answeare.

I forsake them al.

Minister.

Doest thou in the name of this childe professe this faith, to beleeue in God the father almyghtie maker of heauen and earth? And in Iesus Christe his only begotten sonne our Lord? And that he was conceiued by the holy ghost, borne of the virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hel, and also dyd rise againe the thirde day, that he ascended into heauen, and sitteth at the ryght hande of God the father almyghtie, and from thence he shall come againe at the ende of the worlde to iudge the quicke and the dead? And do you in his name beleeue in the holy ghost, the holy catholique Churche, the communion of saintes, the remission of sinnes, resurrection, and euerlasting life after death?

Answeare.

Al this I stedfastly beleeue.

Let vs pray.

Almyghtie and euerlasting God, heauenly father, we geue thee humble thankes, for that thou hast vouchsafed to cal vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: geue thy holy spirite to this infant, that he being borne againe, and being made heyre of euerlastyng salmation, through our Lord Iesus Christ, may continue thy seruant, and attayne thy promise, through the same our Lorde Iesus Christe thy sonne, who lyueth and raigneth with thee in the vnitie of the same holy spirit euerlastingly. Amē.

Then shal the Minister make this exhortation to the Godfathers and Godmothers.

Forasmuche as this childe hath promised by you to forsake the deuil & al his workes, to beleeue in God, and to serue him, you must remember that it is your part & duetie, to see that this infant be taught, as soone as he shalbe able to learne, what a solemne vowe, promyse, and profession he hath made by you: And that he may knowe these thinges the better, ye shal cal vpon him to heare Sermons, and chefly ye shal labour that he may learne the creede, the Lordes prayer, and the tenne commaundementes in the Englyshe tongue, and al other thynges whiche a Christian man ought to know & beleeue to his soules health, & that this childe may be vertuously brought vp, to leade a godly and a Christian lyfe, remembryng alway that Baptisme doth represent vnto vs our profession, whiche is, to folowe the example of our sauiour Christ, and be made like vnto him: that as he dyed & rose agayne for vs, so should we whiche are baptised, dye from sinne, and rise againe vnto righteousnesse, continually mortifying al our euyl and corrupt affections, and dayly proceeding in al vertue and godlynesse of liuyng.

And so foorth as in publique Baptisme.

But yf they whiche bryng the infantes to the Church, do make an vncertayne answeare to the priestes questions, and say that they can not tel what they thought, dyd, or sayde, in that great feare & trouble of mind (as often times it chaunceth) then let the priest baptise

hym in fourme above writen concernyng publique baptisme, sauyng that at the dyppyng the chylde in the font, he shal vse this fourme of woordes.

If thou be not baptised alreddy, N. I baptise thee in the name of the father, and of the sonne, and of the holy ghost, Amen.

¶ *Confyrmation, wherin is conteyned a Catechisme for chyldren.*

TO the ende that confirmation may be ministred to the more edifiyng of suche as shal receiue it, accordyng to Saint Paules doctrine, who teacheth that al thynges should be done in the Church to the edification of the same, &c. As it is in the large booke of Common prayer.

A Catechisme, that is to say, An instruction to be learned of euery chylde, before he be brought to be confirmed of the Byshop.

Question.

What is your name?

Answeare,

N. or M.

Question.

Who gaue you this name?

Answeare.

My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christe, the childe of God, and an inheritour of the kyngdome of heauen.

Question.

What did your Godfathers & Godmothers then for you?

Answere.

They dyd promise and bowe three thynges in my name. Fyrst, that I shoulde forsake the deuil and al his workes and pompes, the vanities of the wicked worlde, & al the sinful lustes of the flesshe. Secondly, that I should beleeue al the articles of the Christian fayth. And thirdly, that I shoulde keepe Gods holy wyll and commaundementes, and walke in the same al the dayes of my life.

Question.

Doest thou not thinke that thou art bounde to beleeue, and to do as they haue promised for thee?

Answere.

Yes verily, and by Gods helpe so I wyl. And I hartily thanke our heauenly father, that he hath called me to this state of saluation, through Iesus Christe our sauiour. And I pray God to geue me his grace, that I may continue in the same vnto my lines ende.

Question.

Rehearse the articles of thy beleefe.

Answere.

I Beleeue in God the father almightie, maker of heauen and earth. And in Iesus Christe his only sonne our Lorde, whiche was conceiued by the holy ghost, borne of the virgin Marie, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hell, the thirde day he rose agayne from the dead, he ascended into heauen, and sitteth at the right hande of God the father almyghtie, from thence he shal come to iudge the quicke and the dead. I beleeue in the holy ghost, the holy Catholique Churche, the communion of saintes, the forgeuenesse of sinnes, the resurrection of the body, and the life euerlasting, Amen.

Question.

What doest thou chiefly learne in these articles of thy beleefe?

Answere.

First, I learne to beleeue in God the father, who hath made me and al the worlde.

Secondly, in God the sonne, who hath redeemed me, and al mankinde.

Thirdly, in God the holy ghost, who sanctifieth me, and al the elect people of God.

Question.

You saide that your Godfathers, and Godmothers did promise for you, that you shoulde keepe Gods commaundementes. Tel me howe many there be?

Answere.

Tenne.

Question.

Whiche be they?

Answere.

THe same whiche GOD spake in the xx. Chapter of Exodus, saying, I am the Lorde thy GOD, whiche haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other gods but me.

ii. Thou shalt not make to thee selfe any grauen image, nor the likenesse of any thyng that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth, thou shalt not bowe downe to them, nor worshyp them: For I the Lorde thy God am a ielous God, and visite the sinnes of the fathers vpon the chyldren, vnto the thirde and fourth generation of them that hate me, and shewe mercy vnto thousandes in them that loue me, and kepe my commaundementes.

iii. Thou

iii. Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde wyl not holde him gyltieſſe that taketh his name in vayne.

iiii. Remember that thou kepe holy the Sabboth day. Sire dayes shalt thou labour, and doo al that thou hast to doo: but the ſeuenth day is the Sabboth of the Lorde thy GOD. In it thou shalt doo no manner of woorke, thou, and thy sonne, and thy daughter, thy man ſeruant, and thy mayde ſeruant, thy catel, and the ſtranger that is within thy gates: For in ſire dayes the Lorde made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day, wherfore the Lord bleſſed the ſeuenth day, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the lande which the Lorde thy God geueth thee.

vi. Thou shalt doo no murder.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not ſteale.

ix. Thou shalt not beare falſe witneſſe agaynſt thy neyghbour.

x. Thou shalt not couet thy neighbours houſe, thou shalt not couet thy neyghbours wyfe, nor his ſeruant, nor his mayde, nor his Oxe, nor his Aſſe, nor any thing that is his.

Queſtion.

What doeſt thou chefely learne by theſe commaundementes?

Anſweare.

I learne two thinges. My duetie towards God, and my duetie towardes my neighbour.

Queſtion.

What is thy duetie towardes God.

Anſweare.

My duetie towardes God is, to beleeue in him, to feare him, and to loue him with all my hart, with all my mind, with al my ſoule, and with al my ſtrength. To worſhip hym, to geue him thankes, to put my whole truſt in him, to cal vpon him, to honour his holy name and his woorde, and to ſerue him truely all the dayes of my lyfe.

Queſtion.

What is thy duetie towards thy neyghbour?

Anſweare.

My duetie towardes my neighbour is, to loue him as mee ſelfe, and to doo to al men as I would they ſhould doo vnto me. To loue, honour, and ſuccour my father and mother. To honour and obey the Queene and her miniſters. To ſubmit mee ſelfe to all my gouernours, teachers, ſpirituall Paſtours and maiſters. To order mee ſelfe lowly and reuerently to al my betters. To hurt no body by woord nor deede. To be true and iuſt in all my dealyng. To beare no malice nor hatred in my hart. To keepe my handes from picking and ſtealyng, and my tongue from euyl ſpeaking, lying, and ſlaundering. To kepe my body in temperance, ſobernes, and chaſtitie. Not to couet, nor deſyre other mens goodes, but learne and labour truely to get myne owne liuing, and to doo my duetie in that ſtate of lyfe, vnto whiche it ſhal pleaſe GOD to call me.

Queſtion.

My good chylde knowe this, that thou art not able to doo theſe thinges of thee ſelfe, nor to walke in the commaundementes of God, and to ſerue him, without his ſpeciall grace, whiche thou muſt learne at all times to call for by diligent prayer. Let me heare therefore if thou canſt ſay the Lordes prayer.

Anſweare.

OUR father whiche art in heauen, halowed be thy name. Thy kyngdome comme, thy wyl be donne in earth, as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our treſpaſſes, as we forgeue them that treſpaſſe agaynſt vs. And leade vs not into temptation. But deliuer vs from euyll. Amen.

Queſtion.

What deſyreſt thou of GOD in this prayer?

Anſweare.

I deſyre my Lorde God our heauenly father, who is the geuer of all goodneſſe, to ſende his grace vnto me, and to al people, that we may worſhip him, ſerue him, and obey him as we ought to doo. And I pray vnto God, that he wyl ſende vs al thinges that be needeful, both for our ſoules and bodyes. And that he wyll be mercyfull vnto vs, & forgeue vs our ſinnes, and that it wyl pleaſe him to ſaue and defende vs in al daungers ghoſtly and bodyly, & that he wyl keepe vs from ſynne and wickednes, and from our ghoſtly enimie, and from euerlaſting death. And this I truſt he wyll doo of his mercy and goodneſſe, through our Lorde Jeſus Chriſte. And therefore I ſay, Amen. So be it.

¶ So ſoone as the chyldren can ſay in their mother tongue the articles of the faith, the lords prayer, the tenne commaundements, and alſo can anſweare to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhal appoynt) ſhal by his diſcretion appoſe them in, then ſhal they be brought to the Byſhop by one that ſhalbe his Godfather, or Godmother, that euery chylde may haue a witneſſe of his Confyrmation.

¶ And the Biſhop ſhal confyrme them on this wyſe.

Confirmation.

Our helpe is in the name of the Lorde.

Answeare.

Which hath made both heaven and earth.

Minister.

Blessed be the name of the Lorde.

Answeare.

Henceforth worlde without ende.

Minister.

Lorde heare our prayer.

Answeare.

And let our crye come vnto thee.

¶ Let us pray.

ALmightye and everliving GOD, who hast vouchsaued to regenerate these thy seruantes by water and the holy ghost, and hast geuen vnto them forgeuenesse of all their sinnes: strengthen them we beseeche thee, O Lorde, with the holy ghost the comforter, and dayly encrease in them thy manifolde giftes of grace, the spirit of wysedome and vnderstanding, the spirite of counsaile & ghostly strength, the spirite of knowledge & true godlinesse, & fulfill them (O Lord) with the spirit of thy holy feare. Amē.

Then the Bysshop shall lay his handes vpon euery chylde seuerally, sayeing.

Defende, O Lorde, this chylde with thy heauenly grace, that he may continue thine for euer: and daily encrease in thy holy spirite more and more, vntyl he come vnto thy euerlasting kingdome. Amen.

Then shall the Bishop say.

¶ Let us pray.

ALmightye euerliuing GOD, whiche doest make us both to will, and to doo those thinges that be good and acceptable vnto thy maiestie, we make our humble supplications vnto thee for these children, vpon whom (after the example of thy holy Apostles) we have layde our handes, to certifye them (by this signe) of thy fauour and gracious goodwill towarde them: let thy fatherly pitie, we beseeche thee, euer be ouer them, let thy holy spirite ever be with them, & so leade them in the knowledge and obedience of thy worde, that in the ende they may obtayne the euerlasting life, through our Lord Jesus Christe, who with thee and the holy ghost liueth and reigneth one God, worlde without ende. Amen.

Then the Bysshop shall blesse the children, sayeing thus.

The blessing of God almighty, the father, the sonne, and the holy ghost, be vpon you, and remayne with you for euer. Amen.

The Curate of euery parishe, or some other at his appoyntment, shall diligently vpon Sundayes and holy dayes, halfe an houre before Euening prayer, openly in the Churche, instruct and examine so many children of his parishe sent vnto him, as the tyme wyll serue, and as he shall thinke conuenient, in some part of this Catechisme.

And all fathers, mothers, maisters, and dames, shall cause their children, seruantes, & prentises, (whiche have not learned their Catechisme) to comme to the Churche at the time appoynted, and obediently abyde and be ordered by the Curate, vntyll suche tyme as they have learned all that is here appoynted for them to learne.

And when so euer the Bysshop shall geue knowledge for children to be brought before him, to any conuenient place for their confyrmation: then shall the Curate of euery parishe, either bring or sende in writyng, the names of all those children of his parishe, whiche can say the articles of their fayth, the Lordes prayer, and the tenne commaundementes, and also howe many of them can answeare to the other questions conteyned in this Catechisme.

And those shall none be admitted to the holy Communion, vntyll suche tyme as he can say the Catechisme, and be confyrmed.

The fourme of solemnization of Matrimonie.

Fyrst the banes must be asked three seueral sundayes, or holy dayes, in the tyme of seruice, the people beyng present, after the accustomed manner.

And if the persones that wolde be maryed, dwell in diuers parishes, the banes must be asked in both parishes, and the Curate of the one parishe, shall enquire vpon the other parishe. At the day appoynted for solemnization of Matrimonie, the persones to be maryed, shall comme into the body of the Churche, with their frendes and neighbours, and there the priest shall thus say.

DEARLY beloued frendes, we are gathered together here in the sight of God, and in the face of this congregation, to ioyne together this man and this woman in holy matri-

matrimonie, whiche is an honourable estate, instituted of God in paradise, in the time of mannes innocencie, signifying vnto vs the mystiall vnion that is betwixt Christe and his Churche: which holy estate Christ adourned and beautified with his presence, and fyrste myracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among al men, and therefore is not to be enterprised nor taken in hande vnaduisedly, lightly, or wantonly, to satisfie mens carnal lustes & appetites, like brute beastes that haue no vnderstandyng: but reuerently, discreetly, aduisedly, soberly, and in the feare of God, duely consydering the causes for whiche matrimonie was ordeyned. One was, the procreation of children, to be brought vp in the feare and nurture of the Lorde, and prayse of God. Secondly, it was ordeined for a remedye against synne, and to auoyde fornication, that suche persons as haue not the gyft of continencie, might marry, and kepe them selues vndefiled membres of Christes body. Thirdly, for the mutuall societie, helpe and comfort that the one ought to haue of the other, both in prosperitie and aduersitie, into the whiche holy estate these two persons present come nowe to be ioyned. Therefore if any man can shewe any iust cause, why they may not lawfully be ioyned togeather, let him now speake, or els hereafter for euer holde his peace.

And also speaking to the persons that shalbe maried, he shal say.

I Require and charge you (as you wyll answeare at the dreadfull day of iudgement, when the secretes of all hartes shalbe disclosed) that yf either of you do knowe any impediment why ye may not be lawfully ioyned togeather in matrimonie, that ye confesse it. For be ye wel assured, that so many as be coupled togeather otherwyse then Gods worde doth alowe, are not ioyned togeather by God, neither is their matrimonie lawful.

At which day of mariage, if any man do alleage and declare any impediment why they may not be coupled togeather in matrimonie by Gods lawe, or the lawes of this realme, and wyl be bound, & sufficient sureties with him to the parties, or els put in a caution to the ful value of such charges as the persons to be maried do susteine, to proue his allegation: then the solemnization must be deferred vnto suche time as the trueth be tryed. If no impediment be alleaged, then shal the Curate say vnto the man.

N Wylt thou haue this woman to thy wedded wyfe, to lyue togeather after Gods ordinance, in the holy estate of matrimonie? Wilt thou loue her, comfort her, honor her, and kepe her, in sickenes & in health: and forsaking all other, kepe thee only vnto her, so long as you both shall liue?

The man shal answeare,

I wyl.

Then shal the priest say to the woman.

N Wylt thou haue this man to thy wedded husbande, to liue togeather after Gods ordinance, in the holy estate of matrimony? Wilt thou obey him, and serue him, loue, honour, and kepe him in sickenes and in health, and forsaking all other, kepe thee only vnto him, so long as you both shall liue?

The woman shal answeare,

I wyl.

Then shal the minister say.

Who geueth this woman to be maryed vnto this man?

And the Minister receiuing the woman at her father or frendes handes, shal cause the man to take the woman by the right hande, and so either to geue their troth to the other, the man first saying.

I N. take thee N. to my wedded wyfe, to haue and to holde from this day forwarde, for better, for worse, for richer, for poorer, in sickenesse, and in health, to loue, and to cherishe, til death vs depart, according to Gods holy ordinance, and thereto I plight thee my troth.

Then shal they loose their handes, and the woman taking againe the man by the right hande, shal say.

I N. take thee N. to my wedded husbande, to haue and to holde from this day forwarde, for better, for worse, for richer, for poorer, in sickenesse, and in health, to loue, cherish, and to obey, tyl death vs depart, according to Gods holy ordinance, and thereto I geue thee my troth.

Then shal they agayne loose their handes, and the man shal geue vnto the woman a Ryng, laying the same vpon the booke, with the accustomed duetie to the Priest and Clarke. And the priest taking the Ring, shal deliuer it vnto the man, to put it vpon the fourth finger of the womans left hande. And the man, taught by the priest, shal say.

With this ring I thee wedde, with my body I thee worshippe, and with all my worldly goodes I thee endowe. In the name of the father, and of the sonne, and of the holy ghost, Amen.

Then the man leauing the Ryng vpon the fourth finger of the womans left hande, the minister shal say.

¶ Let us pray.

O Eternall God, creatour and gouernour of all mankynde, geuer of all spirituall grace, auctour of euerlastyng life, sende thy blessyng vpon these thy seruantes, this man & this woman, whom we blesse in thy name, that as Isahac and Rebecca lyued faythfully togeather, so these persons may surely performe and kepe the vowe and couenant betwyxt them made (whereof this Ryng geuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace togeather, and lyue accordyng to thy lawes, through Jesus Christe our Lorde, Amen.

Then shal the priest ioyne theyr ryght handes togeather, and say.

Those whom God hath ioyned togeather, let no man put a sunder.

Then shal the Minister speake vnto the people.

Forasmuche as N. and N. haue consented togeather in holy wedlocke, and haue witnessed the same before God and this companye, and thereto haue geuen and pledged their troth either to other, and haue declared the same by geuyng and receiuing of a ring, and by ioyning of handes, I pronounce that they be man and wife togeather. In the name of the father, of the sonne, and of the holy ghost. Amen.

And the Minister shal adde this blessing.

GOD the father, God the sonne, God the holy ghost, blesse, preserue, and kepe you, the Lorde mercyfully with his fauour loke vpon you, and so fil you with all spirituall benediction and grace, that you may so lyue togeather in this lyfe, that in the worlde to come you may haue life euerlasting, Amen.

Then the Ministers or Clarkes goyng to the Lordes table, shal say, or sing this Psalme following.

Beati omnes. Psal. cxxviii.

BLessed are all they that feare the Lorde and walke in his wayes.

For thou shalt eate the labour of thy handes: O wel is thee, and happye shalt thou be.

Thy wyfe shalbe as the fruitful vine vpon the walles of thy house.

Thy children lyke the Olyue branches: rounde about thy table.

Lo, thus shal the man be blessed that feareth the Lorde.

The Lorde from out of Sion shal blesse thee: that thou shalt see Hierusalem in prosperitie all thy lyfe long.

Yea, that thou shalt see thy children children, and peace vpon Israel.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

¶ Dicit hic Psalme.

GOD be mercyful vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercyful vnto vs. Deus misereatur. Psal. 67.

That thy way may be knowen vpon the earth: thy sauing health among all nations.

Let the people prayse thee, O God: yea let all the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the earth bring foorth her increase: and God, euen our God, shal geue vs his blessing.

God shal blesse vs: and all the endes of the worlde shal feare him.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and euer shalbe: worlde without ende, Amen.

The Psalme ended, and the men and the women kneelyng afore the Lordes table, the Priest standing at the table, and turnyng his face towarde them, shal say.

Lorde haue mercie vpon vs.

Answeare.

Christe haue mercy vpon vs.

Minister.

Lorde haue mercie vpon vs.

Our father which art in heauen, hallowed be thy name, &c.

And leade vs not into temptation.

Answeare.

But deliuer vs from euyl. Amen.

Minister.

O Lorde saue thy seruant, and thy handmaid.

Answeare.

Which putteth their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answeare.

And euermore defende them.

Minister.

Be vnto them a towre of strength.

Answeare.

From the face of their enimie.

Minister.

O Lorde heare our prayer.

Answeare.

And let our crie come vnto thee.

Minister.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bleſſe theſe thy ſeruantes, and powre the ſeede of eternall lyfe in their myndes, that whatſoeuer in thy holy woorde they ſhall profitably learne, they may in deede fulfil the ſame. Looke, O Lorde, mercyfully vpon them from heauen, and bleſſe them. And as thou bleſſedſt ſondry thy ſeruaunt Abraham, and Sara, to their great comforte: So vouchſafe to ſende thy bleſſing vpon theſe thy ſeruantes, that they obeying thy will, and alway being in ſafetie vnder thy protection, may abyde in thy loue, vnto their liues ende, through Jeſus Chriſte our Lorde. Amen.

This prayer next folowing, ſhalbe omitted where the woman is put out of the Church.

O Mercyfull Lorde and heauenly father, by whoſe gratious gift mankinde is encreaſed: we beſeeche thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitefull in procreation of children, and alſo liue togeather ſo long in godly loue, and honeſtie, that they may ſee their childrens children, vnto the third and fourth generation, vnto thy prayſe and honour, through Jeſus Chriſte our Lorde. Amen.

O God, whiche by thy mighty power haſt made all thinges of nought, whiche alſo (after other thinges ſet in order) dydſt appoint that out of man (created after thyne owne image and ſimilitude) woman ſhoulde take her beginning, and knitting them togeather, didſt teache that it ſhoulde neuer be lawfull to put aſunder thoſe, whom thou by Matrimonie haſt ſo ioyned and made one.

O God, whiche haſt conſecrated the ſtate of Matrimonie to ſuche an excellent myſterie, that in it is ſignified and repreſented the ſpiritual mariage and vnitie betwixt Chriſte and his Churche: Looke mercyfully vpon theſe thy ſeruantes, that both this man may loue his wyfe, accordyng to thy woorde, as Chriſte dyd loue his ſpouſe the Churche, who gaue him ſelfe for it, louyng and cheriſhing it euen as his owne fleſhe: and alſo that this woman may be louing and amiable to her huſbande as Rachel, wyſe as Rebecca, faythfull and obedient as Sara, and in all quietneſſe, ſobrietie, and peace, be a folower of holy and godly matrones. O Lorde bleſſe them both, and graunt them to inherite thy euerlaſting kingdome, through Jeſus Chriſte our Lorde. Amen.

Then ſhal the prieſt ſay.

ALmighty God, whiche at the begynnyng dyd create our firſt parentes Adam and Eue, and ioyned and confirmed vnto Eue her huſbande, powre downe vpon you the ryches of his grace, ſanctifie and bleſſe you, that ye may please him both in body and ſoule, & liue togeather in holy loue vnto your liues ende. Amen.

Then ſhal begynne the Communion. And after the Goſpel, ſhalbe ſayde a Sermon, wherein (ordinarily) ſo often as there is any mariage, the office of a huſband vnto his wife ſhalbe declared, according to holy ſcripture. Or yf there be no Sermon, the Miniſter ſhall reade this that folowith.

ALl ye whiche be maryed, or whiche entend to take the holy ſtate of Matrimonie vpon you, heare what holy ſcripture doth ſay as touching the dueties of huſbandes toward their wiues, & wiues toward their huſbandes.

Saint Paul in his Epiſtle to the Epheſians the fyfth Chapter, doth geue this commaundement to al maryed men. Ye huſbandes loue your wyues, euen as Chriſte loued the Churche, and hath geuen him ſelfe for it, to ſanctifye it, purging it in the fountayne of water, through the woorde, that he might make it vnto him ſelfe a glorious congregation, not hauing ſpot or wrincle, or any ſuche thing, but that it ſhould be holy & blameleſſe. So men are bounde to loue their owne wiues, as their owne bodyes. He that loueth his owne wyfe, loueth him ſelfe. For neuer dyd any man hate his owne fleſhe, but nouriſheth and cheriſheth it, euen as the Lorde doth the congregation, for we are members of his body, of his fleſhe, & of his bones. For this cauſe ſhall a man leaue father and mother, & ſhalbe ioyned to his wyfe, and they two ſhalbe one fleſhe. This myſterie is great, but I ſpeake of Chriſte, and of the congregation. Neuertheleſſe, let euery one of you ſo loue his owne wyfe, euen as him ſelfe.

Lykewyſe the ſame Saint Paul writyng to the Colloſſians, ſpeaketh thus to al menne that be maryed, Ye men take your wyues, & be not bitter vnto them. Coloſ. 3.

Here alſo what Saint Peter the Apoſtle of Chriſte, whiche was hym ſelfe a maryed man, ſayth vnto al men that are maryed. Ye huſbandes dwel with your wyues accordyng to knowledge, geuyng honour vnto the wyfe, as vnto the weaker veſſell, and as heyres togeather of the grace of lyfe, ſo that your prayers be not hyndered. 1. Pet. 3.

Hitherto ye haue hearde the dueties of the huſbande toward the wyfe. Now lykewyſe ye wyues, heare and learne your dueties towardes your huſbandes, euen as it is plainely ſet forth in holy ſcripture.

Saint Paul (in the forenamed Epiſtle to Epheſ. 5.

the Ephesians) teacheth yet more: Ye wyues, submit your selues vnto your owne husbandes, as vnto the Lorde. For the husbande is the wyues head, euen as Christ is the head of the Churche, and he is also the sauiour of the whole body.

Therefore as the Church or congregation is subiect vnto Christe: So lykewyse let the wyues be also in subiection vnto their owne husbandes in all thinges. And againe he saith, Let the wyfe reuerence her husbande. And (in his Epistle to the Colossians) Saint Paul greeth you this short lesson, Ye wyues, submit your selues vnto your owne husbandes, as it is conuenient in the Lorde. Col. 3.

Saint Peter also doth instruct you very godly, thus saying, Let wyues be subiect to their owne husbandes. So that yf any obey not the worde, they may be wonne without the worde, by the conuersation of the wyues, whyle they beholde your chaste conuersation coupled with feare. Whose apparell, let it not be outwarde, with braided heare, and trimming about with golde, eyther in putting on of gorgious apparel: but let the hyd man whiche is in the hart be without all corruption, so that the spirite be milde & quiet, whiche is a precious thing in the syght of God. For after this maner (in the olde time) dyd the holy women whiche trusted in God, apparell them selues, being subiect to their owne husbandes, as Sara obeyed Abraham, calling him Lord, whose daughters ye are made doing well, and not being dismaide with any feare. 1. Pet. 3.

The new maried persons (the same day of their maryage) must receiue the holy Communion.

The order for the visitation of the sycke.

The priest entryng into the sycke persons house, shal say.

Peace be in this house, and to al that dwell in it.

When he cometh into the sicke mans presence, he shal say, kneelyng downe.

REmember not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Our father whiche art in heauen, &c.

And leade vs not into temptation.

Answeare.

But deliuer vs from euil. Amen.

Minister.

O Lorde saue thy seruant.

Answeare.

Whiche putteth his trust in thee.

Minister.

Sende him helpe from thy holy place.

Answeare.

And euermore mightyly defende him.

Minister.

Let the enimie haue none aduantage of him.

Answeare.

Nor the wicked approche to hurt him.

Minister.

Be vnto him, O Lorde, a strong towre.

Answeare.

From the face of his enimie.

Minister.

Lorde heare our prayers.

Answeare.

And let our crye come vnto thee.

Minister.

OLord looke downe from heauen, beholde, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercye, geue him comfort & sure confydence in thee, defende him from the danger of the enimie, and keepe him in perpetual peace and saftie, through Iesus Christ our Lorde. Amen.

HEare vs almighty and most mercyful God and Sauiour, extende thy accustomed goodnesse to this thy seruant, whiche is greeued with sickenesse: visite him, O Lorde, as thou diddest visite Peters wyues mother, and the captaynes seruant. Go visite and restore vnto this sicke person his former health (yf it be thy wyl) or els geue him grace so to take thy visitation, that after this payneful lyfe ended, he may dwell with thee in lyfe euerlasting. Amen.

Then shal the Minister exhorte the sycke person after this fourme, or other lyke.

DEarely beloued, knowe this, that almighty God is the Lorde of lyfe and death, and ouer all thinges to them pertaynyng, as youth, strength, health, age, weakenesse, & sickenesse. Wherefore, what so euer your sycknesse is, knowe you certainely that it is Gods visitation. And for what cause so euer this sickenesse is sente vnto you, whether it be to trie your patience, for the example of other, and that your fayth may be founde in the day of the Lorde laudable, glorious, and honourable, to the encrease of glorye and endlesse felicitie, or els it be sent vnto you to correct

erect and amende in you whatſoeuer doeth offende the eyes of your heauenly father: Knowe you certainly, that if you truely repent you of your ſinnes, and beare your ſickneſſe pacientlye, truſting in Gods mercy, for his deare ſonne Jeſus Chriſtes ſake, and render vnto hym humble thankes for his fatherly viſitation, ſubmitting your ſelfe wholy to his wyll, it ſhal turne to your profite, and helpe you forewarde in the ryght way that leadeth vnto euerlaſting lyfe.

If the perſon viſited be very ſicke, then the Curate may end his exhortation in this place.

Take therfore in good worth the chaſtiſement of the Lorde. For whom the Lorde loueth, he chaſtiſeth: yea, as S. Paul ſaith, he ſcourgeth euery ſonne whiche he receiueth. If you endure chaſtiſement, he offereth him ſelfe vnto you, as vnto his owne children. What ſonne is he that the father chaſtiſeth not? If ye be not vnder correction, (whereof all true children are partakers) then are ye baſtardes, and not children. Therefore, ſeeing that when our carnal fathers do correct vs, we reuerently obey them: Shal we not rowe much rather be obedient to our ſpirituall father, and ſo lyue? And they for a fewe dayes doo chaſtiſe vs after their owne pleaſure: But he doth chaſtiſe vs for our profite, to the intent he maye make vs partakers of his holyneſſe. Theſe wordes (good brother) are Goddes wordes, and written in holy ſcripture for our comfort and inſtruction, that we ſhoulde patiently and with thankes geuing, beare our heauenly fathers correction, whenſoeuer by any maner of aduerſitie it ſhal pleaſe his gratious goodneſſe to viſite vs. And there ſhoulde be no greater comfort to Chriſtian perſons, then to be made like vnto Chriſte, by ſuffering patiently aduerſities, troubles, and ſickneſſes. For he hym ſelfe went not vp to ioye, but firſt he ſuffered payne, he entred not into his glory before he was crucified: So truely our way to eternall ioye, is, to ſuffer here with Chriſte, and our doore to enter into eternall lyfe is, gladly to dye with Chriſte, that we maye ryſe againe from death, and dwel with him in euerlaſting lyfe. Nowe therefore, takyng your ſickneſſe, whiche is thus profitable for you, patiently, I exhorte you in the name of God, to remember the profeſſion which you made to God in your baptiſme. And for as much as after this lyfe, there is a count to be geuen vnto the ryghteous Judge, of whom al muſt be iudged without reſpect of perſons: I requyre you to examine your ſelfe, and your ſtate, both towarde God and man, ſo that accuſyng and condemning your ſelfe for your owne faultes, you may finde mercy at our heauenly fathers handes, for Chriſtes ſake, and not be accuſed and condemned in that fearefull iudgement. Therefore I ſhall (for the rehearſe the articles of our fayth, that you may knowe whether you doo beleeue as a Chriſtian man ſhould, or no.

Then the miniſter ſhal rehearſe the articles of the fayth, ſaying thus.

Doeſt thou beleeue in God the father almyghtie?

And ſo foorth, as it is in Baptiſme.

¶ Then ſhall the miniſter examine whether he be in charitie with al the worlde, exhortyng him to forgeue from the bottome of his hart al perſons that haue offended him, and if he haue offended other, to aſke them forgeueneſſe: and where he hath doone iniurie or wrong to any man, that he make amendes to the vttermoſt of his power. And if he haue not afore diſpoſed his goodes, let hym then make his wyl. But men muſt be oft admoniſhed that they ſet an order for their temporal goodes & landes when they be in health, and alſo declare his dettes what he oweth, & what is owing vnto hym, for diſchargyng of his conſcience, and quietneſſe of his executours.

These woordes before rehearſed, maye be ſaide before the miniſter begyn his prayer, as he ſhal ſee cauſe.

¶ The miniſter may not forget nor omyt to moue the ſicke perſon (and that moſt earneſtly) to liberalitie towarde the poore.

Heere ſhal the ſicke perſon make a ſpecial confeſſion, if he feele his conſcience troubled with any waighty matter. After whiche confeſſion, the prieſt ſhal abſolue hym after this ſort.

OUr Lorde Jeſus Chriſte, who hath leaft power to his Churche to abſolue all ſinners whiche truely repent and beleeue in hym, of his great mercy forgeue thee thine offences, and by his auctho{r}itie committed to me, I abſolue thee from all thy ſinnes, in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

And then the prieſt ſhal ſay the Collect folowing.

¶ Let vs pray.

OMoſt merciefull God, whiche accordyng to the multitude of thy mercyes, doeſt ſo put away the ſinnes of thoſe which truely repent, that thou remembreſt them no more, open thine eye of mercy vpon this thy ſeruant, who moſt earneſtly deſyreth pardon and forgeueneſſe. Renue in hym (moſt louing father) what ſo euer hath ben decayed by the fraude and malice of the deuyl, or by his owne carnal wyll and frayleneſſe, preſerue and continue

this

this sicke member in the vnitie of thy churche, consyder his contrition, accept his teares, aswage his payne, as shalbe seene to thee most expedient for hym. And for as much as he putteth his full trust onely in thy mercye, impute not vnto hym his former sinnes, but take hym vnto thy fauour, through the merites of thy most dearly beloued sonne Iesus Christe. Amen.

Then shal the minister say this psalme.

In te domine speraui. psal. xxxi.

IN thee, O Lorde, haue I put my trust, let me neuer be put to confusion: but ryd me, and deliuer me into thy rygh teousnesse, encline thine eare vnto me, and saue me.

Be thou my strong holde, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hande of the vnrygh teous and cruel man.

For thou, O Lorde God, art the thyng that I long for: thou art my hope euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my prayse shal alway be of thee.

I am becomme as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be fylled with thy prayse: that I may syng of thy glory and honour al the day long.

Caste me not away in the tyme of age: forsake me not when my strength fayleth me.

For myne enimies speake agaynst me, and they that laye wayte for my soule, take their counsayle togeather, sayeing: God hath forsaken hym, persecute hym, and take hym, for there is none to deliuer hym.

Goe not farre from me, O God: my God haste thee to helpe me.

Let them be confounded and perishe, that are agaynst my soule: let them be couered with shame and dishonour, that seeke to doo me euyl.

As for me, I wyl patiently abyde alway: and wyl prayse thee more and more.

My mouth shal dayly speake of thy rygh teousnesse and saluation: for I knowe no ende thereof.

I wyl goe forth in the strength of the Lorde God: and wyl make mention of thy rygh teousnesse only.

Thou (O God) hast taught me from my youth vp vntyll nowe: therefore wyl I tel of thy wonderous woorkes.

Forsake me not (O God) in myne olde age, when I am gray headed vntyl I haue shewed thy strength vnto this generation, and thy power to al them that are yet for to come.

Thy rygh teousnesse (O God) is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne & refreshe me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therfore wyl I prayse thee and thy fayth fulnesse (O God) playing vpon an instrument of musicke: vnto thee wyll I syng vppon the Harpe, O thou holy one of Israel.

My lyppes wyl be fayne when I syng vnto thee: and so wyl my soule whom thou hast deliuered.

My tongue also shal talke of thy rygh teousnesse all the day long: for they are confounded and brought vnto shame that seeke to doo me euyl.

Glorye be to the father, and to the sonne: and to the holy ghost.

As it was in the beginnyng, is nowe, and euer shalbe: worlde without ende. Amen.

Addyng this.

O Sauiour of the worlde, saue vs, which by thy crosse & precious blood hast redemed vs, helpe vs, we beseeche thee, O God. .12.

Then shal the minister say.

THe almighty Lord, which is a most strong towre to all them that put their trust in hym, to whom all thinges in heauen, in earth, and vnder the earth do bowe and obey, be nowe and euermore thy defence, and make thee knowe and feele, that there is none other name vnder heauen geuen to man, in whom, and through whom thou mayst receyue health and saluation, but onely the name of our Lord Iesus Christe. Amen. .5.

¶ *The Communion* of the sicke.

FOrasmuch as al mortal men be subiect to many sodayne perils, diseases, & sicknesses, and euer vncertayne what tyme they shal depart out of this lyfe: therefore, to the intent they maye be alwayes in a redinesse to die, whensoeuer it shal please almighty God to cal them, the curate shal diligently fro time to time, but specially in the plague time, exhort their parishioners, to the oft receiuyng in the Church of the holy communion of the body & blood of our sauiour Christe, which (if they doo) they shall haue no cause in their

their bodyne viſitation to be vnquieted for lacke of the ſame. But yf the ſicke perſon be not able to come to the Church, & yet is deſirous to receiue the Communion in his houſe: then he muſt geue knowledge ouernight, or els early in the mornyng, to the Curate, ſignifiyng alſo howe many be appoynted to communicate with him. And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, & a good number to receiue the Communion with the ſicke perſon, with al thinges neceſſary for the ſame, he ſhal there miniſter the holy Communion.

The Collect.

ALmyghtie euerlaſting GOD, maker of mankinde, whiche dooeſt correct thoſe whom thou dooeſt loue, and chaſtiſeſt euery one whom thou dooeſt receiue: we beſeech thee to haue mercy vpon this thy ſeruant, viſited with thy hande, and to graunt that he may take his ſickneſſe patiently, and recouer his bodyly health (yf it be thy gratious wyl) and when ſoeuer his ſoule ſhal departe from the body, it may be without ſpot preſented vnto thee, through Ieſus Chriſt our Lorde. Amen.

The Epiſtle.

12. MY ſonne, deſpiſe not the correction of the Lorde, neyther faynt when thou art rebuked of hym. For whom the Lorde loueth, him he correcteth: yea and he ſcourgeth euery ſonne whom he receiueth.

The Goſpel.

5. VEryly, verylye, I ſay vnto you, he that heareth my woorde, and beleeueth on hym that ſent me, hath euerlaſtyng lyfe, and ſhal not come vnto damnation, but he paſſeth from death vnto lyfe.

At the tyme of the diſtribution of the holy Sacrament, the prieſt ſhal firſt receiue the Communion him ſelfe, and after miniſter vnto them that be appoynted to Communicate with the ſicke.

But yf any man, eyther by reaſon of extremitie of ſickneſſe, or for lacke of warnyng in due tyme to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment, doo not receiue the Sacrament of Chriſtes body and blood: then the Curate ſhal inſtruct him, that yf he do truely repent hym of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſte hath ſuffered death vpon the croſſe for him, and ſhed his blood for his redemption, earneſtly remembryng the benefites he hath thereby, and geuing him hartie thankes therefore, he doth eate and drynke the body and blood of our ſauiour Chriſte, profitably to his ſoules health, although he doo not receiue the Sacrament with his mouth.

When the ſicke perſon is viſited, and receyueth the holy Communion al at one tyme, then the Prieſte for more expedition, ſhal cut of the fourme of the viſitation at the Pſalme.

In thee, O Lorde, haue I put my truſte,

And goe ſtrayght to the Communion.

In the tyme of plague, ſweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, whē none of the pariſhe or neighbours can be gotten to Communicate with the ſicke in their houſes, for feare of the infection, vpon ſpecial requeſt of the diſeaſed, the miniſter may alonely Communicate with him.

¶ *The Order for the* burial of the dead.

¶ The prieſt meeting the corpes at the Church ſtyle, ſhall ſay, or els the prieſtes and Clarkes ſhal ſing, & ſo go eyther vnto the Church, or towardes the graue.

IAm the reſurrection and the life (ſaith the Lorde) he that beleeueth in me, yea though he were dead, yet ſhal he lyue. And who ſo euer liueth, and beleeueth in me, ſhal not dye for euer. Iohn.11.

IKnowe that my redeemer liueth, and that I ſhal ryſe out of the earth in the laſt day, and ſhalbe couered agayne with my ſkinne, and ſhal ſee God in my fleſhe: yea, and I mine ſelfe ſhal beholde him, not with other, but with theſe ſame eyes. Iob.19.

WE brought nothyng into this worlde, neyther may we carrie any thyng out of this worlde. The Lord geueth, and the Lorde taketh away, euen as it pleaſeth the Lorde, ſo commeth thynges to paſſe: Bleſſed be the name of the Lorde. 1. Tim.6. Iob.1.

¶ When they come at the graue, whyles the corpes is made redie to be layde into the earth, the Prieſt ſhal ſay, or the Prieſtes and Clarkes ſhal ſyng.

MAn that is borne of a woman, hath but a ſhort tyme to lyue, & is ful of miſerie, he commeth vp, & is cut downe lyke a flowre, he fleeth as it were a ſhadowe, and neuer continueth in one ſtay. In the myddes of lyfe, we be in death: of whom may we ſeeke for ſuccour, but of thee, O Lorde, whiche for Iob.19.

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our sinnes iustly are displeased? Yet O Lorde God most holy, O Lorde most mighty, O holy and most mercyful sauiour, deliuer vs not into the bitter paines of eternal death. Thou knowest Lorde the secretes of our hartes, shut not vp thy mercyful eyes to our prayers: But spare vs Lorde most holy, O GOD O most mighty, O holy and mercyful sauiour, thou most worthy iudge eternal, suffer vs not at our last houre for any paynes of death to fall from thee.

Then while the earth shalbe cast vpon the body, by some standyng by, the priest shal say.

FOR as much as it hath pleased almighty God of his great mercie, to take vnto him selfe the soule of our deare brother here departed, we therfore commit his body to the grounde, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternal life, through our Lord Jesus Christ, who shal change our vile body, that it may be lyke to his glorious body, according to the mighty working, whereby he is able to subdue al thynges to him selfe.

Then shalbe sayde or song.

I Heard a voyce from heauen, saying vnto me, Write from henceforth, blessed are the dead whiche dye in the Lorde: Euen so sayth the spirite, that they rest from their labours.

Then shal folow this lesson, taken out of the .xv. Chapter to the Corinthians, the first Epistle.

CHriste is risen from the dead, and become the first fruites of them that slept. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all dye, euen so by Christe shall all be made alyue, but euery man in his owne order. The first is Christe, then they that are Christes at his comming. Then commeth the ende, when he hath deliuered vp the kyngdome to God the father, when he hath put downe all rule, and all authoritie and power. For he must raigne till he haue put al his enimies vnder his feete. The last enimie that shalbe destroyed, is death. For he hath put al thinges vnder his feete. But when he sayth, Al thynges are put vnder him: it is manifeste that he is excepted whiche dyd put al thynges vnder him. When al thynges are subdued vnto him, then shal the sonne also him selfe be subiect vnto him that put al thinges vnder him, that God may be all in all: els what doo they whiche are baptised ouer the dead, yf the dead ryse not at al? Why are they then baptised ouer them? yea, and why stande we alway then in iopardie? By our reioycing whiche I haue in Christe Jesu our Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what aduantageth it me, yf the dead ryse not agayne? Let vs eate and drinke, for to morowe we shal dye. Be not ye deceyued, euyl woordes corrupt good manners. Awake truely out of sleepe, and synne not. For some haue not the knowledge of God. I speake this to your shame. But some man wyl say, Howe arise the dead? With what body shal they come? Thou foole, that whiche thou sowest, is not quickened, except it dye. And what sowest thou? thou sowest not that body that shalbe, but bare corne, as of Wheate, or some other: but GOD geueth it a body at his pleasure, to euery seede his owne body. Al flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beastes, another of fyshes, another of byrdes. There are also celestial bodies, and there are bodies terrestrial. But the glorie of the celestial is one, and the glorie of the terrestrial is another. There is one manner glorie of the Sunne, & another glorie of the Moone, and another glorie of the Starres. For one starre differeth from another in glorie: So is the resurrection of the dead. It is sowen in corruption, it ryseth agayne in incorruption: it is sowen in dishonour, it ryseth agayne in honour: it is sowen in weaknesse, it ryseth agayne in power: it is sowen a naturall body, it ryseth agayne a spiritual body. There is a natural body, and there is a spiritual body: as it is also written, The first man Adam was made a liuyng soule, and the last Adam was made a quickenyng spirite. Howbeit, that is not first which is spiritual, but that whiche is natural, and then that whiche is spiritual. The first man is of the earth, earthie: The seconde man is the Lorde from heauen, heauenly. As is the earthie, such are they that be earthie. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthie, so shal we beare the image of the heauenly. This say I brethren, that flesh and blood can not inherite the kyngdome of God, neyther doth corruption inherite incorruptio. Beholde, I shewe you a mysterie. We shal not al sleepe: but we shal al be changed, and that in a moment, in the twynckling of an eye, by the last Trumpe. For the Trumpe shal blowe, and the dead shal ryse incorruptible, and we shalbe changed: for this corruptible must put on incorruption, and this mortal must put on immortalitie. When this corruptible hath put on incorruption, and this mortal hath put on immortalitie, then shalbe brought to passe the sayeing that is written, Death is swalowed vp in victorie:

Death

Death where is thy sting? Hell where is thy victorie? The sting of death is sinne, and the strength of sinne is the lawe: but thankes be unto God, which hath geuen us victorie through our Lorde Jesus Christe. Therefore my deare brethren, be ye stedfast and unmoueable, alwayes ryche in the woorke of the Lorde, forasmuche as ye knowe howe that your labour is not in vayne in the Lorde.

The lesson ended, the priest shal say.

Lorde haue mercy vpon vs.
Christe haue mercy vpon vs.
Lorde haue mercy vpon vs.

℣ Our father which art in heauen. &c.
And leade vs not into temptation.

Answeare.

But deliuer vs from euyl. Amen.

Priest.

ALmighty God, with whom doo lyue the spirites of them that depart hence in the Lorde, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesshe, be in ioy and felicitie: We geue thee hartie thankes, for that it hath pleased thee to deliuer this our brother, out of the miseries of this sinfull worlde, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thyne elect, and to hasten thy kyngdome, that we with this our brother, and all other departed in the true fayth of thy holy name, may haue our perfect consummation and blisse both in body and soule, in thy eternal and euerlasting glory. Amen.

The Collect.

O Mercyfull God, the father of our Lorde Jesus Christe, who is the resurrection and the lyfe, in whom who so euer beleeueth, shal lyue, though he dye, and who so euer liueth, and beleeueth in him, shal not dye eternally, who also taught vs (by his holy Apostle Paul) not to be sory as men without hope, for them that sleepe in him: We meekely beseeche thee (O father) to raise vs from the death of sinne, vnto the life of righteousnesse, that when we shal depart this life, we may rest in him, as our hope is this our brother doth: and that at the general resurrection in the last day, we may be founde acceptable in thy sight, and receiue that blessyng whiche thy wel beloued sonne shall then pronounce to all that loue and feare thee, saying, Come ye blessed children of my father, receiue the kingdome prepared for you from the beginnyng of the world. Graunt this, we beseeche thee, O mercyfull father, through Jesus Christe our mediatour and redeemer. Amen.

The thankes geuing of women after childe byrth, commonly called the Churchyng of women.

℣ The woman shal come into the Church, and there shal kneele downe in some conuenient place, nygh vnto the place where the table standeth, and the priest standyng by her, shall say these woordes, or suche like, as the case shal require.

FOrasmuche as it hath pleased almightie God of his goodnesse to geue you safe deliueraunce, and hath preserued you in the great daungier of childe byrth: ye shall therfore geue hartie thankes vnto God, and pray.

Then shal the priest say this psalme.

I Wyll lyfte vp myne eyes vnto the hylles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: whiche hath made heauen and earth.

He will not suffer thy foote to be moued: and he that kepeth thee, will not sleepe.

Beholde, he that kepeth Israel: shall neyther slumber nor sleepe.

The Lord him selfe is thy keeper: the Lord is thy defence vpon thy right hande.

So that the sunne shall not burne thee by day: neyther the moone by nyght.

The Lord shal preserue thee from all euyl: yea, it is euen he that shal keepe thy soule.

The Lord shal preserue thy goyng out, and thy comming in: from this tyme forth for euermore.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginnyng, is nowe, and euer shalbe: world without ende. Amen.

Lorde haue mercy vpon vs.
Christe haue mercy vpon vs.
Lorde haue mercy vpon vs.

℣ Our father which art in heauen. &c.
And leade vs not into temptation.

Answeare.

But deliuer vs from euyl. Amen.

Priest.

O Lorde saue this woman thy seruaunt.

Answeare.

Which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Answeare.

Answeare.

From the face of her enimie.

Priest.

Loyde heare our prayer.

Answeare.

And let our crye come vnto thee.

Priest.

Let vs pray.

O Almighty god, which hast deliuered this woman thy seruant from the great paine and peryl of childe byrth: Graunt we beseeche thee, most merciefull father, that she through thy helpe maye both faythfully liue & walke in her vocation, accordyng to thy will, in this life present, and also maye be partaker of euerlasting glory in the life to come, thorow Iesus Christe our Loyde. Amen.

The woman that commeth to geue her thanks, must offer accustomed offerynges, and if there be a Communion, it is conuenient that she receyue the holy communion.

A Commination agaynst sinners, with certayne prayers to be vsed diuers tymes in the yeere.

¶ After mornyng prayer, the people beyng called togeather by the ryngyng of a bell, and assembled in the Church, the englishe Letanie shalbe said, after the accustomed maner. Whiche ended, the priest shal go into the Pulpit, and say thus.

BRethren, in the Primatiue Churche there was a godly discipline, that at the beginnyng of Lent, suche persons as were notorious sinners, were put to open penance, and punished in this worlde, that their soules might be saued in the day of the Loyde, and that other admonished by their example, might be more afrayde to offende.

In the stede whereof, vntyll the sayde discipline may be restored againe, (whiche thyng is much to be wished) it is thought good, that at this tyme in your presence shoulde be read the general sentences of Gods cursing, against impenitent sinners, geathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture, and that ye shoulde answeare to euery sentence, Amen, to the intent that you, beyng admonished of the great indignation of God agaynst sinners, may the rather be called to earnest and true repentance, and may walke more warely in these dangerous dayes, fleeing from suche vices, for the whiche ye affirme with your owne mouthes the curse of God to be due.

Cursed is the man that maketh any carued or moulten image, an abomination to the Loyde, the worke of the handes of the craftes man, and putteth it in a secret place to worshyp it.

And the people shal answeare and say,

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answeare.

Amen.

Minister.

Cursed is he that remoueth awaye the marke of his neyghbours landes.

Answeare.

Amen.

Minister.

Cursed is he that maketh the blynde to goe out of his way.

Answeare.

Amen.

Minister.

Cursed is he that letteth in iudgement the ryght of the stranger, of them that be fatherlesse, and of wydowes.

Answeare.

Amen.

Minister.

Cursed is he that smyteth his neyghbour secretly.

Answeare.

Amen.

Minister.

Cursed is he that lieth with his neighbours wyfe.

Answeare.

Amen.

Minister.

Cursed is he that taketh reward to slea the soule of innocent blood.

Answeare.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his hart goeth from the Loyde.

Answeare.

Amen.

Minister.

Cursed are the vnmercyfull, the forgiuenesse, and adulterers, and the lasciuous persons, the worshyppers of images, slaunderers, murtherers, and extortioners.

Answeare.

Amen.

Minister.

NOwe seeyng that all they be accursed (as the Prophete Dauid beareth witnesse) which

Psalm. 118. whiche * doo erre and goe astray from the commaundementes of God, let vs (remembryng the dreadfull iudgement hangyng ouer our heades, and beyng alwayes at hande) returne vnto our Lorde God, with al contrition and meekenesse of harte, bewaylyng and lamentyng our synneful lyfe, knowledgyng and confessyng our offences, and seekyng to bryng forth woorthie fruities of penaunce. * For nowe is the axe put vnto the roote of the trees, so that euery tree whiche bryngeth not foorth good fruite, is hewen downe, and caste into the fyre.

Math. 3.

Jerem. 10. * It is a fearefull thyng to fal into the handes of the lyuyng God: he shal powre downe rayne vppon the synners, * snares, fyre, and brymstone, stormie and tempestie, this shalbe their portion to drynke. For lo, the Lorde is commen out of his place, to visite the wickednesse of such as dwel vpon the earth. But * who may abyde the day of his comming? Who shalbe able to endure when he appeareth? * His fanne is in his hande, and he wyl purge his floore, and gather the wheate into his barne: but he wyll burne the chaffe with vnquenchable fyre. * The day of the Lorde commeth as a theefe vppon the nyght: and when men shall say peace, and al thinges are safe, then shal sodaynely destruction come vppon them as sorowe commeth vpon a woman trauaylyng with chylde, and they shal not escape. Then * shall appeare the wrath of God in the day of vengeaunce, whiche obstinate synners, through the stubbernesse of their hart, haue heaped vnto them selfe, which despised the goodnesse, patience, and long sufferaunce of God, when he called them continually to repentance. * Then shal they cal vpon me (sayth the Lorde) but I wyll not heare, they shall seeke me early, but they shall not fynde me, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsayle, and despised my correction: then shal it be to late to * knocke, when the doore shalbe shut, and to late to crye for mercie, when it is the time of iustice. Oh terrible voyce of most iust iudgement, which shalbe pronounced vpon them, when it shalbe sayde vnto them, * Goe ye cursed into the fyre euerlastyng, whiche is prepared for the deuyl and his angelles.

Psal. 10.

Psal. 26.

Mala. 3.

Math. 3.

1. Thes. 5.

Roma. 2.

Apoc. 1.

Mat. 25.

Mat. 25.

2. Cor. 6. * Therfore brethren, take we heede betime, whyle the day of saluation lasteth, for the nyght commeth, when none can worke: but let * vs whyle we haue the lyght, beleeue in the lyght, and walke as children of the lyght, that we be not caste into the vtter darkenesse, * where is weepyng, & gnashyng of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendement, and of his endelesse pitie, promiseth vs forgyuenesse of that which is past, yf (with a whole minde and true hart) we returne vnto him. * For though our synnes be as redde as scarlet, they shalbe as whyte as snowe, and though they be lyke purple, yet shall they be as whyte as wooll.

John. 9.

Mat. 25.

Esai. 1.

* Turne you cleane (sayth the Lord) from all your wickednesse, and your synne shall not be your destruction. Ezech. 18.

Caste away from you al your vngodlynesse that ye haue done, make you newe hartes, and a newe spirite. Wherfore wyl ye dye, O ye house of Israel, seyng that I haue no pleasure in the death of him that dieth, saith the Lorde God? Turne you then, and ye shal lyue.

* Although we haue synned, yet haue we an aduocate with the father, Jesus Christe the ryghteous, and he it is that obteyneth grace for our synnes. 1. John. 2.

* For he was wounded for our offences, and smytten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receyuer of all true penitent synners, assuryng our selues that he is redie to receyue vs, and moste wyllyng to pardon vs, yf we come to him with sayncthful repentaunce: If we wyl submit our selues vnto him, and from henceforth walke in his wayes: * If we wyl take his easie yoke and lyght burden vpon vs, to folow him in lowlynesse, patience, and charitie, and be ordered by the gouernaunce of his holy spirite, seeking alwayes his glorie, and seruyng him duely in our vocation with thankes geuyng. This yf we doo, Christ wyl deliuer vs from the curse of the lawe, & from the extreme malediction which shal lyght vpon them that shalbe set on the left hande, and he wyl set vs on his ryght * hande, and geue vs the blessed benediction of his father, commaundyng vs to take possession of his glorious kyngdome, vnto the whiche he vouchsafe to bryng vs all for his infinite mercie. Amen. Esai. 53. Mat. 11. Mat. 25.

Then shal they al kneele vpon their knees, and the Priestes and Clarkes kneelyng (where they are accustomed to say the Letany) shal say this Psalme. Miserere mei Deus.

HAue mercie vpon me, O God, after thy great goodnesse: accordyng to the multitude of thy mercies doo away myne offences. Psalm. li.

Washe me throughly from my wickednesse and cleanse me from my synne.

For I knowledge my faultes: and my synne is euer before me.

Agaynst thee only haue I synned, and done this euyll in thy syght, that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde,

Wherfore I was borne in wickednesse, and in synne hath my mother conceyued me.

But lo, thou requyrest trueth in the inward partes: and shalt make me to understande wysedome secretely.

Thou shalt purge me with hyssope, and I shalbe cleane: thou shalt wasshe me, and I shalbe whyter then snowe.

Thou shalt make me heare of ioye and gladnesse: that the bones whiche thou hast broken, may reioyce.

Turne thy face from my synnes, and put out all my misdeedes.

Make me a cleane hart O God: and renue a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy helpe againe: and stablishe me with thy free spirite.

Then shal I teach thy wayes vnto the wicked: and synners shalbe conuerted vnto thee.

Deliuer me from blood gyltynesse, O God, thou that art the God of my healthe: and my tongue shal sing of thy righteousnesse.

Thou shalt open my lippes (O Lorde) my mouth shal shewe thy prayse.

For thou desyrest no sacrifice, else would I geue it thee: but thou delytest not in burnt offerynge.

The sacrifice of God, is a troubled spirite: a broken & a contrite hart (O God) wilt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offrynges and oblations: then shall they offer yong bullockes vpon thyne aulter.

Glorie be to the father. &c.

As it was in the beginning. &c.

Lorde haue mercie vpon vs.

Christe haue mercie vpon vs.

Lorde haue mercie vpon vs.

¶ Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answeare.

But deliuer vs from euyl. Amen.

Minister.

O Lorde saue thy seruantes.

Answeare.

Whyche put their trust in thee.

Minister.

Sende vnto them helpe from aboue.

Answeare.

And euermore mightyly defende them.

Minister.

Helpe vs, O God our Sauiour.

Answeare.

And for the glorie of thy names sake deliuer vs, be mercifull vnto vs synners for thy names sake.

Minister.

O Lorde heare our prayers.

Answeare.

And let our crie come vnto thee.

Let vs pray.

O Lord we beseeche thee mercifully heare our prayers, and spare all those whiche confesse their sinnes vnto thee, that they (whose consciences by sinne are accused) by thy merciful pardon may be absolued, through Christe our Lorde. Amen.

O Moste mighetie God & merciful father, whiche hast compassion of al men, and hatest nothyng that thou hast made, which wouldest not the death of a sinner, but that he shoulde rather conuert from sinne, and be saued: mercifully forgeue vs our trespasses, receyue and comforte vs, whiche be grieued & wounded with the burden of our synnes: thy propertie is to haue mercie, to thee only it appertayneth to forgeue synnes. Spare vs therefore good Lorde, spare thy people whom thou hast redemed, enter not into iudgement with thy seruantes, whiche be but earth, and miserable sinners: but so turne thyne yre from vs, whiche meekely knowledge our vylenesse, and truely repent vs of our faultes: so make haste to helpe vs in this worlde, that we may reste true with thee in the worlde to come, through Iesus Christe our Lorde. Amen.

Then shall the people say this that foloweth, after the Minister.

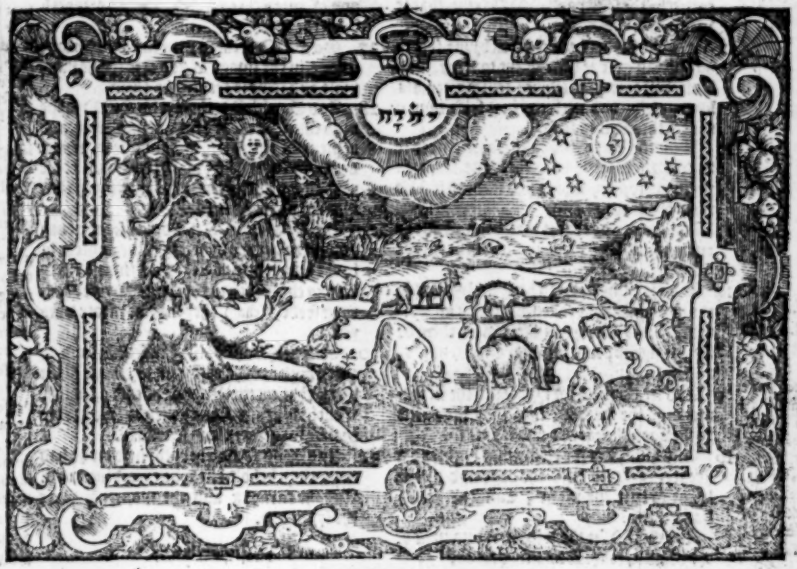
TVrne thou vs, O good Lorde, and so shall we be turned: be fauourable, O Lorde, be fauourable to thy people, which turne to thee in weepyng, fastyng, and prayeng: for thou art a mercyful God, full of compassion, long sufferyng, and of great pitie. Thou sparest when we deserue punishment, and in thy wrath thynkest vpon mercy. Spare thy people good Lorde, spare them, and let not thyne heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

¶ FINIS.

¶ The first booke of Moses, called in Hebrewe (a) Bereschith, and in Greke (b) Genesis.

(a) That is, In the beginnyng.

(b) That is, generation, or creation.



The first Chapter.

1. Howe heauen and earth, 3. the lyght, 6. the firmament, 16. the sunne, the moone, the starres, 21. and fyshes in the sea, 24. and all beastes, and soules, were made by the worde of God, 26. and howe man also was created.



A 1 (a) Although the works of God, both in the creation, & in his spiritual operation in man, seme rude & imperfecte at the first: yet GOD by the woorkyng of his holy spirite, bringeth all thinges to a perfectiō at the ende.

(b) The confused heape of heauen and earth was imperfect, and darke, and yet not vtterly dead, but was indued with the power and strength of Gods spirite, and so made lyuely, to continue vnto the worldes ende.

N the beginnynge God created heauen and earth.

2 And the earth was (a) without fourme, and was voyd: and darkenesse (was) vpon the face of the deepe, and the (b) spirite of God mooued vppon the face of the waters.

3 And God sayde, Let there be lyght: and there was lyght.

4 And God saw the light that it was good: and God diuided the lyght from the darknesse.

5 And God called the lyght, Day, and the darknesse, Nyght: and the euening and the morning were the first day.

6 And God sayde, Let there be a "firmament betwene the waters, and let it make a diuision betweene waters and waters.

7 And God made the firmament, and set a diuision betweene the waters which (were) vnder (c) the firmament, and the waters that (were) aboue the firmament: and it was so.

9 And God called the firmament, heauen: and the euening and the morning were the seconde day.

A 1 9 And

The .1. day.

" Heb. A stretchyng out, or settyng abroade. Psalm. 33. b 28

(c) As the sea and ryuers, from those waters that are in the cloudes, whiche are vpholden by Gods power, lest they shoulde ouerflowe the world.

The.3.day. 9 And God sayde, Let the waters vnder the heauen be gathered togeather into one place, and let the dyre lande appeare: and it was so.

10 And God called the dyre lande the earth, and the gatheryng togeather of waters called he the seas: and GOD sawe that it was good.

11 And God sayde, Let the earth bryng forth budde and greene hearbe apt to seede, and fruitefull trees, yeeldyng fruite after his kynde, whiche hath seede in it selfe vppon the earth: and it was so.

12 And the earth brought forth greene hearbe apt to seede after his kinde, and tree yeeldyng fruite, which had seede in it selfe after his kinde.

13 And God sawe that it was good. And the euenyng and the mornyng were the thyrde day.

The.4. day Psal. 136.b Deut.4.b.

14 And God sayde, Let there be lyghtes in the firmament of heauen, that they may deuide the day and the nyght, and let them be for (d) signes, and seasons, and for dayes, and yeeres.

(d) These lyghtes were not made to serue Astronomers phãtasies, but for signes in natural things, & tokens of gods mercy or wrath.

15 And let them be for lyghtes in the firmament of the heauen, that they may geue lyght vpon the earth: and it was so.

16 And GOD made two great lyghtes: a greater lyght to rule the day, and a lesse lyght to rule the night, and (he made) starres also.

17 And GOD set them in the fyrmament of the heauen, to shine vpon the earth,

18 And to rule the day and nyght, and to make differrence betweene the lyght and the darkenesse: and God sawe that it was good.

19 And the euenyng and the mornyng were the fourth day.

The.5.day. Iere.31.b. (e) As fishe and wormes, which slide, swimme, or creepe.

20 And GOD sayde, Let the waters bryng forth (e) mouyng creature that hath lyfe, and fowle that may flee vpon the earth in the open fyrmament of heauen.

21 And God created great Whales, and euery lyuyng and mouyng creature, which the waters bryought forth after their kynde, and euery feathered foule after their kind: and God sawe that it was good.

(f) Blessing in scripture signifieth abundãce: that is, he gaue thẽ fruitfulnesse by his word.

22 And GOD (f) blessed them, sayyng, Be fruitefull, and multiplie, and fyl the waters of the sea, & let foule multiply in the earth.

23 And the euenyng and the mornyng were the fyfth day.

The. 6 day

24 And GOD sayde, Let the earth bryng forth lyuyng creature after his kynde, cattel, wormes, and beastes of the earth after his kynde: and it was so.

25 God made the beast of the earth after his kynde, and cattel after his kind, and euery thyng that creepeth vpõ the earth after his kynde: and God sawe that it was good.

(g) Mo speaketh the plural number, signifyng a personage in God, that the father in the creation of man, consulted with his wysedome and spirite.

26 God sayde, Let vs (g) make man in our image, after our lykenesse, & let them haue rule of the fyshe of the sea, and of the foule of the ayre, and of cattell, & of all the earth, and of euery creepyng thyng that creepeth vpon the earth.

(h) The image and lykenesse of God in man is expounded where it is wrytten that mã was created after the righteousnesse & true holinesse, meanyng these two wordes, as perfection, as immortalitie, wysdome, true innocencie, power, &c.

27 So GOD created man in his (h) owne image, in the image of god created he him, male and female created he them.

28 And God blessed them, and GOD sayde vnto them, Be fruiteful, and multiply, and replenyshe the earth, and subdue it, & haue dominion of the fishe of the sea, and foule of the ayre, and of euery lyuyng thyng that moueth vpon the earth.

29 And God sayde, Beholde, I haue geuen you euery hearbe bearyng seede, whiche is in the vpper face of all the earth, and euery tree, in the which is the fruit of a tree, bearyng seede, (that) they may be meate vnto you:

30 To euery beast of the earth also, and to euery byrde of the ayre, and to euerye suche thing that creepeth vpon the earth, whiche "doth lyue, I haue geuen euerye greene hearbe for meate: and it was so.

"Heb. hath a lyuyng soule.

31 And God sawe euerything that he had made: and beholde, it was exceeding good. And the euenyng and the mornyng were the sixth day.

The.ii. Chapter.

1. The halowing of the Sabboth day. 17. The tree of knowledge is forbydden. 19. Adam nameth all creatures. 22. Eua is created. 23. And maryage is ordeyned.

1 THus the heauens and the earth were finished, and all the (a) host of them.

(a) That is the innumerable creatures of God in heauen and earth.

2 And in the seuenth day, God ended (b) his worke whiche he had made. And the seuenth day he rested from al his worke whiche he had made.

(b) No more newe creations of creatures are to be loked for, yet God hath by his prouidence continually gouerneth them al.

3 And GOD blessed the seuenth day, and sanctified it: because that in it he had rested from al his worke, whiche God ordeyned to make.

4 These are the generations of the heauens, and of the earth, when they were created, in the day when the Lorde God made the earth and the heauens.

5 And euery plante of the feelde, before it was in the earth, and euery hearbe of the feelde, before it grewe: For the Lorde God had not (yet) caused it to rayne vpon the earth, neyther (was there) a man to tyll the grounde.

6 But there went vp a myst from the earth, and

B

e) This baſe egynnyng man ſhoulde remember, leſt he waxe proud of the mage of god

* o), Paradiſe of pleaſure.

Eſaias. 37. Ezech. 27.

d) So called, for that it was appoynted by god to preſerue mã from ſickneſs and death.

e) The name ſpreeth with the ſucceſſe that folowed: that is, the miſerable experience whiche came by diſobeying god Deut. 24. b

f) The Iſmaelites dwelt in this land. Gen. 25.

g) Chus cõteyneth alſo the regions of the Madianites and Arabians.

* o), Tigris.

h) Thus mã ſeral his great giftes, ſhould learn obedience to God.

8 watered the whole face of the ground.

7 The Lorde God alſo dyd ſhape man (c) of the duſt of the ground, and breathed into his noſethyrles the breath of lyfe, and man was a lyuyng ſoule.

8 And the Lorde God planted a * garden Eaſtwarde in Eden, and there he put the man whom he had ſhapen.

9 Moreouer, out of the grounde made the Lorde God to growe euery tree that was fayre to ſight, and pleaſant to eate: The tree (d) of life in the middeſt of the garden, and the tree of (e) knowledge of good and euyl.

10 And out of Eden there went forth a riuer to water the garden, and from thence it was diuided, and became into foure heades.

11 The name of the firſt is Piſon, the ſame is it that compaſſeth the whole lande of (f) Hauilah, where there is golde:

12 And the golde of the lande is very good. There is alſo Bdellium, and the Onix ſtone.

13 The name of the ſecond riuer is Gyhon: the ſame is it that compaſſeth the whole lande of (g) Ethiopia.

14 The name of the thirde riuer is * Hidekel, and it goeth towarde the eaſt ſide of Aſſyria: and the fourth riuer is Euphrates.

15 And the Lorde God tooke the man, and put him into the garden of Eden, that he myght worke it, and keepe it.

16 And the Lorde God (h) commaunded the man, ſaying, Eating, thou ſhalt eate of euery tree of the garden:

17 But as touching the tree of the knowledge of good and euyl, thou ſhalt not eate of it: For in what day ſo euer thou eatteſt thereof, thou ſhalt dye (i) the death.

(i) By death, is ſignified mortalitie & al the miſeries wherein Adam wrapped him ſelf by his fal from God.

18 And the Lorde God ſayde, It is not good that the man ſhoulde be alone, I wil make hym an helpe "lyke vnto hym.

"Heb. as before hym.

19 And ſo out of the grounde the Lord God had ſhapen euery beaſt of the feelde, and euery foule of the ayre, and brought them vnto man, that he might ſee how he would call them: For lykewyſe as man named euery liuing thing, ſo was ẏ name therof.

20 And the man gaue names to al catel, and foule of the ayre, and to euery beaſt of the feelde: but for man founde he not an helpe like vnto him.

21 The Lorde God cauſed a deepe ſleepe to fal vpon Adam, and he ſleapt, and he tooke one of his ribbes, and cloſed vp the place with fleſhe in ſtede therof.

22 And the ribbe whiche the Lorde GOD had taken from man, "made he a woman, and (k) brought her vnto the man.

"Hebre. buylded.

(k) The firſt inſtitutiõ of matrimonie by God: ſo al lawful mariages are made by god. 1. Cor. 11. b. Mat. 19. a. 1. Cor. 6. c. Ephe. 5. c.

23 And man ſayde, This is nowe bone of my bones, and fleſhe of my fleſhe, ſhe ſhalbe called woman, becauſe ſhe was taken out of man.

24 For this cauſe ſhal man leaue his father and his mother, and ſhalbe ioyned with his wyfe: and they ſhal become one fleſhe.

25 And they were both naked the man and his wyfe, and were (l) not aſhamed.

(l) The ſhame of nakedneſſe, is a token of our nature corrupted.

This figure is ſpoken of in the.x. verſe of this Chapter before, and repreſenteth *the ſituation of Gods Gayden.*



IF there be any kingdome vnder heauen that is excellent in beautie, in abundance of fruits, in plenteousneſſe, in delites, and other gyftes: they whiche haue written of countreyes, doo prayſe aboue al, the ſame that this figure repreſenteth. Wherefore with the prayſes of thoſe writers, Moſes exalteth this paradiſe, as duely belonging vnto it. And it is very wel like, that the region or kingdome of Eden hath ben ſituated in that countrey, as it appereth in the.xxxvii Chapter of Eſaias, the. xii. verſe, and in the. xxvii. of Ezechiel the. xxiii. verſe. Moreouer, whereas Moſes ſayde, that a flood did proceede from that place: I doo enterprete it, from the courſe of the waters: as if he ſhoulde haue ſayde, that Adam did inhabite in the flooddes ſide, or in the lande whiche was watered on both ſides. Howbeit, there is no great matter in that, either that Adam hath inhabited vnder the place where both flooddes comme togeather toward Babylon and Seleucia, or aboue: It is ſufficient that he hath ben in a place watered of waters. But the thing is not darke nor harde to vnderſtande, howe this fludde hath beene diuided in foure heades. For they be two flooddes which be geathered in one, then they ſeparate them ſelues in diuers partes. So in their ioyning and flowing togeather, it is but a floodde, wherof there is two heades, into two chanels from aboue, and two towarde the ſea, when it beginneth to ſeparate it ſelfe abroade. But to declare vnto you the diuerſities of the riuers names, beſides their vſual and principal appellations, and howe they be called as they paſſe through eche prouince, with the interpretations of the ſame, I thinke it rather tedious and comberſome, then profitable. Wherefore the ſimple ſenſe of Moſes is, that the garden whereof Adam was the owner, was watered with waters, becauſe that the courſe of this floodde was there, which was diuided into foure heades.

The

The.iii. Chapter.

1. The Serpent deceiueth the woman. 4. The Serpent, woman, and man are cursed and driuen out of Paradise. 15. Christe the blessed seede of the woman is promised.

1 AND the serpent was (a) subtiller then euery beast of the feelde whiche the Lorde God had made, and he sayd vnto the (b) woman: yea, hath God sayde, ye shal not eate of euery tree of the Garden?

2 And the woman sayde vnto the serpent, We eate of the fruite of the trees of the Garden:

3 But as for the fruite of the tree whiche is in the myddes of the Garden, God hath sayde, Ye shal not eate of it, neyther shal ye touche it, lest peraduenture ye dye.

4 And the serpent sayde vnto the woman, Ye shal not dye the death.

5 For God doeth knowe, that the same day that ye eate therof, your eyes shalbe opened, and ye shalbe as gods, knowyng good and euyl.

6 And so the woman, seeyng that the same tree was good to eate of, and pleasaunt to the eyes, and a tree to be desyred to make one wise, tooke of the fruite therof, and did eate, and gaue also vnto her husband, being with her, and he did eate.

7 Then the eyes of them both were opened, and they (c) knewe that they were naked, and they sowed figge leaues together, and made them selues aprones.

8 And they hearde the voyce of the Lorde God, walking in the Garden in the coole of the day: and Adam and his wyfe (d) hyd them selues from the presence of the Lorde God amongst the trees of the Garden.

9 And the Lorde GOD called Adam, and sayde vnto hym, Where art thou?

10 Whiche sayde, I hearde thy voyce in the Garden, and was afrayde, (e) because I was naked, and hyd mee selfe.

11 And he sayde, Who tolde thee that thou wast naked? Hast thou not eate of the same tree, concernyng the whiche I commaunded thee that thou shouldest not eate of it?

12 And Adam sayde, The woman whom thou gauest (to be) with me, she gaue me of the tree, and I dyd eate.

13 And the Lord God sayd vnto the woman, Why hast thou donne this? And the woman sayde, The serpent (f) beguyled me, and I dyd eate.

14 And the Lord God sayd vnto the serpent, Because thou hast donne this, thou art cursed aboue al cattel, and aboue euery beast of the feelde: vpon thy belly shalt thou goe, & dust shalt thou eate al the dayes of thy lyfe.

15 I wyl also put (g) enmitie betweene thee and the woman, betweene thy seede & her seede: and * it shal treade downe thy head, and thou shalt treade vpon his (h) heele.

16 But vnto the woman he sayde, In multiplying, I wyll multiplie thy sorowe and thy conceptions. In sorowe (i) thou shalt bring forth children: thy desyre (shalbe) to thy husband, & he shal haue the rule of thee.

17 Vnto Adam he sayde, Because thou hast hearkened vnto the voyce of thy wyfe, and hast eaten of the tree concernyng the which I commaunded thee, saying, Thou shalt not eate of it: cursed is the grounde for thy sake, in sorowe shalt thou eate of it all the dayes of thy lyfe.

18 Thorne also & thistle shall it bryng forth to thee, and thou shalt eate the herbe of the feelde.

19 In the sweate of thy face shalt thou eate bread, tyll thou be turned agayne into the grounde, for out of it wast thou taken: For dust thou art, and into dust shalt thou be turned agayne.

20 And Adam called his wyfes name Heua: because she was the mother of al lyuyng.

21 Vnto Adam also, and to his wyfe, dyd the Lord God make garmentes of skinnes, and he put them on.

22 And the Lorde God sayde, Behold, this man is become as one of vs, (k) in knowing good and euil: And now lest peraduenture he put forth his hande, and take also of the tree of lyfe, and eate, & lyue for euer:

23 Therefore the Lorde GOD sent hym forth from the Garden of Eden, to tylle the grounde whence he was taken.

24 And so he droue out man, and at the East side of the Garden of Eden he set Cherubims, and a fyerie two edged swoorde, to keepe the way of the tree of lyfe.

The.iiii. Chapter.

8. Cain killeth his righteous brother Abel. 11. Cain is cursed, and dispayreth. 17. The generation of Enoch, Mathusael, Tubal, Lamech, Seth, and Enos.

1 AND Adam knewe Heua his wyfe, who conceyuyng bare Cain, saying, I haue (a) gotten a man of the Lorde.

2 And she proceedyng, brought forth his brother Habel, and Habel was a keeper of sheepe, but Cain was a tyller of ỹ ground.

3 And in processe of dayes it came to passe, that Cain brought of the fruite of the grounde, an (b) oblation vnto the Lorde.

(a) The Serpent was a beast of the feelde, but Satan vsed him for his instrument, as he vseth many other.

(b) God suffered Satan to make the serpent his instrument, to speake with hym.

(c) By the sinne of disobedience, they began to feele the corruption of their owne nature, whiche they ought to remedy, not by seekyng vnto God, but by their own deuises in couerying their naked-nesse with leaues.

(d) The sinful cõscience seeth gods presence.

(e) Adam playeth the hypocrite, in that he hyd the cause of his nakednes whiche was vntransgression of gods commaundement.

(f) In steade of confessing her sinne, she excuseth hir, by accusing the serpent.

(g) The continuall fyght betwixt Satan and the children of God.

* Christe.

(h) Satã shal always be stryngyng of Christe and his members, but not ouercome them.

(i) God doth therfore punish the woman in her bodye, that her soule myght be saued by fayth in ryghteousnesse.

(k) By this derision, god vpbrayded Adam of the misery whereinto he was fallen by ambition.

(a) By the fauour and gyfte of god, or els the prayseth God whiche had sent her a man, alord, and the sede that shoulde breake the serpentes head, according to the promise.

(b) This declareth that the father instructed his chyldren in the knowledge of God, & also how god gaue them sacrifices to signifie their faith.

4 Habel alſo brought of the fyrſtlynges of his heerde, and of the fat therof: and the Lorde had reſpect vnto Habel, and to his oblation.

5 But vnto Cain, and to his offering, he had no reſpect: for the whiche cauſe Cain was exceedyng wroth, and his countenance abated.

6 And the Lorde ſayde vnto Cain, Why art thou wroth? & why is thy countenance abated?

7 If thou do wel, * ſhalt thou not receyue? And if thou doeſt not wel, lyeth not thy ſinne at the (c) doores: Unto thee alſo pertayneth the (d) luſtes therof, and thou ſhalt haue dominion ouer it.

8 And Cain talked with Habel his brother: and it came to paſſe when they were in the fielde, Cain roſe vp agaynſt Habel his brother, and ſlue hym.

9 And the Lorde ſayd vnto Cain, Where is Habel thy brother? Which ſayde, I wote not: am I my brothers keeper?

10 And he ſayde, What haſte thou donne? the (e) voyce of thy brothers blood cryeth vnto me out of the grounde.

11 And nowe art thou curſed from the earth, whiche hath opened her mouth to receyue thy brothers blood from thy hande.

12 If thou tyl the grounde, it ſhal not yeelde vnto thee her ſtrength. A fugitiue and a vagabonde ſhalt thou be in the earth.

13 And Cain ſayde vnto the Lorde, * My iniquitie is more then that it may be forgeuen.

14 Beholde, thou haſt caſte me out this day from the vpper face of the earth, and from thy face ſhal I be hyd, fugitiue alſo and a vagabonde ſhal I be in the earth: and it ſhal come to paſſe, that euery one that fyndeth me ſhal ſlay me.

15 And the Lorde ſayde vnto hym, Verely whoſoeuer ſlayeth Cain, he ſhalbe puniſhed (f) ſeuen folde. And the Lorde ſet a (g) marke vppon Cain, leſt any man fyndyng hym, ſhoulde kyl hym.

16 And Cain went out from the preſence of the Lorde, and dwelt in the lande of Nod, Eaſtwarde from Eden.

17 Cain alſo knewe his wyfe, whiche conceyued, and bare Henoch, and buyldyng a Citie, he called the name of the ſame Citie, after the name of his ſonne Henoch.

18 Unto the ſame Henoch was borne Irad: Irad begate Mehuiael, Mehuiael begate Methuſael, Methuſael begate Lamech.

19 And Lamech tooke vnto hym (h) two wyues, the name of the one was Ada, and the name of the other was Zella.

20 And Ada bare Iabel, whiche was the father of ſuche as dwell in the tentes, and of ſuche as haue cattel.

21 His brothers name was Iubal, whiche was the father of ſuche as handle Harpe and Organ. D

22 And Zella alſo bare Thubalcain, which wrought cunnyngly euery craft of braſſe and of iron: the ſyſter of Thubalcain was Noema.

23 And Lamech ſayde vnto his wyues Ada & Zella, Heare my voyce ye wiues of Lamech, hearken vnto my ſpeach: for I haue ſlayne a man to the woundyng of my ſelfe, and a young man to mine owne puniſhment.

24 If Cain ſhalbe auenged ſeuen fold, truely Lamech (i) ſeuentie tymes and ſeuen tymes.

25 Adam knewe his wyfe agayne, and ſhe bare a ſonne, and called his name Seth: For God (ſayde ſhe) hath appoynted me an other ſeede, in ſtede of Habel whom Cain ſlewe.

26 And vnto the ſame Seth alſo there was borne a ſonne, & he called his name Enos: then began men to make inuocation in the name of the Lorde.

The.v. Chapter.

The genealogie of Adam and other fathers, and the yeeres of their lyues, vnto Noah and his chyldren.

1 This is the booke of the generations of Adam. In the day that God created man, in the lykeneſſe of God made he hym. A

2 Male and female created he them, and bleſſed them, and called their name (a) Adam, in the day of their creation.

3 And Adam lyued an hundred and thirtie yeres, & begate a ſonne in his owne likenes, after his image, & called his name Seth.

4 All the dayes of Adam after he had begotten Seth, were eight hundred yeres, and he begate ſonnes and daughters.

5 (b) And al the dayes that Adam lyued, were nine hundred and thirtie yeres, and he dyed.

6 Seth lyued an hundred and fiue yeres, and begate Enos.

7 And Seth lyued after he begat Enos (c) eyght hundred and ſeuen yeres, and begate ſonnes and daughters.

8 And al the dayes of Seth, were nine hundred and twelue yeres, and he dyed.

9 Enos lyued nintetie yeres, and begate Kenan.

10 And

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* or, ſhall there not be an acceptation?

(e) That is, thy ſinne is open, & ſhal ſtyl torment thy conſcience.

(d) That is, ſinne dooth prouoke and ſtirre thee to kyl thy brother, but take heede, geue no place to it, but reſiſt it, and be lord ouer it.

(e) GOD reuengeth the wrong of his Sayntes, though none complayne: for the iniquitie it ſelfe cryeth for vengeaunce.

* or, my puniſhment is greater then that I maye beare.

(f) GOD dyd not this for the loue that he bare to Cain, but to terrifie other from murder.

(g) A viſible ſigne of gods iudgemente, that other ſhouldfeare.

(h) The lawful inſtitutiō of marriage, whiche is, that two ſhoulde be one fleſhe, was firſt corrupt in the houſe of Cain by Lamech.

(i) He mocked at Gods ſufferance in Cain, ieſting as though God would ſuffer none to puniſhe and ſuffer hym to murder others.

(a) The huſbande and the wyfe as one man.

(b) Adam lyued vntil Noahs fathers dayes.

(c) The cheefe cauſe of longe life in the firſte age, was the multiplication of mankinde, that according to GODS commaundement at the begynnyng the worlde myghte be creaſed with people, whiche myght vnuerſtande and prayſe his name.

10 And Enos lyued after he begate Kenan eyght hundred and fyftiene yeeres, (d) and begate ſonnes and daughters.

(d) They be only rehearſed by name, who were as lightes in the church.

11 And al the dayes of Enos were nine hundred and fiue yeeres, and he dyed.

12 Kenan lyued ſeuentie yeeres, and begate Mahalaleel.

13 And Kenan lyued after he begate Mahalaleel eyght hundred and fourtie yeeres, and begat ſonnes and daughters.

14 And al the dayes of Kenan were nine hundred and ten yeeres, and he dyed.

15 Mahalaleel lyued ſixtie and fiue yeeres, and begate Jered.

16 And agayne Mahalaleel lyued after he begat Jered eyght hundred and thirtie yeeres, and begat ſonnes and daughters.

17 And al the dayes of Mahalaleel, were eight hundred ninetie and fiue yeeres, and he dyed.

18 Jered lyued an hundred ſixtie and two yeeres, and he begate Henoch.

19 And Jered lyued after he begat Henoch, eyght hundred yeeres, and begat ſonnes and daughters.

20 And al the dayes of Jered were nine hundred ſixtie and two yeres, and he died.

D Eccle. 44 c Hebr. 11. a.

21 Henoch lyued ſixtie and fiue yeeres, and begat Methuſelah.

22 (e) And Henoch walked with God after he begat Methuſelah three hundred yeeres, and begat ſonnes and daughters.

(e) He directed his lyfe not after the manners of the worlde then, but according to gods woord.

23 And al the dayes of Henoch were three hundred ſixtie and fiue yeeres.

24 And Henoch walked with God: and he was no more ſeene, for GOD tooke him away.

25 Methuſelah alſo lyued an hundred eightie and ſeuen yeeres, and begat Lamech.

26 And agayne Methuſelah lyued after he begat Lamech, ſeuen hundred, eyghtie and two yeeres, and begate ſonnes and daughters.

(f) He lined fiue yeeres before the flood, as S. Auguſtine reckeneth.

27 And al the dayes of Methuſelah (f) were nine hundred ſixtie nine yeeres, and he dyed.

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28 Lamech lyued an hundred eyghtie and two yeeres, and begate a ſonne:

29 And called his name Noah, ſayeing, This ſame ſhal comfort vs, as concerning our woorke and ſorowe of our handes about the earth, which God curſed.

30 And Lamech lined after he begate Noah, fiue hundred nientie and fiue yeeres, and begate ſonnes and daughters.

31 And al the dayes of Lamech, were ſeuen hundred ſeuentie and ſeuen yeeres, and he dyed.

32 Noah was fiue hundred yeeres olde, and Noah begate Sem, Ham, and Japheth.

The.vi. Chapter.

5. The cauſe of the flood is the ſinne of man. 18. Noah the iuſt is preſerued in the arke, with al kindes of beaſtes.

1 AND it came to paſſe, that when men beganne to be multiplied in the vpper face of the earth, there were daughters borne vnto them:

A

2 And the (a) ſonnes of God alſo ſawe the daughters of menne that they were fayre, and they tooke them wyues, ſuche as they lyked, from among them al.

(a) The ſonnes of the godly ioyned them ſelues with the daughters of the wicked, without al feare of god.

3 And the Lorde ſayde, (b) My ſpirite ſhal not alwayes ſtriue with man, becauſe he is fleſhe: yet his dayes ſhalbe an hundred and twentie yeeres.

(b) God is therefore ſayde to ſtriue in ſpirite, becauſe he trauayled earneſtly to bring his people to repentance: but when he ſawe their ſtubburneſſe and diſobedience to be ſuche, he woulde no lōger ſtriue, but purpoſed vtterly to deſtroy them.

4 But there were * Giantes in thoſe dayes in the earth: yea and after that the ſonnes of God came vnto the daughters of men, and had begotten children of them, the ſame became mightie menne of the world, and menne of (c) renowme.

* Or, tyrantes.

(c) Whiche vſurped auctoritie ouer others, and dyd degenerate frō the ſimplicitie wherin their fathers liued.

5 But God ſawe that the malice of man was great in the earth, and al the imagination of the thoughtes of his harte (was) onely euyl euery day.

6 And it repented the Lorde that he had made man vpon the earth, and he was touched with ſorowe in his hart.

7 And the Lorde ſayde, I wyl from the vpper face of the earth, deſtroy man whom I haue created: from man vnto cattel, vnto wormes, and vnto foules of the ayre: For it repenteth me that I haue made them.

8 But Noah founde grace in the eyes of the Lorde.

9 Theſe are the generations of Noah. Noah (was) a iuſt man, and perfect in his generations, and walked with God.

10 Noah begate three ſonnes, Sem, Ham, and Japheth.

11 The earth alſo was corrupt before God, & the ſame earth was filled with crueltie.

12 And God looked vpon the earth, and beholde it was corrupt: for al fleſhe had corrupt his way vpon earth.

13 And God ſayde vnto Noah, The ende of al fleſhe is comme before me, for the earth is filled with crueltie through them, and beholde, I wyl deſtroy them with the earth.

14 Make thee an Arke of (d) Pine trees: Habitations ſhalt thou make in the Arke, and ſhalt pitche it within & without with pitche.

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(d) Gopher, a very lyght kynde of wood.

15 And of this faſhion ſhalt thou make it: The length of the arke (thalbe) three hundred cubites, the breadth of it fiftie cubites, and the heigth of it thirtie cubites.

16 A wyndow shalt thou make in the arke, and in a cubite shalt thou finishe it aboue: but the doore of the arke shalt thou set in the side therof. With three loftes one aboue an other shalt thou make it.

(c) God doth repeate it, for the certaintie of the flood, whiche the worlde thought vnpossible.

17 And beholde (c) I, euen I doo bring a flood of waters vpon the earth, to destroy al fleashe wherein is the breath of lyfe vnder heauen, and euery thing that is in the earth shal perishe.

18 With thee also wil I make my couenant: and thou shalt come into the arke, thou and thy sonnes, thy wife, and thy sonnes wiues with thee.

19 And of euery liuyng thyng of al fleashe, a payre of euery one shalt thou bring into the arke, to keepe them alyue with thee, they shalbe male and female.

20 Of feathered foules also after their kynde, and al cattel after their kynde: of euery worme of the earth after his kynde, two of euery sort shal comme vnto thee, to keepe (them) alyue.

21 And take thou with thee of al meate that is eaten, and thou shalt lay it vp with thee, that it may be meate for thee and them.

22 Noah therefore dyd accordyng vnto al that GOD commaunded hym, (euen) so dyd he.

The. vii. Chapter.

1. Noah with them that were with hym, entreth into the arke. 20. The flood destroyeth al the rest vpon the earth.

A 1 AND the Lord said vnto Noah, Come thou and (a) al thy house into the arke: for thee haue I seene righteous before me in this generation.

(a) Temporal benefites god bestoweth vpō the children, for the fathers godlynesse sake. 2. Pet. 2.

2 Of euery cleane beast thou shalt take with thee seuen (b) and seuen, the male and his female, but of vncleane catel two, the male and his female.

(b) Not seuen payre, but three, & one for sacrifice.

3 Of foules also of the ayre seuen and seuen, the male and the female, to keepe seede alyue vpon the face of al the whole earth.

4 For after (c) seuen dayes, I wyl rayne vpon the earth fourtie dayes and fourtie nyghtes: and al substance that I haue made, wyl I destroy from the vpper face of the earth.

(c) God woulde not haue Noah to be in dout of any circumstance.

5 Noah therefore dyd accordyng vnto al that God commaunded hym.

(d) Age dyd not make Noah the slower to obey Gods wyl.

6 And Noah was (d) fyue hundred yeeres olde, when the floods of water came vpon the earth.

7 And Noah came, and his sonnes, and his wyfe, and his sonnes wynes with hym, to the arke, because of the waues of the floodde.

8 Of cleane beastes, & of vncleane beastes, and of foules, and of euery suche as creepeth vpon the earth,

9 There (e) came two and two vnto Noah into the arke, the male and the female, as God had commaunded Noah.

(e) As to Adam, so now to Noah, god caused al catel to come.

10 And so it came to passe after seuen dayes, that the waters of the floodde were vpon the earth.

11 In the fyue hundred yeere of Noahs lyfe, in the (f) seconde moneth, the seuentienth day of the moneth: in the same day were al the (g) fountaines of the great deepe broken vp, and the wyndowes of heauen were opened.

(f) In the latter ende of April, when al thinges were most pleasant, then this destruction came.

12 And the raine was vpon the earth fourtie dayes and fourtie nyghtes.

13 In the selfe same day entred Noah, and Sem, and Ham, and Japheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the arke.

(g) Both the waters in the earth rysing vp, did ouerflow, and also the cloudes being open powred downe.

14 They, (h) & euery beast after his kinde, and al the catel after their kinde, yea, and euery worme that creepeth vpon the grounde after his kinde, and euery birde after his kinde, and euery fleeting and feathered foule.

(h) This oft tymes repeated, for that it let meth vnderstanding to the sense of man.

15 And they came vnto Noah into the arke, two and two, of al fleashe wherein is the breath of life.

16 And they entring in, came male and female of al fleash, as god had commaunded him: and God shut him in rounde about.

17 And the floodde came fourtie dayes vpon the earth, and the waters were encreased, and bare vp the arke, whiche was lyft vp aboue the earth.

18 The waters also waxed strong, and were encreased exceedingly vpon the earth: and so the arke went vpon the vpper face of the waters.

19 And the waters prevailed exceedingly vpon the earth, and al the high hilles that are vnder the whole heauen were couered.

20 Fifteene cubites vpwarde did the waters prevaile, so that the mountaines were couered.

21 And al fleashe perished that moued vpon the earth, in foule, in catel, in beast, and in euery worme that creepeth vpon the earth, yea, and euery man also.

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22 So that (i) al that had the breath of life in his nosthilles, throughout al that was on the (k) drye lande, dyed.

(i) That is, that lyued.

(k) Of this there is no mention made by Moses.

23 And euery substance was destroyed that remained, & that was in the vpper part of the

the grounde, both man and cattel, and wourme, and the foule of the heauen, they were destroyed from of the earth, and (l) Noah onely remayned aliue, and they that were with him in the arke.

(l) Thus was he rewarded, that rather folowed God, then the multitude of wicked.

24 But the water preuailed vpon the earth, an hundred and fiftie dayes.

The. viii. Chapter.

3. The waters of the flood beyng diminished, Noah sendeth foorth the Rauen and the Doue. 16. Noah goeth out of the arke, and offereth sacrifice vnto God.

1 AND God (a) remembred Noah, and euery beast, and all the cattel that was with him in the arke: and God made (b) a wynde to passe vpon the earth, and the waters ceassed.

(a) Not that god forgeateth his at any time, but when he sendeth succour, then he is sayde to remember them.

(b) As God by a vehement winde in Moses tyme dryed vp the redde sea: so here God raysed vp a wynde to deliuer the lande from waters.

2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from heauen was restrayned.

3 And the waters from the earth returned, going and comming againe: and after the ende of the hundred and fiftie dayes, the waters were abated.

4 And in the (c) seuenth moneth, in the seuentienth day of the moneth, the arke rested vpon the mountaines of Armenia.

(c) The water encreased fourtie dayes, and were at one stay. 110. dayes, & so continued from the latter ende of April, vntyl the begynnyng of October.

5 And the waters were going and decreasing vntil the tenth moneth: In the tenth moneth, and in the first day of the same moneth, were the toppes of the mountaynes seene.

6 And after the ende of the fourtie dayes, it came to passe (that) Noah opened the windowe of the arke which he had made.

7 And he sent foorth a Rauen, which went out, going foorth, and returning, vntyl the waters were dryed vp vpon the earth.

8 And agayne he sent foorth a Doue from hym, that he might see if the waters were abated from the vpper face of the ground.

9 And the Doue founde no rest for the sole of her foote, and she returned vnto him into the arke: for the waters (were) in the vpper face of the whole earth. Then he put foorth his (d) hand, and tooke her, and pulled her to him into the arke.

(d) It semeth that the Rauen beyng a wylde and an vncleane foule, fed of the dead carcases, and therefore refused to turne againe into the arke. But the Doue beyng of nature a tamer foule, and vsed to cleaner foode, and findyng no place to rest on, suffred her selfe to be receyued in againe.

10 And he abode yet other seuen dayes, and againe he sent foorth the Doue out of the arke:

11 And the Doue came to him in the euentide, and loe, in her mouth was an Oliue leafe that she had pluckt, whereby Noah dyd knowe that the waters were abated vpon the earth.

12 And he abode yet other seuen dayes, and sent foorth the Doue, which returned not vnto him any more.

13 And it came to passe in the sixe hundred and one yeere, in the first moneth, the first (day) of the moneth, the waters were dryed vp from the earth, and Noah remoued the couering of the arke, and looked, and beholde, the vpper face of the grounde was dryed vp.

14 And in the seconde moneth, in the seuen and twentieth day of the moneth, was the earth dryed.

15 And God spake vnto Noah, sayeing,

16 (e) Goe foorth of the arke, thou and thy wyfe, thy sonnes, and thy sonnes wyues with thee:

(e) Noah was in the arke one yeere & ten dayes.

17 And bring foorth with thee euery beast that is with thee, of all fleashe, both foule and catel, and euery wourme that creepeth vpon the earth, that they may breede in the earth, and bring foorth fruite, and multiply vpon the earth.

18 And so Noah came foorth, and his sonnes, his wyfe, and his sonnes wynes with him:

19 Euery beast also, and euery wourme, euery foule, and whatsoeuer creepeth vpon the earth after their kindes, went out of the arke.

20 And Noah buylded an aulter vnto the Lorde, and tooke of euery cleane beast, and of euery cleane foule, (f) and offered a whole burnt offering on the aulter.

(f) It is called a whole burnt offering, because the whole sacrifice was consumed with fire, by the which is signified, that the person whiche dyd offer the same, should haue his hart and mynde wholy vpon God, as it is written, Loue thy God with al thy hart, and with al thy soule. &c.

21 And the Lorde smelled a sweete (or quiet) sauour, and the Lorde saide in his hart, I wyl not hencefoorth curse the grounde any more for mans sake, for the imagination of mans hart is cupl from his youth: neither wyl I smite any more euery thing liuyng, as I haue done.

22 Yet therefore shal not (g) sowing tyme and harueste, colde and heate, sommer and winter, day and night, ceasse al the dayes of the earth.

(g) The order of nature destroyed by the flood, is restored by Gods promise.

The. ix. Chapter.

1. God blesseth Noah and his sonnes. 3. God geueth libertie of meates, and forbiddeth the eatyng of blood. 9. He promiseth no more to destroy the worlde with water, 13. and geueth the raynebowe for a token thereof.

1 AND GOD blessed Noah, and his sonnes, and said vnto them, Be fruitful, and multiply, and replenishe the earth.

(a) By the vertue of this cõmaundement, beastes rage not so much against mã, as otherwise they woulde, but are appointed to serue to his necessary vse.

2 The (a) feare of you, and the dreade of you, shalbe vpon euery beast of the earth, and vpon euery foule of the ayre, vpon al that moueth vpon the earth, and vpon al

the fishes of the sea, into your hande are they deliuered.

3 Euery thing that moueth it selfe, and that liueth, shalbe (b) meate for you, euen as the greene hearbe haue I geuen you al thinges.

4 But (c) flesche in the life thereof (whiche is) the blood thereof, shal ye not eate.

5 And surely your bloods of your lyues wyl (d) I require: at the hande of euery beast wyl I require it, and at the hande of man, at the hande of mans * brother wyl I require the lyfe of man.

6 Who so sheddeth mans blood, by man shal his blood be shed, for in the image of God made he man.

7 But be fruitful, and multiply you, breede in the earth, and encrease therein.

8 God spake vnto Noah, and to his sonnes with hym, saying,

9 Behold, I, euen I stablishe my couenant with you, and with (e) your seede after you?

10 And with euery liuyng creature that is with you, in fowle, in catel, in euery beast of the earth, whiche is with you, of al that goe out of the arke, whatsoeuer lyuing thyng of the earth it be.

11 And my couenant I make with you, that from hencefoorth al flesche be not rooted out with the waters of a floodde, neyther shal there be a floodde to destroy the earth any more.

12 And God sayd, This is the token of the couenant which I make betweene me and you, and euery liuing creature that is with you for euer.

13 I doo set my (f) bowe in the cloude, and it shalbe for a token betweene me and the earth.

14 And it shal comme to passe, that when I bryng a cloude vpon the earth, the bowe also shal be seene in the same cloude.

15 And I wyl thinke vpon my couenant whiche is betweene me and you, and euery liuing creature in al flesche: and it shal no more comme to passe, that waters make a flood to destroy al flesche.

16 And the bowe shalbe in the cloud, and I wyl looke vpon it, that I may thinke vpon the euerlasting couenant, betweene GOD and euery liuing creature in al flesche that is vpon the earth.

17 And God sayde vnto Noah, This is the token of the couenant which I haue made betweene me and al flesche that is vppon earth.

18 The sonnes of Noah going foorth of the arke, were Sem, Ham, and Japheth: and Ham is the father of "Chanaan.

19 These are the three sonnes of Noah, and of them was the whole earth ouerspread.

20 Noah also began to be an "husbandman, and planted a vineyarde.

21 And he drinkyng of the wine, was drunken, and (g) vncouered within his tent.

22 And Ham the father of Chanaan, seeing the nakednesse of his father, tolde his two brethren without.

23 And Sem and Japheth takyng a garment, layde it vppon their shoulders, and commyng backwarde, couered the nakednesse of their father, namely their faces beyng turned away, lest they should see their fathers nakednesse.

24 And Noah awoke from his wine, and knewe what his younger sonne had donne vnto hym.

25 And he sayde, Cursed (h) be Chanaan, a seruant of seruantes shal he be vnto his brethren.

26 He sayde moreouer, Blessed be the Lord God of Sem, and Chanaan shalbe his seruant.

27 God shal * enlarge (i) Japheth: and he shal dwel in the tentes of Sem, and Chanaan shalbe his seruant.

28 Noah liued after the floodde, three hundred and fiftie yeeres.

29 And al the dayes of Noah, were nine hundred and fiftie yeeres, and he dyed.

(b) By this graunt of God, man may with a good conscience vse al the creatures of God for his foode

(c) That is, liuing creatures, & the flesche of beasts, which are strangled, wherby al crueltie is forbidden.

(d) Pounishment for murther.

* or, neighbour.

(e) The children whiche are not yet borne, are comprehended in gods couenant made with their fathers.

(f) The raynebowe is nowe first made a signe of gods couenant.

"Hebre. Kenaan.

"Hebre, a man of the earth.

(g) Howe filthy a sinne drunkennes is, and howe greeuously God dooth pounish it.

(h) He pronounceth a prophete the curse of God against Chanaan, to the more greefe of his father Cham

* or, perswade.

(i) He declareth that the Gentiles which came of Japheth, and were separated from the church, shoulde be ioyned to the same by the perswasion of gods spirite, and preachyng of the gospel.

The. x. Chapter.

I. The encrease of mankynde by Noah and his sonnes. 10. The beginnyng of Cities, Countreyes, and Nations, after the floodde.

1 THese are the generations of the sonnes of Noah, Sem, Ham, and Japheth: and vnto them were children borne after the floodde.

2 The children of Japheth: (a) Gomer, and Magog, and Madai, and Iauan, and Thubal, Meschech, and Thiras.

3 The children of Gomer: Ashenas, and Riphath, and Thogarma.

4 The children of Iauan: Elisa, and Tharsis, Kittim, and Dodanim.

5 Of these were the (b) Iles of the Gentiles diuided in their landes, euery one after his tongue, and after his kinrede, in their nations.

6 The children of Ham: Chus, and Mizraim, and Phut, and Chanaan.

7 And the children of Chus: Seba, and Hauilah, and Sabthah, and Raamah, and Sabthecha.

8 The children of Raamah: Seba, and Dedan: Chus also begate Nimrod.

9 The same began to be mighty in ỹ earth, for

(a) These children are rehearsed of Moses, who the afterwarde became princes of nations.

(b) Al landes beyonde the sea they cal Iles, as Grecia and Italia.

The.xi.Chapter.

3. The buylding of the towre of Babel. 7. The confusion of tongues. 10. The generation of Sem the soane of Noah vnto Abram, whiche goeth with Lot to Haran.

1 AND al the whole earth (a) was of one language, and lyke * speache.

2 And when (b) they went footh from the East, they founde a playne in the lande of Sinar, and there they abode.

3 And * one sayde to another, Come, let vs prepare bycke, and burne them in the fyre. And they had bycke for stones, and slyme had they in steade of mooter.

4 And they sayde, Goe to, let vs buylde vs a Citie and a Towre, whose toppe may reache vnto heauen, and let vs make vs a name, lest peraduenture we be scattered abrode vpon the whole earth.

5 But the Lorde (c) came downe to see the Citie and Towre, whiche the chyldren of men buylded.

6 And the Lorde sayde, Beholde (d) the people is one, & they haue al one language: and this they begin to doo, neyther is there any let to them from al those thynges whiche they haue imagined to doo.

7 Come on, let vs goe downe, and there confounde their language, that euery one perceyue not his neyghbours speache.

8 And so the Lord scattered them from that place vpon al the earth: and they left of to buylde that citie.

9 And therfore is the name of it called Babel, because the Lorde dyd there confounde the language of al the earth: & from thence dyd the Lord scatter them abrode vpon the face of al the earth.

10 These are the generations of Sem. Sem was an hundred yeres olde, and begate Arpharad, two yeres after the flood.

11 And Sem lyued after he begate Arpharad fiue hundred yeres, and begate sonnes and daughters.

12 Arpharad lyued fiue and thirtie yeres, and begate Selah.

13 And Arpharad lyued after he begate Selah, foure hundred and three yeres, and begate sonnes and daughters.

14 Selah lyued thirtie yeres, and begate Heber.

15 And Selah lyued after he begate Heber, foure hundred and three yeres, and begate sonnes and daughters.

16 And Heber lyued foure and thirtie yeres, and begate Peleg.

17 And (c) Heber lyued after he begate Peleg, foure hundred and thirtie yeres, and begate sonnes and daughters.

18 And

(a) This vnitie continued a hundred yeres.

* or, words

(b) Nimrod and his posterine inuadeth other mens possessions.

* Heb. man sayde to his neyghbour.

(c) Whereby he declareth by the effect, that he knewe their wicked enterprises by punishyng the same.

(d) GOD speaketh this in derision, because of their foolish perswasion and enterprise.

(e) This Heber kept in his familie the ancient tongue of the Iewes.

(e) cruell princes are called in Scripture, hunters.

(d) GOD made the first author of tyrannie odious to the worlde by a common proverbe.

* or, the streetes of the Citie.

(e) Names of the prouinces and people that came of Mizraim.

(f) The seuen nations that came of these, were destroyed afterwarde by the people of GOD.

for he was a myghtie (e) hunter before the Lord: Wherfore it is sayde, Euen as (d) Nimrod the mighty Hunter before the Lorde.

10 The begynnyng of his kyngdome was Babel, and Ereth, and Acad, and Calneh, in the lande of Sinar.

11 Out of that lande came Assur, and buylded Ninive, and the citie * Rehoboth, and Calah,

12 Resen also betweene Ninive and Calah, and it is a great citie.

13 (e) Mizraim begate Ludim & Anamim, and Lehabim, and Nephthuim.

14 Pathrusim also, and Casluhim (out of whom came Philistiim) and Caphtorim.

15 Chanaan begate Sidon his firste borne sonne, and (f) Heth,

16 And Iebusi, and Emori, and Girgasi,

17 And Hiui also, and Arki, and Sini,

18 And Aruadi, and Semari, and Hamathi: and afterwarde were the kynredes of the Chanaanites spread abrode.

19 The border of the Chanaanites, was from Sidon, as thou commest to Gerar, vnto Azah, and as thou goest vnto Sodoma and Gomorra, and Adama, and Seboim, euen vnto Lesa.

20 These are the chyldren of Ham in their kynredes, in their tongues, countreyes, and in their nations.

D

21 Vnto Sem also the (e) father of all the chyldren of Heber, and elder brother of Iapheth, there were chyldren borne.

(f) In his flocke the Church was preserued, therefore Moses leaueth of speakyng of Iapheth and Ham, and intreateth of Sem more at large.

22 The chyldren of Sem: Elam, and Assur, Arpharad, and Lud, and Aram.

23 The chyldren of Aram: Us, and Hul, Gether, and Mas.

24 Arpharad begate Selah, and Selah begate Heber.

25 Vnto Heber also were borne two sonnes: the name of one was Peleg, for in his daies was the earth diuided, and his brothers name was Iactan.

26 Iactan begate Almodad, and Saleph, Hazarmaueth, and Ierah,

27 And Hadoram, and Vsal, and Dicla,

E

28 Obal also, and Abimael, and Seba,

29 And Ophir, and Hauilah, and Iobab: al these were the children of Iactan.

30 And their dwelling was from Mesa, as thou goest vnto Sephar, a mount of the East.

31 These are the chyldren of Sem, after their kinredes, & tongues, in their landes, and nations.

32 And so these are the kynredes of the chyldren of Noah after their generations, in their peoples: and of these were the nations diuided in the earth after the flood.

18 And Peleg lyued thirtie yeres, and begate Reu.
19 And Peleg lyued after he begate Reu, two hundred and nyne yeres, and begate sonnes and daughters.
20 And Reu lyued two and thirtie yeres, & begate Serug.
21 And Reu lyued after he begate Serug, two hundred and seuen yeres, and begate sonnes and daughters.
22 And Serug lyued thirtie yeres, and begate Nachor.
23 And Serug lyued after he begate Nachor, two hundred yeres, & begate sonnes and daughters.
24 And Nachor lyued nyne & twentie yeres, and begate Tarah.
25 And Nachor lyued after he begate Tarah, an hundred and nynetiene yeres, and begate sonnes and daughters.
26 Tarah lyued seuentie yeres, and begate (g) Abram, Nachor, and Haran.
27 These are the generations of Tarah: Tarah begate (h) Abram, Nachor, & Haran: Haran begate Lot.
28 And Haran dyed in the presence of his father Tarah in the lande of his natiuitie, in Ur of the Chaldees.
29 Abram and Nachor tooke them wyues: the name of Abrams wyfe (was) Sarai, and the name of Nachors wyfe (was) Milcha, the daughter of Haran, the father of Milcha, and the father of Iischa.
30 But Sarai was (i) barren, and had no chylde.
31 And Tarah tooke Abram his sonne, and Lot the sonne of Haran his sonnes sonne, & Sarai his daughter in lawe, his sonne Abrams wife, and they departed togeather from Ur of the Chaldees, that they myght goe into the lande of Chanaan: and they came vnto * Haran, and dwelt there.
32 And the dayes of Tarah, were two hundred and fiue yeres: And Tarah dyed in Haran.

D

1. Chro. 1. a. Iosua. 24. a.

(g) Abram was not the first borne, though he be first placed.

(h) Abram was borne when his father was, 130 yeres olde.

(i) It was a temptation to Abram to see the wicked blessed with childre, and his wyfe barren.

* or, Charan.

The. xii. Chapter.

1. Abram is blessed of God, and goeth with Lot to the lande of Chaanan, which God promised to geue to hym and to his seede. 10. Abram goeth into Egypt, 13. his wife calleth her selfe his syster, for whom Pharao is plagued.

A 1 AND the Lord sayd vnto Abram, Get thee (a) out of thy countrey, and out of thy nation, and from thy fathers house, vnto a lande that I wyl shewe thee.
2 And I wyll make of thee a great people, and wyl blesse thee, and make thy name great, that thou shalt be a blessyng.
3 I wyll also blesse them that blesse thee, and curse them that curse thee: and in thee shall all kynredes of the earth be (b) blessed.
4 And so Abram departed, as the Lord had spoken vnto him, and Lot went with him: and Abram was seuentie and fyue yeres olde when he departed out of Haran.
5 And Abram (c) toke Sarai his wife, and Lot his brothers sonne, and all their substance that they had in possession, and the soules that they had begotten in Haran, & they departed, that they myght come into the lande of Chanaan: and into the lande of Chanaan they came.
6 Abram (d) passed through the land, vnto the place of Sichem, vnto the playne of Moreh. And the Chanaanite (was) then in the lande.
7 And the Lorde appearyng vnto Abram, sayd, Vnto thy seede wyl I geue this land: and there (e) buylded he an aulter vnto the Lorde whiche appeared vnto hym.
8 And remouing thence vnto a mountayne that was Eastwarde from Bethel, he pytched his tent, hauyng Bethel on the West side, and Hai on the East: and there he buylding an aulter vnto the Lord, dyd call vpon the name of the Lorde.
9 And Abram tooke his iourney, going and iourneying towarde the South.
10 And then there was a famine in that lande, and therefore went Abram downe into Egypt, that he might sojourne there: for there was a greeuous famine in the lande.
11 And when he was come neare to enter into Egypt, he sayde vnto Sarai his wyfe, Beholde, I knowe that thou art a fayre woman to looke vpon:
12 Therfore shal it come to passe, that when the Egyptians see thee, they shal say, he is his wyfe, and they wyll kyll me, but they wyl saue thee alyue:
13 Say, I pray ther, that thou art my (f) sister, that I may fare wel for thy sake, and that my soule may lyue through thy occasion.
14 And so when Abram was come into Egypt, the Egyptians beheld the woman, for she was very fayre.
15 The princes also of Pharao sawe her, and commended her before Pharao: and the woman was taken into Pharaos house.
16 And he entreated Abram well for her sake: and he had sheepe, and oxen, and hee asses, men seruantes, and mayde seruantes, shee asses, and cammels.

17 But

(a) From the flood to this tyme, were 363. yeres passed thorow the land

(b) Christ the seede of Abram, blessed all the cursed kynredes of the worlde.

(c) After his father was dead, and he cheefe of the familie.

(d) He was dred to and froe in the lande, before he could fin a setlyng place. Thus God exercyseth the fai of his chyldren.

(e) It was not yenough for Abram worshyp pe in his hart but it was pedient to declare by outwarde deedes his faith befo men.

(f) The weakenesse of Abrams faith apperreth in this, that he vsed vnlawfull meanes for to saue his owne life.

17 But the Lorde plagued Pharao and his houſe with great plagues, becauſe of Sarai Abrams wife.

18 And Pharao calling Abram, ſaid, Why haſt thou done this vnto me?

19 Why dyddeſt thou not tel me that ſhe was thy wife? why ſaydeſt thou, She is my ſiſter? and ſo I (g) might haue taken her to be my wyfe? Now therefore behold, there is thy wife, take her, & go thy way.

20 And Pharao gaue his men commaundement concerning him: and they conueyed him forth, and his wife, and al that he had.

The. xiii. Chapter.

I. Abram and Lot depart out of Egypt. 8. Abram diuideth the land and catel with Lot his brothers ſonne. 14. The promyſe made to Abram, is renued.

1 AND ſo Abram gat him vp out of Egypt, he and his wife, and al that he had, and Lot with him, towarde the South.

2 And Abram was "very ryche in catel, in ſiluer, and in golde.

3 And he went forth on his iourney from the South, toward Bethel, vnto the place where his tent had ben at the beginnyng, betweene Bethel and Hai:

4 Vnto the (a) place of the aulter, which he had made there at the firſt, and there Abram called on the name of the Lorde.

5 Lot alſo, whiche went with Abram, had ſheepe, catel, and tentes.

6 And the lande was not able to beare them, that they might dwel togeather: for their ſubſtaunce was great, ſo that they coulde not dwel togeather.

7 And there fel a ſtrife betweene the heardmen of Abrams catel, and the heardmen of Lottes catel: Moreouer, the Chanaanites, and Pherizites dwelled at that time in the lande.

8 Then ſaide (b) Abram vnto Lot, Let there be no ſtrife, I pray thee, betweene thee and me, and betweene my heardmen and thine: for we (c) be brethren.

9 Is not the whole lande before thee? Separate thee ſelfe, I pray thee, from me: yf thou wylt take the leaft hande, (d) I wyl goe to the ryght: or if thou departe to the right hande, I wyl goe to the leaft.

10 And ſo Lot lifting vp his eyes, beheld al the "countrey of Iordane, whiche was wel watered euery where, before the Lord deſtroyed Sodome & Gomorrhe, (it was) as the garden of the Lorde, like the lande of Egypt as thou commeſt vnto Soar.

11 Then Lot chooſe al the plaine of Iordane, and tooke his iourney from the Eaſt, and ſo (e) departed the one (brother) from the other.

12 Abram dwelled in the lande of Chanaan, & Lot abode in the cities of the plaine, and pitched his tent toward Sodome.

13 But the (f) menne of Sodome (were) wicked, and exceedyng ſinners againſt the Lorde.

14 And the Lorde ſaide vnto (g) Abram, after that Lot was departed from him, Lift vp thine eyes nowe, and looke from the place where thou art, Northward, Southwarde, Eaſtwarde, and Weſtwarde.

15 For al the lande whiche thou ſeeſt, wyl I geue vnto thee, and to thy ſeede for euer.

16 And I wyl make thy ſeede as the duſt of the earth: ſo that if a man can number the duſt of the earth, then ſhal thy ſeede alſo be numbred.

17 Aryſe, and (h) walke about in the land, after the length of it, and after the breadth of it: for I wyl geue it vnto thee.

18 Then Abram taking downe his tent, came and dwelled in the plaine "of Mamre, whiche is in Hebron, and builded there an aulter vnto the Lorde.

The. xiiii. Chapter.

II. Lot after the ſpoyle of Sodome is taken priſoner. 16. Abram deliuereth hym. 18. Melchiſedec offereth gyftes vnto Abram.

1 AND it came to paſſe in the dayes of Amraphel king of "Sinar, Arioch kyng of Elaſar, Chodozlaomer king of "Elam, and Thidal king of the (a) nations,

2 (Theſe) made warre with Bera kyng of Sodome, and with Birſa king of Gomorrhe, and with Sinab king of Adma, and with Semeber king of Seboim, and with the king of Bela, the ſame is Soar.

3 All theſe were ioyned togeather in the vale of Siddim, where (nowe) the ſalt ſeas is.

4 For twelue yeeres were they ſubiect to kyng Chodozlaomer, and in the thirtienth yeere rebelled.

5 And in the fourtienth yeere came Chodozlaomer, and the kinges that were with him, and ſmote the" Giaunres in Aſtaroth carnaim, and the Suſimes in Ham, and the Emims in the plaine of Cariathaim,

6 And the Hozites in their mount Seir, vnto the plaine of Paran, whiche boordereth vpon the wilderneſſe.

7 And they returnyng, came to En-miſpat, whiche is Cades, and ſmote al the countrey of the Amalecites, and alſo the Amorites that dwelt in Haſezon-thamar.

8 And there went out the king of Sodome, and

(g) Though Pharao was innocent touching Abram: yet his face of Pharao declareth that his court was ful of corruption.

"Hebre. Heauy, or ſore.

(a) Men are ſtilled with thoſe places where they haue tafted of Gods grace.

(b) Though they dwelt among their enimies: yet the ſtrife was not abated.

(c) An example howe to pacifie them that are fallen out.

(d) To yeelde part of mans right, it is a remedie againſt ſtrife.

"Or, plaine.

(e) This was donne by Gods prouidence, that onely Abram & his ſeede might dwel in the lande of Chanaan.

(f) Lots choyſe was not very luckie, who had nowe ſuche neighbours.

(g) God comforteth Abram in his greefe, for the departure of Lot.

(h) Though Abram had no quietnes in this lande, yet he ſatiſfied him ſelfe with Gods woorde.

"Hebre. Set with trees.

A

"Or, Babylon.

"Or, Perſia.

(a) His armie was of ſouldiers whiche were runnagates out of diuers nations.

"Hebre. Rephaims.

B

and the king of Gomorrhe, and the king of Adma, and the king of Seboiim, and the king of Bela, whiche is Soar.

9 And (b) they ioyned batayle with them in the vale of Siddim, that is to say, with Chodorlaomer the king of Elam, & with Thidal king of nations, and with Amraphel king of Sinar, and with Arioch king of Elasar, foure kinges against (c) five.

10 And the vale of Siddim was ful of slime pittes: and (d) the kinges of Sodome and Gomorrhe fledde, and fel there: and they that remayned fledde to the mountaine.

11 And they, taking al the goodes of Sodome and Gomorrhe, and al their victuals, went their way.

12 And they caryed away (e) Lot also, Abrams brothers sonne, and his goodes (for he dwelled in Sodome) and departed.

13 And there came one that had escaped, and tolde Abram the Hebrewe, whiche dwelled in the plaine of Mamre the Amorite, brother of Eschol, and brother of Aner, whiche were (f) confederate with Abram.

14 When Abram hearde that his brother was taken, he armed his exercised (seruauntes) whiche were borne in his owne house, three hundred and eightene, and followed on them vnto Dan.

15 And he and his seruauntes were parted (in companies) agaynst them by nyght, and smote them, and pursued them vnto Hoba, whiche lyeth on the left hand of Damascus:

16 And recouered al the goodes, and also brought againe his brother Lot, and his goodes, the women also, and the people.

17 After that he returned agayne from the slaughter of Chodorlaomer, and of the kinges that were with him, came the king of Sodome forth to meete him in the valley Saueh, which is the kinges dale.

18 And Melchisedec kyng of Salem (g) brought forth bread and wine: and he (was) the priest of the most highest God,

19 And blessed him, sayeing, Blessed be Abram vnto the high God, possessour of heauen and earth.

20 And blessed (be) the high God, which hath deliuered thine enimies vnto thy hande: And Abram (h) gaue hym tythes of al.

21 And the king of Sodome sayde vnto Abram, Geue me the soules, and take the goodes to thee selfe.

22 And Abram answeared the king of Sodome, I haue (i) lyft vp my hand vnto the Lorde the high God, the possessour of heauen and earth,

23 That I wil not take of al that is thine, so muche as a threed or shoe latchet: lest thou shouldest say, I haue made Abram riche:

24 Saue onely that which the young men haue eaten, and the portions of the menne whiche went with me, Aner, Eschol, and Mamre, whiche shal take their portions.

(b) They might haue sought meanes of reconciliation, by the ouerthrowe of their neighbours.

(c) The Sodomites myght know that for their punishment, God gaue victorie to the smaller number, and in a straunge countrey.

(d) The terrible destruction of rebels.

(e) The godly are partakers of the harmes whiche come to the wicked among whó they dwel.

(f) God moued them to ioyne with Abram, and yet preserued hym from their idolatrie and superstition.

(g) For to refreshe Abram and his souldiers, & not to make any oblatiõ. Which doth signifie that Christe doth feede the worlde with his Gospel.

(h) Wherein Melchisedec was a figure of Christ, the epistle to the Hebrewes sheweth.

(i) An olde manner of sweating.

The.xv. Chapter.

1. The Lorde is Abrams defence and rewarde. 4. God promiseth seede to Abram. 6. and he beleeued, and was iustified. 7. The lande of Canaan is yet againe promised to Abram.

1 AFter these "thinges, the woorde of the Lorde came vnto Abram in a vision, sayeing, Feare not Abram, (a) I am thy sheelde, (and) thy exceedyng great (b) rewarde.

2 And Abram saide, Lorde what wylt thou geue me when I goe childelesse? the childe of the stewardshippe of my house is this Eleasar of Damasco.

3 And Abram sayde, See, to me thou hast geuen no seede: Lot (one borne) in my house is myne heyre.

4 And behold, the woord of the Lord came vnto hym, saying, He shal not be thine heyre: but one that shal come out of thyne owne bowels shalbe thyne heyre.

5 And he brought him out, and said, Looke vp to heauen, and tel the starres, if thou be able to number them. And he sayd vnto hym, Euen so shal thy seede be.

6 And (Abram) beleeued the Lord, and that counted he to him for righteousnesse.

7 And agayne he sayde vnto hym, I am the Lorde that brought thee out of Ur of the Chaldees, to geue thee this land, and that thou mightest inherite it.

8 And he sayde, Lorde God, (c) whereby shal I knowe that I shal inherite it?

9 He answeared vnto hym, Take an heyfar of three yeeres olde, and a shee Goate of three yeeres olde, and a three yeeres old Ramme, a Turtle Doue also, and a young Pigeon.

10 He tooke therfore al these vnto him, and (d) diuided them in the middes, and layde euery peece one ouer against another: but the birdes diuided he not.

11 And when the foules fel on the carcases, Abram droue them away.

12 And when the sunne was downe, there fel a deepe sleepe vpon Abram, and loe, an horrour of great darkenesse fel vpon hym.

13 And he sayde vnto Abram, Knowe this of a suretie, that thy seede shalbe a stranger in a lande that is not theirs, and shal serue them, and they shal entreate them euil (e) foure hundred yeeres.

14 But the nation whom they shal serue, wyl

A "Hebr. woordes.

(a) The victorie which he obteined caused hym to haue much enuie, wherefore god comforted hym.

(b) This onwarde was not the onely rewarde he shoulde looke for.

(c) This is a signe of Gods secret, not permitted to men, but to certaine, as to Gedeon, Ezechias, & to the virgin Mary, &c.

(d) This diuiding of beastes was an olde manner in making of leagues among many people. Jerem. 34.

(e) These foure hundred yeeres are to be counted frõ the byrth of Isahac, vnto the departure of the chyldren of Israel out of Egypt.

will I iudge: and afterward shal they come out with great substaunce.
15 And thou shalt go to thy fathers in peace, and shalt be buried in a good olde age.
16 But in the fourth generation they shall come hyther agayne: for the (f) wickednesse of the Amorites is not yet full.
17 And so it was, that when the sunne went downe, and it was twylyght, beholde, a smokyng furnace and a fyrebrande, goyng betweene the sayde peeces.
18 In that same day the Lorde made a couenant with Abram, saying, Unto thy seede haue I geuen this lande, from the ryuer of Egypt, vnto the great ryuer, the ryuer " Euphrates.
19 The Kenites, and the Kenezites, and the Cadmonites,
20 And the " Hethites, and the Pherizites, and the " Gyaunts,
21 The Amorites also, & the Chanaanites, and Girgasites, and the Iebusites.

(f) Though God suffered the wicked for a tyme, yet his vengeaunce falleth vppon them when the measure of their wickednesse is full.
" Heb. Perim.
" Heb. Chiuites.
" Heb. Rephaims.

The. xvi. Chapter.

2. Sarai geueth Abram leaue to take Hagar her mayde to wyfe. 4. Hagar despiseth her maistresse, 6. and being euil entreated, runneth away from Sarai. 7. An angel comforteth her, 9. wylyng her to turne agayne, and nameth her first childe Ismael.

1 SArai Abrams wyfe bare hym no chyldren: but she had an * handmayde, an Egyptian, Hagar by name.
2 And Sarai sayde vnto Abram, Beholde, nowe the Lorde hath restrayned (a) me, that I can not beare: I pray thee goe in to my mayde, it may be that I may * be builded by her: And Abram obeyed the voyce of Sarai.
3 And Sarai Abrams wyfe, tooke Hagar her mayde the Egyptian, after Abram had dwelled ten yeeres in the land of Chanaan, and gaue her to her husbande Abram, to be his wyfe.
4 And he went in vnto Hagar, and she conceyued. And when she sawe that she had conceyued, (b) her maistresse was despised in her eyes.
5 And Sarai sayde vnto Abram, There is wrong done vnto me by thee: I haue geuen my mayde into thy bosome, which, seeyng that she hath conceyued, I am despised in her eyes: the Lord be iudge betweene thee and me.
6 But Abram sayde vnto Sarai, Beholde, thy (c) mayde is in thy hand, doo with her as it pleaseth thee. And when Sarai dealt hardely with her, she fledde from the face of her.
7 And the angel of the Lorde found her beside a fountayne in the wyldernesse, by the wel that is in the way to Sur:
8 And he sayde, Hagar Sarais mayde, whence camest thou? and whyther wylt thou goe? She sayde, I flee from the face of my maistresse Sarai.
9 And the angel of the Lord saide vnto her, (d) Returne to thy maistresse agayne, and submit thee selfe vnder her handes.
10 And againe the (e) angel of the Lord said vnto her, In multiplying, I wyl multiplie thy seede, in suche sorte, that it shall not be numbred for multitude.
11 And the Lordes angel said vnto her, See, thou art with childe, & shalt beare a sonne, and shalt call his name * Ismael: because the Lorde hath hearde thy tribulation.
12 He also wyl be a * wylde man, and his hande wyl be agaynst euery man, and (f) euery mans hand agaynst hym: and he shal dwel in the presence of al his brethren.
13 And she called the name of the Lorde that spake vnto her, Thou God lookest on me: for she sayde, Haue I not also here looked after hym that seeth me?
14 Wherefore the Well was called, The Well of him that liueth and seeth me: and it is betweene Cades and Bared.
15 And Hagar bare Abram a sonne: and Abram called his sonnes name, which Hagar bare vnto hym, Ismael.
16 And Abram was foure score & sixe yeres olde, when Hagar bare Ismael to hym.

(a) Not of them onelye that were of his children: but also of the beleuing Gentiles. Rom. 4. d.
(b) The chaunging of his name, is a seale of gods promise.
(c) The Maisters that God sendeth vse to speake in Gods person.
* That is, the Lorde shal heare.
* That is, a fierce or a cruel man.
(d) The seueritie of the maister should not make the seruant neglect his duety
(e) The Maisters that God sendeth vse to speake in Gods person.
(f) GOD by this doeth signifie his iust iudgement, that suche as delyght to be at continuall enmitie with other men, shal likewise haue other men continual enimies vnto them.

The. xvii. Chapter.

5. Abram is called Abraham. 8. The land of Chanaan is promised vnto Abraham the fyfth tyme. 12. Circumcision is ordeyned. 15. Sarai is named Sara. 16. Isaac is promised againe vnto Abraham. 23. Abraham circumciseth him selfe, Ismael, and his housholde seruauntes.

1 WHen Abram was nienetie yeres old & nine, the Lord appeared to him, and sayde vnto him, I am the almightie God, walke before me, & be thou perfect.
2 And I wyl make my couenant betweene me and thee, and wyll multiplye thee exceedyngly.
3 And Abram fel on his face, and God talked with hym, saying,
4 It is I, beholde, my couenant (a) with thee, and thou shalt be a father of (a) many nations.
5 Neyther shal thy name any more be called Abram, but thy name shalbe called (b) Abraham: for a father of many nations haue I made thee.

6 I wyl

(c) It was a harde thing for an olde man to be perswaded herein, therfore God repeateth his saying.

" Heb. I wyl make to ryse.

(d) The promises made to Abraham, were not of benefites only of this life Actes.7.a.

(e) Circumcision is called the couenant, because it hath included in it the promise of gods grace

(f) That priuie parte is circumcised, to shew that al that is begotte of man is corrupt, & must be mortified. Romanes.4.

(g) The contemners of Gods sacramentes, shal not be partakers of gods promises and benefites.

(h) This came not of ioy only, but that he marueyled at the strangenesse thereof.

(i) The euerlastyng couenant is made with the children of the spirit: and with the children of the flesh is made the temporal promise, as in this place to Ismael.

6 (e) I wyl make thee exceedyng fruitfull, and wyl make nations of thee, yea & kinges shal spryng out of thee.

7 Moreouer, " I wyll make my couenant betweene me and thee, and thy seede after thee, in their generations, by an euerlasting couenant, that I may be God vnto thee, and to thy seede after thee.

8 And I wyl geue vnto thee, and to thy seed after thee, the lande wherein thou art a stranger (euen) all the lande of Chanaan, for an euerlastyng possession, and wyll be their (d) God.

9 And God sayde agayne vnto Abraham, Thou shalt keepe my couenant therefore, both thou, and thy seede after thee in their generations.

10 This is my conenant, which ye shal kepe betweene me and you, and thy seede after thee; euery manchylde among you shalbe (e) circumcised.

11 Ye shall circumcise (f) the flesshe of your foreskinne, and it shalbe a token of the conenant betwixt me and you.

12 And euery manchild of eight dayes olde, shalbe circumcised amongest you in your generations: both he that is borne in thy house, as he that is bought with money of any stranger whiche is not of thy seede.

13 He that is borne in thyne house, and he also that is bought with money, must needes be circumcised: and my conenant shalbe in your flesshe for an euerlasting conenant.

14 And the vncircumcised manchylde, in whose flesshe the foreskinne is not circumcised, (g) that soule shalbe cut of from his people, because he hath broken my couenant.

15 And God sayd vnto Abraham, Sarai thy wyfe shalt thou not cal Sarai, but Sara (shal) her name be.

16 And I wyl blesse her, & gene thee a sonne of her: yea, I wyl blesse her, and she shalbe (a mother) of nations, yea, and kynges of people shal spring of her.

17 But Abraham fell vpon his face, (h) and laughed, & said in his hart, Shal (a childe) be borne vnto him that is an hundred yeres olde? and shal Sara that is ninetie yeres olde beare?

18 And Abraham saide vnto God, O that Ismael myght lyue in thy syght.

19 Vnto whom God saide, Sara thy wyfe shal beare thee a sonne in deede, and thou shalt cal his name Isahac: and I wyl establishe my couenant with him for an (i) euerlasting couenant (and) with his seede after him.

20 And as concerning Ismael also I haue heard thee: loe I haue blessed hym, and wyll multiplie him exceedingly. Twelue princes shal he begat, and I wyll make a great nation of hym.

21 But my couenant wyll I make with Isahac whiche Sara shall beare vnto thee, (euen) this time twelue moneth. D

22 And he left of talking with him, & God departed vp from Abraham.

23 Abraham tooke Ismael his sonne, and flesshe as were borne in his house, and al that was bought with money, as many as were men children, whiche were amongest the men of Abrahams house, and (k) circumcised the flesshe of their foreskinne in the selfe same day, as God had sayd vnto hym.

24 Abraham also him self was ninetie yeres olde and nine when the flesshe of his foreskinne was circumcised.

25 Ismael his sonne was thirteene yeres old when he was circumcised in the flesh of his foreskinne.

26 The selfe same day was Abraham circumcised, and Ismael his sonne.

27 And al the men of his house, borne in his house, or bought with money of strangers, were circumcised with hym.

(k) were circumcised without reason which declareth that men in their blindnesse ought be preached to their lies, that the highest to the lest they may obey the of God.

The.xviii.Chapter.

18. Christ is promised to al nations. 21. The destruction of Sodome is declared to Abraham. 23. Abraham prayeth for them.

1 AND the Lorde appeared vnto hym in the playne of Mamre: and he sate in his tent doore in the heate of the day. A Heb. in

2 And he lyft vp his eyes and looked, and lo, (a) three men stoode by hym: and when he saw them, he ranne to meete them from the tent doore, & bowed him selfe towarde the grounde,

3 And said, (b) Lord, if I haue now founde fauour in thy syght, passe not away, I pray thee, from thy seruaunt:

4 Let a litle water, I praye you be fet, and washe your feete, and refreshe your selues vnder the tree.

5 And I wyl fet a morsel of bread to comfort your hartes withal, and then shal you goe your wayes: for therfore are you come to your seruaunt. And they sayde, Doo as thou hast sayde.

6 And Abraham went apace into the tent, vnto Sara, and sayde, Make redy at once three measures of fyne meale, knede (it) and make cakes vpon the hearth.

7 And Abraham running vnto his beastes, B fet a calfe, tender & good, and gaue it vnto a young man: and he hasted to make it

(a) They were angelical messengers, but were hid vnder the shewe of three men, (b) Before three, he reuerently speaketh to one, for the vnitie of the godhead.

ready

rudy at noone.

9 And he toke butter, and mylke, and the calfe whiche he had prepared, and set it before them, and stoode him selfe by them vnder the tree: (c) and they dyd eate.

9 And they sayde vnto hym, Where is Sara thy wyfe? He answeared, Beholde, in the tent.

10 And he sayde, I wyll certainly returne vnto thee (d) yf I liue: and lo, Sara thy wyfe shall haue a sonne. That hearde Sara in the tent dooze, whiche was behynde hym.

11 Abraham and Sara were both olde, and wel stricken in age: and it ceassed to be with Sara, after the manner as it is with women.

12 Therfore Sara laughed within her selfe, saying, Nowe I am waxed olde, shall I geue me selfe to lust, and my lorde olde also?

13 And God sayde vnto Abraham, Wherefore dyd Sara laugh, saying, Shall I of a surete beare a childe, which am olde?

14 Is any thing (e) vnpossible to God? Accordyng to the tyme appoynted wil I returne vnto thee, yf I lyue, and Sara (shal) haue a sonne.

15 Then Sara denyed it, saying, I laughed not: for she was afrayde. And he sayde, It is not so, but thou dydst laugh.

16 And the men rysing vp from thence, loked towarde Sodome: and Abraham went with them, to bryng them on the way.

17 And the Lorde sayde, Shal I hide from Abraham that thyng whiche I do,

18 Seeyng that Abraham shall surely be a great and a mighty nation, and all the nations of the earth shalbe blessed in hym?

19 I knowe this also, that he wil commaund his children and his houshold after hym, that they keepe the way of the Lorde, and to do iustice and iudgement, that the Lord may bryng vppon Abraham that he hath spoken vnto hym.

20 And the Lorde sayde, (e) Because the crye of Sodome and Gomorre is great, and because their sinne is exceedyng greuous:

21 I wyl goe downe nowe, and see whether they haue (f) done altogether accordyng to that crye whiche is come vnto me: and yf not, I wyl knowe.

22 And the men departed thence, and went to Sodomeward: but Abraham stoode yet before the Lorde.

23 And Abraham drewe neare, and sayde, Wylt thou also destroy the ryghteous with the wycked?

24 If there be (g) fyftie righteous wythin the citie, wylt thou destroy, and not spare the place for the fiftie ryghteous that are therein?

25 That be farre from thee, that thou shouldest do after this manner, to slay the ryghteous with the wycked, and that the ryghteous should be as the wycked, that be farre from thee: Shall not the iudge of all the worl de do accordyng to ryght?

26 And the Lorde sayde, If I finde in Sodome fyftie ryghteous within the citie, I wyl (h) spare all the place for their sakes.

27 And Abraham answearyng, sayde, Beholde, I haue taken vpon me to speake vnto the Lorde, whiche am but dust and ashes:

28 If there shal lacke fiue of fiftie righteous, wylt thou destroy all the citie for (lacke) of fiue? And he sayde, If I fynde there fourtie and fyue, I wyl not destroy them.

29 And he proceeded to speake vnto hym agayne, and sayd, What if there shalbe fourtie fownde there? He answeared, I wyl not do it for fourties sake.

30 He sayde vnto hym agayne, O let not my Lorde be angrye that I speake: What yf there shal thirtie be founde there? And he sayde, I wyl do nothyng yf I fynde thirtie there.

31 He sayde agayne, O see, I haue taken vpon me to speake nowe also vnto my Lorde: What yf there shalbe twentie found there? He answeared, I wyll not destroy (them) for twenties sake.

32 And he sayde, O let not my Lorde be angry, and I wyll speake yet but this once: What yf tenne shalbe founde there? He answeared, I wyll not destroy (them) for tennes sake.

33 And the Lorde went his way as soone as he had left communyng with Abraham: and Abraham (also) returned vnto his place.

The.xix.Chapter.

3. Lot receiueth two angelles into his house.
4. The filthie lustes of the Sodomites.
24. Sodome is destroyed.

1 AND there came two angelles to Sodome at euen, and Lot sate at the gate of Sodome: And Lot seeyng (them) rose vp to meete them, and he bowed hym selfe with his face towarde the grounde.

2 And he sayde, Oh my lordes, turne in, I pray you, into your seruantes house, and tary all nyght, and washe your feete, and ye shall rise vp early to goe in your waies. Whiche sayde, Nay: but we wyl byde in the streete all nyght.

3 And

(h) God bindeth not him selfe here, alwayes to spare the wycked for the godly mens sake, as Exec.18.

3 And he pressed vpon them vnreasonably: and they returned vnto him, entred into his house: and he made them a feaste, and dyd bake vnleauened bread, and they dyd eate.

4 And before they went to rest, the men of the citie (euen) the men of Sodome compassed the house rounde about (a) both olde and young, al people from (al) quarters.

5 And they called vnto Lot, sayde vnto hym, (b) Where are the men which came in to thee this night? bryng them out vnto vs, that we may knowe them.

6 And Lot went out at the doore vnto them, and shut the doore after hym,

7 And sayde, Nay, I pray you, brethren, do not (so) wyckedly.

8 Beholde, I haue two daughters whiche haue knowen no man, them wyll I bryng out nowe vnto you, and (c) do with them as it (seemeth) good in your eyes: only vnto these men do nothyng: for therefore came they vnder the shadowe of my roofe.

9 (d) And they sayde, Stande backe: And they sayde agayne, He came in as one to sojourne, and wyll he be nowe a iudge? we wyll surely deale worse with thee then with them. And they pressed soare vpon the man, (euen) Lot, and came to breake vp the doore.

10 But the men put forth their hande, and pulled Lot into the house to them, and shut to the doore.

11 And the men that were at the doore of the house, they smote with blindnesse both small and great: so that they were wearied in "seeking the doore.

12 And the men sayde vnto Lot, Hast thou here any besides? (e) sonne in lawe, and thy sonnes, and thy daughters, and whatsoeuer thou hast in the citie, bryng them out of this place:

13 For we wyll destroy this place, because the crye of them is great before the face of God: for the Lorde hath sente (f) vs to destroy it.

14 And Lot went out, and spake vnto his sonnes in lawe whiche maryed his daughters, saying, Stande vp, get ye out of this place: for the Lorde wyll ouerthrowe this citie. But he seemed as though he had mocked vnto his sonnes in lawe.

15 And when the morowe arose, the angels caused Lot to (g) speede hym, saying, Stande vp, take thy wyfe, and thy two daughters whiche be at hande: lest thou perysshe in the "punishment of the citie.

16 And as he prolonged the tyme, the men caught both hym, his wyfe, and his two daughters by the handes, the Lorde beyng merciful vnto hym: and they brought hym forth, and set him without the citie.

17 And when they had brought them out (the angel) sayd, "Saue thee for thy life, and looke not behinde thee, neyther tary thou in all this playne (countrey) "Saue thee for thy selfe in the mountayne, leste thou perysshe.

18 And Lot sayde vnto them, Oh not so my lordes,

19 Beholde, thy seruant hath founde grace in thy sight, and thou hast magnified thy mercy, whiche thou hast shewed vnto me in sauing my lyfe: (i) Beholde, I can not be saued in the mountaine, lest some harme fal vpon me, and I dye.

20 Beholde, here is a citie by, to flee vnto, euen yonder litle one: Oh let me escape thither: Is it not a litle one, and my soule shall liue?

21 And he sayde to him, See, I haue receiued thy "request as concerning this thing, that I wyll not ouerthrowe this citie for the whiche thou hast spoken.

22 Haste thee, and be "saued there: for I can do nothing, till thou be come thyther. And therefore the name of the citie is Soar.

23 And the sunne was nowe risen vpon the earth, and Lot was entred into Soar.

24 Then the Lorde rayned vpon Sodome and Gomorrhe brimstone and fyre, from the Lorde out of heauen.

25 And ouerthrewe those cities, and al that playne region, and all that dwelled in the cities, and that that grewe vpon the earth.

26 But Lots wyfe folowyng hym, looked behinde her, and (k) was turned into a piller of salt.

27 Abraham rysyng vp early, got him to the place where he stoode before the presence of God,

28 And looked toward Sodome and Gomorrhe, and towarde all the lande of that playne countrey, and beheld, and loe the smoke of the countrey arose, as the smoke of a furneffe.

29 And it came to passe, that when God destroyed the cities of that region, (l) he thought vpon Abraham: and sent Lot out from the middest of the ouerthrowe, when he ouerthrewe the cities, in one of the whiche Lot dwelled.

30 And Lot departed out of Soar, and dwelled in the mountayne, with his two daughters: for he feared to tary in Soar, but dwelled in a caue, he and his two daughters.

31 And

(a) Nothyng is more dangerous then to dwel where sinne rayneth, the poison whers of infecteth al partes.

(b) This one wicked declareth the manifolde wyckednesse of the citie.

(c) As the desence of the strangers was godly, so this meanes to saue them was not good.

(d) The wycked can not abyde to be told of their faultes.

"Heb. fin dyng.

(e) God dealeth mercyfully with al that parteyne to the godly, if they contemne not his goodnesse.

(f) Angels may be ministers both of Gods grace and wrath.

(g) Many thoughtes and cares made hym slacke: whers in the angels instructed hym.

"Punishment.

(h) God doth not suddenly begyn alsoone as the fulnesse of his ordinances,

(i) The infirmitie of the fayth, nor contenteth hym selfe with the meanes that God had appoynted.

"Heb. fast.

(k) As changing the body only, and this was a notable monument of gods vengeance for her disobedience.

(l) God declared how much he loued Abraham, in deliuering his Lot, whom he dyd also mucheregarde.

31 And the * elder sayde vnto the younger, (m)Our father is olde, and there is not a man in the earth to comme in vnto vs after the manner of al the worlde.

32 Comme, let vs geue our father wine to drynke, and lye with him, that we maye "saue seede of our father.

33 And so they gaue their father wine to drinke that nyght: and the elder daughter went and lay with her father: and he perceaued it not, neyther when she laye downe, neyther when she rose vp.

34 And on ỹ morowe the elder sayd vnto the younger, Beholde, yesternight lay I with my father: let vs make him drinke wyne this night also, and goe thou and lye with him, that we may rayse vp seede of our father. And they made their father drinke wine that night also.

35 And the younger arose, and lay with him: and he perceaued it not, neyther when she lay downe, neither when she rose vp.

36 Thus were (n) both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and called his name Moab: the same is the father of the Moabites vnto this day.

38 And the younger bare a sonne also, and called his name Benammi: the same is the father of the chyldren of Ammon vnto this day.

* 03. first borne.

(m) Though that counsel was not for lust sake, but for propagation of children: yet the meanes here vsed, is reuilable.

(n) To keepe alyue, a quicken.

(n) Thus god permitted him to fal most horribly in these solitary mountaines, whom the wickednesse of Sodome could not ouercome.

The. xx. Chapter.

1. Abraham dwelleth as a stranger in the lande of Gerar.

A 1 AND Abraham (a) departed thence towarde the south countrey, and dwelled betweene Cades and Sur, and soiourned in Gerar.

(a) God dyd thus teache him that he was but a stranger here.

2 And Abraham sayde of Sara his wyfe, (b) She is my sister: and Abimelech king of Gerar sent, and fet Sara away.

(b) Abraham once agayne geueth more to his owne deuise, then to the prouidence of God.

3 But GOD came to Abimelech by nyght in a dreame, and sayd to him, See, (c) thou art but a dead man for the womans sake whiche thou hast taken away: for she is a mans wyfe.

(c) We may learne howe greatly aduersaries displeaseth god

4 But Abimelech had not yet touched her: and he sayde, Lorde, wylt thou slay ryghteous people?

(d) He dyd neyther purposely nor tyrannically take another mans wyfe,

5 Sayde not he vnto me, She is my sister? yea, and she her selfe sayde, He is my brother: with a (d) single harte, and innocent handes, haue I donne this.

6 And God sayde vnto him in a dreame, I wote wel that thou diddest it in the singlenesse of thy hart: I kept thee also that thou shouldest not sinne agaynst me, and therefore suffered I thee not to touche her.

7 Nowe therefore, deliuer the man his wife agayne, for he is a Prophete, and he shal pray for thee that thou mayest lyue: But and if thou delyuer her not agayne, be sure that thou shalt dye the death, (both thou) and al that thou hast. B

8 Therefore Abimelech, rising vp betimes in the morning, called al his seruants, and tolde al these sayinges in their eares; and the menne were soare afrayde.

9 Then Abimelech called Abraham, and sayde vnto him, What hast thou donne vnto vs? and what haue I offended thee, that thou hast brought on mee and on my (e) kyngdome (so) great a sinne? thou hast donne deedes vnto me, that ought not to be donne.

(e) The wickednesse of the kyng, bryngeth gods wrath vpon the whole realme.

10 And Abimelech sayde vnto Abraham, What sawest thou, that thou hast donne this thing?

11 Abraham answeared, For I * thought (thus,) Surely the feare of God is not in this place: and they shal slay mee for my wyues sake.

* Or, sayde.

12 Yet in very deede she is my sister: for she is the daughter of my father, though she be not the daughter of my mother, and she became my wyfe.

13 And after God caused me to wander out of my fathers house, I said vnto her, This kyndnesse shalt thou shewe vnto mee in al places where we comme, that thou saye of me, He is my brother.

14 Then tooke Abimelech sheepe and oxen, C
menne seruantes, and women seruantes, Gene. 12. c.
and gaue (them) vnto Abraham, and deliuered him Sara his wyfe agayne.

15 And Abimelech sayd, Behold, my lande lyeth before thee, dwel where it pleaseth thee best.

16 But vnto Sara he sayde, See, I haue geuen thy brother a thousande peeces of siluer: beholde, it is a couering of thyne eyes vnto al that are with thee, and to al (other:) and thus she was (f) reproued.

(f) God caused this heathen King to reproue her, because she dissembled, callyng her husbande Abraham her brother.

17 And so Abraham prayed vnto God, and God healed Abimelech, and his wyfe, and his maydens, and they bare children.

18 For the Lorde had (g) closed vp al the wombes of the house of Abimelech, because of Abrahams wyfe.

(g) God had taken away from them the gyft of conceiuing.

The. xxi. Chapter.

1. Isahac is borne. 14. Hagar is constant, with her young sonne Ismael. 17. The angel comforteth her.

1 THe Lorde visited Sara, as he had promised, and dyd vnto her accordyng as he had spoken. A

2 For Sara conceiued, and bare Abraham a sonne in his olde age, the same season whiche the Lorde had appoynted.

3 And Abraham (a) called his sonnes name that was borne vnto hym, whiche Sara bare him, "Isahac.

4 And Abraham circumcised his sonne Isahac, when he was "eyght dayes olde, as God commaunded him.

5 And Abraham was an hundred yeeres old, when his sonne Isahac was borne vnto him.

6 But Sara sayde, God hath made "me to reioyce, so that al that heare, wyl ioye with me.

7 She sayde also, Who woulde haue sayde vnto Abraham, that Sara should (b) haue geuen children sucke? for I haue borne (him) a sonne in his olde age.

8 The childe grewe, and was weaned: and Abraham made a great feast the same day that Isahac was weaned.

9 Sara sawe also the sonne of Hagar the Egyptian, whiche she had borne vnto Abraham, (to be) a (c) mocker.

10 Wherefore she said vnto Abraham, Cast out this bonde woman, and her sonne: for the sonne of this bonde woman, shal not be heyre with my sonne Isahac.

11 And this sayeing was very greeuous in Abrahams sight, because of his sonne.

12 And God sayde vnto Abraham, Let it not be greeuous in thy sight because of the ladde, and of thy bonde woman: In al that Sara hath said vnto thee, heare her voyce, for in Isahac shal thy seede be called.

13 Moreouer, of the sonne of the bonde woman wyl I make a nation: because he is thy seede.

14 And so (d) Abraham rose vp early in the morneyng, and tooke bread, and a bottel of water, and gaue it vnto Hagar, puttyng it on her shoulder, and the ladde also, and sent her away: who departyng, wandered vp and downe in the wylderneſſe of Beer "seba.

15 And the water was spent in the bottel, and she cast the ladde vnder some one of the trees:

16 And went, and sate on the other syde a great way, as it were a bowe shoote of: for she sayde, I wyl not see the death of the childe. And she sitting downe on the other syde, lyft vp her voyce, and wept.

17 And God (e) hearde the voyce of the lad, and the angel of God called to Hagar out of heauen, and sayde vnto her, What ayleth thee, Hagar? feare not: for GOD hath hearde the voyce of the lad where he lyeth.

18 Aryse, and lyft vp the lad, and take him in thyne hande: for I wyl make of hym a great people.

19 And God (f) opened her eyes, and she sawe a wel of water, and she went, and filled the bottel with water, and gaue the lad drynke.

20 And (g) God was with the lad: and he grewe, and dwelt in the wylderneſſe, and became a principal archer.

21 And he dwelt in the wylderneſſe of Paran: and his mother got hym a wyfe out of the lande of Egypt.

22 And at the same season, Abimelech and Phicol his cheefe captaine spake vnto Abraham, saying, God (h) with thee in all that thou doest:

23 And nowe therefore, sweare vnto me here by God, that thou wylt not "hurt me, nor my chyldren, nor my chyldrens chyldren: but that thou shalt deale with me, and the countrey where thou hast ben a stranger, according vnto the kyndneſſe that I haue shewed thee.

24 And Abraham sayde, I wyl (h) sweare.

25 And Abraham rebuked Abimelech for a wel of water, whiche Abimeleches seruantes had violently taken away.

26 And Abimelech sayde, I wote not who hath donne this thing: also thou toldest me not, neyther hearde I (of it) but this day.

27 And Abraham tooke sheepe and oxen, & gaue them vnto Abimelech: and they made both of them a league togeather.

28 And Abraham set seuen ewe lambes by themselues.

29 And Abimelech sayde vnto Abraham, What meane these seuen ewe lambes, which thou hast set by themselues?

30 He answeared, For these seuen ewe lambes shalt thou take of my hande, that they may be a witneſſe vnto me, that I haue dygged this wel.

31 Wherefore the place is called (i) Beerseba: because that there they sware both of them.

32 Thus made they a (k) league togeather at Beer-seba: and Abimelech and Phicol his cheefe capteyne rose vp, and turned agayne into the lande of the Philistines.

33 And Abraham planted a wood in Beerseba, and (l) called there on the name of the Lord the euerlasting God.

34 And Abraham soiourned in the Philistines lande a long season.

The

(a) Al things are done here according to gods woorde and promise, to teache that gods woorde should be our rule.

"Hebre. Itschak.

"Hebre. The sonne of eyght dayes.

"Hebre. Tomea laughter.

(b) It is the duetie of the mother, if she may, to nurse her childe, as apeareth. I. Tim. 5.

(c) Ismael mocked gods promise made to Isahac, whiche the Apostle calleth persecution. Galat. 4. verse. 29.

(d) Abraham truely denyeth him selfe, in submitting his naturall affection to the wyl of god.

"Sheba.

(e) Because of his promise sake: for it appeareth not that Ismael prayed to god, or repented him.

(f) Whe God with drawe help, not the nes which be harde hande,

(g) In ly affayres God cr Ismael prosper,

"Heb. I vnto me,

(h) So is a lawful thing to an other in matters of importan for to inf the truth, and to a others of o vprygh lyng.

(i) Or wh the oth the wel of couenant, the wel of uen lambs.

(k) Thus see that godly, ching ward may make peace with the wicked that know not the God.

(l) Abraha dyd not his true shipping of god: the he made league wit the King.

The xxii. Chapter.

1. 2. The fayth of Abraham is tryed in offering his sonne Isahac. 8. Isahac is a figure of Christe.

1 AFter these " sayinges, God dyd (a) tempt Abraham, and sayde vnto hym, Abraham. Whiche answered, Here I am.

2 And he sayde, (b) Take thy sonne, thyne only sonne Isahac whom thou louest, and goe thee vnto the land of (c) Moriah: and (d) offer hym there for a whole burnt offering, vpon one of the mountaynes whiche I wyll shewe thee.

3 Then Abraham rose vp early in the morning, and sadled his Asse, and tooke two of his young men with hym, and Isahac his sonne, and cloue wood for the whole burnt offering, and rose vp, and went vnto the place whiche God had appointed hym.

4 The third day Abraham lift vp his eyes, and sawe the place a farre of.

5 And sayde vnto his young men, Byde here with the Asse, I and the lad wyll goe yonder and worshyp, and come agayne to you.

6 And Abraham tooke the wood of the whole burnt offering, and layde it vpon Isahac his sonne: but he hym selfe tooke fyre in his hande " and a knyfe: and they went both of them together.

7 Then spake Isahac vnto Abraham his father, and sayde, My father. And he answered, Here am I my sonne. He sayde, See, here is fyre and wood: but where is the " beast for a whole burnt sacrifice?

8 Abraham answered, My sonne, GOD wil prouide a beast for a whole burnt sacrifice: and so they went both together.

9 And when they came to the place whiche God had shewed hym, Abraham buylt an aulter there, and hewed the wood, and bounde Isahac his sonne, and layd hym on the aulter aboue vpon the wood.

10 And Abraham stretchyng forth his hande, tooke the knyfe to haue kylled his sonne.

11 And the angel of the Lorde called vnto hym from heauen, saying, Abraham, Abraham. And he sayde, Here (am) I.

12 And he sayde, Lay not thy hande vpon the child, neyther do any thyng vnto him: for nowe I (e) knowe that thou feareste God, and hast not spared thyne only sonne.

13 And Abraham lifting vp his eyes, loked, and beholde, behynde (him) there was a Ramme caught by the hornes in a thycket: And Abraham went, & tooke the Ramme, and offered hym vp for a whole burnt offering in the steede of his sonne.

14 And Abraham called the name of the place, (f) The Lord wyl see. As it is sayde this day, In the mount wyl the Lorde be seene.

15 And the angel of the Lorde cried vnto Abraham from heauen, the seconde tyme,

16 And sayde, By mee selfe haue I swome sayth the Lorde, (g) because thou hast done this thyng, and hast not spared thyne only sonne,

17 That in blessyng, I wil blesse thee, and in multiplyeng, I wyl multiplie thy seede as the starres of heauen, and as the sande whiche is vpon the sea syde, and thy seede shal possesse the gates of his enimies.

18 And in thy seede shal al the nations of the earth be blessed, because thou hast hearde my voyce.

19 So turned Abraham agayne vnto his young men, and they rose vp, and went together to Beer seba, and Abraham dwelt at Beer seba.

20 And after these thynges, one tolde Abraham, saying, Beholde Milcha, she hath also borne children vnto thy brother Nachor.

21 Hus his eldest sonne, & Buz his brother, and Camuel the father of the "Syrians,

22 And Chesed, and Hazo, and Pildash, and Idlaph, and Bethuel.

23 And Bethuel begate "Rebecca. These eight dyd Milcha beare to Nachor Abrahams brother.

24 And (h) his concubine called Reumah, she bare also Tebah, and Gaham, Thahas, and Maacha.

The xxiii. Chapter.

1. Abraham bewayleth Saraes death. 6. He buyeth the feelde for her burial of Ephron the Hetthite. 19. Sara is layde in graue.

1 SAra was " an hundred and seuen and twentie yeeres olde (so long lyued she.)

2 And Sara dyed in Ciriath arba, the same is Hebron, in the lande of Chanaan: and Abraham came (a) to mourne for Sara, and to wepe for her.

3 And Abraham stoode vp from the sight of his coarse, and talked with the sonnes of Heth, saying,

4 I am a stranger and a foreyner amongst you: geue me a possession to bury in with you, that I may bury my coarse out of my sight.

5 And the children of Heth answeared Abraham, saying vnto hym,

6 Heare vs my Lord, Thou art a(b) prince

(e) That whiche God had tryed by experience, he is sayde to knowe.

(f) Abraham changeth the name, to shewe that god doth both see and prouide secretely for his, and also euidently is seene and felt in tyme conuenient.

(g) God geueth his free benefites the name of reward, to prouoke men to godlynesse: not for the merite of the worke.

"He. Aram.

"He. Rebka

(h) She was the seconde wyfe, which had not part of all the goodes as the first wife had, not rule ouer the house.

"Heb. an hundred yeere, and twentie yeere, and seuen yeere.

(a) The godly may mourne, so that they mourne not out of measure: for the naturall affection is not to be disalowed.

(b) That is, godly or excellent, for so the Hebrewes vse to speake of all things that are notable.

(*) Or, things

(a) God tempted not Abraham to shame, but only to tryse his fayth.

(b) God wyll not our fayth to shew thin we set, but store

(c) Signifieth the feare of God, vpon the whiche dyll Adam, Noah, and Sem, woorshipped god, where Solomon after builded the temple.

(d) Herein standeth the chiefest poynt of his temptation, seyng he was comaunded to offer vp hym in whō god had promysed to bleſſe all the nations of the worlde.

" or, fyre, wood.

" Hebr. lambe.

of God amongst vs, in the choyse of our
sepulchres bury thy dead: none of vs shall
forbyd thee his sepulchre, but thou mayest
bury thy dead (therein.)

7 Abraham rose vp, and bowed him selfe
before the people of the lande (euen) the
chyldren of Heth.

8 And he communed with them, saying, If
it be (a) your minde that I shall bury my
dead out of my sight, heare me, and speake
for me to Ephron the sonne of Soar,

9 That he may giue me (b) the caue of Mach-
pelah, whiche he hath in the ende of his
feelde: but for as muche money as it is
worth, shall he giue it me for a possession
to bury in amongst you.

10 (c) For Ephron dwelled amongst the
chyldren of Heth.) And Ephron the He-
thite answered Abraham in the audience
of the chyldren of Heth, and of all that
(c) went in at the gates of his citie, say-
ing,

11 Not so my lorde, heare me: The feelde
geue I thee, and the caue that therein is
geue I thee also, in the presence of the
sonnes of my people geue I it thee: bury
thy dead.

12 And Abraham bowed him selfe before the
people of the lande,

13 And spake vnto Ephron in the audience
of the people of the countrey, saying, If
thou wylt (geue it) then I pray thee take
me, I wil geue syluer for the feelde, take it
of me, and I wyl bury my dead therein.

14 Ephron answered Abraham, saying
vnto hym,

15 My lorde, hearken vnto me: the lande is
worth foure hundred (d) sicles of syluer,
what is that betwixt thee and me? bury
therefore thy dead.

16 And Abraham hearkened vnto Ephron,
and weighed him the syluer, which he had
sayd, in the audience of the sonnes of Heth,
euen foure hundred syluer sicles of currant
money amongst marchantes.

17 And the feelde of Ephron in Machpe-
lah, whiche was before Mamre, euen the
feelde, and the caue that was therein, and
all the trees that were in the feelde, and that
were in all the borders rounde about, was
made sure

18 Vnto Abraham for a possession in the sight
of the children of Heth, before all that went
in at the gates of his citie.

19 After this did Abraham bury Sara his
wyfe in the double caue of the feelde (that
lyeth before Mamre, the same is Hebron) in
the lande of Chanaan.

20 And so both the feelde and the caue that
is therein, was made sure Abraham a sure
possession to bury in, by the sonnes of
Heth.

The xxiiii. Chapter.

2. Abraham causeth his seruant to sweare to take a wyfe for Isaac of his owne kynrede.

1 AND Abraham was olde and stricken
in yeares: and the Lorde had blessed
Abraham in al thynges.

2 And Abraham sayde vnto his eldest ser-
uant of his house, whiche had the rule ouer
al that he had, Put (a) thy hande vnder
my thygh

3 And I wyl make thee sweare by the Lorde
God of heauen, and God of the earth, that
thou shalt not take a wyfe vnto my sonne,
of the daughters of the Chananites, a-
mongst whiche I dwell:

4 But thou shalt goe vnto my countrey,
and to (b) my kinrede, and take a wyfe vn-
to my sonne Isaac.

5 But the seruant sayde vnto hym, Peraduen-
ture the woman wyll not agree to come
with me into this lande, shall I bryng thy
sonne againe vnto the lande whiche thou
camest out of?

6 To whom Abraham answered, Beware
that thou bryng not my sonne thither
againe.

7 The Lorde God of heauen, whiche tooke
me from my fathers house, and from the
lande of my kynrede, and whiche spake vn-
to me, and that sware vnto me, saying,
Vnto thy seede wyll I geue this lande: he
shall sende his angel before thee, and thou
shalt take a wyfe vnto my sonne from
thence.

8 Neuertheles, yf the woman wyll not
folowe thee, then shalt thou be cleare from
this my oth: only bryng not my sonne thi-
ther againe.

9 And the seruant put his hande vnder the
thigh of Abraham his maister, and sware
to hym as concernyng that matter.

10 And the seruant tooke ten Cammelles, of
the Cammelles of his maister, and depar-
ted (and had of al manner of goodes of his
maister with hym) and rose and
went to "Mesopotamia, vnto the citie of
Nachor,

11 And made his Cammelles to lye downe
without the citie, by a welles side of water,
at euen, about the time that women come
out to drawe water.

12 And he sayde, Lorde (c) God of my mai-
ster Abraham, I pray thee "sende me good
speed this day, and shewe mercy vnto my
maister Abraham.

13 Lot,

"Hebr. In your soules.

"or, double

"or, late.

(c) Meaning al the cit-izens and in-habitantes.

(d) The com-mon sicle is about. 20. d. so then. 400 sicles mount to. 33 li. 6. s. 8. d. after 5 li the ounce.

(a) An old maner of takyng an oth, where the inferior dyd resigne his subiection. And also meyth get herein a figure of Christ, who came of the loynes of Abraham.

(b) Abraham wouldeth that his seede should not marry out of the godly fami-lie, for the inconuenien-ces that come by mar-rying with the vngodly, whiche set foorth in sundrye pla-ces of the scripture.

"Aram, Mesopotamia is that is, Syria of the two floodes.

(c) He pro-deth his prayer vpon gods promise made to his maister.

"Make me mecte bef me to day.

13 Lo, I stande here by the wel of water, and the doughters of the men of this citie comme out to drawe water.

14 (d) Nowe let the damsel to whom I say, Bowe downe thy pitcher (I pray thee) that I may drinke: If she say also, Drinke, and I wil geue thy Cammels drinke also: let the same be she that thou hast ordeyned for thy seruant Isahac, and therby shal I knowe that thou hast shewed mercy on my maister.

15 And it came to passe, yer he had left speaking, behold Rebecca came out, the daughter of Bethuel sonne of Milcha, the wyfe of Nachor Abrahams brother, and her pitcher vpon her shoulder.

16 The damsel was very fayre to looke vpon, and yet a mayde, and vnknowen of man: and she went downe to the wel, and filled her pitcher, and came vp.

17 And the seruant runnyng to meete her, sayde, Let me, I pray thee, drinke a litle water of thy pitcher.

18 And she sayde, Drinke my Lorde. And she hasted, and let downe her pitcher vpon her arme, and gaue him drinke.

19 And when she had geuen him drinke, she sayde, I wyl drawe water for thy Cammels also, vntyl they haue dronke ynough.

20 And she poured out her pitcher into the trough hastyly, and ranne agayne vnto the wel to drawe (water) and drewe for al his Cammels.

D 21 And the man wondred at her, but held his peace: to wit whether she Lorde had made his iorney prosperous, or not.

22 And as the Cammelles had leaft drynking, the man tooke a golden earreyng of halfe a sicle wayght, and two bracelets for her handes, of tenne sicles waight of golde,

23 And sayde, Whose daughter art thou? tel me, I pray thee: is there roome in thy fathers house for vs to lodge in?

24 She answeared him, I am the daughter of Bethuel the sonne of Milcha, which she bare vnto Nachor:

25 And sayde moreouer vnto him, We haue litter and prouender ynough, & also roome to lodge in.

E 26 And the man bowed him selfe, & worshipped the Lorde,

27 And sayde, Blessed be the Lord God of my maister Abraham, which hath not left destitute my maister of his mercy & truth: for when I was (e) on my iourney, the Lord brought me to my maisters brothers house.

28 And the damsel ranne, and tolde them of her mothers house these thinges.

29 And Rebecca had a brother called Laban: and he ranne out vnto the man to the wel.

30 For assoone as he had seene y earerings, and the bracelettes in his sisters hand, and hearde the woordes of Rebecca his sister, saying, Thus sayde the man vnto me: he went out vnto the man, and lo, he stoode with the Cammelles by the wel a fast.

31 And he sayde, Come in, thou blessed of the Lorde, wherfore standest thou without? I haue dressed the house, and rowme for the Cammels.

32 And then the man came into the house: and he vnharnessed the Cammelles, and brought litter & prouender for the Cammelles, and water to washe his feete, and the mennes feete that were with him.

33 And there was set meate before him to eate: (f) but he sayde, I wyl not eate vntyl I haue sayde mine erande. And he said, Say on.

34 And hee sayde, I am Abrahams seruant,

35 And (g) GOD hath blessed my maister marueilously, that he is become great: and hath geuen him sheepe and oxen, siluer and golde, mennes seruantes, and mayde seruantes, Cammels and Asses.

36 And Sara my maisters wyfe bare a sonne to my maister when she was olde: & vnto him hath he geuen al that he hath.

37 And my maister made me sweare, saying, Thou shalt not take a wyfe to my sonne amongest the doughters of the Chananites, in whose lande I dwel:

38 But thou shalt goe vnto my fathers house, and to my kinred, and take a wyfe vnto my sonne.

39 And I sayde vnto my maister, Peraduenture the woman wyl not folowe me.

40 And he answered me, The Lord, before whom I walke, wyl sende his angel with thee, and prosper thy iourney: and thou shalt take a wyfe for my sonne of my kinred, and of my fathers house.

41 Then shalt thou be free from this othe (made) to me, when thou comest to my kynred: and if they geue not thee (one) thou shalt be free from this othe (made) to me.

42 And so I came this day vnto the wel, and sayde, (h) O Lorde, the GOD of my maister Abraham, if it be so now that thou makest my iourney whiche I goe prosperous,

43 Beholde, I stande by the wel of water: & when a virgin commeth forth to drawe water, and I say to her, Geue me (I pray thee) a litle water of thy pitcher to drinke:

(d) The seruant moued by Gods spirite, desired to be assured by a signe, whether he should speede of his message, or no.

(e)

(f) In Abrahams seruant is set foorth the condition of faythfull seruantes.

(g) To bleesse, signifieth here to enriche and to increase with substance.

(h) Though he was perswaded that a angel of God was a guide to him in his iourney, yet he prayeth not to him.

44 And he say to me, Drinke thou, and I wyl also drawe for thy Camnels: let the same be the woman whom the Lorde hath prepared for my maisters sonne.

F 45 And before I had made an ende of speaking in myne hart, beholde, Rebecca came forth, and her pitcher on her shoulder: & she went downe vnto the wel, and drue water: and I sayde vnto her, Geue me drinke, I praye thee.

46 And she made haste, and tooke downe her pitcher from her (shoulder) & said, Drinke, and I wyl geue thy Camnels drinke also. So I dranke, and she gaue the Camnels drinke also.

47 And I asked her, saying, Whose daughter art thou? She answered, The daughter of Bethuel, Nachors sonne, whō Milcha bare vnto him: and I put the earyng "vpon her face, and the bracelettes vpon her handes.

"Above her nosethriles.

48 And I (i) bowed mine selfe, and worshipped the Lorde, and blessed the Lorde God of my maister Abraham, whiche had brought me the right way, to take my maisters brothers daughter vnto his sonne.

(i) He sheweth what is our duetie to doo, when we receaue any benefite of the Lord.

49 Now also if ye wyl consent to deale mercifully and truely with my maister, tel me: (k) and if not, tel me also, that I maye turne me to the (l) ryght hande, or to the leaft.

(k) He treateth with the mother and brother concernyng the mayden, whereby it may appeare that priuie contractes without the knowledge & consent of their parents are not good

50 Then answered Laban and Bethuel, saying, This saying proceedeth of the Lorde: we can not therefore saye vnto thee eyther good or bad.

(l) That is to say, that I may prouide els where.

51 Beholde, Rebecca (is) before thee, take her, and goe, that she may be thy maisters sonnes wyfe, euen as God hath sayde.

52 And when Abrahams seruant heard their wordes, he worshipped the Lorde, bowyng him selfe towarde the earth.

53 And the seruant tooke forth "iewelles of syluer, and iewelles of golde, and rayment, and gaue them to Rebecca, and to her brother, and to her mother he gaue "costly giftes.

"vessels.
"precious fruites.

54 And they dyd eate and drynke, both he and the menne that were with him, and tarryed al nyght: and when they rose vp in the morning, he sayde, Let me depart vnto my maister.

(m) The fathers auctoritie ought not to take away the consent of the chylde in maryage.

55 Her brother and her mother answered, Let the Damsel abide with vs, and it be but tenne dayes, and then shal she goe.

56 He sayde vnto them, Hynder mee not: beholde, the Lord hath prospered my iourney: sende me away therefore, that I may goe to my maister.

* or, her consent.

57 And they sayd, (m) We wil cal the damsel, and enquire * at her mouth.

58 And they called vnto Rebecca, and sayde vnto her, Wylt thou goe with this man? And she answered, I wyl goe.

59 So they let Rebecca their sister goe, and her norise, and Abrahams seruant, and his menne,

60 And they blessed Rebecca, and sayd vnto her, Thou art our sister, growe into thousande thousandes: and thy seede (n) possesse the gate of his enimies.

(n) To possesse the gate, signifieth to beare rule and to ouercome.

61 And Rebecca arose, and her damselles, and gat them vp vpon the Camelles, and folowed the man: and the seruant tooke Rebecca, and went his way.

62 And Isahac was comming from the way of the wel of the lyuyng and seeing me: for he dwelt in the south countrey.

63 And Isahac was (o) gone out to praye in the feelde at the euentide: and he lift vp his eyes, and sawe the Camels comming.

(o) This was the exercise of the godly fathers, to cal to remembrance gods promises, & to pray for the accomplishment of the same.

64 And Rebecca lift vp her eyes, and when she sawe Isahac, she lighted of the Camel.

65 (For she sayde vnto the seruant, What man is this that cometh walking against vs in the feelde? And the seruant sayde, It is my maister:) therefore she tooke her (p) vayle, and couered her.

(p) The custome was, that the spouse was brought to her husband her head leyng couered in token of shamefastnes & virginitie.

66 And the seruant told Isahac al thynges that he had donne.

67 And Isahac brought her into his mother Sarahs tent, and tooke Rebecca, and she became his wyfe, and he loued her: and so Isahac receyued comfort after his mother.

The .xxv. Chapter.

1. Abraham taketh Cetura to wyfe, and begetteth many chyldren. 5. The partimonie geuen to Isaac, and gyftes to the chyldren of his concubines. 24. The byrth of Iacob and Esau.

1 ABraham proceeded further, and tooke A
2 hym another wyfe, called Cetura.
Which bare him Zimran, and Iocsan, and Medan, and Midian, and Iesbac, and Suah.
3 Iocsan begat Seba and Dedan. And the sonnes of Dedan were Assurim, and Letussim, & Laummim.
4 And the sonnes of Midian, Ephah, and Epher, and Hanoch, and Abida, and Eldaah: al these were the chyldren of Cetura.
5 And Abraham gaue al his goodes vnto Isahac:
(a) To auoyde dissencion that might arise after his death touching the inheritance.
6 But vnto the sonnes of the concubines whiche Abraham had, he gaue (a) gyftes: & sent them away from Isahac his sonne (whyle he yet lyued) eastwarde, vnto the east countrey.

7 And

B 7 And these are the dayes of the yeeres of Abrahams life which he liued, an hundred, thre score, and fiftiene yeeres.

8 And then Abraham waxyng away, dyed in a quiet age, beyng an olde man, when he had lyued ynough, and (b) was geathered to his people.

(b) Abraham dyed in the yeere of the world, 2123. & the yeere before Christes byrth 1858. when Iacob and Esau were 14. yeeres olde.

9 And his sonnes Isahac and Ismael buryed hym in the double cane in the feelde of Ephron the sonne of Zoar the Hethite, before Mamre,

10 Whiche feelde Abraham bought of the sonnes of Heth: there was Abraham buryed, and Sara his wyfe.

11 After the death of Abraham, God blessed his sonne Isahac, and Isahac dwelled by the wel of liuyng and seeyng me.

12 These are the generations of Ismael Abrahams sonne, whom Hagar the Egyptian Saraes handmayde bare vnto Abraham.

13 And these are the names of the sonnes of Ismael, accordyng to the names of their kynrede: The eldest sonne of Ismael, Nabaioth, and Cedar, and Adbeel, and Mibsam,

C 14 And Misma, and Duma, and Massa, Hadar, and Thema,

15 Ietur, Naphis, and Cedma.

(c) God is true in his promise, who blessed the banished child so marueyloully.

16 These are the sonnes of Ismael, and these are their names by their townes and castles, (c) twelue princes of their households.

(d) He lyued about 48. yeeres after his father.

17 And these are the yeeres of the life of Ismael, (d) an hundred, and thirtie and seuen yeeres: and he waxing away, (e) dyed, and was layde vnto his people.

(e) In the presence of al his brethren.

18 And they dwelled from Hauilah vnto Sur, that is by the border of Egypt, as thou goest towarde Assur, and he dyed in the presence of al his brethren.

"Paran Aram.

19 And these are the generations of Isahac Abrahams sonne: Abraham begate Isahac.

20 And Isahac was fourtie yeeres olde, when he tooke Rebecca to wife, the daughter of Bethuel the Syrian "of Mesopotamia, and sister to Laban the Syrian.

21 And Isahac made intercession vnto the Lord "for his wyfe, (f) because she was barren: and the Lorde was intreated of hym, and Rebecca his wyfe conceyued.

(f) God wold teache that the increase of the godly seede, & the church, commeth onely from hym.

22 And the children stroue together within her wombe: therefore she sayde, If (it be) so, why am I "thus? wherefore she went to (g) aske the Lorde.

"Alive, or with childe.

(g) she went to some secret place to pray, that she myght haue some cõfort from heauen

23 And the Lord sayd vnto her, There are two manner of people in thy wombe, and two nations shalbe diuided out of thy bowelles: and the one nation shalbe myghtier then the other, and the elder shalbe seruant vnto the younger.

24 Therefore, when her tyme was comme to be deliuered, beholde, there were twinnes in her wombe.

25 And he that came out first, was red, and (h) (b) he was al ouer as it were a heary garment: and they called his name Esau.

(h) The crueltie of his mynde, answered to the roughnesse of his body.

26 And after hym, came his brother out, and his hande holding Esau by the heele, and his name was called Iacob: and Isahac was (i) three score yeeres olde, when they were borne.

(i) So Isahac was tempted xx. yeeres with want of chyldren.

27 And the boyes grewe, and Esau became a cunnyng hunter, and a "wylde man: but Iacob was a "perfect man, and dwelled in tentes.

"A man of the feelde. "Or, simple.

28 Isahac loued Esau, because "he did eate of his venelon: but Rebecca loued Iacob.

"Venelon in his mouth "weerye.

29 Iacob sod pottage: and Esau came from the feelde, and was "faynt.

30 And Esau sayd to Iacob, Feede me, I pray thee, with that same red pottage: for I am faynt. And therefore was his name called Edom.

31 And Iacob sayde, Sel me this day thy byrthryght.

32 Esau sayde, Loe, I am at the poynt to dye, and what profite shal this byrthright doo me?

33 Iacob answeared, Sweare to me then this day. And he sware to hym, and solde his byrthryght vnto Iacob.

34 Then Iacob gaue Esau bread and pottage of "Ryse, and he did eate and drinke, and rose vp, and went his way: and Esau litle regarded his byrthryght.

"Lyntels.

The. xxvi. Chapter.

9. Abimelech rebuketh Isahac for calling his wyfe his sister. 28. The attonement betweene Abimelech and Isahac.

1 A AND there sel a famine in the lande, beSydes the firste that was in the dayes of Abraham: and Isahac went vnto (a) Abimelech king of the Philistines, vnto Gerar.

(a) Al the kynges of Gerar were called Abimelech, as the kinges of Egypt Pharaoes.

2 And the Lorde appeared vnto hym, and said, Go not downe into Egypt, but abide in the lande which I shal shewe vnto thee.

3 Sojourne in this land, and I will be with thee, and wil blesse thee: for vnto thee, and vnto thy seede, I wyl geue al these countreyes, and I wil perfourme the oth which I sware vnto Abraham thy father:

4 And wyll make thy seede to multiply as the starres of heauen, and wil geue vnto thy seede al these countreyes: and in thy seede shal al the nations of the earth be blessed:

5 Because

(b) god, commendeth Abrahams obedience, that Isahac shuld be more ready to do the like: for as God made his promise to Abraham of his free mercye, so the confirmation therof to Isahac, proceedeth of the same fountaine.

(c) Whereby we see that feare & distruste are founde in the moste faythfull.

(d) Or shewing somme familer signe of loue, whereby it might be knowen she was his wife.

(e) A heathenishe kyng reproueth Isahac of his foolishe dissimulation.

"Founde an hundred measures.

* Or, enriched.

(f) The enuious hurte other, & pleasure not themselues,

* Or, pytched his tentes.

"Lyuyng.

"Elet.

5 Because that (b) Abraham hearkened vnto my voyce, and kept my ordinance, my commaundementes, my statutes, and my lawes.

6 And Isahac dwelled in Gerar.

7 And the menne of the place asked (hym) of his wyfe. And he sayde, (c) She is my sister: for he feared to say, She is my wyfe: lest the menne of the place should haue killed hym because of Rebecca, whiche was beautiful to the eye.

8 And after he had ben there a long tyme, Abimelech king of the Philistines looked out at a wyndowe, and sawe Isahac (d) sporting with Rebecca his wife.

9 And Abimelech called Isahac, and said, Beholde, she is of a suretie thy wyfe: and why saydest thou, She is my sister? To whom Isahac answered, Because I thought that I myght peraduenture haue dyed for her sake.

10 Abimelech (e) said, Why hast thou done thus vnto vs? one of the people myght lightly haue lyen by thy wife, and so shouldest thou haue brought sinne vpon vs.

11 And so Abimelech charged al his people, sayeing, He that toucheth this man or his wyfe, shal dye the death.

12 Then Isahac sowed in that lande, and receiued in the same yeere "an hundred folde: and the Lorde * blessed hym.

13 And the man waxed mightie, and went forth, & grew, til he was exceeding great.

14 For he had possession of sheepe, of oxen, and a mightie housholde: and therefore the Philistines had enuie at hym.

15 For the Philistines (f) stopped and filled vp with earth al the welles which his seruantes had digged in his father Abrahams tyme.

16 And Abimelech said vnto Isahac, Get thee from vs, for thou art myghtier then we, a great deale.

17 Therfore Isahac departed thence, and * abode in the valley of Gerar, & dwelt there.

18 And Isahac returnyng, digged agayne the welles of water whiche they digged in the dayes of Abraham his father, whiche the Philistines had stopped after y death of Abraham, & named them after the same names, by the which his father had named them.

19 Isahacs seruantes digged in the valley, and founde a wel of "springing water.

20 And the heardmen of Gerar dyd stryue with Isahacs heardmen, saying, The water is ours. Then called he the wel "contention, because they stroue with hym.

21 And they digged another wel, and stroue for that also: and he called the name of it "ennuitie.

22 And then he departed thence, and digged another wel, for the which they stroue not: therefore called he it "roomth, sayeing, The Lord hath made us now roome, that we may encrease vpon the earth.

23 And he went vp thence to Beer seba.

24 And the Lorde appeared vnto hym the same nyght, and sayde, I am the (g) God of Abraham thy father, feare not, for I am with thee, and wyl blesse thee, and multiplie thy seede, for my seruant Abrahams sake.

25 And he builded an (h) aulter there, and called vpon the name of the Lord, and pitched his tent, and there Isahacs seruants digged a wel.

26 Then (i) came Abimelech to him from Gerar, and Ahuzah his freende, and Phicol the captaine of his armie.

27 And Isahac sayde vnto them, Wherefore comme ye to me, seeing ye hate me, and haue put me away from you?

28 Whiche answered, "We sawe moste certainely that the Lorde was with thee, and we sayd, Let there be now an othe betwixt vs, euen betwixt vs and thee, and let vs make a league with thee:

29 That thou shouldest do vs no hurt, as we haue not touched thee, & as we haue donne vnto thee nothyng but good, and sent thee away in peace: for thou art nowe the blessed of the Lorde.

30 And he made them a feast, and they dyd eate and drinke.

31 And they rose vp betimes in the morning, and sware one to another: and Isahac sent them away, and they departed from him in peace.

32 And the same day Isahacs seruantes came, and tolde hym of a wel whiche they had digged, and sayde vnto hym, We haue founde water.

33 And he called it * Sebah: and the name of the citie is called (k) Beer-seba vnto this day.

34 Esau was fourtie yeres olde, and he tooke a wyfe (called) Judith, the daughter of Beeri an Hethite, & Basemah y daughter of Elon, an Hethite (also,)

35 (l) Whiche were "a greefe of mynde vnto Isahac and Rebecca.

The. xxvii. Chapter.

8. Iacob fleeth his fathers blessing from Esau by his mothers counsel. 41. Esau hateth Iacob. 43. Rebecca sendeth Iacob away into Haran to his vncle Laban.

1 And

"Sitnah.

"Rehoboth.

(g) God affirmeth Isahac against all feare, by remembryng the promise made to Abraham.

(h) To signifie that he would serue none other God, but the God of his father Abraham.

(i) Isahacs patience, made his enimies his freendes.

"In seeyng, we sawe.

* Or, othe.

(k) He reuereth the name which his father gaue the place before. Gene. xxi.

* Beer, a wel. Seba, an oth.

(l) The affinitie of the vngodly, is dangerous and troubleſome.

"disobedient.

27 1 AND it came to passe, that when Isahac was verye old, and his eyes were dymme, so that he coulde not see, he called Esau his eldest sonne, and sayde vnto hym, My sonne? And he sayde vnto hym, Here am I.

2 And he sayde, Beholde, I am nowe olde, and knowe not the day of my death.

3 Nowe therefore take, I pray thee, thy weapons, thy quyuer & thy bowe, and goe thee to the feelde, that thou mayst take me some venison.

4 And make me well tastyng meate, suche as I loue, and bryng it to me, that I maye eate, (a) that my soule may blesse thee before that I dye.

(a) The care and affection which Isahac had, beate to haue his elder son, made him forget what god spake to his wyfe concernyng the younger. Gene. 25. verse. 23.

5 But Rebecca hearde when Isahac spake to Esau his sonne: And Esau went into the feelde to hunte venison, and to bryng it.

6 And Rebecca spake vnto Jacob her sonne, saying, Beholde, I haue hearde thy father talkyng with Esau thy brother, and saying,

7 Bryng me venison, and make me dayntie meate, that I may eate, and blesse thee before the Lorde, afore my death.

B 8 Nowe therefore my sonne, (b) heare my voyce, in that whiche I commaunde thee,

(b) She set her selfe vpon Gods promise, and not weyghed the dangers that myght folowe.

9 Goe thee to the flocke, & bryng me thence two good kyddes from the goates, and I wyl make of them pleasant meates for thy father, suche as he loueth.

10 And thou shalt bryng it to thy father, that he may eate, and that he may blesse thee before his death.

11 Then sayde Jacob to Rebecca his mother, Beholde, Esau my brother is a hearie man, and I am smoothe:

12 My father shall peradventure feele me, and I shall seeme vnto hym as though I went about to deguyle him, and so shal I bryng a curse vppon me, and not a blessyng.

(c) The assurance of gods decree, made her bolde.

13 And his mother sayd vnto him, (c) Vpon me be the curse, my sonne: onely heare my voyce, and goe and fetche me them.

C 14 And (Iacob) went, and set them, and brought them to his mother, and his mother made pleasant meate, such as she knew his father loued.

15 And Rebecca set * goodly rayment of her eldest sonne Esau, which were in the house with her, and put them vppon Jacob her younger sonne:

* or, costly.

16 And she put the skynnes of the kyddes vpon his handes, and vpon the smoothe of his necke.

17 And she put that pleasaunt meate & bread, whiche she had prepared, in the hande of her sonne Jacob.

18 When he came to his father, he sayd, My father? And he answered, Here am I: who art thou, my sonne?

19 And Jacob sayde vnto his father, (d) I am Esau thy eldest sonne, I haue donne according as thou badest me: arise, I pray thee, sitte, and eate of my venison, that thy soule may blesse me.

(d) This fable till desiryng of Rebecca and Jacob with Isahac consydered by it selfe, is altogeather blame worthie: but yf it be referred to the wyl of God, and setting forth of his decree, it is commendable.

D

20 And Isahac sayde vnto his sonne, Howe commeth it, that thou hast founde it so quickly, my sonne? He answeared, The Lorde thy God brought it to my handes.

21 Then sayde Isahac vnto Jacob, Come neare, and I wyl feele thee, my sonne, whether thou be my very sonne Esau, or not.

22 Then went Jacob to Isahac his father, and he felt hym, and sayde, The voyce is Jacobs voyce, but the handes are the handes of Esau.

23 And (c) he knewe hym not, because his handes were hearie, as his brother Esaus handes: and so he blessed hym.

(c) His ignorance hyndered not gods decree.

24 And he asked hym, Art thou my sonne Esau? And he sayde, That I am.

25 Then sayde he, Bryng me, and let me eate of my sonnes venison, that my soule may blesse thee. And he brought him, and he ate: and brought hym wyne also, and he dranke.

26 And his father Isahac sayde vnto hym, (f) Come neare, and kysse me, my sonne.

(f) We muste not so muche beholde the outward doinges here, as the providence of god, who woulde by suche weakenesse haue his election declared.

27 And he went vnto hym, and kyssed hym: and he smelled the sauour of his rayment, and blessed hym, and sayde, See, the smell of my sonne, is as the smel of a feeld which the Lorde hath blessed.

28 God geue thee (g) of the deaw of heauen, and of the fatnesse of the earth, and plentie of corne and wyne.

(g) Vnder these worldly blessinges, the godly fathers embraced the heauenly promises.

29 People be thy seruauntes, and nations bowe to thee: be Lorde ouer thy brethren, and thy mothers chyldren stoupe with reuerence vnto thee: cursed be he that curseth thee, and blessed be he that blesseth thee.

30 As soone as Isahac had made an ende of blessyng Jacob, and Jacob was scarse gonne out from the presence of Isahac his father, then came Esau his brother from huntyng.

31 And he also had made a pleasant meate, and brought it vnto his father, and sayde vnto his father, Let my father aryse, and eate of his sonnes venison, that thy soule may blesse me.

32 Then his father Isahac sayd vnto hym, Who art thou? He answeared, I am thy sonne, thy first borne Esau.

33 And Isahac was greatly astonied out of measure, and sayd, Which (is he) & where

is

is he then, that hath hunted veneſon, and
brought it me, and I haue eaten of all be-
fore thou cameſt and haue bleſſed him, yea
(h) and he ſhalbe bleſſed.

(h) What Gods miniſters promiſe by his word, it ſhalbe ſure Hebr. 12.

34 When Eſau hearde the wordes of his fa-
ther, he cryed alowde, and bytterly aboue
meaſure, and ſayde vnto his father, Bleſſe
me, I alſo (am thy ſonne) O my father.

35 Who anſwearedd, Thy brother came
with ſubtilte, and hath taken away thy
bleſſyng.

36 And he ſayde againe, Is not he ryghtly
named * Iacob? For he hath vndermined
me nowe two tymes: (Fyrſt) he toke away
my byrthright, and lee, nowe hath he taken
away my bleſſyng alſo. And he ſayd, Haſt
thou kept neuer a bleſſyng for me?

* or, a ſupplanter.

37 Iſahac anſwearedd, and ſaid vnto Eſau,
Beholde, I haue made him thy lorde, and
al his brethren haue I made his ſeruantes:
Moreouer, with corne and wyne haue I
ſtablished hym: what ſhal I doo vnto thee
nowe my ſonne?

38 And Eſau ſayde vnto his father, Haſt
thou but that one bleſſyng my father? bleſſe
me, I am alſo (thy ſonne) O my father.
So lifted vp Eſau his voyce (i) & wept.

(i) The wicked lament their loſſes: yet they amende not their wickednesſe.

39 Then Iſahac his father anſwearedd, and
ſayde vnto hym, Beholde, (k) thy dwel-
lyng place ſhalbe the fatneſſe of the earth,
and of the deawe of heauen from aboue.

(k) The ſpirituall bleſſing only remayned in Iacob: this was but a temporall bleſſyng.

40 And thrꝰough thy ſwoꝛde ſhalt thou lyue,
and ſhalt be thy brothers ſeruaunt: and it
ſhal come to paſſe, that thou ſhalt gear the
maiſterie, and thou ſhalt loſe his yoke from
of thy necke.

41 And Eſau hated Iacob, becauſe of the
bleſſyng that his father bleſſed hym with-
al: And Eſau ſayde in his harte, The
dayes of ſoꝛowyng foꝛ my father are at
hand, the wil I (l) ſlay my brother Iacob.

(l) The wicked thynke by their power to ouerthrowe gods iudgements.

42 And theſe wordes of Eſau her elder ſonne
were tolde to Rebecca: And ſhe ſent, and
called Iacob her younger ſonne, and ſayde
vnto hym, Beholde, thy brother Eſau, as
touchyng thee, doeth comfoꝛte hym ſelfe,
(ful purpoſing) to kyl thee.

(m) For the wicked ſonne wyl kyll the godly, and the plague of God wyl afterward light vppon the wicked ſon.

43 Nowe therefoꝛe my ſonne, heare my voyce:
make thee redy, and flee to Laban my bro-
ther at Haran:

44 And tarrie with hym a whyle, vntyl thy
brothers fiercenesſe be ſwaged:

45 And vntyl thy brothers wyath turne a-
way from thee, and he foꝛget the thynges
whiche thou haſt donne to hym: then wyll
I ſende, and fetche thee away from thence:
(m) why ſhoulde I be deſolate of you both
in one day?

(n) Whiche were Eſaus wiues whoſe euil maners ſhe vſeth as an argument to ſende Iacob away.

46 And Rebecca ſpake to Iſahac, I am
weery of my lyfe (n) foꝛ the daughters of
Heth: If Iacob take a wyfe of the daugh-
ters of Heth, ſuche as theſe (whiche are) of
the daughters of this land, what good ſhal
my lyfe doo me?

The. xxviii. Chapter.

I. Iſahac forbiddeth Iacob to take a wyfe of the Chanaanites. 18. Iacob ſetteth vp a pyller, and maketh avowe.

1 AND ſo Iſahac called Iacob, and (a)
bleſſed him, and charged him, & ſayde
vnto hym, See thou take not a wyfe of
the daughters of Chanaan:

(a) Thiſ cond bleſ was to c firme Iac fayth, kſ ſhould th that his ſ ther hab bleſſed h before w out God motion.

2 Aryſe, and geat thee to "Meſopotamia,
to the houſe of Bethuel thy mothers fa-
ther, and there take a wyfe of the daugh-
ters of Laban thy mothers brother.

" Or, Aram.

3 And God almyght ſe bleſſe thee, and make
thee to increaſe and multiplie, that thou
mayeſt be a number of people:

4 And geue the bleſſyng of Abraham vnto
thee, and to thy ſeede with thee, that thou
mayeſt receyue to inherite the land wherin
thou art a ſtranger, whiche God gaue vnto
Abraham.

5 Thus Iſahac ſent foꝛth Iacob, and he
went toward Meſopotamia, vnto Laban,
ſonne of Bethuel the Syrian, and brother
to Rebecca, Iacob and Eſaus mother.

6 When Eſau ſawe that Iſahac had bleſ-
ſed Iacob, and ſent hym to Meſopotamia
to fetche hym a wyfe from thence, and that
as he bleſſed hym, he gaue hym a charge,
ſaying, Thou ſhalt not take a wyfe of the
daughters of Chanaan,

7 And that Iacob had obeyed his father &
mother, and was gonne to Meſopotamia:

B

8 And Eſau ſeeyng alſo that the daugh-
ters of Chanaan pleaſed not Iſahac his
father:

9 Then went Eſau vnto Iſmael, and toke
vnto the wyues (whiche he had) Mahalah
(b) the daughter of Iſmael Abrahams
ſonne, the ſiſter of Nebaioth, to be his
wyfe.

(b) The kyng thi to haue m concilel ſelfe to h father, h all was vayne, he take not awa the cau the eyd (c) It m ſignifie Chriſte, whoſe m diation a graces o and by

10 Iacob departed from Beer-ſeba, & went
towarde Haran.

11 And he came vnto a certayne place, and
tarried there al nyght, becauſe the Sunne
was downe: and tooke of the ſtones of
the place, and put vnder his head, and
layde hym downe in the ſame place to
ſleepe.

12 And he dreamed, and behold there ſtoode
(c) a ladder vpon the earth, and the top of
it reached vp to heauen: & ſee, the angels
of
downe to vs, and al helpe,
we aſſende into heauen.

of God went vp and downe vpon it:

13 Yea, and God from aboue leaned vpon it, and saide, I am the Lorde God of Abraham thy father, and the God of Isahac, (d) the land which thou sleepest vpon, wyl I geue thee and thy seede.

14 And thy seede shalbe as the dust of the earth, and thou shalt spreade abroade to the west, to the east, to the north, and to the south: and in thee, and in (e) thy seede, shal al the kinredes of the earth be blessed.

15 And see, I am with thee, and wyl be thy keeper, in al (places) whyther thou goest, and wyl bring thee againe into this lande: For I wyl not (f) leaue thee, vntil I haue made good that whiche I haue promised thee.

16 When Iacob was awaked out of his sleepe, he sayde, Surely the Lord is in this place, and I knewe it not.

17 And he was afrayde, and sayde, Howe dreadful is this place? It is none other, but the (a) house of God, and it is the gate of heauen.

18 And Iacob rose vp early in the morning, and tooke the stone that he had layd vnder his head, and pitched it vp on an ende, and powred oyle in the top of it.

19 And he called the name of the place Bethel: but the name of the citie was called Luza, before tyme.

20 And Iacob vowed a vowe, sayeing, If God wyl be with me, and wyl keepe me in this iourney in which I goe, and wil geue me bread to eate, and clothes to put on,

21 So that I comme againe vnto my fathers house in saferie, then shal the Lorde be my God:

22 And this stone whiche I haue set vpon an ende, shalbe Gods house: and of al that thou shalt geue me, I wyl surely geue the tenth vnto thee.

(d) Iahues ministerie in blessyng his seruant, is confirmed by God, who speaketh to Iacob this night for a pledge of the perpetual inheritance, (e) Christe promised, (f) God taketh al the charge of his flock, and neuer forsaketh them, (a) Where God appeareth by the ministerie of Angelles or men, according to his worde, there he is sayde to dwel.

The .xxix. Chapter.

13. Iacob commeth to his vncle Laban, and serueth hym seuen yeeres for his daughter Rachel. 23. Lea was brought to his bedde in steede of Rachel.

A 1 Then Iacob "went on his iourney, and came into the lande of the "people of the east.

"Lyfte vp his feete. "Children.

2 And (as) he looked about, beholde, there was a wel in the feelde: and loe, three flockes of sheepe lay thereby: for at that wel were the flockes watered: and there was a great stone vpon the welles mouth.

3 And thither were al the flockes brought, and they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vppon the welles mouth vnto his place.

4 And Iacob said vnto them, My brethren, whence be ye: And they sayde, Of Haran are we.

5 And he said vnto them, Knowe ye Laban the sonne of Nachor? They sayde, We knowe hym.

6 And he sayde vnto them, Is "he in good health? And they saide, He is in good health: and beholde, his daughter Rachel commeth with the sheepe.

"Peace to hym.

7 And he said, Lo, (it is) yet a great "while to night, neyther is it tyme that the catel shoulde be geathered tograther: water ye the sheepe, and goe and feede (them.)

"Great day

8 And they sayde, We may not, vntil al the flockes be brought togeather, and tyl they roule the stone from the welles mouth, and so we water our sheepe.

9 Whyle he yet talked with them, Rachel came with her fathers sheepe: for she keapt them.

10 Assoone as Iacob saw Rachel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, Iacob went, and rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iacob kyssed Rachel, and lyft vp his voyce, and weapt.

12 And Iacob told Rachel that he was her fathers (a) brother, and that he was Rebeccaes sonne: therefore ranne she, and told her father.

(a) The Hebrues cal al kinsmen brethren.

13 And when Laban hearde certainely tel of Iacob his sisters sonne, he ranne to meete hym, and imbraced hym, and kissed hym, and brought him to his house: And he tolde Laban (b) al these thynges.

(b) That is, vpon what causes he came alone and so bare from his country.

14 To whom Laban sayde, Wel, thou art my bone and my flesche. And he abode with hym the space of a moneth.

15 And Laban sayde vnto Iacob, Though thou be my brother, shouldest thou therfore serue me for nought? Tel me, what shal thy wages be?

16 Laban had two daughters: the elder, called Lea, and the younger, Rachel.

17 Lea was tender eyed: but Rachel was beautiful and wel fauoured.

18 And Iacob loued Rachel, and sayde, I wyl serue thee seuen yeeres for Rachel thy younger daughter.

19 Laban answeared, (c) It is better that I geue her (vnto) thee, then that I shoulde geue her to an other man: abyde with me.

(c) As an hypocrite, he hath respect to his owne gayne in the mariage of this sclling of his daughter.

20 And Iacob serued seuen yeres for Rachel: and they seemed vnto him but a few dayes,

for the lone he had to her.

21 And Iacob sayde vnto (d) Laban, Geue (me) my wyfe, that I may "lye with her: for my dayes are fulfilled.

22 Then Laban gathered together al the men of that place, and made a feast.

23 And when euen was comme, he tooke Lea his daughter, (e) & he brought her to hym, and he went in to her.

24 And Laban gaue vnto his daughter Lea, Zilpha his mayde (to be) her seruant.

25 And when the morning was comme, beholde it was Lea. Then sayd he to Laban, Wherefore hast thou played thus with me? dyd not I serue thee for Rachel? Wherefore then hast thou beguiled me?

26 Laban answeared, (f) It is not the manner of this place to marry the younger before the first borne.

27 Fulfill out this weeke, and then we wyl geue thee this also, for the seruice whiche thou shalt serue me yet seuen yeeres more.

28 And Iacob dyd euen so, and fulfilled out the weeke: and then he gaue hym Rachel his daughter to wife also.

29 And Laban gaue to Rachel his daughter, Bilha his handmaid, to be her seruant.

30 So lay he by Rachel also, & loued Rachel more then Lea: and serued hym yet seuen yeeres more.

31 When the Lord saw that Lea was * despised, he made her "fruitful: and Rachel remayned barren.

32 And Lea conceiued and bare a sonne, and cheer called his name "Ruben: for she sayd, The Lorde hath looked vpon my tribulation: nowe therefore my husbande wyl loue me.

33 And she conceyued agayne, and bare a sonne, and sayde, The Lorde hath hearde that I am despised, and hath therefore geuen me this (sonne) also. And she called his name "Simeon.

34 And she conceiued yet, and bare a sonne, and said, Nowe this once wyl my husband keepe my company, because I haue borne hym three sonnes. And therefore was his name called "Leui.

35 And she conceyued yet agayne, and bare hym a sonne, saying, Now wyl I (g) prayse the Lorde. Therefore she called his name "Iuda: and left bearing.

(d) The fathers auctoritie in mariage of his children.

"Maygot in vnto her.

(e) The bryde was brought to her chamber couered with a vayle as the maner was in those dayes: So Labans deceipt was not easily spied.

(f) He esteemed more the profite that he had by Iacobs seruice, then eyther his promise, or the manner of the countrey, though he alleaged custome for his excuse.

* or, hated.

"opened her wombe.

"Reuben, that is, see the chylde.

"Shimon, that is, hearing.

"Added to hym.

(g) By the names of her children she confesseth them to be the singuler gyft of God.

"Iehuda, that is, prayse.

The .xxx. Chapter.

4. 9. Rachel and Lea being both barren, geue their maydens to their husbande. 27. God enriched Laban for Iacobs sake, 43. and blessed Iacob with plentie.

1 RAchel when she saw that she bare Iacob no chyldren, she enuied her sister, and sayde vnto Iacob, Geue me chyldren, or els I am but dead.

2 And Iacobs (a) anger was kyndled against Rachel, and sayde, Am I in Gods steade, whiche keepeth from thee the fruite of thy wombe?

3 Then she said, Here is my mayde Bilha: goe in vnto her, and she shal (b) beare vpon my knees, that I may also "haue children by her.

4 And she gaue him Bilha her handmayde to wyfe: and Iacob went in vnto her.

5 And Bilha conceyued, and bare Iacob a sonne.

6 Then sayd Rachel, God hath geuen sentence on my syde, and hath also heard me my voyce, and hath geuen me a sonne. Therefore called she hym "Dan.

7 And Bilha Rachels mayde conceiued againe, and bare Iacob another sonne.

8 And Rachel sayde, With * godly wrastlinges haue I wrastled with my sister, and haue gotten the vpper hande. And she called his name "Nephthali.

9 When Lea saw that she had left bearing children, she tooke Zilpha her mayde, and gaue her Iacob to wyfe.

10 And Zilpha Leas mayde bare Iacob a sonne.

11 Then sayd Lea, * Good lucke: and called his name "Gad.

12 And Zilpha Leas mayde bare Iacob an other sonne.

13 Then sayde Lea, Happy am I: for the * daughters wyl cal me blessed: and called his name "Aser.

14 And Ruben went out in the dayes of the wheate haruest, and founde Mandragoras in the feelde, and brought them vnto his mother Lea. Then sayde Rachel to Lea, Geue me, I pray thee, of thy sonnes Mandragoras.

15 To whom Lea answeared, Is it not ynough that thou hast taken away my husbande: but wouldest thou take away my sonnes Mandragoras also? Then sayde Rachel, Wel, let hym sleepe with thee this nyght for thy sonnes Mandragoras.

16 And Iacob came from the feelde at euen, and Lea went out to meete him, and sayd, Thou shalt comme in to me: for I haue bought thee in deede with my sonnes Mandragoras. And he slept with her that same nyght.

17 And God heard Lea, that she conceyued, and bare Iacob the fifth soone.

18 Then sayde Lea, (c) God hath geuen me a reward, because I gaue my mayden to my husbande. And she called him "Issachar.

19 And

(a) This godly which ferred honour God to wife, he stirred admonisheth.

(b) It was ceine he children vpon my lappe, as though were my owne.

"Be by her.

"That indeed

* or, cause

"Naphthali that is, wrastlinges

* or, a company

"That is, a company, or men.

"That is, happy.

(c) She boasteth of her fault, and maketh it a cause why she was in deede.

"I shall be glad, that is, a reward.

19 And Lea conceyued yet agayne, and bare Jacob the sixth sonne.
20 And Lea sayde, GOD hath endued me with a good dowrie, now wyl my husband dwell with me, because I haue borne hym sixe sonnes, and called his name "Zabulon.
21 After that she bare a daughter, and called her name "Dina.
22 And GOD remembred Rachel, and GOD (d) hearde her, and "made her fruitefull,
23 So that she conceyued, and bare a sonne: and sayde, GOD hath taken awaye my rebuke.
24 And she called his name "Joseph, saying, The Lorde geue me yet another sonne.
25 (e) Assone as Rachel had borne Joseph, Jacob sayd vnto Laban, Sende me away, that I may goe vnto myne owne place, and to my countrey.
26 Geue me my wyues and my children, for whom I haue serued thee, and let me goe: for (f) thou knowest what seruice I haue borne thee.
27 To whom Laban answeared, I pray thee, if I haue founde fauour in thy sight, (name:) (for I haue proued that (g) the Lorde blessed me for thy sake.)
28 Also he sayd, Appoynt what thy reward shalbe, and I wyl geue (it thee.)
29 But he sayde vnto hym, Thou knowest what seruice I haue donne thee, and in what takyng thy cattell haue ben vnder me:
30 For that litle whiche thou haddest before "I came, is nowe increased into a multitude, and the Lorde hath blessed thee thorough "my trauayle: but nowe when shal I make prouision for myne owne house also?
31 And he sayd, What shal I then geue thee? And Jacob answeared, Thou shalt geue me nothyng at all: yf thou wylt doo this thyng for me, then wyll I turne agayne, feede thy sheepe, and keepe them.
32 I wyl goe about al thy flockes this day, & separate from them all the cattell that are spotted, and of diuers colours: and all the blacke among the sheepe, and the partie and spotted among the kyddes (the same) shalbe my rewarde.
33 So shal my righteousnesse answeare for "me in tyme to come: for it shal come for my rewarde before thy face. And euery one that is not specked and partie amongst the goates, and blacke amongst the sheepe, let it be compted theft in me.
34 And Laban sayde, Goe to, would God it myght be accordyng to thy saying.
35 Therefore he tooke out the same day the hee goates that were tyngstraked, and of diuers colours, and al the shee goates that were spotted and coloured, and all that had whyte in them, and all the blacke amongst the sheepe, and put them in the keepyng of his sonnes,
36 And set three dayes iourney betwixt hym selfe and Jacob: and so Jacob kept the rest of Labans sheepe.
37 (h) Jacob tooke roddes of greene popular, hasel, and chesse nut trees, and pylled whyte strakes in them, & made the whyte appeare in the roddes,
38 And put the roddes whiche he had pilled, before the sheepe in the gutters and watering troughes when the sheepe came to drynke, that they shoulde conceyue when they came to drynke.
39 And the sheepe conceyued before the roddes, and brought foorth lambes tyngstraked, spotted, and partie.
40 And Jacob dyd separate these lambes, & (i) turned the faces of the sheepe, whiche were in the flocke of Laban, towarde these tyngstraked, and all maner of blacke: and so put his owne flockes by them selues, and put them not with Labans cattel.
41 And in euerye conceyuyng tyme of the stronger cattel, Jacob layed the roddes before the eyes of the cattel in the gutters, (namely) that they myght conceyue before the roddes.
42 But when the cattell were feeble, he put them not in: and so the feebler were Labans, and the stronger Jacobs.
43 And the man (k) increased exceedyngly, and had much cattel, and maide seruantes, and men seruantes, and Camelles, and Asses.

(d) Zabulon.
(e) Dyuers wombe.
(f) Now his seruice.
(g) Good diligence.

(h) It is not lawfull by fraud to seke recompence of iniurie: therfore Moses sheweth afterwarde that GOD thus instructed Iacob. Gene. 31. b.
(i) He dyd dryue his owne lambes before Labans sheepe, so that they alwaies sawe before them, such as were of dyuers colours.
(k) By gods singuler prouision, and accordyng to his promise.

The. xxxi. Chapter.

1. Labans children doo grudge agaynst Iacobs wealth. 19. Rachel stealeth her fathers gods. 23. Laban purseth Iacob.

1 AND he hearde the wordes of (a) Labans sonnes, saying, Jacob hath taken away all that was our fathers, & of our fathers (goodes) hath he gotten all his glorie.
2 And Jacob beheld the countenaunce of Laban, and beholde, it was not towardes hym "as it was woont to be.
3 And (b) the Lorde sayde vnto Jacob, Turne agayne into the land of thy fathers, and to thy kynred, & I wyl be with thee.
4 Therefore Jacob sent, and called Rachel and Lea to the feelde, vnto his flocke:
5 And

(a) The enuious children of couetous Laban, thynke the wealth of an other their vtter vndoing.
"As yesterday, and yet yesterday.
(b) Though he was in great feare and doubt, yet he durst not returne without Gods commaundement.

5 And sayde vnto them, I see your fathers countenaunce, that it is not toward me as it was woont to be: but the GOD of my father hath benne with me.

6 And ye knowe howe I haue serued your father to the best of my power.

7 But your father hath deceyued me, and changed my wages (c) ten times: but God suffered hym not to hurt me.

8 (d) When he sayde, The spotted shalbe thy wages, then al the sheepe bare spotted. And when he saide, The ryngstraked shalbe thy rewarde: then bare al the sheepe ryngstraked.

9 Thus hath GOD taken away the increase of your fathers flocke, and geuen it to me.

10 But in rammyng tyme, I lifted vp mine eyes, and sawe in a dreame, and behold, the "Rammes leaped vpon the Sheepe that were ryngstraked, spotted, and partie.

11 And the angel of God spake vnto me in a dreame, saying, Jacob: And I answeared, Here am I.

12 And he sayde, Lyfte vp nowe thyne eyes, and see al the Rammes leapyng vppon the Sheepe that are ryngstraked, spotted, and partie: for I haue (e) seene al that Laban doeth vnto thee.

13 I am the God of Bethel, where thou annoyntedst the stone (set vp on an ende,) and where thou vowedst a bowe vnto me: now therefore aryse, and geat thee out of this countrey, and returne vnto the land where thou wast borne.

14 Then answeared Rachel, and Lea, and sayde vnto hym, Haue we had as yet any portion or inheritance in our fathers house?

15 Doeth not he count vs euen as strangers? For he hath sold vs, and hath quite deuoured also our money.

16 Therefore al the riches which God hath taken from our father, that is ours and our chyldrens: nowe then what so euer GOD hath sayde vnto thee, that doo.

17 Then Jacob rose vp, and set his sonnes and wyues vp vpon Camelles:

18 And carried away all his flockes, and all his substance whiche he had procured, the increase of his cattel whiche he had gotten in "Mesopotamia, for to goe to Isahac his father, vnto the lande of Chanaan.

19 But Laban was gonne to sheare his Sheepe: and Rachel had stollen her fathers (f) images.

20 And Jacob (g) stale away the hart of Laban the Syrian, in that he tolde hym not that he fledde.

21 So fledde he, and all that he had, and made hym selfe redy, and passed ouer the ryuer, and set his face straight toward the mount Gilead.

22 Vpon the thirde day after, was it tolde Laban that Jacob fledde.

23 Then he toke his (h) brethren with him, and folowed after him seuē dayes iourney, and ouertooke hym at the mount Gilead.

24 And (i) God came to Laban the Syrian in a dreame by nyght, and sayde vnto him, Take heede that thou speake not to Jacob ought "saue good.

25 And Laban ouertooke Jacob: and Jacob had pitched his tent in the mount, and Laban with his brethren pitched also vpon the mount Gilead.

26 And Laban sayde to Jacob, What hast thou done? For thou hast stollen away my hart, and carried away my daughters, as though they had benne taken captiue with the swoorde.

27 Wherefore wentest thou away secretely "vnknowen to me, (k) and diddest not tel me, that I might haue let thee goe thy way with mirth and songues, with Tymbrel and Harpe?

28 And hast not suffered me to kysse my sonnes and my daughters? Thou wast a foole nowe in so dooyng.

29 For it is in (l) my "hand thyough God to do you hurt: But the God of your father spake vnto me yester nyght, saying, Take heede that thou speake not to Jacob ought saue good.

30 And nowe though thou wouldest needes be gonne away, because thou sore longest after thy fathers house, yet wherefore hast thou stollen my goddes?

31 Jacob answeared, and sayde to Laban, Because I was afrayd, and thought (that) peraduenture thou wouldest take away thy daughters from me.

32 But with whom so euer thou fyndest thy goddes, let hym dye. Here before our brethren, seeke that thyne is by me, and take it to thee: But Jacob wyste not that Rachel (m) had stollen them.

33 Then went Laban in to Jacobs tent, and into Leas tent, and into the two mayd seruantes tentes, but found them not. Then went he out of Leas tent, and entred into Rachels tent.

34 And Rachel had taken the images, and put them in the Camelles strawe, and sate downe vpon them: And Laban tolled vp al the tent, but founde them not.

35 Then sayde she to her father, My lorde, be not angrie that I can not ryse vp before thee: for the custome of women is come vpon me. So searched he, but (n) founde not those images.

36 And

(c) A certaine number is set for an vncertayne oftentymes.

(d) He would shewe what iust causes he had to departe from their father: and howe their brethrē wrongfullye accused him.

" It signifieth the hee goate also: as vnder sheepe, are conteyned the goates.

(e) Gods eye obserueth what the wicked doth to the godly.

" Padan Aram.

(f) Images made in the lykenesse of men, whiche he had in reuerence as his houshold goddes.

(g) That is, to doo any thyng without the parties knowledge or consent.

(h) the[illegible] would [illegible] vnenge the iurie done their faith religion: for their [illegible] were [illegible]

(i) That refrayneth the cruell purposes tyrannous gaynste Churches.

" For good

" And stollen me

(k) A diss blyng hyp crite when he can do no harme yet he w burden th godlye a woordes.

(l) The ked brag their po as Pilat " By hoode.

(m) It was not godly nesse, but perstition, that mou Rachel this theft.

(n) So this superstition remayned Jacobs ho tyll after th destruction of Sichem.

36 And Jacob was wroth, and chode with Laban, Jacob alſo anſweared, and ſayd to hym, What haue I treſpaſſed? or what haue I offended thee, that thou doeſt ſoare purſue after me?

37 Thou haſt toſſed vp all my ſtuffe, and what haſt thou founde of all thy houſholde ſtuffe? put it here before thy brethren and my brethren, that they may iudge betwixt vs both.

38 Beholde, this twentie yeeres haue I ben with thee: thy ſheepe and thy goates (o) haue not ben barren, and the rammes of thy flocke haue I not eaten.

39 What ſo euer was torne (of beaſtes) I brought it not vnto thee: but made it good mee ſelfe: of my hande dydſt thou require it that was ſtollen by day or nyght.

40 I was in ſuch caſe, that by day the heate conſumed me, and the froſt by nyght: and my ſleepe departed from mine eyes.

41 Thus haue I ben twentie yeeres in thy houſe, and ſerued thee fourteene yeeres for thy two daughters, and ſyxe yeeres for thy ſheepe, & thou haſt changed my rewarde ten tymes.

42 And except the GOD of my father, (p) the God of Abraham, and the feare of Iſaac had ben with me, ſurely thou haddeſt ſent me away nowe al emptie, but God beholde my tribulation, and the labour of my handes, and rebuked (thee) yeſternyght.

43 And Laban anſweared, & ſaide vnto Jacob, Theſe daughters are my daughters, and theſe children are my children, & theſe ſheepe are my ſheepe, and al that thou ſeeſt is mine: and what can I do this day vnto theſe my daughters, or vnto their children whiche they haue borne?

44 Nowe therfore come on, and let vs make a league I and thou, whiche may be a wytneſſe betweene me and thee.

45 Then tooke Jacob a ſtone, and ſet it vp on ende.

46 And Jacob ſayde vnto his brethren, Gather ſtones. And they tooke ſtones, and made an heape, & they dyd eate there vpon the heape.

47 And Laban called it (q) Jegar Sahaduta: but Jacob called it Galeed.

48 Then ſayde Laban, This heape is wytneſſe betweene thee and me this day. Therfore it is called "Galeed,

49 And "Miſpah: for he ſayde, The Lorde looke betweene thee and me, when we are departed one from another,

50 If thou ſhalt vexe my daughters, or ſhalt take (r) other wyues beſide my daughters: here is no man with vs, beholde, God (s) witneſſe betwixt me and thee.

51 And Laban ſaid moreouer to Jacob, Beholde this heape, and this ſtone ſet vpon ende, whiche I haue layde betwixt me and thee,

52 This heape be witneſſe, and alſo this ſtone ſet vp on ende, that I wyl not come ouer this heape to thee, and thou ſhalt not come ouer this heape, and this ſtone ſet vp on ende, vnto me, to do any harme.

53 The God of Abraham, and the (t) God of Nachor, and the God of their father, be iudge betwixt vs. And Jacob (v) ſware by the feare of his father Iſaac.

54 Then Jacob did ſacrifice vpō the mount, and called his brethren to eate bread: and they dyd eate bread, and taryed al night in the hyl.

55 And early in the morning Laban roſe vp, and kyſſed his ſonnes and his daughters, and (w) bleſſed them: and Laban departing, went into his place agayne.

(o) This was a wicked fact, to ioyne his falſe gods with the true God, and to iudge the falſe to be the elder God.

(p) God would not ſuffer ſo corruptly as Laban would haue had hym.

(q) These be Syriake wordes, and ſignifie the ſame of wits ſelfe, which ſaying alſo this worde Galeed meaneth, "Galed. "Miſpah, that is, a looking glaſſe.

(r) He nowe condemneth the ſtaine of Polygamie, whereof he was afore the author.

(s) God (t) Iacob (v) The ſuperſtitious kepe the outward maners of the godly.

The. xxxii. Chapter.

1. God comforteth Iacob by a viſion of angels. 24. Iacob wraſtleth with the angel, who named hym Iſrael.

1 BUt Jacob went forth on his iourney, and (a) the angelles of God came and met hym.

2 And when Jacob ſawe them, he ſayde, This is Gods hoſt. And called the name of the ſame place (b) Mahanaim.

3 And Jacob ſent meſſengers before hym to Eſau his brother, vnto the lande of Seir the * feelde of Edom:

4 And he cōmanded them, ſaying, Thus ſhal ye ſpeake to my lorde Eſau, Thy ſeruant Jacob ſaith thus, I haue ben a ſtranger with Laban, and haue ſtayed there vnto this tyme.

5 And haue Oxen, Aſſes, and ſheepe, men ſeruantes, and women ſeruantes: and haue ſent to ſhewe (c) my lord, that I may finde grace in thy ſyght.

6 And the meſſengers came agayne to Jacob, ſaying, We came to thy brother Eſau, and he commeth to meete thee, and hath foure hundred men with hym.

7 But Jacob was greatly afraid, and wyſt not whiche way to turne hym ſelfe: and diuided the people that was with hym, and the ſheepe, and Oxen, and Cammels, into two companies:

8 And ſayde, If Eſau come to the one part and ſmyte it, the other ſhal ſaue it ſelfe.

9 And Jacob ſayde agayne, (c) O God of my father Abraham, and God of my father Iſaac, Lorde which ſaydeſt vnto me, Returne vnto thy countrey, and to thy kinred,

(a) God would certaynely perſwade hym of his protection, in the feare he was in of Eſau.

(b) That is, two armies or campes.

* or, region

(c) Thus his fayth ouercame his feare, thus prayer is the godly mans refuge in trouble.

and I wyl do wel with thee:

" I am leſſ (c) Al gods benefites come of his mere benefuolence & fauour.

10 I am "not worthy of the leaſt of al the (c) mercies & trueth whiche thou haſt ſhewed vnto thy ſeruant: for with my ſtaffe came I ouer this Iordane, and now haue I gotten two companies.

11 Deliuer me from the hande of my brother Eſau: for I feare hym, leſt he wyll come and ſmyte me, (yea) the mother with the chyldren.

12 Thou ſaydeſt, I wyll ſurely do thee good, and make thy ſeede as the ſande of the ſea, which can not be numbred for multitude.

C 13 And he taried there that ſame night, and tooke of that whiche came to hande, (d) a preſent for Eſau his brother,

(d) Though he was certaynely perſwaded of gods helpe, yet he vſeth ſuch meanes as he coulde for his defence, and commytteth the ſucceſſe to God.

14 Two hundred ſhee goates, and twentie hee goates, two hundred ſheepe, and twentie rammes,

15 Thirtie mylche Cammelles with theyr colte, fourtie kine, and ten bulles, twentie ſhee Aſſes, and ten foales:

16 And deliuered them into the handes of his ſeruantes, euery droue by them ſelues, and ſayde vnto his ſeruantes, Goe foorth before me, and put a ſpace betwixt droue and droue.

17 And he commaunded the formoſte, ſaying, If Eſau my brother meete thee, and aſke thee, ſaying, Whoſe art thou? and whyther goeſt thou? and whoſe are theſe (that goe) before thee?

18 Thou ſhalt ſay, They be thy ſeruant Iacobs, and it is a preſent ſent vnto my lorde Eſau: and beholde, he hym ſelfe commeth after vs.

19 And ſo commaunded he the ſeconde, and the thyrde, and al that folowed the droues, ſaying, On this manner ſe that you ſpeake vnto Eſau when ye meete hym.

D 20 And ſay moreouer, beholde, thy ſeruant Iacob alſo commeth after vs: for he ſayde, I wyl appeaſe "his wrath with the preſent that goeth before me, and afterward I wyl ſee hym mee ſelfe, peraduenture he will receiue "me to grace.

" his face. " my face.

21 So went the preſent before hym: and he taryed al that nyght in the company.

22 And he roſe vp the ſame night, and tooke his two wyues, and his two mayde ſeruantes, and his eleuen ſonnes, and went ouer the forde Iaboc.

23 And he toke them, and ſent them ouer the riuer, and ſent ouer that he had.

(e) He ſought a ſolitarie place for prayer: where God declared vnto hym that many troubles remayned, yet he ſhould ouercome al.

24 And Iacob was left hym ſelfe (e) alone, and there wreſtled a man with hym, vnto the breakyng of the day.

(f) Though the godly ouercome in temptation, yet ſome infirmitie remayneth.

25 And when he ſawe that he could not preuayle againſt hym, (f) he ſmote hym vpon the bucklebone of his thigh, and the bucklebone of Iacobs thygh looſed out of ioynt as he wreſtled with hym.

(g) We ought to deſire Gods bleſſyng, howe grieuous ſoeuer Gods ſentence hath ben to vs.

26 And he ſayde, Let me goe, for the day breaketh. Whiche anſwered, I wyll not let thee goe, except (g) thou bleſſe me.

" that is one that wreſtleth with God.

27 And he ſayde vnto hym, What is thy name? he anſwered, Iacob.

28 He ſayde, Thy name ſhalbe called no more Iacob, but " Iſrael: For as a prince haſt thou wreſtled with GOD, and with men, and haſt preuayled.

(h) He declareth what perfecte knowledge of this wreſtler, which not graunted hym,

29 And Iacob aſked hym, ſaying, Tell (h) me thy name. And he ſayde, Wherefore doeſt thou aſke after my name? And he bleſſed hym there.

" that is, face of God.

30 And Iacob called the name of the place " Peniel: For I haue (i) ſeene God face to face, and my lyfe is preſerued.

(i) Iacob pleaſeth of the knowledge of god which he had by this viſion.

31 And as he went ouer Peniel, the ſunne roſe vpon him, & he halted vpon his thygh.

32 And therefore it is that the chyldren of Iſrael eate not of the ſinowe that ſhranke in that place of the thygh, vnto this day: becauſe that he touched the bucklebone of Iacobs thygh, about the ſinowe that ſhranke.

The. xxxiii. Chapter.

1. Eſau meeteth his brother Iacob, 4. and is agreed with hym. 19. Iacob buieth a poſſeſſion, and buildeth an aulter vnto God.

1 IAcob lyftyng vp his eyes, looked, and beholde Eſau came, hanyng with hym foure hundred men: and he diuided the chyldren vnto Lea, and vnto Rachel, and vnto the two handmaydens.

2 And he put the handmaydens and theyr chyldren formoſt, and Lea and her children after, and Rachel and (a) Ioſeph hynder moſt.

(a) As yet Iacob was not certified of the preſumptiue of Ioſeph.

3 And he went before them, and bowed hym ſelfe to the grounde ſeuen tymes, vntyll he came to his brother.

4 Eſau ranne to meete hym, and imbraced hym, and felon his necke, and kyſſed hym, and they wept.

5 And he lyft vp his eyes, and ſawe the women, and the children, and ſayde, Whence haſt thou theſe? And he anſwered, They are the chyldren which GOD hath geuen thy ſeruant.

6 Then came the handmaydens foorth, and theyr chyldren, and bowed them ſelues.

(b) A ſigne of the chiefe appeerance in Iacobs houſehold, which was in no dignitie in reſpect of Eſau.

7 Lea alſo with her chyldren came, and dyd theyr obeyſance: And laſte of al came Ioſeph and Rachel, and dyd (b) theyr obeyſance.

8 And he ſayd, What is al the droue which I met?

I met? he answeared, That I may finde grace in the sight of my Lorde.

9 And Esau sayd, I haue ynough my brother, keepe that thou hast vnto thee selfe.

10 And Iacob answeared, Nay, I pray thee: but if I haue founde grace in thy syght, receiue, I pray thee, my present (c) at my hand: for I haue seene thy face, as though I had (c) seene the face of God, and so thou hast receiued me to grace.

11 Oh take my blessing that is brought thee: for God hath had mercie on me, & I haue ynough. And so he compelled him, and he tooke it.

12 And he said, Let vs take our iourney, and goe, I wyl goe before thee.

13 Iacob answeared him, My Lorde, thou knowest that the children are tender, and the small and great catel with young vnder my handes, whiche if menne shoulde ouerdryue but euen one day, all the flocke wyl dye.

14 Oh let my Lorde goe before his seruant, & I wil dryue fayre and softly, according as the catel that goeth before me, and the children be hable to endure, (d) vntyl I comme vnto my Lorde vnto Seir.

15 And Esau sayde, I wyl leaue some of my folke with thee. And he answeared, What needeth it? I shall finde grace in the sight of my Lorde.

16 So Esau went his way againe that same day vnto Seir.

17 And Iacob tooke his iourney towarde Suchoth, & buylt him an house, and made boothes for his catel: and therefore is it that the name of the place is called (e) Suchoth.

18 And Iacob came to Sale, a citie of (f) Sichem, whiche is in the lande of Chanaan, after that he was comme from Mesopotamia: and pitched before the citie,

19 And bought a parcel of grounde, where he pitched his tent, of the children of Hemor Sichems father, for an hundred peces of money.

20 And he made there an aulter, (g) and called it, The mighty God of Israel.

The. xxxiiii. Chapter.

1. The rauishing of Dina Iacobs daughter by Sichem the sonne of Hemor. 8. Who requireth her in maryage for his sonne. 13. The sonnes of Iacob do guylefully require the Sichemites to be circumcised. 25. The whoredome is reuenged by Simeon and Leui Iacobs sonnes. 30. Iacob reproueth his sonnes.

1 DIna the daughter of Lea, whiche she bare vnto Iacob, went out to see the daughters of the lande.

2 Whom when Sichem the sonne of Hemor the Heuite lorde of the countrey sawe, he tooke her, and lay with her, and "defiled her.

3 And his hart lay vnto Dina the daughter of Iacob, and he loued that damsel, and spake "kyndly vnto her.

4 And Sichem spake vnto his father Hemor, sayeing, Geat me this mayden vnto my wyfe.

5 And Iacob hearde that he hadde defyled Dina his daughter (his sonnes being with their catayle in the feelde) and Iacob (a) helde his peace vntyll they were comme.

6 (b) And Hemor the father of Sichem, went out vnto Iacob to commune with hym.

7 And when the sonnes of Iacob (comming out of the feelde) heard it, it greened them, and they were not a litle wroth, because he had wrought folly in Israel, in that he had lyen with Iacobs daughter, whiche thing ought not to be donne.

8 And Hemor communed with them, sayeing, The soule of my sonne Sichem longeth for your daughter: I pray you (c) geue her him to wyfe,

9 And make maryages with vs, and gene your daughters vnto vs, & take our daughters vnto you.

10 And ye shal dwell with vs, and the land shalbe before you: dwell, and doo your businesse therein, and haue possessions therein.

11 And Sichem sayde vnto her father and vnto her brethren, Let me fynde grace in your eyes, and what soeuer ye appoint me, that wyl I geue.

12 Aske freely of mee both (d) dowry and gyftes, and I wyl geue according as ye say vnto me, so that ye geue me the damsell to wyfe.

13 But the sonnes of Iacob answeared to Sichem and Hemor his father, talking among all them selues deceytfully: because he had defyled Dina their sister.

14 And they sayde vnto them, We can not doo this thing, that we shoulde geue our sister to one that is (e) vncircumcised: for that were an abomination vnto vs.

15 But in this wyl we consent vnto you: yf ye wyl be as we be, and all the * males amongest you be (f) circumcised:

16 Then wyl we geue our daughters vnto you, and take your daughters to vs, and wyll dwell with you, and be one people.

A

"Humbled her.

"To her harte.

(a) This was through great greefe, and not that he minded reuengemēt.

(b) A godly father would first haue seene his sonne corrected.

B

(c) This proueth that the consent of parentes is requisite in mariage, seeing the very infidels dyd obserue it vniuersally.

(d) The Hebrue woorde signifieth that whiche was geuen to a mayde in recompence of her virginitie.

(e) Religion is made a pretence for them to satisfie their anger.

* Or, menne children.

(f) They pollute the holy signe, making strangers, without respect, partakers therof.

17 But and if ye wyl not hearken vnto vs to be circũcised, the wil we take our daughter, and goe our wayes.
18 Their wooydes pleased Hemor, and Sichem his sonne.
19 And the young man deferd not for to doo the thing, because he had a lust to Iacobs daughter: he was also most set by of al that was in his fathers house.
20 Then Hemor & Sichem his sonne, went vnto the (g) gate of their citie, and communed with the men of their citie, saying,
21 These menne lyue peacrably among vs, and dwel in the lande, and doo their occupation therein: and beholde, the lande is large ynough for them, we wyl take their daughters to wyues, and geue them our daughters.
22 Only herein wyl they consent vnto vs for to dwel with vs, and to be one people, If al the males that are among vs be circumcised, as they are circumcised.
23 Shal not their goodes & their substance, and al their catel (h) be ours? let vs onely consent vnto them, and they wyl dwell with vs.
24 And vnto Hemor and Sichem his sonne, hearkened al that went out at the gate of the citie: and al the males were circumcised, what so euer went out at the gate of his citie.
25 And the third day whylest they were sore, two of the sonnes of Iacob, Simeon and Leui, Dinas (i) brethren, tooke eyther of them his swoorde, and went into the citie boldely, and slue al the males,
26 And slue also Hemor and (k) Sichem his sonne with the edge of the swoorde, and tooke Dina out of Sichems house, & went their way.
27 And the sonnes of Iacob comming vpon the "dead, (l) spoyled the citie, because they had defiled their sister,
28 And tooke their sheepe, oxen, and their asses, and whatsoeuer was in the citie, and also in the fieldes.
29 And al their goods, and al their children, and their wyues, tooke they captiue, and made hauocks of al that was in the house.
30 But Iacob sayde to Simeon and Leui, Ye haue troubled me, and made me to "be abhorred of the inhabitours of the lande of the Chanaanite and the Pherezite: and I beyng fewe in number, they shal gather them selues togeather against me, and slay me, and so shall I and my house be destroyed.
31 And they answeared, Shoulde (m) he deale with our sister as with an harlot?

The. xxxv. Chapter.

I. Iacob at Gods commaundement goeth vp to Bethel, and buryeth his images vnder an oke. 16. Rachel dyeth in trauayle of Beniamin.

1 AND (a) God sayde vnto Iacob, Arise, and geat thee vp to Bethel, and dwel there: and make there an aulter vnto God, that appeared vnto thee when thou fleddest from the face of Esau thy brother.
2 Then sayde Iacob vnto his houshold, and to al that were with him, (b) Put away the strange goddes that are among you, and be cleane, and change your garmentes.
3 For we wil aryse & goe vp to Bethel, and I wyl make an aulter there vnto GOD, which hearde me in the day of my affliction, and was with me in the way which I went.
4 And they gaue vnto Iacob all the (c) strange goddes which they had in their hande, and all their earinges which were in their eares, and Iacob hydde them vnder an oke which was by Sichem.
5 And when they departed, the feare of God fell vpon the cities that were rounde about them, and they dyd not pursue the sonnes of Iacob.
6 So came Iacob to Luza, which is in the lande of Chanaan (the same is Bethel) he and al the people that was with him.
7 And he (d) buylded there an aulter, and called the place, The God of Bethel: because that God appeared vnto hym there when he fledde from the face of his brother.
8 But Deboza Rebeccas nurse dyed, and was buryed beneath Bethel vnder an oke: and the name of it was called, The "oke of lamentation.
9 And God appeared vnto Iacob agayne, after he came out of Mesopotamia, and (e) blessed him.
10 And God sayde vnto hym, Thy name is Iacob: notwithstandyng thou shalt be no more called Iacob, but Israel shalbe thy name. And he called his name Israel.
11 And God sayde vnto him, I am God almighty, be fruiteful, & multiplie: a nation, and (f) a multitude of nations shall spring of thee, yea and kinges shal come out of thy loynes.
12 And the lande which I gaue Abraham & Isahac, wyl I geue vnto thee, & vnto thy seede after thee wyl I geue that land also.
13 And so God departed from hym, in the place where he had talked with him.
14 And Iacob set vp on ende in the place where he talked with hym, (euen) a stone set

(g) Common assembles & iudgementes were then in the gates of cities.

(h) Enyl magistrates pretende a common wealth, and yet all is but for theyr owne cause.

(i) These were captaynes of the bande.
(k) The magistrates sinne is punished vpon al the people
"The vncleane.
(l) GOD woulde haue al men vnderstande, howe muche he hateth all vncleanes,
"to stinke.
(m) They foolishly defende such barbarous cruelty, done without auctoritie vpō so many, vnder godly pretence, to the endaungering of the godly.

(a) God not continually procureth the health of his Churche, & he dooth Iacobs in this miserable case.
(b) He exhorteth his houseHold to repentance, and outward professing of the same.
(c) Thus on womans folly had polluted almost al the Churche,
(d) After he had purged the Churche of the abuses, he setteth vp the true worshippe poynted by Gods word.
"Allon Bachuth.
(e) He confirmed his promise made vnto him before.
(f) He meneth the xii tribes of Israel: and the cõgregation of the gentiles, who sprang of the fayth of Iacob.

set he vp on ende, and powred drinke offering thereon, and powred also oyle theron.

15 And Iacob called the name of the place where God spake with hym, (g) Bethel.

16 And they departed from Bethel: and when he was but a feelde breadth from "Ephrath, Rachel began to trauel, and in trauayling she was in peryl:

17 And as she was in paynes of her labour, the mydwyfe sayde vnto her, Feare not: for this sonne is thyne also.

18 Then as her soule was a departyng (for she dyed) she called his name "Ben-oni, but his father called him "Beniamin.

19 And thus died Rachel, and was buried in the way to Ephrath, whiche is Bethlehem.

20 And Iacob (h) set vp a stone on ende vpon her graue: whiche is called Rachels graue stone vnto this day.

21 And Israel went thence, and pytched his tent beyonde the towre of Eder.

22 And as Israel dwelt in that lande, Ruben went and (i) lay with Bilha his fathers concubine: and it came to Israels eare. The sonnes of Iacob were twelue in number.

23 The sonnes of Lea: Ruben, Iacobs first borne sonne, and Simeon, and Leui, and Iuda, and Isachar, and Zabulon.

24 The sonnes of Rachel: Ioseph and Beniamin.

25 And the sonnes of Bilha Rachels handmayde: Dan and Nephthali.

26 And the sonnes of Zilpha Leas handemaide: Gad & Aser. These are the sonnes of Iacob, whiche were borne him in Mesopotamia.

27 And so Iacob came (k) vnto Isaac his father to Mamre, vnto Ciriath arba, (l) whiche is Hebron, where Abraham and Isaac dwelt.

28 And the dayes of Isaac were an hundred and fourescore yeeres.

29 And Isaac decayed away, and died, and was layde vnto his people, beyng olde and ful of dayes: and his sonnes Esau and (m) Iacob buried hym.

(g) For the idolatry that was there done, it was afterwarde called Bethaun, that is, the houle of vanitie.

"Ephratha "that is, the fame of my fruite.

"that is, the fonne of my right hand.

(h) Only a memoryal of her sepulchre, becauſe of the hope of reſurrection.

(i) Thus the deuyl, to ſlaunder the whole churche, and to vexe the godly, perſwadeth ſome to horrible ſinne.

(k) He had ben from him now 43 yeeres: that is, 30. in Mesopotamia, & 13. in the land of Chanaan.

(l) It was afterwarde ſo called.

(m) Iacob was nowe a hundred and twētie yeres olde: for he was borne when Isaac was ſixtie.

The. xxxvi. Chapter.

2. The wyues of Esau. 7. Iacob and Esau are enriched. 8. Esau departeth fro Iacob, and dwelleth in mount Seir. 9. The petigree of Esau.

A 1 THese are the generations of Esau, the ſame is Edom,

Gen. 26.

2 Esau toke his wyues of the daughters of Chanaan: (a) Ada the daughter of Elon an Hethite, & Aholibama the daughter of Ana the daughter of Sibeon an Hethite:

(a) His firſte wife and her father had two names.

3 And Basemath Ismaels daughter, and ſiſter of Nebaioth.

4 And Ada bare vnto Esau Eliphas: and Basemath bare Reuuel.

5 And Aholibama bare Iehus, and Ialam, and Corah. These are the ſonnes of Esau, which were borne him in the lande of Chanaan.

6 And Esau tooke his wyues, & his ſonnes and daughters, & all the ſoules of his houſe, his goodes and all his cattel and all his ſubſtance whiche he had got in the lande of Chanaan: and went into a countrey away from the face of his brother Iacob.

7 For their ryches was muche, and they coulde not dwell togeather, and the lande wherein they were ſtrangers coulde not receiue them, becauſe of their poſſeſſions.

B

8 Thus dwelt Esau (b) in mount Seir, the ſame Esau is Edom.

(b) It is lyke that he came thence when Iacob came from Mesopotamia: & nowe after his fathers death, returned thyther altogether. Auguſtine.

9 These are the generations of Esau, father of the Edomites in mount Seir.

10 And these are the names of Esaus ſonnes: Eliphas the ſonne of Ada the wyfe of Esau, and Reuuel the ſonne of Basemath the wyfe of Esau.

11 And the ſonnes of Eliphas were Theman, Omar, Sepho, & Gatham, & Cenaz.

12 And Thimna was concubine to Eliphas Esaus ſonne, and bare vnto Eliphas Amelec: and these be the ſonnes of Ada Esaus wyfe.

13 And these are the ſonnes of Reuuel: Nahath, and Serah, Samma, & Mizza: these were the (c) ſonnes of Basemath Esaus wyfe.

(c) These were her ſonnes children.

14 And these were the ſonnes of Aholibama the daughter of Ana, daughter of Sibeon Esaus wyfe: & ſhe bare vnto Esau, Iehus, and Ialam, and Corah.

15 These were * dukes of the ſonnes of Esau. (d) The chyldren of Eliphas the firſt borne ſonne of Esau, were these.

* or, princes.

(d) The dignitie alſo of Esaus ſones, Moſes wyl ſet foorth.

16 (e) Duke Theman, duke Omar, duke Sepho, duke Cenaz, and duke Corah, duke Gatham, and Duke Amelec: these are the dukes that came of Eliphas in the lande of Edom, and these were the ſonnes of Ada.

(e) The Hebrue worde ſignifieth hym that hath a thouſande vnder hym.

17 These also are the chyldren of Reuuel Esaus ſonne: duke Nahath, duke Serah, duke Samma, duke Mizza. These are the dukes that came of Reuuel in the lande of Edom: and these are the ſonnes of Basemath Esaus wyfe.

18 These were the chyldren of Aholibama Esaus wyfe: duke Iehus, duke Ialam, duke Corah: these dukes came of Aholibama the daughter of Ana Esaus wyfe.

19 These are the children of Esau, and these are the dukes of them: which Esau is Edom.

20 (f) These are the children of Seir the Horite, the inhabitants of the lande: Lotan, and Sobal, and Sebeon, and Ana,

21 And Dison, and Eser, and Disan: these are the dukes of the Horites the children of Seir in the lande of Edom.

22 And the children of Lotan, were Hori, and Heman: and Lotans sister (was called) Thimna.

23 The children of Sobal were these: Alnan, and Manahath, and Ebal, Sepho, and Onam.

24 These are the children of Sebeon, both Aia & Ana: this was that Ana that founde (g) Mules in the wildernesse as he fedde his father Sebeons Asses.

25 The children of Ana were these: Dison, and Aholibama the daughter of Ana.

26 These are the children of Dison: Hemdan, and Eshan, & Ithran, and Cheran.

27 The children of Eser are these: Bilhan, and Saaman, and Acan.

28 The children of Disan also are these: Uz, and Aran.

29 These are the dukes that came of the Horites: duke Lotan, duke Sobal, duke Sebeon, duke Ana,

30 Duke Dison, duke Eser, duke Disan: these be the dukes that came of Hor after their dukedomes, in the lande of Seir.

31 These are the kinges that raigned in the lande of Edom, before there raigned any kyng vpon the children of Israel.

Esai. 34. Ierr. 70.

32 Bela the sonne of Beor raigned in Edom: and the name of his citie was Dinhabah.

33 And when Bela dyed, Iobab the sonne of Serah out of Bosra raigned in his steade.

34 Whe Iobab also was dead, Husam of the lande of * Temani raigned in his steade.

* or, of the south countrey.

35 And after the death of Husam: (h) Hadad the sonne of Bedad, whiche slue the Madianites in the feelde of the Moabites, raigned in his steade: and the name of his citie was Auith.

(h) In this countrey, the children did not succeede their fathers in the kyngdome.

36 When Hadad was dead, Samlah of Masrecah raigned in his steade.

37 When Samlah was dead, Saul of the river of * Rehoboth raigned in his steade.

* or, of Rechoboth, builded vpō the ryuer.

38 When Saul was dead, Baal-hanan the sonne of Achbor raigned in his steade.

39 And after the death of Baal hanan the sonne of Achbor, Hadar raigned in his steade: and the name of his citie was Pau, and his wyues name (i) Mehetabel, the daughter of Matred, the daughter of Mezahab.

(i) These women (as appeareth by their names) were of great fauour amōg the Edomites

40 These are the (k) names of the dukes that came of Esau accordyng to their kinreades, places, and names: duke Timna, duke Aluah, duke Ietheth.

(k) Some thinke that these dukes succeded after the kings

41 Duke Aholibama, duke Ela, duke Pinon,

42 Duke Cenaz, duke Themian, duke Mibsar,

43 Duke Magdiel, duke Iram. These be the dukes of Edom, according to their habitations in the lande of their possessions, this Esau is the father of the Edomites.

The xxxvij. Chapter.

5. Ioseph telleth his dreames, and is hated of his brethren. 34. Iacob beyng perswaded that his sonne Ioseph was dead, bewayleth hym.

1 IAcob dwelt in the lande wherein his father was a straunger, in the lande of Canaan.

2 These are the (a) generations of Iacob: when Ioseph was fiuetiene yeeres olde, he kept cheepe with his brethren, and the lande was with the sonnes of Bilha, and with the sonnes of Zilpha, his fathers wiues: and Ioseph brought vnto his father (b) their euyl reporte.

3 But Israel loued Ioseph more then all his children, because he begate hym in his (c) olde age: and he made hym a coate of many "colours.

4 And when his brethren sawe that their father loued him more then al his brethren, they hated hym, and couldе not speake peaceably vnto hym.

5 Moreouer, when Ioseph (d) had dreamed a dreame, he tolde it his brethren, whiche hated hym yet the more.

6 And he sayd vnto them, Heare I pray you this dreame which I haue dreamed.

7 Beholde, we were byndyng sheaues in the feelde, and loe, my sheafe arose and stoode vpryght, and beholde, your sheaues stoode rounde about, and made obeysance to my sheafe.

8 To whom his brethren sayd, Shalt thou be a kyng in deede ouer vs? or shalt thou in deede haue dominion ouer vs? (e) And they hated him yet the more, because of his dreames, and of his wordes.

9 And he dreamed yet another dreame, and tolde it his brethren, saying, Beholde, I haue had one dreame more, and beholde, the sunne, and the moone, and eleuen starres made obeysance vnto me.

10 And when he had tolde it to his father and his brethren, his father rebuked hym, and sayde vnto hym, What is this dreame that thou hast dreamed? Shall (i) I and thy

A

(a) The actes that were done in the familie of Iacob.

(b) Either of other men touchyng them: or of them against their father and Ioseph.

(c) He was then, 91. yeeres olde when Ioseph was borne.

"pretie.

(d) The dreamer that came from god, had singuler notes whereby they were discerned from other.

(e) Gods graces to the godly are occasions of the wyckeds hate them.

(f) By the cheefe of the familie, the whole is meant. Not that euery one should do thus: for his mother was dead.

thy mother and thy brethren in deede come to bowe to thee?

11 And his brethren enuied him: but his father noted the sayeing.

12 His brethren also went to keepe his fathers catel in Sichem.

13 And Israel sayde vnto Ioseph, Doo not thy brethren keepe in Sichem? come, and I wyl sende thee to them.

14 He answeared, Here I am. And he sayde vnto him, Goe (I pray thee,) see whether it be wel with thy brethren and the catel, and bryng me woorde agayne. And so he sent him out of the dale of Hebron, and he came to Sichem.

15 And a certayne man founde him, and beholde, he was wandring out of his way in the feelde, and the man asked him, What seekest thou?

16 He answeared, I seeke my (g) brethren: tell me, I pray thee, where they keepe (catel.)

17 And the man sayde, They are departed hence: for I haue hearde them say, Let vs goe vnto Dothan. Thus went Ioseph after his brethren, and founde them in Dothan.

18 And when they sawe him a farre of, before he came at them, they tooke counsel against him (h) for to slea him:

19 For one sayde to an other, Beholde, this (i) notable dreamer commeth.

20 Comme nowe therefore and let vs slaye him, and (k) cast him into some pitte, and we wyl saye, some noughtie beast hath deuoured him: and we shal see what wyll comme of his dreames.

21 When Ruben hearde that, he ridde him out of their handes, and sayde, Let vs not "kyl him.

22 And Ruben saide moreouer vnto them, Shedde no blood (but) cast him into this pitte that is in the wyldernesse, and lay no hande vpon him, (this he sayde,) that he might ridde him out of their handes, and deliuer him to his father agayne.

23 And when Ioseph was comme vnto his brethren, they stript him out of his coate, his partie coloured coate that was vpon him.

24 And they tooke him, and (k) cast him into an emptie pitte, wherein was no water.

25 And they sate (l) them downe to eate bread: and as they lyft vp their eyes and looked about, behold, there came a company of Ismelites from Gilead: and their cammels laden with spiceries, baulme, and myrrhe, and were goyng downe to carry it to Egypt.

26 And Iuda sayd vnto his brethren, What (m) auayleth it if we slay our brother, and keepe his blood secrete?

27 Comme on, and let vs sel him to the Ismaelites, and let not our handes be vpon him: for he is our brother and our flesh. And his brethren were content.

28 Then as the Madianites marchant men passed by, they drue and lyft Ioseph out of the pitte, and solde him vnto the Ismaelites for twentie peeces of siluer: And they brought Ioseph into Egypt.

29 Then Ruben came agayne vnto the pit, and beholde, Ioseph (was) not in the pitte: then he rent his clothes,

30 And went againe vnto his brethren, saying, The ladde is not (yonder) wo is me, whyther shal I goe?

31 And they tooke Iosephes coate, and killed a kidde, and dipped the coate in the blood.

32 And they sent that partie coloured coate, and caused it to be brought vnto their father, and sayde, This haue we founde, see whether it be thy sonnes coate, or no.

33 And he knewe it, saying, It is my sonnes coate, a noughtie beast hath deuoured him. Ioseph is without doubt rent in peeces.

34 And Iacob rent his clothes, & put sackecloth about his loynes, & mourned for his sonne a long season.

35 But al his sonnes and all his daughters rose vp to comfort him: neuertheles (n) he would not be comforted, but sayde, I wyl goe downe into the graue vnto my sonne, mourning. And thus his father weapt for him.

36 And the Madianites solde him in Egypt vnto Putiphar, cheefe officer of Pharao, and his "cheefe sterwarde.

The xxxviii. Chapter.

1. The maryage of Iuda. 7. The trespasse of Er and Onan, and the vengeance of God that came therefore.

1 About that tyme "Iuda went downe from his brethren, and gate hym to a man called Hirah of Odollam,

2 And there he sawe (a) the daughter of a man called Sua, a Chanaanite: & he tooke her, and went in to her.

3 And she conceyued and bare a sonne, and called his name Er.

4 And she conceyued agayne, and bare a sonne, and called him Onan.

5 And she conceyued agayne, and bare yet a sonne, whom she called Selah: and he was at (b) Chezib when she bare him.

6 And Iuda (c) geue Er his first borne sonne a wyfe, whose name was Thamar.

7 And Er Iudas eldest borne sonne was wicked in the syght of the Lorde, and the

(g) Many seeke brethren, and find enimies

(h) Enuie & malice hasing occasion, wyl ende in slaughter.

"Maister of dreames.

(i) Sinne may be hid from the eyes of man: but not of god.

"Strike him in the mouth.

(k) This was woorse then murther before God: though it was pruily donne.

(l) Thei were vnsensible, without any sense or conscience of sinne.

(m) Thus should all sinners say, what commoditie doth sinne bring?

(n) He refused worldly comfort: yet he was obedient to god.

"Marshal, or captayne of the garde, or cheefe of the slaughter men or cookes.

"Iehudah.

(a) The entended sheweth that this maryage pleased not God.

(b) A towne in Palestina.

(c) The fathers authoritie in the maryage of his sonne.

Loode sine him.

8 And Juda sayde vnto Onan, Goe in to thy brothers wyfe, & marry her, that thou mayest stirre vp seede vnto thy brother.

(a) The word signifieth to marry the wyfe of his brother dead without childe.

9 And when Onan perceaued that the seed shoulde not be his, therefore when he went in to his brothers wyfe, he spilled it on the grounde, and gaue not seede vnto his brother.

10 And the thing which he dyd, displeased the Lorde: Wherefore he slue him also.

11 Then sayde Juda to Thamar his daughter in lawe, Remaine a widowe at thy fathers house, tyl Selah my sonne be growen: (For he sayde, lest peraduenture he dye also as his brethren dyd.) And Thamar went and dwelt in her fathers house.

12 And in processe of tyme, the daughter of Sua Iudars wyfe dyed: Then Juda when he had leaft mourning, went vnto his sheepe shearers to Thimnath, he and his freende Hirah of Odollam.

13 And one tolde Thamar, sayeing, Behold, thy father in lawe goeth vp to Thimnath to sheare sheepe.

14 And she put her widowes garmentes of from her, and couered her with a vayle: and disguised her selfe, and sate her downe in (a) an open place, which is by the way side to Thimnath: for (d) because that she sawe Selah was growen, and she was not geuen vnto him to wyfe.

(a) The doore of eyes.

(d) Wicked meanes are not to be practised, though wrong be done to vs.

15 When Juda sawe her, he thought it had benne an harlot, because she had couered her face.

16 And he turned to her vnto the way, and sayde, Come, I prayt thee, let me lye with thee. (For he knewe not that it was his daughter in lawe.) And she answeared, What wylt thou geue me for to lye with mee?

17 Then sayde he, I wyl sende thee a kidde from the flocke. She saide, Then geue me a pledge, till thou sends it.

(e) Some thinke the woorde to signifie a couering of the head.

18 He saide, What pledge shal I geue thee? She said, Thy signet, thy (e) bracelet, and thy staffe that is in thyne hande. And he gaue it her, and lay by her, & she was with childe by him.

19 And she gate her vp, and went, and put her vayle from her, & put on her widowes rayment.

20 And Juda sent the kidde by his freende Odollam, for to receyue his pledge againe from the womans hande: but he found her not.

(f) The hebrue woord signifieth sanctified, or prepared. (For that such a one is nothing lesse then holy) or ready for al menne.

21 Then asked he the menne of the same place, sayeing, Where is the (f) harlot that sate openly by the way side? They answered, There is no harlot here.

22 He came therefore to Juda ageyne, and saide vnto him, I can not finde her: and also the menne of the place saide, that there was no harlot there.

23 And Juda sayde, Let her take it to her, (g) lest we be shamed: beholde, I sent the kidde, and thou hast not found her.

D

(g) He careth more for his owne warde fame, then that he displeased God: or lost his goodes.

24 And it came to passe, after three monethes, one tolde Juda, sayeing, Thamar thy daughter in lawe hath played the harlot, and with playing the harlot is become great with childe. And Juda sayde, Bring her forth, that she may be brent.

25 And when they brought her forth, shee sent to her father in lawe, sayeing, By the man vnto whom these thinges (parteyne) am I with childe: and sayd also, Looke, I pray thee, whose are these, this seale, and this bracelet, and this staffe.

(h) He is amisse in his punishment towarde him selfe: though he acknowledge his fault, and a man nowe calleth for punishment.

E

26 And Juda acknowledged them, & sayde, (h) She hath benne more righteous then I, because I gaue her not Selah my sonne. And he lay with her no more.

27 But when the tyme was comme that she should be deliuered, behold there was two twinnes in her wombe.

28 And when she trauayled, the (one) put out his hande, and the mid wyfe tooke and bounde a redde (thread) about it, sayeing, This is comme out first.

29 And he pluckes his hande backe againe, and behold, his brother came out. And he sayde, Wherefore hast thou rent a rent vpon thee? and called his name Phares.

30 Afterward came out his brother that had the rede thread about his hande: and his name was called Zarah.

The. xxxix. Chapter.

1. Ioseph is solde to Putiphar. 2. God prosperth Ioseph. 5. and blesseth Putiphar for Ioseph sake. 7. Ioseph dooth withstande the temptation of his maistresse. 13. He is falsely accused and cast into prison. 21. where God sheweth him fauour.

1 IOseph was brought vnto Egypte: & Putiphar, a lorde of Pharaoes, & his cheefe steward, an Egyptian, bought him of the Ismaelits which had brought him thither.

A

(a) Meanin neuer luckie in deede, but when God is with them. For the felicitie of the wicked is cursed.

2 And God was with Joseph, and he became a (a) luckie man, continuing in the house of his maister the Egyptian.

3 And his maister sawe that (b) God was with him, and that God made all that he dyd to prosper in his hande.

(b) Yet he would not yeelde him selfe to know that God.

4 And Joseph founde grace in his maisters sight, and serued him: And he made him ouerseer of his house, and put all that he had in his hande.

5 And it came to passe, from the tyme that he

he had made him ouerseer of his house, and ouer al that he had, the (e) Lorde blessed the Egyptians house for Iosephs sake: and the blessyng of the Lorde was vppon al that he had in the house, and in the feelde.

6 And therefore he leaft al that he had in Iosephs hande: and (d) he knewe nothyng with him, saue only the bread which he did eate. And Ioseph was (e) a goodly person, and a wel fauoured.

7 And after this, his maisters wyfe cast her eyes vpon Ioseph, and sayde, (Come) lye with me.

8 But he refused, and saide vnto his maisters wyfe, (f) Beholde, my maister wotteth not what he hath in the house with me, and hath committed al that he hath to my hande.

9 There is no man greater in the house then I, neither hath he keapt any thing from me, but onely thee, because thou arte his wyfe: how then can I do this (g) great wickednesse, and sinne against (h) God?

10 And after this manner spake he to Ioseph day by day: but he hearkened not vnto her to sleepe (i) neare her, or to be in her company.

11 And on a certayne day, Ioseph entred into the house to do his businesse, and there was none of the housholde by, in the house.

12 Then she caught hym by the garment, sayeng, Lye with me. And he (k) leaft his garment in her hande, and fledde, and got him out.

13 And when she sawe that he had leaft his garment in her hande, and was fledde out,

14 (l) She called vnto the men of her house, and told them, saying, See, he hath brought in an Hebrue vnto vs, to doo vs shame: for he came in to me to haue lyen with me, and I began to crye with a loude voyce:

15 And when he hearde that I lyft vp my voice, and cried, he leaft his garment with me, and fledde away, and got hym out.

16 And he laide vp his garment by her, vntil her Lorde came home.

17 And she tolde him with these woordes, saying, This Hebrue seruant whiche thou haste brought vnto vs, came vnto me to doo me shame.

18 But as soone as I lyft vp my voyce, and cryed, he leaft his garment with me, and fledde out.

19 When his maister hearde the woordes of his wyfe, whiche she tolde him, sayeing, After this maner did thy seruant to me, he waxed wroth.

20 And Ioseph maister (m) tooke hym, and put him in prison, in the place where the kinges prisoners lay bounde: and there continued he in prison.

21 But the Lorde was with Ioseph, and shewed hym mercy, and got him fauour in the sight of the Lorde of the prison.

22 And the keeper of the prison committed to Iosephs hand al the prisoners that were in the prison house, and what so euer was done there, that dyd he.

23 And the keeper of the prison looked vnto nothing that was vnder his hande, seeyng that the Lorde was with hym: For whatsoeuer he dyd, the Lorde made it to prosper.

The.xl. Chapter.

12. Ioseph expoundeth the dreames of the two prisoners. 20. The trueth whereof appeared at the byrthday of Pharao.

1 AND it came to passe after these "things, that the Butler of the kyng of Egypt, and his Baker, had offended their Lorde the king of Egypt. A "Woordes.

2 And Pharao was angry against his two officers, against the cheefe Butler, and the cheefe Baker.

3 And put them in warde in his cheefe Stewards house, in the prison and place where Ioseph was bounde.

4 And the (a) cheefe Steward gaue Ioseph a charge with them, and he serued them, and they continued a season in ward.

5 And they dreamed eyther of them in one night, both the Butler and the Baker of the kyng of Egypt, whiche were bounde in the prison house, eyther of them his dreame, and eche mans dreame of a sundry interpretation.

6 When Ioseph came in vnto them in the morning, and looked vpon them, beholde, they were sadde,

7 And he asked Pharaohs cheefe officers that were with him in his maisters warde, saying, Wherefore looke ye so sadly to day?

8 They answered him, We haue dreamed a dreame, and haue no man to declare it. And Ioseph sayde vnto them, Doo not interpretinges belong to God? tel me I pray you.

9 And the cheefe Butler tolde his dreame to Ioseph, & said vnto him, In my dreame, me thought there stoode a vine before me,

10 And in the vine (were) three branches, and it was as though it budded, and her blossoms shot forth: and the clusters thereof brought forth ripe grapes.

11 And I had Pharaohs cup in my hande, and tooke of the grapes, and pressed them in Pharaos cup, and deliuered Pharaos cuppe into his hande.

12 And Ioseph sayde vnto hym, This is the

(a) Iosephs maister belike after better aduisement, was reconciled to hym.

(e) So happy a thing it is to receyue the elect of God.

(d) That is, he tooke none accompte of hym, but made merry.

(e) The deuil of gods gyftes wyl make snares, either to ouercome men, or vexe them.

(f) The more beneflie the godly receyue, the lesse wil they vse deceit.

(g) Adulterie & vnthankfulnesse, two great sinnes before God.

(h) The feare of God is of great force to ouercome this temptation.

(i) The godly auoideth the occasion of sinne.

(k) He aduenureth his fame, rather then he would sin, though secretly.

(l) Here it appeareth what beastly affections lust draweth after her.

(m) His iealousie made him hearo but one part, & condemne before iust examination

the interpretation of it, The three branches (b) are three dayes.

13 For within three dayes shal Pharao lyft (c) vp thine head, and restore thee into thine office againe, and thou shalt deliuer Pharaos cuppe into his hande, after the olde maner when thou wast his Butler.

14 But thinke on me when thou art in good case, and shewe mercy I pray thee vnto me, (d) and make mention of me to Pharao, and bring me out of this house.

15 For I was priuily by stealth taken away out of the lande of the Hebrues: and here also haue I donne nothing at al wherfore they should haue put me into this dungeon.

16 When the cheefe Baker sawe that the interpretation was good, he saide vnto Ioseph, We thought also in my dreame, that I had three wicker basketes on my head,

17 And in the vppermoste basket there was of al manner bake meates for Pharao, and the byrdes dyd eate them out of the basket (that was) vpon my head.

18 And Ioseph answeared, and said, This is the interpretation thereof, The three basketes are three dayes:

19 For within three dayes shal Pharao take thy head from thee, and shal hang thee on a tree, and the byrdes shal eate thy flesh from of thee.

20 And it came to passe the third day, which was Pharaoes byrthday, that he made a feast vnto al his seruantes: and he * lyfted vp the head of the cheefe Butler, and of the cheefe Baker among his seruantes.

21 And restoyed the cheefe Butler vnto his Butlershyp againe, which also reached the cuppe into Pharaos hande.

22 But he hanged the cheefe Baker, as Ioseph (e) had interpreted vnto him.

23 Neyther dyd the cheefe Butler remember Ioseph, but forgate hym.

The. xli. Chapter.

2. Ioseph expoundeth Pharaoes dreames of kyne and eares. 39. He is made ruler ouer al Egypt. 34. The dearth begynneth in al landes.

1 AND after two yeeres (a) Pharao dreamed, and beholde, he thought that he stoode by a ryuer syde.

2 And there came out of the ryuer seuen goodly kyne, and fatte fleshed, and fedde in a medowe.

3 And seuen other kyne came vp after them out of the ryuer, euyl fauoured, and leane fleshed, and stoode by the other kyne vpon the brynke of the ryuer.

4 And the yl fauoured, and leane fleshed kyne dyd eate vp the seuen wel fauoured & fatte kyne: and Pharao awoke.

5 And he slept againe, and dreamed the seconde tyme: and beholde, seuen eares of corne grewe vppon one stalke, ranke, and goodly:

6 And agayne, seuen thynne eares blasted with the east wynde, sprang vp after them.

7 And the seuen thynne eares deuoured the seuen ranke and ful eares. And Pharao awaked, and see (it was) a dreame.

8 And when the morning came, his spirite was troubled, and he sent and called for al the Southsayers of Egypt, and al the wise menne thereof: and Pharao tolde them his dreame, but there was none of them that coulde interprete it vnto Pharao.

9 Then spake the cheefe Butler vnto Pharao, saying, I doo remember my faultes this day:

10 Pharao beyng angrye with his seruantes, put me in ward in the cheefe Stewardes house, both me, and the cheefe Baker.

11 And we dreamed both of vs in one night, and eche mans dreame of a sundry interpretation.

12 And there was with vs a young man, an Hebrue borne, seruant vnto the cheefe Steward: to whom when we tolde them, he declared our dreames to vs, according to eyther of our dreames.

13 And as he declared them to vs, (so it came to passe: For he restoyed me to mine office againe, and hanged hym.

14 Pharao (b) sent therfore and called Ioseph, and they brought hym hastily out of the dungeon: And he shaued him selfe, and changed his rayment, and came vnto Pharao.

15 And Pharao sayde vnto Ioseph, I haue dreamed a dreame, and no man can interprete it: and I haue heard say of thee, that as soone as thou hearest a dreame, thou canst interprete it.

16 Ioseph answeared Pharao, saying, Not I, (c) but God shal geue Pharao an answeare of peace.

17 And Pharao sayde vnto Ioseph, In my dreame me thought I stood by a riuers syde,

18 And there came out of the ryuer seuen fatte fleshed and wel fauoured kyne, and fedde in a medowe,

19 And then seuen other kyne came vp after them, poore, and very yl fauoured, and leane fleshed, such as I neuer sawe in al the lande of Egypte, they were so * yl fauoured.

20 And the seuen leane and yl fauoured kyne,

(b) That is, signifie such maner speaches as are often in Moses in the next chapter, & others where.

* Or, number.

(c) That is, take thee out of prison.

(d) He refuseth not to make means for his deliuerance, although he mistrusted not but God would deliuer him.

* Or, ful of holes.

* Or, reckened.

(e) Thus Ioseph was proued a true prophete of God, as it is, Hier. xxviii.

(a) This dreame was not so much for Pharao, as it was for Ioseph, by whom God purposed to prouide for his churche.

(b) Whosoeuer men doubte regard in prosperitie, how they are to heare in aduersitie.

* Or, without mt.

(c) He geueth al the glory to god, yet denyeth not his ministerie.

* Or, leane.

kyne, dyd eate vp the fatt seuen fat kyne,
21 And when they had " eaten them vp, a man coulde not perceyue that they had eaten them, but they were styl yll fauoured, as they were at the begynnyng: and I awooke.
22 And I sawe agayne in my dreame, and beholde, seuē eares sprang out of one stalke, full and fayre.
23 And beholde, seuen eares agayne " wythered, thynne, and blasted with the east wynde, sprang vp after them.
24 And the thynne eares deuoured the seuen good eares: and I haue tolde the soothsayers, but there was no man that coulde tel what it meaneth.
25 And Ioseph answeared Pharao, (Both) Pharaos dreames are (d) one, GOD hath shewed Pharao what (e) he is about to doo.
26 The seuen good kyne, are seuen yeeres: and the seuen good eares, are seuen yeeres also: and it is but one dreame.
27 Likewise the seuen thynne and yll fauoured kyne that came vp after them, are seuen yeeres: and the seuen emptie and blasted eares with the east wynde, shalbe seuen yeeres of famine.
28 This woorde whiche I haue sayde vnto Pharao, is it that (f) God is about to doo, and sheweth it vnto Pharao.
29 Beholde, there come seuen yeeres of great plentie throughout al the land of Egypt.
30 And agayne, there shal aryse after them seuen yeeres of famine, and all the plenteousnesse shalbe forgotten in the lande of Egypt: and the famine shall consume the lande.
31 Neither shal the plenteousnesse be knowen in the lande, by reason of that famine that (shall come) after, for it shalbe exceedyng great.
32 And as concernyng that the dreame was doubled vnto Pharao the seconde tyme: beholde, the thyng is certaynely prepared of God, and God wyll (g) shortly bring it to passe.
33 Now therfore (h) let Pharao prouide for a man of vnderstanding and wysdome, and set him ouer the lande of Egypt.
34 And let Pharao doo this also, that he make " officers ouer the land, and take vp the fyfth (part) in the land of Egypt in the seuen plenteous yeeres.
35 And let (i) them gather all the foode of these good yeeres that come, and laye vp corne vnder the hande of Pharao, and let them keepe foode in the cities.
36 And so shall that foode be for store in the lande, agaynst the seuen yeeres of famine, which shall come in the lande of Egypt, that the lande perishe not through famine.
37 And the saying seemed good in the eyes of Pharao, and in the eyes of all his seruantes.
38 Then sayde Pharao vnto his seruantes, May there be found a man such as this is, in whom the spirite of God is?
39 And Pharao sayde vnto Ioseph, For as muche as God hath shewed thee all this, there is no man of vnderstandyng or of wisdome lyke vnto thee.
40 Thou therefore shalt be ouer my house, and according to thy woorde shall all my people be " ruled: onely in the (Kynges) seate wyl I be above thee.
41 And Pharao sayde agayne vnto Ioseph, Beholde, I haue set thee ouer all the lande of Egypt.
42 And Pharao tooke of his (k) ryng from his hand, and put it vpon Iosephes hand: and arayed him in cloth of sylke, and put a golden chayne about his necke,
43 And set him vpon the " best charet he had saue one: and they cryed before him, (l) Tender father: and made him ruler ouer al the lande of Egypt.
44 And moreouer, Pharao sayde vnto Ioseph, (m) I am Pharao, and without thee shal no man (n) lyfte vp his hande or foote in al the lande of Egypt.
45 And Pharao called Iosephes name " Zaphnath Paaneach, and he gaue hym to (o) wyfe Asnath the daughter of Potipherah " prieste of On. Then went Ioseph ouer the lande of Egypt.
46 (And he was thirtie yeeres olde when he stoode before Pharao kyng of Egypt:) And Ioseph departyng from the presence of Pharao, went throughout al the land of Egypt.
47 And in the seuen plenteous yeeres, the earth brought foorth great store for to lay vp.
48 And he gathered vp all the foode of the seuen plenteous yeeres whiche were in the lande of Egypt, and layed vp the foode in the cities: the foode of the fieldes that grewe rounde about euery citie, layde he vp in the same.
49 And Ioseph layde vp corne in store lyke vnto the sande of the sea, in multitude out of measure, vntyll he left numbryng: for it was without number.
50 And vnto Ioseph were borne two sonnes before the yeeres of famine came: whiche Asnath the daughter of Potipherah " prieste of On bare vnto him.
51 And Ioseph called the name of the firste sonne " Manasse: for God (sayde he) hath

D
" Come to the inwarde partes of them.
" or, small.
(d) In signification and meanyng.
(e) God doth not only fore shewe thynges to come, but also doeth bryng the same: thus Ioseph wold beginne to preache Pharao some god matter.
(f) Lest Pharao shoulde thynke any thyng of his dolles: or that God is nearly a beholder of the worlde, and not a doer.
(g) We are very negligent in gods iudgements, if we remember not that the tyme is at hande.
(h) Godstrue prophets tell remedies for the punishmentes that GOD wyll sende.
" Ciuilters, or ouerseers.
(i) For in plenty, there is muche spoyle and waste, and gods blessinges are abused.

F
" Armed, or, fedde.
(k) In suche pomps, pride and vanitie must be auoyded For the godlye may vse such honour, though he greedylye seeke not after them.
" The seconde.
(l) this word Abiech, seemeth rather to be an Egiptian word then an Hebrue: it is as muche also in Hebrue, as bowe the knee.
(m) As if he sayd, As true as I am king: or, by my maiestie.
(n) That is doo no publique duetie.
" A man to whom secretes are reuealed.
(o) Beyng in a strange lande farre of, he coulde not haue a wyfe from his owne kynrede.
" or, prince.
" That is, forgetful.

hath made me forgeat al my labour, and al my fathers houshold.

52 The name of the seconde called he "Ephraim: for God (sayde he) hath caused me to be fruiteful in the lande of my trouble.

53 And when the seuen yeeres of plenteousnesse that was in the lande of Egypt, were ended,

54 Then came the seuen yeeres of dearth, according as Ioseph had sayde, and the dearth was in al landes: but in al the land of Egypt was there foode.

55 And when the lande of Egypt also began to hunger, the people cryed to Pharao for bread. And Pharao sayde vnto al the Egyptians, Goe vnto Ioseph, and what he sayth to you, that doo.

56 And the dearth was throughout all the lande: and Ioseph opened al the barnes wherein was corne, and solde vnto the Egyptians: for the famine waxed sore in the lande of Egypt.

57 And all countreyes came into Egypt to Ioseph for to buye (corne) because that the famine was so sore in al landes.

" That is, increasinges

This Storie hereby plainly sheweth that all thynges are gouerned by gods prouidence, for the profite of his Churche.

The. xlii. Chapter.

I. Iacob sendeth Iosephes brethren into Egypt to buye corne. 7. Ioseph knoweth them, and trieth them. 24. Simeon remayneth in prison. 29. The other returne to their father to fetche Beniamin. 39. Iacob is loth to let Beniamin goe, but at the last he is content.

1 AND Iacob seeyng that there was "corne in Egypt, sayd vnto his sonnes, Why gape ye one vpon an other?

" Breaking

2 And he saide, Beholde, I haue heard that there is corne in Egypt: goe you downe thyther, and buye vs corne from thence, that we may lyue, and not dye.

3 So went Iosephes ten brethren downe to buye corne in Egypt.

4 But Beniamin Iosephes brother wouldo not Iacob sende with his other brethren: for he sayde, Lest peraduenture destruction come vpon hym.

5 And the sonnes of Israel came to buye corne among other that came: for there was dearth in the lande of Chanaan.

6 And Ioseph was gouernour in the land, and solde to al the people of the lande. And Iosephes brethren came, and bowed themselues with their faces downe to ỹ grounde before hym.

7 When Ioseph saw his brethren, he knew them, & made him selfe straunge vnto them, and spake roughly vnto them, saying, Whence come ye? They answeared, Out of the lande of Chanaan to buye victuall.

8 And Ioseph knewe his brethren, but they knewe not hym.

9 And Ioseph remembred his dreames whiche he dreamed of them, and sayd vnto them, Ye are (a) spyes: and to see where the lande is "weake, is your commyng.

10 And they sayde vnto hym, Nay my Lord, but to buye victual are thy seruantes come.

11 We are al one mans sonnes, and "meane truely, and thy seruantes are no spyes.

12 And he sayde vnto them againe, Nay: but (b) to see where the lande is weake, is your commyng.

13 And they sayde, We thy seruantes are twelue brethren, the sonnes of one man in the land of Chanaan: and behold the yongest is this day with our father, and one no man woteth where he is.

14 And Ioseph sayde vnto them, (c) That is it that I spake vnto you, when I sayde, Ye are spyes.

15 Hereby ye shalbe prooued, (by) the lyfe of Pharao, ye shal not goe hence, except your yongest brother come hyther.

16 Sende out one of you, whiche may fet your brother, and ye shalbe kept in prison, that your wordes may be prooued whether there be any trueth in you: or els, (by) the lyfe of Pharao ye are but spyes.

17 And he put them altogether in warde three dayes.

18 And Ioseph sayde vnto them the thyrde day, This doo, and lyue: (for) I (d) feare God.

19 If ye be true men, let one of your brethren be bounde in the house of your prison: and goe ye, carry corne (to put away) the famine from your houshold.

20 But bring your yongest brother vnto me, and so shall your wordes be tried true, and ye shal not dye. And they did so.

21 And one sayde to an other, We haue veryly (e) sinned against our brother, in that we sawe the anguyshe of his soule, when he besought vs, and we wouldo not heare him: and therfore is this (f) trouble come vpon vs.

22 And Ruben answeared them, saying, Sayde I not vnto you that you should not sinne agaynst the ladde, and ye wouldo not heare? and see, yonde his blood is requyred.

23 They were not aware that Ioseph vnderstoode them: for he spake vnto them by an interpreter.

24 And he turned from them, and wept: and turned to them againe, and communed with

(a) They Egyptians commonly called the Philistines therefore for they lyued much by spoyle and warre.

" That is, secretes of the lande.

" Are true.

(b) Great men thynke it sufficient for them to affirme a thing without addyng any reason.

(c) Because of the absence of the brethren, it was suspition.

(d) The feare of God is the beginning of a faythful & sincere doctrine.

(e) Afflictions brought to the conscience of the sinne done afore rhyrtiest yeres before.

(f) Sinne the cause of affliction.

with them, and tooke out Simeon from amongest them, and bounde hym before their eyes.

25 And Ioseph commaunded to fyl their sackes with corne, and put euery mans money in his sacke, & to geue them vittayle to spend by the way: & thus did he vnto them.

26 And they laded their asses with the corne, and departed thence.

27 And as one of them opened his sacke, for to geue his asse prouender in the (g) Inne, he espied his money, for it was in his sacks mouth:

(g) The Hebrue woorde signifieth a place where one abydeth al night, or lodgment.

28 And he said vnto his brethren, My money is restored to me againe, for loe, it is in my sacke. And their harte "fayled them, and they were astonyed, and saide one to an other, Why hath God thus dealt with vs?

29 And they came vnto Iacob their father, vnto the lande of Chanaan, and tolde hym al that befel vnto them, saying,

30 The man (who is) the Lord of the lande, spake roughly to vs, and tooke vs for spyes of the countrey.

(h) They tel here no more then they thought made for their owne honestie and fame.

31 And (h) we sayde vnto hym, We meane truely, we neuer were spyes.

32 We be twelue brethren, sonnes of our father: one is away, & the youngest is this day with our father in the lande of Chanaan.

33 And the Lorde of the countrey sayde agayne vnto vs, Hereby shal I knowe that ye meane truely: Leaue one of your brethren here with me, and take (foode) to put away the famine from your households, and geat you away,

34 And bring your youngest brother vnto me, that I may knowe that you are no spyes, but meane truely: so wyl I deliuer you your brother, and ye shal occupie in the lande.

35 And as they emptyed their sackes, beholde, euery mans bundel of money was in his sacke: And when both they and their (i) father saw the bundels of money, they were afrayde.

(i) Ioseph meant not to greue his father: yet sometimes wise mennes deedes ende otherwise then they ymagined.

36 And Iacob their father sayd vnto them, (k) We haue ye robbed of my children: Ioseph is away, and Simeon is away, and ye wyl take Beniamin away: al these thinges are against me.

(k) He was also tempted with the decay of Gods promise, whiche shoulde continue in his seede that now dayly decayed.

37 Ruben sayde vnto his father, Slay my two sonnes, if I bring hym not to thee agayne: deliuer hym to my hande, and I wyl bring him to thee againe.

38 And he sayde, My sonne shal not goe downe with you, for his brother is dead, and he is leaft alone: if destruction comme vppon hym by the way whiche ye goe, ye shal bring my gray head with sorowe vnto the graue.

The. xliii. Chapter.

13. Iacod suffereth Beniamin to depart with his children.

1 AND the dearth was great in the lande.
2 And it came to passe when they had eaten vp the corne whiche they had brought out of the lande of Egypt, their father sayd vnto them, Goe againe (and) buye vs a litle foode.
3 Iuda answeared hym and sayde, The man did solemly protest vnto vs, saying, Ye shal not see my face, except your brother be with you.
4 If thou wylt sende our brother with vs, we wyl goe downe and buye thee foode.
5 But if thou wylt not sende hym, we wyl not goe downe: for the man sayde vnto vs, Ye shal not see my face, except your brother be with you.
6 And Israel sayde, Wherefore dealt ye so cruelly with (a) me, as to tel the man that ye had yet a brother?
7 They answeared, The man asked vs straightly of "our (state) and of our kynrede, saying, Is your father yet alyue? haue ye (not an other) brother? And we told him according to the "tenor of these woordes: Coulde we by any meane knowe that he woulde say, Bryng your brother downe (with you?)
8 Then saide Iuda vnto Israel his father, Sende the lad with me, that we may arise and goe, and that we may liue, and not die, yea both we & thou, and also our * meany.
9 I wyl be suretie for him, of my hande shalt thou require hym: if I bryng hym not vnto thee againe, and set hym before thine eyes, then let me beare the blame for euer.
10 Truely excepte we had made this tarrying, by this we had returned the second tyme.
11 And their father Israel said vnto them, If it must needes be so, nowe then do thus: Take of the "best fruites of ỹ lande in your vesselles, and bring the man (b) a present, a curtsie of Bawme, and a curtsie of honye, spyces and mirre, nuttes and almondes.
12 And take double (c) money in your hande, and the money that was brought agayne in your sackes, take it agayne with you, peraduenture it was some ouersight.
13 Take also your brother with you, and arise, and goe againe vnto the man.
14 And (d) God almightie geue you mercy in the sight of the man, that he may deliuer you your other brother, and this Beniamin: and thus I am as one that is quite

(a) Meanyng though they hated their brother, yet they shoulde haue pitied hym.
"Of vs.
"Mouth.
* or, children.
"Of the praise of the lande.
(b) This thing had proued wel with him before. Gen. xxxii.
(c) Wisdome and equitie in Iacob.
(d) Iacob doth al thinges necessary, yet resteth vpon God cheefly in a matter betwixt man and man.

quite robbed of his children.

15 Thus tooke they the present, and twise so muche more money in their handes, with Beniamin, and rose vp, and went downe to Egypt, and stoode before Ioseph.

16 When Ioseph sawe Beniamin with them, he sayde to the ruler of his house, Bring these men home, and slay, and make ready: for these menne shal "dyne with me at noone.

"Eate.

17 And the man dyd as Ioseph bade, and brought them into Iosephs house.

18 When the menne were brought into Iosephs house, (c) they were afrayde, and sayde, Because of the money that came in our sackes mouthes at the first time are we brought in, that he may "seeke occasion against vs, and violently lay handes vppon vs, to bring vs in bondage, and our asses also.

(c) An evyl conscience taketh al thinges suspiciously.

"Tumble or roule hym selfe vpon vs.

19 Therefore came they to the man that was the ruler ouer Iosephs house, & communed with him at the doore of the house,

20 And sayd, Oh Syr, we came downe hither at the first time to buye foode,

D 21 And as we came to an Inne, we opened our sackes, and behold, euery mans money was in the mouth of his sacke, (euen) our money in ful waight: and we haue brought it againe in our hande.

22 And other money haue we brought also in our handes to buy foode: but we can not tel who put our money in our sackes.

23 And he sayde, Peace be vnto you, feare not: your (f) God, and the God of your father, hath geuen you that treasure in your sackes: I had your money. And he brought Simeon out to them.

(f) Ioseph instructed his owne familie in the knowledge of god, though he could not resourme the whole realm

24 And the man ledde them into Iosephs house, and gaue them water to washe their feete, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone: for they heard (say) that they shoulde eate bread there.

26 When Ioseph came home, they brought the present into the house to hym, whiche was in their handes, and bowed them selues to the grounde before hym.

"Peace.

27 And he asked them of their "welfare, and sayde, Is your father, that olde man whiche ye tolde me of, in good health? and is he yet aliue?

28 They answeared, Thy seruant our father is in good health, and is yet aliue. And they (g) bowyng them selues, made their obeysance.

(g) Thus thei fulfil Iosephs dreame whiche they moc ked before.

29 And he lifting vp his eyes, behelde his brother Beniamin his mothers sonne, and sayde, Is this your younger brother of whom ye spake vnto me? And he sayde, God be mercyful vnto thee, my sonne.

30 And Ioseph made haste (for his "harte dyd melte vppon his brother) and sought (where) to weepe, and entred into his chamber, and wept there.

"Bowels.

31 And he washed his face, and came out, and refrayned him selfe, and sayde, Set on bread.

32 And they prepared for him by him selfe, and for them, by them selues, and for the Egyptians whiche did eate with hym, by them selues, because þ Egyptians may not eate bread with the Hebrues, for that is an (h) abomination vnto the Egyptians.

(h) The nature of the superstition is to condemne alother in respect of them selues.

33 And they sate before him, the first borne, according to his age, and the youngest, according to his youth: and "the menne marueyled among them selues.

"Vnto his felowe.

34 And he sent rewardes vnto them from before him selfe: But Beniamins part was fiue times so muche as any of theirs: and they (i) dronke, and were made "merry with him.

(i) Sometime this woorde signifieth to be drunken in deede, and sometyme to be wel refreshed with wine, and not dronken

"Dronke.

The. xliiii. Chapter.

2. Ioseph commaundeth his cuppe to be put in the sacke of Beniamin. 5. The cuppe is foumde in the sacke of Beniamin. 12. Ioseph accuseth his brethren of theefte. 33. Iuda offereth hym selfe to be bounde for his brother Beniamin.

1 AND he commaunded the ruler of his house, saying, Fyl the mennes sackes with foode, as muche as they can carrye, & put euery mans money in his sackes mouth.

A

2 (a) And put my cuppe, my siluer cuppe, in the sackes mouth of the youngest, and his corne money also. And he did according to the woorde that Ioseph had sayde.

(a) We may not by this example vse any vnlawful practise, seing god hath commaunded vs to walke in simplicitie.

3 And in the morning as soone as it was light, the men were let goe, they, and their asses.

4 And when they were out of the citie, and not yet farre away, Ioseph sayde vnto the ruler of his house, Vp, and folowe after the men: and when thou doest ouertake them, thou shalt say vnto them, Wherefore haue ye rewarded euyl for good?

5 Is not that the cuppe in the whiche my Lorde drinketh? and in the whiche he (b) prophecieth? Ye haue euyl donne that ye haue donne.

(b) He speaketh according to the opinion of the Egyptians, who thought that al the wise men of Egypt could prophecie.

6 And when he ouertooke them, he said the same woordes vnto them.

7 And they answeared hym, Wherefore sayth my Lorde such woordes? God forbid that

that thy seruantes shoulde doo so.

8 Beholde the money whiche we founde in our sakes mouthes, we brought agayne vnto thee out of the land of Chanaan: how then should we steale out of thy lords house eyther syluer or golde?

9 With whomsoeuer of thy seruantes it be founde, let hym dye, and we also wyll be my lordes bondmen.

10 And he sayde, Nowe also let it be accordyng vnto your wordes: he with whom it is founde, shalbe my seruant, and ye shalbe blameles.

11 And at once euery man tooke downe his sacke to the grounde: and euery man opened his sacke.

12 And he searched, and began at the eldest, and left at the youngest: and the cup was founde in Beniamins sacke.

13 Then they rent their clothes, and laded euery man his Asse, and went agayne vnto the citie.

¶ 14 And Iuda and his brethren came to Iosephs house (for he was yet there) and they fel before him on the grounde.

15 And Ioseph sayd vnto them, What deede is this that ye haue donne? Wote ye not that suche a man as I can certaynely prophecie?

16 Then sayd Iuda, What shal we say vnto my lorde? What shal we speake? or how shal we "cleare our selues? God hath (c) founde out the wickednesse of thy seruantes: beholde, we are my lordes seruantes, both we, yea and he also with whom the cuppe is founde.

17 And he answeared, God forbyd that I shoulde doo so: but the man with whom the cuppe is founde, he shalbe my seruant, and geat you hence vp in peace vnto your father.

18 Then Iuda went vnto hym, and sayde, Oh my lorde, let thy seruant, I pray thee, speake a worde in my lordes eares, and be not inflamed with wrath agaynst thy seruant: for "thou art euen as Pharao.

19 My lorde asked his seruantes, saying, Haue ye a father or a brother?

20 And we answeared my lorde, We haue a father that is olde, and a young lad, whyche he begate in his age: and the brother of the sayde lad is dead, and he is all that is left of his mother, and his father loueth hym.

D 21 And thou saydest vnto thy seruantes, Bring him vnto me, that I may set myne eyes vpon him.

22 And we answeared my lorde, that the lad couldе not goe from his father: for if he shoulde leaue his father, he were but dead.

23 Then saydest (d) thou vnto thy seruants, Except your youngest brother come with you, looke that ye see my face no more.

24 And when we came vnto thy seruant our father, we shewed him the wordes of my lorde.

25 And our father sayd vnto vs, Goe againe and buye vs a litle foode.

26 And we answeared, We can not goe downe: neuertheles, yf our youngest brother be with vs, then wyll we goe downe: for we may not see the mans face, except our youngest brother be with vs.

27 And thy seruant our father sayde vnto vs, Ye knowe that my wyfe bare me two sonnes,

28 And the one went out from me, and I sayde, (e) Of a suretie he is torne in peeces: and I sawe him not since.

29 And yf ye take this also away from me, and destruction come vnto him, ye shall bring my gray head with sorowe vnto the graue.

30 Nowe therefore, when I come to thy seruant my father, and the lad be not with vs (seeyng that his (f) lyfe "hangeth by the laddes lyfe,)

31 Then shall it come to passe, that assoone as he seeth that the lad is not come, he wyl dye: so shal we thy seruantes bring the gray head of thy seruant our father with sorowe vnto the graue.

32 For I thy seruant became suretie for the lad before my father, and sayd, If I bring him not vnto thee agayne, "I shall beare the blame vnto my father al my life long.

33 Nowe therefore, I pray thee, let me thy seruant byde here for the ladde, and be my lordes (g) bondman, and let the ladde goe vp with his brethren.

34 For howe can I goe vp to my father, yf the lad be not with me, vnlesse I woulde see the wretchednesse that shal come on my father?

(d) As yf he had ben the cause that Beniamin came into Egypt: and therefore shoulde be merciful.

(e) Ioseph myght vnder stande what lye they had made before of his selling. So wickednesse wyl bewray it selfe.

(f) That is, whom he loueth as his lyfe.

"Eyed vnto.

" Iustifie.

(c) If we see no euident cause of our affliction, let vs search diligently the secretes of our hartes: for God punisheth not without a iust cause.

" Or, shall sinne: or be gyltie of sinne.

(g) A token of godlines, to feare the blame of breakyng promise and fidelitie.

" As thou, o Pharao.

The. xlv. Chapter.

1. Ioseph maketh him selfe knowen to his brethren. 5. He comforteth them, and sheweth that he was sent thyther by Gods prouidence.

1 IOseph coulde no longer refrayne before al them that stoode by hym: wherefore he cryed, (a) Cause euery man to auoyd. And there remayned no man with hym, whyle Ioseph vttered him selfe vnto his brethren.

(a) He would not haue the shame of their wickednesse spread abroade.

2 And he wept aloud: and the Egyptians, and

and the house of Pharao hearde.

3 And Ioseph sayd vnto his brethren, I am Ioseph, doeth my father yet liue? And his
F brethren coulde not answeare hym, they were so abashed at his presence.

4 And Ioseph sayde vnto his brethren, Come neare to me, I pray you. And they came neare. And he sayde, I am Ioseph your brother, whom ye solde into Egypt.

5 Nowe therefore, be not grieued herewith, neyther let it seeme a cruel thyng in your eyes that ye solde me hyther: for God dyd sende me before you to preserue lyfe.

6 For this is the seconde yere of dearth in the lande: and fyue more are behynde, in the which there shal neyther be earyng, nor harueft.

B 7 Wherefore, God sent me before you to preserue you a * posteritie in the earth, and to saue your lyues by a great delyuerannce.

8 So nowe, it was not ye that sent me hyther, (b) but God, which hath made me a father to Pharao, and lorde of all his house, and ruler throughout al the lande of Egypt.

9 Haste you, and goe vp to my father, and tel hym, Thus sayth thy sonne Ioseph, God hath made me lorde of (c) al Egypt, come downe therefore vnto me, tarrie not.

10 And thou shalt dwell in the lande of (d) "Goshen, & be a neyghbour vnto me, thou, and thy children, and thy childrens children, thy shepe, and thy beastes, and al that thou hast.

11 And there wyl I prouide thee sustenance, (for there remaine yet fiue yeres of dearth) lest thou, and thy household, and all that thou hast, come to pouertie.

12 And beholde, your eyes doo see, and the eyes also of my brother Beniamin, that (e) myne owne mouth speaketh vnto you.

13 Therefore tell my father of all my glorie in Egypt, and of all that you haue seene, and make haste, and bryng my father hyther.

14 And he fell on his brother Beniamins necke, and wept: and Beniamin wept on his necke.

C 15 Moreouer, he kyssed all his brethren, and wept vpon them: and after that, his brethren talked with hym.

16 And the fame (thereof) was hearde in Pharaos house, so that they sayd, Josephs brethren are come. And it pleased Pharao wel, and al his seruantes.

17 And (f) Pharao spake vnto Ioseph, Say vnto thy brethren, This doo ye, lade your beastes, and goe (and) returne into the land of Chanaan:

18 Take your father, and your households, and come vnto me: and I wyl geue you the good of the land of Egypt, and ye shal eate the fat of the lande.

19 And thou also shalt commaunde them, This doo ye, take charettes with you out of the lande of Egypt, for your children, and for your wyues, and bring your father, and come.

20 Also "regarde not your stuffe: for the good of al the lande of Egypt is yours.

21 And the children of Israel dyd euenso: and Ioseph gaue them charettes, according to the "commaundement of Pharao, and gaue them victual also to spende by the way.

22 And he gaue vnto eache of them change of rayment: but vnto Beniamin he gaue three hundred peeces of syluer, and fyue change of rayment.

23 And vnto his father he sent, after the same maner, tenne Asses laden with good out of Egypt, and tenne ther Asses laden with corne, and bread and meate for his father, by the way.

24 So sent he his brethren away, and they departed: and he sayd vnto them, See that ye (g) fal to no stryfe on the way.

25 They departed therefore from Egypt, and came into the lande of Chanaan, vnto Iacob their father,

26 And tolde hym, saying, Ioseph is yet alyue, and is gouernour ouer al the lande of Egypt. And Iacobs hart "wauered, for he beleeued them not.

27 And they tolde hym all the wordes of Ioseph, whiche he had sayde vnto them: And when he sawe the charettes which Ioseph had sent to carrie him, the spirite of Iacob their father reuyued.

28 And Israel saide, (I haue) ynough, that Ioseph my sonne is yet alyue: I wyll goe and see hym, yer that I dye.

The.xlvi. Chapter.

God assureth Iacob of his iourney into Egypt.

1 ISrael tooke his iourney with all that he had, and came to Beer-seba, and (a) offered offeringes vnto the God of his father Isahac.

2 And God spake vnto Israel in a vision by nyght, saying, Iacob, Iacob. And he answered, Here am I.

3 And he sayde, I am God, the God of thy father, (b) feare not to goe downe into Egypt: for I wyl there make of thee a great people.

4 I wyl goe downe with thee into Egypt: & I wyl surely make thee come vp agayne, and

tual benediction, therfore he was loth to leaue

* or, remnaunt.

(b) Though God vse the wicked, and turne theyr dooynges to his purpose: yet they are not excusable for theyr mischeeuous intent.

(c) He doeth not bragge of his glorie, but woulde comfort his father by this worke of God.

(d) It was called afterwarde Thebaida.

" Goshen.

(e) He spake vnto them in the Hebrue tongue.

(f) This was gods singuler woorke: for the Egyptians coulde not abyde the Hebrues

" Let me your eyes spare your vessells.

D

" Wont.

(g) Seeing Ioseph had remitted al fault done agaynst him he would not that he should be or accuse another.

" Was

Ioseph.

(a) In the gynnyng of his iourney he called vpon God & prouided not to leaue his sonne though he left his mother.

(b) For the land of Chanaan was a pledge of Gods

and Ioseph shall put his hande vpon thyne eyes.

5 And Iacob rose vp from Beer seba: and the sonnes of Israel caried Iacob their father, and theyr children, and theyr wyues, in the charets whiche Pharao had sent to cary hym.

6 And they tooke theyr cattel, & the goodes which they had gotten in the land of Chanaan, and came into Egypt, both Iacob and al his seede with hym,

B 7 His sonnes, and his sonnes sonnes with hym, his daughters, and his sonnes daughters, and al his seede brought he with him into Egypt.

8 These are the names of the children of Israel which came into Egypt, (both) Iacob and his sonnes, Ruben Iacobs fyrst borne.

9 The children of Ruben: Hanoch, and Phalu, Hesron, and Charmi.

10 The children of Symeon: Iemuel, and Iamin, and (c) Ohad, and Iachin, and Sohar, and Saul the sonne of a Chanaanitysshe woman.

(c) He is not named in the boke of Nu., and Chron. because he dyed without issue. Numer. 6. 1. Chro. 4.

11 The children of Leui: Gerson, Cehath, and Merari.

12 The children of Iuda: Er, and Onan, Selah, and Phares, and Zarah: but Er and Onan dyed in the lande of Chanaan. The children of Phares also were "Hesron and Hamul.

"Thesron.

13 And the children of Isachar: Thola, Puuah, and Iob, and Symron.

C 14 The children of Zabulon: Sered, and Elon, and Iahelel.

15 These be the children of Lea, whiche she bare vnto Iacob in Mesopotamia, with his daughter Dina. Al the * soules of his sonnes and daughters, (make) (d) thirtie and three.

* or, persons.

(d) Iacob must be counted as one of this number: for he was the beginning & head of the rest.

16 The children of Gad: Siphion, and Haggi, Suni, and Esbon, Eri, and Arodi, and Areli.

17 The children of Aser: (e) Imnah, and (f) Iisuah, and Iisui, and Beriah, and Serah their sister. And the children of Beriah, Heber, and Malchiel.

(e) Num. 26. he is named Asni.

(f) He seemeth to haue left no family after hym, Num 26.

18 These are the sonnes of Zilpha, whom Laban gaue to Lea his daughter: and these she bare vnto Iacob, (euen) sixtene soules.

19 The children of Rachel Iacobs (g) wife: Ioseph, and Beniamin.

(g) She is so specially called, because she serued for her, & would haue maryed none other, but that he was beguiled of Benaiah-heth.

20 And vnto Ioseph in the lande of Egypt, were borne "Manasses, and Ephraim, which Asenath the daughter of Potiphera priest of On bare vnto hym.

21 The children of Beniamin: Bela, & Becher, and Aibel, Gera, and Naaman, Ehi, and Ros, Muppim, and Huppim, & Arde.

22 These are the children of Rachel whiche she bare vnto Iacob, fourtiene soules altogether.

D

23 And the children of Dan, Husim.

24 The children of Nephthali, Iahseel, and Guni, Iezer, and Sillem.

25 These are the sonnes of Bilha, whiche Laban gaue vnto Rachel his daughter, and she bare these vnto Iacob, altogether seuen soules.

26 And so al ꝑ soules that came with Iacob into Egypt, which came out of his loynes, beside Iacobs sonnes wyues, were altogether thre score and sixe soules.

27 And the sonnes of Ioseph whiche were borne him in Egypt, were two soules: so that all the soules of the house of Iacob whiche came into Egypt, (were) (h) three score and tenne.

(h) It was of gods speciall grace, that in few yeeres so smal a number grewe to such a multitude as came out of Egypt.

28 And he sent Iuda before hym vnto Ioseph, * to direct his face vnto Gosen, and they came into the lande of Gosen.

* or, to prepare for hym in Gosen.

29 And Ioseph made redy his charet, and went vp (i) to meete Israel his father vnto Gosen, and presented hym selfe vnto hym: and he fel on his necke, and wept on his necke a good whyle.

(i) His dignitie letteth him not frō doyng his duetie to his father.

30 And Israel sayde vnto Ioseph, Nowe am I content to dye, inasmuche as I haue seene thy face, & because thou art yet aliue.

31 And Ioseph said vnto his brethren, and vnto his fathers house, (k) I wyl goe vp, and shewe Pharao, and tel hym, My brethren, and my fathers house, whiche were in the land of Chanaan, are come vnto me.

(k) He wyl do nothyng as of priuate affection, without the consent of Pharao, though his authoritie was great.

32 And they are shepheardes, for their trade hath ben to feede cattell: and they haue brought their sheepe, and theyr cattel, and al that they haue.

33 And if that Pharao cal you, and aske you, What your occupation is?

(l) Ioseph is not ashamed of the baseneſſe of his kynrede.

34 Ye shal answeare, (l) Thy seruantes haue ben occupied about cattell from our childhood vnto this tyme, we and our fathers: that ye may dwel in the land of Gosen. For euery one that keepeth cattel, is an (m) abomination vnto the Egyptians.

(m) This pryde of the enimie made for the better vniting of the churche, and other cōmodities.

The.xlvii. Chapter.

I. Iacob commeth before Pharao, vnto whom Pharao geueth the lande of Gosen.

1 IOseph came therfore and told Pharao, A and sayde, My father and my brethren, theyr sheepe, and theyr cattel, and al that they haue, are come out of the lande of Chanaan: and behold, they are in the land of Gosen.

Di 2 And

"Of the extreme parts.

2 And Ioseph tooke "of the meanest of his brethren (euen) fyue menne, and presented them vnto Pharao.

3 And Pharao sayd vnto his brethren, What is your occupation? And they answeared Pharao, Thy seruantes are (a) keepers of cattel, both we, and also our fathers.

(a) The godly are not ashamed of the baseneſſe of their occupation, so it be lawful.

4 They sayde moreouer vnto Pharao, For to sojourne in the lande are we come: for thy seruantes haue no pasture for their cattell, so sore is the famine in the lande of Chanaan: Nowe therfore let thy seruantes dwel in the lande of (b) Gosen.

(b) It was in the confines of the lande of Chanaan, and Arabia, & in the extreme partes of Egypt.

5 And Pharao sayde vnto Ioseph, Thy father and thy brethren are comme vnto thee.

6 The lande of Egypt is before thee: In the best place of the lande make both thy father and thy brethren dwell, euen in the lande of Gosen let them dwell. Moreouer, yf thou knowest any man of actiuitie amongest them, make them rulers ouer my (cattel.)

B 7 And Ioseph brought in Iacob his father, and set hym before Pharao: and Iacob blessed Pharao.

8 And Pharao sayde vnto Iacob, Howe "olde art thou?

"The dates of the yeeres of thy lyfe.

9 Iacob sayde vnto Pharao, The dayes of my pylgrimage are an hundred and thirtie yeeres: Few and euyl haue the dayes of my lyfe benne, and (c) haue not attayned vnto the yeeres of the lyfe of my fathers, in the dayes of their pilgrimage.

(c) He dooth not cõplayne of his dayes: but prayseth God for his goodneſſe towardes his fathers.

10 And Iacob blessed Pharao, and went out of his presence.

11 And Ioseph prepared dwellinges for his father, and his brethren, and gaue them possessions in the lande of Egypt, in the best of the land, euen the land of (d) Rameses, as Pharao had commaunded.

(d) Whiche was a citie of Gosen.

12 And Ioseph made prouision for his father and his brethren, and all his fathers household with bread, (e) euen to the mouthes of the young chyldren.

(e) That is, he prouided for them al, from the least to the most.

13 There was no bread in al the lande: for the dearth was exceeding soare, so that the lande of (f) Egypt, and al the land of Chanaan were sampyshed by reason of the dearth.

(f) God prouideth for his, when most fruitfull landes want.

14 And Ioseph brought together al the money that was founde in the land of Egypt, and of Chanaan, for the corne whiche they bought: and he layd vp the money in Pharaos house.

15 When money fayled in the land of Egypt and of Chanaan, all the Egyptians came vnto Ioseph, and sayde, Geue vs bread: wherefore sufferest thou vs to dye before thee, when our money is spent?

16 Then sayd Ioseph, (g) Bring your cattel: and I wyll geue you for your cattell if money fayle.

(g) Ioseph is not to be condemned of crueltie: for he was but another mans officer herein: and they had to pay.

17 And they brought their cattell vnto Ioseph: and Ioseph gaue them bread for horses, and sheepe, and oxen, and asses, and fed them with bread for all their cattell that yeere.

18 But when that yeere was ended, they came vnto him the next yeere, and sayde vnto hym, We wyl not hyde it from my lorde howe that our money is spent, my lord also had our heardes of cattel: neither is there ought left in the sight of my lorde, but onely our bodyes, and our landes.

19 Wherefore letteſt thou vs dye before thyne eyes, both we and our lande? (h) buye vs and our lande for bread, and both we and our lande wyll be bounde vnto Pharao: onely geue vs seede, that we may lyue and not dye, and that the lande goe not to waste.

(h) God punished the delicate people of this people by this extreme hunger.

20 And Ioseph bought al the land of Egypt for Pharao: For the Egyptians solde euery man his possessions, because the dearth was so soare vpon them, and so the lande became Pharaos.

21 And he caused the people to remoue from D citie to citie, from one side of Egypt into the other.

22 Onely the lande of the priestes bought he not: for the priestes had a portion assigned them of Pharao, and did eate their portion whiche Pharao gaue them: wherefore they solde not their landes.

23 Then Ioseph sayde vnto the folke, Behold, I haue bought you this day, and your lande for Pharao: Lo, here is seede for you, and ye shal sowe the lande.

24 And of the increase you shal geue the (i) fyfth part vnto Pharao, and foure partes shalbe your owne for seede of the fielde, and for you and them of your houſholdes, and for your chyldren to eate.

(i) Neither doth he oppresse tyrannically the people: and doth his good seruice to his prince.

25 And they answeared, Thou hast saued our lyues, let vs fynde grace in the syght of my lorde, and we wyll be Pharaos seruantes.

26 And Ioseph made it a lawe ouer the lande of Egypt vnto this day, that Pharao shoulde haue the fyfth part, except the lande of the priestes onely, whiche was not Pharaos.

(k) Iacob lyued in the lande of Chanaan, 77. yeeres, the in Mesopotamia. 20. afterwarde in the lande of Chanaan, 17. and in Egypt

27 And Israel dwelt in Egypt, in the countrey of Gosen, and they had their possessions therein, and grewe and multiplyed exceedyngly.

28 Moreouer, Iacob lyued in the lande of Egypt seuenteene yeeres, so that the whole age of Iacob was an (k) hundred & fourtie

and

and seuen yeeres.

29 When the tyme drue nygh that Israel must dye, he sent for his sonne Ioseph, and sayde vnto him, If I haue found grace in thy sight, oh put thy hand vnder my thigh, and deale mercyfully and truely with me, that (l) thou bury me not in Egypt.

30 But I shal sleepe with my fathers, and thou shalt cary me out of Egypt, and bury me in their buryal. And he answeared, I wyl doo as thou hast sayde.

31 And he sayde, Sweare vnto me. And he sware vnto him. And (m) Israel "worshipped towardes the beddes head.

The.xlviii.Chapter.

1. Ioseph with his two sonnes visiteth his sicke father. 3. Iacob rehearseth Gods promises.

1 AFter these werdes, one tolde Ioseph, Beholde, thy father is sicke: And he tooke with him his two sonnes, Manasses and Ephraim.

2 Then this message was declared vnto Iacob, Beholde, thy sonne Ioseph commeth vnto thee. And Israel tooke his strength vnto him, and sate vpon the bed.

3 And (n) Iacob sayde vnto Ioseph, God almighty appeared vnto me at Luz in the land of Chanaan, and blessed me, and said vnto me,

4 Beholde, I wyl make thee fruiteful, and cause thee to multiplye, and wyll make a great number of people of thee, and wyll geue this lande vnto thy seede after ther, vnto an euerlasting possession.

5 And nowe thy two sonnes Manasses and Ephraim, whiche were borne vnto thee in the lande of Egypt before I came vnto thee into Egypt, are myne, euen as Ruben and Simeon are myne:

6 And the children which thou hast gotten after them, shalbe thyne owne, and (o) shal be called after the names of their brethren in their inheritance.

7 And when I came from Mesopotamia, (p) Rachel died vpon my hand in the land of Chanaan by the way, when there was but a feeldes breadth to come vnto Ephratha: and I buryed her there in the way to Ephratha, the same is Bethlehem.

8 And Israel beheld Iosephes sonnes, and sayde, What are these?

9 Ioseph sayde vnto his father, They are my sonnes which god hath geuen me here. And he sayde, Oh bryng them to me, & let me blesse them.

10 (And the eyes of Israel were dymme for age, so that he couldo not (wel) see) And he brought them to him, and he kyssed them, and imbraced them.

11 And Israel sayde vnto Ioseph, I had not thought to haue seene thy face: and yet lo, (q) God hath shewed me also thy seede.

12 And Ioseph tooke them away from his lappe, and he bowed him selfe with his face toward the earth.

13 Then tooke Ioseph them both, Ephraim with his ryght hande towarde Israels leaft hande, and Manasses with his leaft hande towarde Israels ryght hande, and brought them vnto him.

14 And Israel stretched out his right hand, and layed it vpon Ephraims head, whiche was the younger: and his leaft hand vpon Manasses head, (r) guyding his hande wyttingly: for Manasses was the first borne.

15 And he blessed Ioseph, and sayde, (s) God in whose sight my fathers Abraham and Isahac did walke, God whiche hath fedde me al my lyfe long vnto this day,

16 And (t) the angel whiche hath deliuered me from al euyl, (u) bleesse these ladds, and (x) let my name be named in them, & the name of my fathers Abraham and Isahac, and that they may "growe into a multitude in the middes of the earth.

17 When Ioseph sawe that his father layed his right hande vppon the head of Ephraim, it displeased him: and he lift vp his fathers hande, to haue remooued it from Ephraims head vnto Manasses head.

18 And Ioseph saide vnto his father, Not so my father, for this is the first borne: (y) put thy right hande vpon his head.

19 And his father would not, but sayde, (z) I knowe it wel my sonne, I knowe it wel, he shalbe also a people, and shalbe great: But his younger brother shalbe greater then he, and his seede shall become a great people.

20 And he blessed them that day, and sayde, (a) In thee let Israel bleese and saye, God make thee as Ephraim and as Manasses: And he set Ephraim before Manasses.

21 And Israel sayde vnto Ioseph, Beholde I dye, and God shalbe with you, & bring you agayne vnto the lande of your fathers.

22 Moreouer, I haue geuen vnto thee a "portion of lande aboue thy brethren, which I gate out of the hande of the Amorite in my swoorde, and in my bowe.

The.xlix.Chapter.

1. Iacob blesseth al his sonnes by name, and sheweth them what is to come. 29. He appoynteth the place of his buryal.

(l) He would thereby surely confirme his promise in the promise of God.

(m) Thus he thanked god for Iosephs consent: and commended to god his posteritie.

"Bowed him selfe.

(n) He perswadeth Ioseph to ioine him selfe to the holy people, from the which he had ben diuided, and from the whiche his great glory ought alieuate him, Gene.35.

(o) When the lande of Chanaan shalbe diuided, they shal haue no cueral inheritance, but shalbe vnder their brethrens names.

(p) If his mother leaft her owne countrey: he also ought to obey Gods woorde.

(q) He would not only haue Ioseph, but also his children.

(r) Guyding his hande wyttingly: for Manasses was the first borne.

(s) God in whose sight my fathers Abraham and Isahac did walke, God whiche hath fedde me al my lyfe long vnto this day,

(t) the angel whiche hath deliuered me from al euyl, bleese these ladds, and (x) let my name be named in them, & the name of my fathers Abraham and Isahac, and that they may "growe into a multitude in the middes of the earth.

(u) bleesse these ladds, and (x) let my name be named in them, & the name of my fathers Abraham and Isahac, and that they may "growe into a multitude in the middes of the earth.

(x) let my name be named in them, & the name of my fathers Abraham and Isahac, and that they may "growe into a multitude in the middes of the earth.

(y) put thy right hande vpon his head.

(z) I knowe it wel my sonne, I knowe it wel, he shalbe also a people, and shalbe great: But his younger brother shalbe greater then he, and his seede shall become a great people.

(a) In thee let Israel bleese and saye, God make thee as Ephraim and as Manasses: And he set Ephraim before Manasses.

(d) The godly in al thinges consider the goodnes of God, who geueth more then is looked for.

(e) The holy ghost directed all these doonges.

(f) This blessing commeth from gods mercy, and dependeth of the couenant made with the father.

(g) He meaneth Christ, as 1. Cor. 10.

(h) That is, compted as one of my children vnder my name "The word signifieth to multiplie as fithe.

(i) Yet gods free gifres are not to be esteemed by order of nature.

(k) As gods minister he pronounceth what God hath decreed.

(l) Gods grace should so appeare in these two, that the people shoulde take thence a paterne of blessing their children.

"a shoulder.

Ch. 49

AND Iacob called for his sonnes, and sayde, Come togeather, that I may tell you what shall comme on you in the last dayes.

2 Geather ye togeather, & heare ye sonnes of Iacob, hearken vnto Israel your father.

3 Ruben my first borne, thou art my might, and the beginning of my strength, the noblenesse of dignitie, and the noblenesse of power.

4 Unstable as water, thou shalt not be the cheefest, because thou wentest vp to thy fathers bedde: for then defiledst thou my couche * with going vp.

5 Simeon and Leui brethren, are cruel instrumentes in their habitations.

6 (a) O my soule, come not thou into their secretes, neyther into their congregations let myne honour be vnited: for in their wrath they slue a man, and in their selfe wyl they digge downe a wal.

7 Cursed be their wrath, for it was shamelesse, and their fiercenesse, for it was cruel: I wyl diuide them in Iacob, and scatter them in Israel.

8 Iuda, thou art he whom thy brethren shal prayse: Thy hande shalbe in the necke of thyne enimies, thy fathers children shall * stowpe before thee.

9 Iuda is a Lions whelpe: from the spoyle my sonne, thou art comme on hygh: (b) He layed him downe, and couched him selfe as a Lion, and as a Lioneesse: who wyl stirre him vp?

10 The scepter shal not departe from Iuda, and a lawe geuer from betweene his feete, vntyl "Silo comme: and vnto him shall the geathering of the people be.

11 He shal binde his foale (c) vnto the vine, and his asses colte vnto the branche: He washed his garment in wine, and his clothes in the blood of grapes.

12 His eyes (inalbe) redde with wine, and his teeth whyte with mylke.

13 Zabulon shall (d) dwell beside the hauen of the sea, and nygh the hauen of shippes, his bozder shalbe vnto "Siddon.

14 Isachar (e) ( )a "strong asse, couching him downe betweene two burdens,

15 And sawe that rest was good, & the lande that it was pleasant: and bowed his shoulder to beare, and became a seruant vnto tribute.

16 Dan shal iudge his people as one of the tribes of Israel.

17 Dan shalbe (f) a serpent in the way, an adder in the path, byting the horse heeles, and his ryder fel backwarde.

18 I haue wayted for thy saluation O Lord.

19 Gad, an hoast of menne shall ouercome him: but he shall ouercome him at the last.

20 Out of the fatte (lande) of Aser shalbe his bread, and he shall geue pleasures for a kyng.

21 Nephthalim is a hynde sent for a present, geuing goodly woordes.

22 Ioseph is lyke a flourishing bough, a bough flourishing by a well side, (whose) small "boughes ranne vpon the wal.

23 The archers haue greeuously prouoked (g) him, & shot him through with dartes, they haue hated him to his hinderance.

24 But his bowe abode fast, and the armes of his handes were made strong (h) by the handes of the mighty God of Iacob: Out of him shal comme an heardman, a stone in Israel.

25 (i) From thy fathers God whiche hath helped thee, and from the almighty which hath blessed thee with blessings from heauen aboue, with blessinges of the deepe that lyeth vnder, and with blessings of the brestes, and of the wombe.

26 The (k) blessinges of thy father, shalbe stronger then the blessinges of my eldres: vnto the vtmost of the hilles of the world, they shalbe on the head of Ioseph, and on the top of the head of him that was separate from his brethren.

27 Beniamin (l) shall rauisshe as a woolfe: In the morning he shall deuoure the praye, and at night he shal diuide the spoyles.

28 All these are the twelue tribes of Israel: and this their father spake vnto them, and blessed them, euery one of them blessed he with a seuerall blessing.

29 And he charged them, and sayde vnto them, When I shalbe geathered vnto my people, bury me with my fathers in the caue that is in the feeld of Ephron the Hethite,

30 In the caue that is in the feelde of Machpelah, which is before Mamre in the land of Chanaan, whiche Abraham bought with the feelde of Ephron the Hethite for a possession to burie in.

31 Whereas were buried Abraham and Sara his wyfe, and whereas were buryed Isahac and Rebecca his wyfe: and there I buryed Lea.

32 The feelde and the caue that is therein, was bought of the chyldren of Heth.

33 And when Iacob hadde made an ende of commaundyng al that he wouldе vnto his sonnes, he plucked vp his feete vnto the bedde, and (m) dyed: and was put vnto his people.

* 03, Thy dignitie is gone.
(a) Crueltie with falsehood, he condemneth in them for their posterities cause.
*As was verified in Dauid and in Christe.
(b) The kingdome of Iuda was diminished at the departure of the tenne tribes: yet none went as foure to ouerthrowe it, but he was punished.
"Shiloh.
(c) The fertilitie of the tribe of Iuda is signified by these speaches.
(d) There were many commodious hauensabout this tribe.
"Tsidon.
"Of great bones.
(e) His posteritie was strong, but idle, & ready to pay tribute, so they might enioy their lande.
(f) The tribe of Dan should ouercome his enimies, rather by craft then manhood.

"daughters.
(g) These afflictions of Ioseph and his posteritie shalbe soare.
(h) The assurance of Ioseph was by God, to the ende that his people should be feelde.
(i) That is, all these thingscome.
(k) The tie nowe was nigher when Gods blessinges shall take effect.
(l) This tribe lyued much on pray and spoyle.
(m) Iacob dyed in the 147. yeere of his age, and after the beginning of the worlde 2255. and before the birth of Christe, 1705.

The

The.L. Chapter.

10. Iacob is honourably buried. 19. Ioseph forgeueth his brethren all the iniuries done vnto hym.

A 1 AND Ioseph fell vpon his fathers face, and wept (a) vpon him, and kyssed hym.

(a) Naturall frowe yf it be in measure, is not to be repreuended.

2 And Ioseph commaunded his seruantes the phisitions (b) to imbawme his father: and the phisitions imbawmed Israel.

(b) This was to the godly then an outward token of incorruption

3 And fourtie dayes were continued (for so long doth the imbawmyng laste) and the Egyptians (c) mourned for hym threescore and ten dayes.

(c) they were more excesse in lamentyng then the faythfull.

4 And when the dayes of mournyng were ended, Ioseph spake vnto the house of Pharao, saying, If I haue founde fauour in your eyes, speake I pray you in the eares of Pharao, saying,

5 My father made me sweare, and sayd, Lo I dye, bury me in the graue which I haue made me in the lande of Chanaan. Nowe therfore let me goe vp, I pray thee, and burie my father, and then wil I come againe.

6 And Pharao sayde, Goe vp, and bury thy father, (d) accordyng as he made thee sweare.

(d) Among the rabelearers, reuerence was bid vnto another.

B 7 And Ioseph went vp to bury his father, and with hym went all the seruantes of Pharao that were the elders of his house, and all the elders of the lande of Egypt:

8 And all the house of Ioseph and his brethren, and his fathers house: only their chyldren, and their sheepe, and their cattel, left they behinde in the lande of Gosen.

9 And there went with hym also charrets and horsemen: and it was an exceeding great company.

10 And they came to the corne floore of Atad, whiche is beyonde Iordane, and there they made a great and exceedyng soare lamentation: and he mourned for his father seuen dayes.

11 And when the inhabiters of the lande (euen) the Chanaanites saw the mourning in the corne floore of Atad, they said, This is a great mourning vnto the Egyptians. Wherfore the name of the place is called, The mournyng of the Egyptians, and it is beyonde Iordane.

12 And his sonnes did vnto hym accordyng had as he commaunded them.

13 For his sonnes carryed hym into the lande of Chanaan, and buried hym in the caue of the fielde Machpelah, which fielde Abraham bought to be a place to bury in of Ephron the Hethite, before Mamre.

14 And Ioseph returned into Egypt againe, he and his brethren, & al that went vp with hym to bury his father, as soone as he had buryed hym.

15 And when Iosephes brethren sawe that their father was dead, they sayde, (e) Ioseph may peraduenture hate vs, and reward vs agayne al the euyl which we dyd vnto hym.

(e) An euyll conscience is a soare torment to it selfe, and is not lyghtly shaken of.

16 And they did send a messenger vnto Ioseph, saying, Thy father dyd commaunde before he dyed, saying,

17 Thus wise shal ye say vnto Ioseph, Forgeue, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euyl. And nowe we pray thee forgeue the trespasse of the seruantes (f) of the God of thy father. And Ioseph wept when they spake vnto hym.

(f) The faultes of the faythfull ought easily to be remitted.

18 Also his brethren came vnto him, and fel flat before his face, saying, Beholde, we be thy seruantes.

19 To whom Ioseph sayde, Feare not, * am I God?

* or, in the place of god

20 Ye thought euyll against me, but GOD (g) turned it vnto good, to bring to passe as it is this day, & to saue much people alyue.

(g) That is, he would not turne that to their shame, whiche God had disposed to their wealth.

21 Feare not therefore, nowe I wyl nourishe you and your chyldren. And he comforted them, and spake * kyndly vnto them.

* to their hartes.

22 Ioseph dwelt in Egypt, he and his fathers house: and Ioseph lyued (h) an hundred and tenne yeeres.

(h) He was in office. 79. yeeres: and lyued after his father. 54 yeeres, to the great relefe of the churche.

23 And Ioseph sawe Ephraims chyldren vnto the thirde generation: and vnto Machir the sonne of Manasses were chyldren * borne on Iosephes knees.

* or brought vp, or nourished.

24 And Ioseph sayde vnto his brethren, I dye: and GOD wyl surely visite you, and bring you out of this lande, vnto the lande whiche he sware vnto Abraham, Isahac, and Iacob.

(i) He speaketh this by the spirite of prophesie, exhortyng his brethren to haue full trust in Gods promises for their deliuerance.

25 And Ioseph tooke an othe of the chyldren of Israel, saying, GOD wyl not (i) fayle but visite you, & ye shal cary my bones hence. And so Ioseph dyed when he was an hundred and ten yeeres olde: And they imbawmed hym with spices, putting him in a chest in Egypt.

The seconde booke of Moses, in Latine with a Greeke woorde called Exodus, and in Hebrue Velle schemoth.

This booke is in Hebrue called specially Schemoth of the second woord of it, whiche is, names. And in greke Exodus, whiche betokeneth an issue or going out, because it principally entreateth of the going out, and the deliuerance of the children of Israel.

The first Chapter.

1. The children of Iacob whiche came into Egypt. 8. The newe Pharao goeth about to oppresse them in vayne, by ouerburdenyng of them, by murderyng and drownyng of their men children. 17. The mydwyues haue pitie of them, and be rewarded of God.

1 THESE are the names of the children of Israel, whiche came into Egypt with Iacob, euery man came with his housholde:

2 Ruben, Simeon, Leui, and Iuda:

3 Issachar, Zabulon, and Beniamin,

4 Dan, and Nephthali, Gad, and Aser.

5 All the soules that came out of the loynes of Iacob, were seuentie:

6 But Ioseph was in Egypt alredy, and Ioseph dyed, and all his brethren, and all that generation.

7 And the children of Israel were fruitfull, "encreased, multiplyed, and waxed exceedyng mightie, and the (a) lande was full of them.

8 But there arose vp a new kyng in Egypt, whiche (b) knewe not Ioseph:

9 And he sayde vnto his folke, Beholde, the people of the children of Israel, are (c) greater and mightier then we.

10 Come on, let vs deale wittily with them, lest they multiply, and it come to passe, that if there be any warre, they ioyne them selues vnto our enimies, and fyght against vs, and so geat them vp out of the lande.

11 Therefore dyd they set taske maisters ouer them, to keepe them vnder with burdens: And they buylt vnto Pharao treasure cities, Pithom and Raamses.

12 But the more they vexed them, the more they (d) multiplyed and grewe: so that they abhorred at the sight of the children of Israel.

13 And the Egyptians helde the children of Israel in bondage without mercy,

14 And they made their lyues bitter vnto them in that cruel bondage, in clay, and bricke, and al maner of worke in the feelde: for all their bondage wherein they serued them, was full of tyrannie.

15 And the kyng of Egypt (e) spake vnto the midwiues of the Hebrues women: (of whiche the one was named Siphrah, and the other Puah) and sayde,

16 When ye do the office of a midwyfe to the women of the Hebrues, and see in the "byrth tyme that it is a boy, ye shall kyl it: but if it be a daughter, it shall lyue.

17 Notwithstandyng, the midwyfes feared God, (f) and dyd not as the kyng of Egypt commaunded them, but saued the menne children alyue.

18 And the kyng of Egypt called for the midwyfes, and sayde vnto them, Why haue ye deale on this maner, and haue saued the men children alyue?

19 And the midwyfes answeared Pharao, that the Hebrues women are not as the women of Egypt: for they are more lyuely women, and are delyuered ere the midwyfes come at them.

20 And (g) God dealt well therefore with the midwyfes: and the people multiplyed and waxed very mightie.

21 And it came to passe, that because the midwyfes feared God, (h) he made them houses.

22 And Pharao charged al his people, saying, Al the men children that are borne, cast into the riuer, and saue the mayde children alyue.

The .ii. Chapter.

2. Moses is borne and cast into the flagges. 6. He is taken vp of Pharaos daughter, and deliuered to his owne mother to be nursed.

1 AND there went (a) a man out of the house of Leui, and tooke (to wyfe) a daughter of Leui.

2 And the wife conceiued and bare a sonne: and when she sawe that it was a proper childe, she hyd hym three monethes.

3 And when she coulde no longer hyde him, she tooke a basket (made) of bul rushes, and dawbed it with slime and pitche, and laied the childe therein, and put it in the flagges by the ryuers brynke.

4 And

(a) Meanyng, the lande of Gosen.

(b) This king consydered not how God had preserued egypt for Iosephs sake

(c) The wicked enuie and prosperitie of the godly.

(d) God wonderfully increaseth his Churche in persecutions.

(e) Tyrantes trye diuers wayes to oppresse the Churche.

"As fishe of wormes.

"Or, Stoole.

(f) It is better to obey God then man.

(g) He rewardeth their constance, and not their lyeing.

(h) That is either God blessed and encreased the families of the midwyues, or els blessed and encreased the families of the linages by their meanes.

God for his names sake wyl deliuer his Church from the affliction of tyrantes.

(a) This Leuite was called Amram, who maried Iochabed. ca. 6. ver. 20.

4 And his sister stode a farre of, to wite what would comme of it.
5 And the daughter of Pharao came downe to washe her selfe in the riuer, & her maydens walked along by the riuer side: And whē she saw the basket amongst ỹ flagges, she sent her maydē to fetche it.
6 And when she had opened it, she sawe it was a childe and beholde, the babe wept. And she had (b) compassion on it, & sayde, It is one of the Hebrues children.
7 Then said his sister to Pharaos daughter, Shal I goe and call to thee a nurse of the Hebrues women, to nurse thee the childe?
8 Pharaos daughter answeared her, Goe. And the mayde comne and called the (c) childes mother.
9 To whom Pharaos daughter saide, Take this childe away, and nurse it for me, and I wyl rewarde thee. And the woman tooke the childe, and nursed it vp.
10 The child grew, and she brought it vnto Pharaos daughter, and it was made her sonne. And she called the name of it "Moses: because (sayde she) I tooke him out of the water.
11 And in those dayes, when Moses was waxed great, (d) he went out vnto his brethren, and looked on their burdens, and spyed an Egyptian smiting an Hebrue, which was one of his brethren.
12 And he looked round about, and when he sawe no man by, (e) he slue the Egyptian, and hid him in the sande.
13 And when he was gone out another day, beholde, two men of the Hebrues stroue together: And he sayde vnto him that dyd the wrong, Wherefore smitest thou thy fellowe?
14 He answeared, Who made thee a man of authoritie and a iudge ouer vs? "Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and sayde, Of a surety this thing is knowen.
15 And Pharao heard of it, (f) and went about to slee Moses. And Moses fleeing from the face of Pharao, dwelt in the land of Madian: & he sate downe by the welles side.
16 The "priest of Madian had seuen daughters, the which came and drewe (water) and filled the troughes for to water their fathers sheepe.
17 And the shepheardes came and droue them away: but Moses stoode vp and helped them, and watered their sheepe.
18 And when they came to Raguel their father, he sayde, Howe came it to passe that ye are come so soone to day?
19 And they answeared, A man of Egypt deliuered vs from the handes of the shepheardes, and so drue vs water, and watered the sheepe.
20 He saide vnto his daughters, And where is he? why haue ye so leaft the man? Call him, that he may eate bread.
21 And Moses was content to dwell with the man. And he gaue Moses Sephora his daughter,
22 Which bare him a sonne, and he called his name Gersom: For he sayde, (g) I haue ben a stranger in a strange lande.
23 And in processe of time the king of Egypt dyed, and the children of Israel sighed by the reason of (h) bondage, and cryed.
24 And their complaint came vp vnto God for the bondage: and God heard their moane, and God remembred his couenant with Abraham, Isahac, and Iacob.
25 And God looked vpon the children of Israel, and God had respect vnto them.

The iii. Chapter.

1. Moses keepeth the sheepe of Iethro his father in lawe. 2. God appeareth to him in a bushe. 10. And sendeth him to deliuer the children of Israel.

1 MOses keapt the sheepe of Iethro his father in lawe, priest of Madian: and he droue the flocke to the backeside of the desart, and came to the mountayne of God (a) "Horib.
2 And the angel of the lorde appeared vnto him in a flame of fyre out of the middes of a bushe: And he looked, and beholde, (b) the bushe burned with fyre, and the bushe was not consumed.
3 Therefore Moses saide, I wyll goe now, and see this great sight, howe it commeth that the bushe burneth not.
4 And when the Lorde sawe that he came for to see, God called vnto him out of the middes of the bushe, and sayde, Moses, Moses. And he answeared, Here am I.
5 And he sayd, Draw not nyghe hither: (c) put thy shoes of thy feete, for the place whereon thou standest, is holy ground.
6 And he sayde, I am the God of thy father, the God of Abraham, the God of Isahac, and the God of Iacob. And Moses hyde his face: for he was afrayd to looke vpon God.
7 And the Lorde sayde, I (d) haue surely seene the trouble of my people which are in Egypt, & haue heard their crie from the face of their galle maisters: for I knowe

(b) Here appeareth the prouidence of God, who preserueth his, euen by their enimies.
(c) Mans decree can not hinder that which God determineth to comme to passe.
"Polyh.
(d) The godlye feare the Churche of God before the countrie of the wicked.
(e) By gods appointement Acte. 7. verse. 25. but suche special and heroicall fightes of the godly men, are not to be followed, "prouided.
(f) Worldly trouble folowe often the godly, doing their office.
"Prince, or head.
(g) Thus he continued the remembrance of the deliuerance of the children of Israel out of Egypt promised by his hande.
(h) God humbleth his people by afflictions, that they shoulde crye vnto him, and receiue the fruites of his promise.
A
(a) Thishy it was called also Sinai, vpon another part of it.
"Chorebah
(b) Though the Churche be greeuously afflicted, yet the presence of god keepeth it from destruction.
(c) By this external ceremony he was put in minde how holy and reuerently to heare god.
(b) God seeth the affliction of his Churche, he remembreth his promise, and heareth their prayers.

their fathers,

8 And am come downe (e) to deliuer them out of the hande of the Egyptians, and to bryng them out of that lande, vnto a good lande and a large, vnto a lande that floweth with mylke and hony, (euen) vnto the place of the Chananites, & Hethites, and Amorites, and Pherizites, and Hevites, and of the Iebusites.

9 Nowe therefore beholde, the complaynte of the children of Israel is come vnto me: and I haue also seene the oppression wherwith the Egyptians oppressed them:

10 Comme thou therefore, and I wyl sende thee vnto Pharao, that thou mayest bring my people the children of Israel out of Egypt.

11 And Moses sayde vnto God, (f) what am I to goe vnto Pharao, and to bryng the children of Israel out of Egypt?

12 And he answered, For I wyl be with thee: & this shalbe a token vnto thee, that I haue sent thee, (g) After that thou hast brought the people out of Egypt, ye shall serue God vpon this mountayne.

13 And Moses sayde vnto God, Beholde, (when) I comme vnto the children of Israel, and shal say vnto them, The God of your fathers hath sent me vnto you. And if they say vnto me, what is his name? what answeare shal I geue them?

14 And God answeared Moses, (h) I am that (i) I am. And he sayde, Thus shalt thou say vnto the children of Israel, I am, hath sent me vnto you.

15 And GOD spake further vnto Moses, Thus shalt thou say vnto the children of Israel, (k) The lord God of your fathers, the God of Abraham, the God of Isahac, and the God of Jacob, hath sent me vnto you: This is my name for euer, and this is my memorial into generation and generation.

16 Goe, and gather the elders of Israel together, and thou shalt say vnto them, The Lorde God of your fathers, the God of Abraham, the God of Isahac, and the god of Jacob, appeared vnto me, and sayde, In "visiting, haue I visited you, and know that whiche is donne to you in Egypt.

17 And I haue said, I wil bring you out of the tribulatiō of Egypt, vnto ye land of the Chananites, & Hethites, and Amorites, and Pherizites, and Hevites, and Iebusites, (euen) vnto a lande whiche floweth with mylke and hony.

18 And they shal heare thy voyce: then both thou and the elders of Israel shal goe vnto the kyng of Egypt, and say vnto him, The Lorde God of the Hebrewes hath "mette with vs, and nowe let vs goe, we beseche thee, three dayes iourney into the wyldernesse, and (i) doo sacrifice vnto the Lord our God.

19 And I am sure that the kyng of Egypt wyl not let you goe, no not in a mighty hande.

20 And I wyl stretche out my hande, and smyte Egypte with all my wonders which I will doo in the middes therof: and after that he wyl let you goe.

21 And (m) I wyl grat this people fauour in the sight of the Egyptians, so that when ye goe, ye shal not goe emptie:

22 But euery wyfe shal borowe of her neighbour, & of her that sojourneth in her house, "iewels of siluer, and iewels of golde, and rayment: and ye shall put them on your sonnes and daughters, and shall robbe the Egyptians.

The. iii. Chapter.

1. God geueth three signes vnto Moses, which doo declare that he was sent of God. 19. Moses taketh his leaue of his father in lawe.

1 MOses answeared and sayd, (a) See, they wil not beleeue me, nor hearken vnto my voyce: but wyll saye, The Lorde hath not appeared vnto thee.

2 And the Lorde sayde vnto him, What is that (whiche is) in thyne hande? he answeared, A rodde.

3 And he sayde, Cast it on the ground. And he cast it on the grounde, and it became a serpent: and Moses fledde from the sight of it.

4 And the Lorde sayde vnto Moses, Put forth thyne hand, and take it by the tayle. And therefore he put forth his hande, and caught it, and it became a rodde in his hande.

5 (b) By this thing shall they beleeue, that the Lorde God of their fathers, the God of Abraham, the God of Isahac, and the god of Jacob, hath appeared vnto thee.

6 And the Lorde sayde furthermore vnto him, Thrust thyne hand into thy bosome. And he thrust his hande into his bosome: and when he tooke it out agayne, beholde, his hande was leprous as snowe.

7 And he sayde, Put thyne hande into thy bosome agayne. And he put his hande into his bosome agayne, and plucked it out of his bosome, and beholde, it was turned agayne as his (other) flesshe.

8 Therefore if they wyl not beleeue thee, neyther heare the "voyce of the first signe, yet wyl they beleeue for the voyce of the second signe.

9 But

(e) God is sayd to come downe whē he heareth our prayers, and deliuereth vs out of trouble.

(f) This refusal was of humilitie, & not of disobedience.

(g) By a signe that shuld come, Moses is confirmed in his vocation

(h) This is read in the future tence in Hebrue.

(i) That is, I am the god which euer haue bene, and am, that god almighty, by whom all thinges haue the begynnyng and the God of mercie, mindful of my promise. Reuel. i. cap. ver. 4.

(k) GOD would haue them rest vpon his free promise, which they had almost forgotten.

"Or, I haue surely remembred you.

"Or, appeared to vs.

(l) Because Egypt was ful of idolatrie, god would appoint them a place where they shuld serue him purely.

"Or, but by a strong hande.

(m) God can turne the hartes of the most cruel enimies.

"Heb. Iewels.

(a) Though Moses contemned not gods calling, yet difficulties therof troubled him much.

"Or, his hearers staffe.

(b) Authoritie geuen to Moses to woorke the like signes to confirme his doctrine, & assure him of his vocation.

"Or, the woords confirmed by the first signe.

9 But and if they will not beleeue these two
signes, neyther hearken vnto thy voyce:
thou shalt take of the water of the ryuer,
and powre it vpon the drye lande, and the
water whiche thou takest out of the ryuer,
shalbe turned into blood, vpon the dry land.
10 Moses saide vnto the Lorde, Oh my
Lorde, I am neyther yesterday, nor yes-
terday, a man eloquent, neyther since
thou hast spoken vnto thy seruaunt: but I
am slowe mouthed, and slowe tongued.
11 And the Lorde sayd vnto hym, Who hath
made mans mouth? or who maketh the
dumbe, or deafe, the seeing, or the blinde?
haue not I, the Lorde?
12 And nowe goe, and I wyl be with thy
mouth, and teach thee what thou shalt say.
13 He saide, Oh my Lorde, sende I praye
thee, by the hande of him, whom thou wylt
sende.
14 And the Lorde was angry with Moses,
and saide, Doo not I knowe Aaron thy
brother "the Leuite, that he can speake?
For lo, he commeth forth to meete thee:
and when he seeth thee, he wyl be glad in
his hart.
15 Therefore thou shalt speake vnto hym,
and put (c) these woordes in his mouth, & I
wyl be with thy mouth, & with his mouth,
and wyl teach you what you ought to doo.
16 And he shalbe thy spokesman vnto the
people, and he shalbe, (euen) he shalbe to
thee in steede of a mouth, and thou shalt
be to him in (d) steede of a God.
17 And thou shalt take this rodde in thy
hande, wherwith thou shalt doo myracles.
18 Therefore Moses went and returned to
Iethro his father in lawe againe, and sayd
vnto him, Let me goe I pray thee now, and
turne againe vnto my brethren whiche are
in Egypt, & see whether they be yet aliue.
And Iethro said to Moses, Goe in peace.
19 And the Lorde said vnto Moses in Ma-
dian, Goe and returne againe into Egypt,
for al them menne are dead whiche went a-
boute "to kyl thee.
20 And Moses tooke his wyfe, and his
sonnes, and put them on an asse, and went
againe to Egypt: and Moses tooke the rod
of God in his hande.
21 And the Lorde sayd vnto Moses, When
thou art entred and comme into Egypt a-
gaine, see that thou doo al the woonders
before Pharao, whiche I haue put in thy
hande: (e) but I wyl harden his hart, and
he shal not let the people goe.
22 And thou shalt say vnto Pharao, Thus
sayeth the Lorde, Israel is my sonne (euen)
my first borne.
23 And I sayde vnto thee, that thou let my
sonne goe, that he may serue me: and if thou
refuse to let him goe, beholde, I doe (f) slay
thy sonne, euen thy first borne.
24 And it came to passe by the way, in the
Inne, that the Lorde met hym, and would
haue (g) kylled him.
25 And Zephora tooke a stone, and cut a-
way the foreskinne of her sonne, and caste it
at his feete, and sayde, A bloody husbande
art thou vnto me.
26 Then (h) he let him goe, and she sayde,
A bloody husbande: because of the circum-
cision.
27 Then saide the Lorde vnto Aaron, Goe
meete Moses in the wildernesse. And he
went and met him in the mount of God, and
kissed him.
28 And Moses tolde Aaron al the woordes
of the Lord which had sent him, and al the
signes whiche he had charged him withal.
29 So went Moses and Aaron, and gat-
thered al the elders of the children of Is-
rael.
30 And Aaron tolde al the woordes which
the Lorde had spoken vnto Moses: and did
the myracles in the sight of the people.
31 And the people (i) beleeued: And when
they hearde that the Lorde had visited the
children of Israel, and had looked vpon
their tribulation, they bowed them selues,
and woorshipped.

The.v. Chapter.

I. Moses and Aaron doo their message to Pharao, who wyl not suffer the people of Israel to depart: but oppresseth them more and more.

1 MOses and Aaron went in after warde
and tolde Pharao, Thus sayeth the
Lorde God of Israel, Let my people
goe, that they may "holde a feast vnto me
in the wyldernesse.
2 And Pharao sayde, Who is the Lorde,
that I shoulde heare his voyce, and let Is-
rael goe? I knowe not the Lorde, neyther
wyl I let Israel goe.
3 And they sayde, The God of the Hebrues
"hath called vs: let vs goe, we praye thee,
three dayes iourney into the desarte, and
doo sacrifice vnto the Lorde our God, least
he smyte vs with pestilence, or with the
swoorde.
4 Then sayde the kyng of Egypt vnto
them, Wherfore doo ye Moses and Aaron
let the people from their woorkes? get
you vnto your burdens.
5 And Pharao saide furthermore, Beholde,
there is muche people nowe in the lande,
and you make them leaue their burdens.

6 And

(f) Meaning most deare vnto thee.

(g) Because he had not circumcised his childe as God had appointed.

(h) That is, the lord that woulde haue killed him.

(i) So that Moses had nowe experience of gods promise that he shoulde haue good successe in deliuering the people of Israel.

"Worshyp God solemnly

"Hebr. is called ouer vs.

6 The Pharao (a) commaunded the same day the taskmaisters which were amongest the people, and the officers, saying,

7 Ye shal gene the people no more strawe to make bricke withal, as ye did in time past: let them goe and gather them strawe them selues.

8 And the number of bricke whiche they were wont to make in time paste, lay vnto their charges also, & minishe nothing therof: for they be idle, and therefore crye, saying, We wyl goe and do sacrifice vnto our God.

9 They must haue more woorke layed vpon them, that they may labour therein, and not regarde (b) vaine woordes.

10 Then went the taskmaisters of the people, and the officers out, and tolde the people, saying, Thus saith Pharao, I wil gene you no more strawe.

11 Goe your selues and gather you strawe where ye can finde it: yet shal none of your labour be minished.

12 And so were (c) the people scattered abroad throughout all the lande of Egypt, for to gather stubble in stede of strawe.

13 And the taskmaisters hasted them forwarde, saying, Fulfyl your woorke, your dayly taskes in their due time, as if you had strawe.

14 And the officers of the children of Israel, whiche Pharaoes taskmaisters had set ouer them, were beaten. And they sayd vnto them, Wherefore haue ye not fulfylled your taske in making of bricke, both yesterday, and to day, as wel as in times past?

15 The officers also of the children of Israel, came and complayned vnto Pharao, saying, Wherefore dealeth thou thus with thy seruantes?

16 There is no strawe geuen vnto thy seruantes, and they say vnto vs, Make bricke: and thy seruantes are beaten, * and the fault is in thine owne people.

17 He saide, Ye are idle, idle are ye: therefore ye say, We wyl goe and doo sacrifice vnto the Lorde.

18 Goe therefore nowe and woorke, and there shal no strawe be geuen you, and yet shal ye deliuer the whole tale of bricke.

19 And the officers of the children of Israel did see that they were in woorse case, after it was saide, ye shal minishe nothyng of your bricke, of your dayly taske in due time.

20 And they met Moses and Aaron, which stoode in their way as they came out from Pharao,

21 And sayde vnto them, (d) The Lorde looke vpon you, and iudge you, which hath made the sauour of vs * to be abhorred in the eyes of Pharao, and in the eyes of his seruantes, and haue put a swoorde in their handes to slay vs.

22 (e) Moses returned vnto the Lorde, and saide, Lorde, wherefore hast thou so euil intreated this people? and wherefore hast thou sent me?

23 For sines I came to Pharao to speake in thy name, he hath fared foule with this folke: and yet thou hast not deliuered thy people at al.

(a) This intolerable labor was layde on the people, that they might driue away Moses and Aaron.

(b) The more cruelly that tyrants rage, the nearer is gods helpe.

(c) The people arkes kno... God, but... nisest kno... ledge of ... was neue... opened ... them, ... nowe by ... Moses.

(d) The mis... iudging gods grace by the present ad... uersitie, bes... comme vn... thankful to men, and in... durious to God.

* Or, they deale cruel with thy people.

* To stinke

(e) Moses in... becilitie ... peareth ... that he ... weery of ... vocation, ... complaine... of godde... nesse in de... nering his people.

The.vi. Chapter.

3. God renueth his promise concerning the deliuerance of the Israelites.

1 Then the Lorde sayd vnto Moses, Nowe shalt thou see what I wyl doo vnto Pharao: for in a mighty hande shal he let them goe, and in a mighty hande shal he driue them out of his lande.

2 And God spake vnto Moses, and sayde vnto him, I am the Lorde.

3 I appeared vnto Abraham, Isahac, and Iacob, as an almighty God: but in my name Iehouah was I (a) not knowen vnto them.

4 Moreouer, I made a couenant with the, to geue them the land of Chanaan, the land of their pilgrimage, wherein they were strangers.

5 And therefore I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage: and haue remembred my couenant.

6 Wherefore say vnto the children of Israel, I am the Lorde. I wyl bring you out from the burdens of the Egyptians, and wyl rydde you out of their bondage, and wil deliuer you in a stretched out arme, and in great iudgementes.

7 And I wyl take you for my people, and wyl be to you a God: and ye shal know that I am the Lorde your God, which bringeth you out from ỹ burdens of the Egyptians.

8 And I wyl bring you into the lande concerning the which I did lift vp my hand to geue it vnto Abraham, Isahac, and Iacob, and wyl geue it vnto you for a possession: (for) I am the Lorde.

9 And Moses tolde the children of Israel euen so: but they (b) hearkened not vnto Moses for anguishe of spirite, and for cruel bondage.

10 And the Lorde spake vnto Moses, saying,

11 Goe in, and speake vnto Pharao king of Egypt, that he let the children of Israel go out of his lande.

12 And

12 And Moses spake before the Lorde, saying, Beholde, the chyldren of Israel hearken not vnto me: howe then shall Pharao heare me, whiche am of * vncircumcised lippes.

* or, which haue an impediment in my speache: or am rude.

13 And (c) the Lorde spake vnto Moses and vnto Aaron, and gaue them a charge concerning the chyldren of Israel, and concerning Pharao kyng of Egypt, that they shoulde bring the chyldren of Israel out of the lande of Egypt.

(c) It appeareth that this redemption came altogether of gods mercy, seeing that Moses was vnwyl. lyng, and the people careles.

14 These be the heades of their fathers houses. The chyldren of Ruben the first borne sonne of Israel, are these: Hanoch, & Phallu, Hesron, and Charmi: these be the chyldren of Ruben.

* or, he doubteth let vs.

15 The chyldren of Simeon: Iemuel, and Jamin, Ohad, and Jachin, Sohar, and Saul the sonne of the Chananitishe woman: these are the kynredes of Simeon.

(Whiche was necessarie to be knowen that the ministers of this delyuerance was of Abrahams stocke.

16 These also are the names of the chyldren (d) of Leui in their generations: Gerson, and Cehath, and Merari: Leui lyued an hundred, thirtie, and seuen yeeres.

17 The sonnes of Gerson: Libni, and Simi, by their kinredes.

18 The chyldren of Cehath: Amram, and Jhar, and Hebron, and Vziel. And Cehath lyued an hundred, thirtie, and three yeeres.

19 The chyldren of Merari: Mahli, and Musi: these are the kinredes of Leui by their generations.

D

(e) Whiche kind of marriage was afterwarde in the lawe forbidden. Leui. xviii. Deute. xxii.

20 Amram tooke Iochebed (e) his fathers sister to wyfe, and she bare him Aaron and Moses: and Amram lyued an hundred, and thirtie, and seuen yeeres.

21 And the chyldren of Jhar: Cozah, Nepheg, and Sichri.

22 The chyldren of Vziel: Misael, Elzaphan, and Sithri.

(f) Aarons wyfe was of the tribe of Iuda.

23 And Aaron tooke (f) Elisheba, daughter of Aminadab, & sister of Nahason to wyfe, which bare him Nadab and Abihu, Eleazar, and Ithamar.

24 The chyldren of Cozah: Assir, and Elcanah, and Abiasaph: these are the kynredes of the Cozahites.

25 Eleazar Aarons sonne, tooke hym one of the daughters of Putiel to wyfe, which she bare him Phinees: and these are the principall fathers of the Leuites, throughout their kynredes.

or, carrie. For their families were great, that they myght be compared to armies. Myght go.

26 This is that Aaron and Moses to whom the Lorde sayde, Leade the chyldren of Israel out of the land of Egypt, according to their (g) armies.

27 These are that Moses and Aaron, which spake to Pharao kyng of Egypt, that they myght bring the chyldren of Israel out of Egypt.

28 And in the day when the Lorde spake vnto Moses in the lande of Egypt,

29 He spake vnto hym, saying, I am the Lorde: speake thou vnto Pharao the king of Egypt, al that I say vnto thee.

30 And Moses sayde before the Lorde, Beholde, I am of vncircumcised lyppes, and howe shal Pharao giue me audience?

The. vii. Chapter.

1. Moses and Aaron speake to Pharao. 10. They turne the rod into a serpent, and the water into blood, and Pharaos sorcerers doo the lyke, 13. and Pharaoes hart is hardened the more.

1 AND the Lorde saide vnto Moses, Beholde, I haue made thee Pharaos (a) God: and Aaron thy brother shalbe thy Prophete.

A (a) God communicateth his authoritie and power with his ministers.

2 Thou shalt speake al that I commaunde thee, and Aaron thy brother shal speake vnto Pharao, that he sende the chyldren of Israel out of his lande.

3 And I wyl harden Pharaos hart, and multiplie my miracles, and my woonders in the lande of Egypt.

4 But Pharao shall not hearken vnto you, that I may set my hande vpon Egypt, and bring out mine armies, and my people the chyldren of Israel out of the land of Egypt (b) in great iudgementes.

(b) To strengthen Moses sayth, GOD promiseth agayne moste sharpely to punishe the oppressiõ of his Churche.

5 And the Egyptians shal know that I am the Lorde, when I stretche forth my hand vpon Egypt, and bring out the chyldren of Israel from among them.

6 Moses and Aaron dyd as the Lorde commaunded them, (euen) so dyd they.

7 Moses was fourescore yeeres olde, and Aaron fourescore & three, when they spake vnto Pharao.

B

8 And the Lord spake vnto Moses and Aaron, saying,

9 If Pharao speake vnto you, saying, Shewe a miracle for you: thou shalt say vnto Aaron, Take thy rodde, & cast it before Pharao, that it may be a serpent.

10 Then went Moses and Aaron in vnto Pharao, & did as the Lord had commaunded: and Aaron cast forth his rodde before Pharao, and before his seruantes, and it turned to a serpent.

11 Then Pharao called for the wyse men, and (c) enchaunters: and those sorcerers of Egypt did in like manner with their sorcerie.

(c) It semeth that these were Iannes and Iambres ii. Timo. iii. verse. viii. So euer the wicked maliciously resisteth the truth of God.

12 For they cast downe euery man his rodde, and they turned to serpentes: but Aarons rodde did eate vp their roddes.

13 And he hardened Pharaos hart, that he hearkened

hearkened not vnto them, as the Lord had sayde.

C

14 The Lord also sayde vnto Moses, Pharaohs hart is "hardened, he refuseth to let the people goe.

"Made heauy, or, burdened.

15 Get thee vnto Pharao in the morning, loe, he wyl come vnto the water, and thou shalt stande vpon the *ryuers brynke against he come: and the rodde which was turned to a serpent, shalt thou take in thine hande:

*Nylus.

16 And thou shalt say vnto him, The Lorde god of the Hebrues hath sent me vnto thee, saying, Let my people goe, that they may serue me in the wyldernesse: and beholde, hytherto thou wouldest not heare.

17 Thus sayth the Lorde, In this thou shalt knowe that I am the Lorde: beholde, I wyl smyte with the rodde that is in my hande the waters which are in the ryuers, and they shalbe turned to blood.

*or, stinke.

18 And the fishe that is in the ryuer shal dye: and the ryuer shall *corrupt, and it shall greeue the Egyptians to drynke of the water of the ryuer.

19 And the Lorde spake vnto Moses, Say vnto Aaron, Take thy rodde, and stretche out thine hand ouer the waters of Egypt, ouer their streames, ouer their ryuers and pondes, and al pooles of water which they haue, that they may be blood, & that there may be blood throughout al the lande of Egypt, both in (vessels) of wood, and also of stone.

D

The first plague.

20 And Moses and Aaron did as the Lorde commaunded: and he lyft vp the rodde, and smote the (d) waters that were in the ryuer, in the syght of Pharao, and in the syght of his seruantes: and all the water that was in the ryuer, turned into blood.

(d) The waters wherein the Israelites childrē were drowned, are nowe turned to the Egyptians sorowe.

21 And the fishe that was in the ryuer, dyed: and the ryuer corrupted, and the Egyptians coulde not drynke of the water of the ryuer, and there was blood throughout al the lande of Egypt.

22 And the enchaunters of Egypt dyd lykewyse with their sorceries: and he hardened Pharaos hart, neyther did he hearken vnto them, as the Lorde had sayde.

23 And Pharao turned him selfe, and went agayne into his house, and set not his harte thersunto.

(c) These circumstaunces declare that this was no vaine illusiō.

24 And the Egyptians (e) dygged rounde about the ryuer for water to drynke: for they coulde not drynke of the water of the ryuer.

25 And it continued seuen dayes, after that the Lorde had smytten the ryuer.

The .viii. Chapter.

6. The plague of frogges, whiche dye at the prayer of Moses. 30. Moses prayeth agayne, but Pharaos harte is hardened.

1 THE Lord spake vnto Moses, Goe vnto Pharao, and tel hym, Thus sayth the Lord, Let my people goe, that they may serue me.

A

2 And yf thou refuse to let them goe, beholde, I wyl smyte al thy borders with frogges:

3 And the ryuer shal seruale with frogges, whiche shal goe vp, and come into thyne house, and into thy priuie chamber where thou sleepest, and vpon thy bedde, and into the house of thy seruantes, and vpon thy people, and into thine ouens, and vpon all thy "victualles in store:

*or, the dough, or in thy habyt.

4 And the frogges shal come vp vpon thee, and on thy people, and vpon all thy seruantes.

5 And the Lorde spake vnto Moses, Say vnto Aaron, Stretche forth thine hande with thy rodde ouer the streames, ouer the ryuers, & ouer the pondes: and cause frogs to come vp vpon the lande of Egypt.

6 And Aaron stretched his hande ouer the waters of Egypt, and the frogges came vp, and couered the lande of Egypt.

The seco plague.

7 And the (a) sorcerers dyd lyke wyse with their sorcerie, and brought frogges vp vpon the lande of Egypt.

B

8 Then Pharao called for Moses and Aaron, and sayd, Pray (b) ye vnto the Lord, that he may take away the frogges from me, and from my people, and I wyl let the people goe, that they may doo sacrifice vnto the Lorde.

9 And Moses said vnto Pharao, (c) Glorie herein because of me, and (appoynt) when I shall pray for thee, and for thy seruantes, and for thy people, to dryue away the frogges from thee and thy houses: that they may remayne but in the ryuer onely.

10 He sayde, To morowe. And he sayde, Euen as thou hast sayde: That thou mayest knowe that there is none lyke vnto the Lorde our God.

11 And so the frogges shal depart from thee, and from thy houses, from thy seruantes, and from thy people: and shal remayne in the ryuer onely.

12 Moses and Aaron went out from Pharao, and Moses cryed vnto the Lorde as touchyng the frogs whiche he had brought agaynst Pharao.

13 And the Lorde dyd accordyng to the saying of Moses: and the frogges dyed out of

(a) The God wyl exercise his seruantes with aduersitie to their (b) Hypocrites seke with God iudgement, pretende certayne repentaunce. (c) This the glorie Pharao he myght choose the time when Moses shal pray suche

of the houses, out of the villages & fieldes.

Stanke. 14 And they gathered them together vpon heapes, and the lande " had an euil smel (through them.)

15 But when Pharao saw that he had rest geuen him, he hardened his hart, and hearkened not vnto them, as the Lord had said.

16 And the Lorde sayde vnto Moses, Say vnto Aaron, Stretche out thy rodde, and smyte the dust of the lande, that it may be (turned) to lyce throughout al the lande of Egypt.

The thirde plague. 17 And they did so: for Aaron stretched out his hande with his rodde, and smote the dust of the earth, and there were lyce in man and beast: so that al the dust of the lande was lyce, throughout al the lande of Egypt.

Inchaunters. 18 And the inchaunters " assayed likewyse with their inchauntmentes to bring foorth lyce, (d) but they coulde not: and the lyce were both vpon men and beastes.

(d) God confounded their wisdome and authoritie in a thyng of small vyle.

19 Then sayde the inchaunters vnto Pharao, This is the fynger of God. And Pharaos hart remayned obstinate, and he hearkened not vnto them, as the Lord had sayd.

20 And the Lorde saide vnto Moses, Rise vp early in the morning, and stande before Pharao, loe, he wyl comme forth vnto the water, and thou shalt say vnto hym, Thus sayth the Lorde, Let my people goe, that they may serue me.

D 21 Els, if thou wylt not let my people goe, beholde, I wyl sende " al manner of flyes, both vpon thee and thy seruantes, and thy people, and into thy houses: and the houses of the Egyptians shalbe ful of flyes, and the grounde wheron they are.

Swarmes of flyes.

22 And the lande of Gosen where my people are, wyl I " cause to be woonderful in that day, so that there shal no flies be there: whereby thou shalt knowe that I am the Lorde in the middest of the earth.

q, separation.

23 And I wyl put a "diuision betweene my people and thine: and to (e) morow shal this myracle be donne.

Redemption.

(e) God appointeth a time of retentance.

24 And the Lord did so, and (f) there came an intollerable swarme of flyes into the house of Pharao, and into his seruantes houses, and into al the lande of Egypt: and the lande was corrupt with these flyes.

The fourth plague.

(f) This miracle was wrought without the prayers of the rodde.

25 And Pharao called for Moses and Aaron, and saide, Goe and doo sacrifice vnto your God in this lande.

(g) For the Egyptians worshipped their God Apis in the likeneſſe of a cow, and them God Iupiter in the likeneſſe of a sheepe, which kinde of beast the Israelites vsed in sacrifice to the true God.

26 And Moses answeared, It is not meete that we so doo: for we muste offer vnto the Lorde our God, that (whiche is) (g) an abomination vnto the Egyptians. Loe, if we sacrifice that which is an abomination vnto the Egyptians before their eyes, wyll they not stone vs?

27 We wil goe three dayes iourney into the desarte, and sacrifice vnto the Lorde our God, as he hath commaunded vs.

28 And Pharao saide, I wyl let you goe, that ye may sacrifice vnto the Lorde your God in the wildernesse, but goe not (h) far away: pray for me.

(h) The wicked wickedly prescribeth vnto Gods Ministers howe farre they shal goe.

29 And Moses saide, Beholde, I wyl goe out from thee, and pray vnto the Lord, that the flyes may depart from Pharao, and from his seruantes, and from his people to morowe: but let Pharao from hencefoorth deale deceytfully no more, that he wyl not let the people go to sacrifice vnto the Lord.

30 And Moses went out from Pharao, and prayed vnto the Lorde:

31 And the Lorde did according to the saying of Moses, and the flyes departed from Pharao, and from his seruantes, and from his people: and there remained not one.

32 And Pharao hardened his harte once more at this time, and did not let the people goe.

The.ix. Chapter.

I. The murren of beastes. 10. The plagues of botches and sores. 23. The horrible hayle, thunder, and lightninges.

1 THE Lorde sayde vnto Moses, Goe in A vnto Pharao, and thou shalt tel hym, Thus sayth the Lorde God of the Hebrues, Let my people goe, that they maye serue me.

2 If thou refuse to let them goe, and wylt holde them stil,

3 Beholde, the hande of the Lorde is vpon thy flocke which is in the feelde, (for) vpon horses, vpon asses, vpon camels, vpon oxen, and vppon sheepe, there shalbe a myghty great murrayne.

4 And the Lorde shal doo woonderfully betweene the beastes of Israel, and the beastes of Egypt, so that there shal nothyng dye of al that parteyneth to the children of Israel.

5 And the Lorde appoynted a time, saying, To morowe the Lord shal finish this woork in the lande.

6 And the Lorde did that thing on the morowe, and (a) al the cataple of Egypt dyed: but of the cataple of the children of Israel, dyed not one.

(a) This speach signifieth a very great number, or the most part.

7 And Pharao sent, and beholde, there was not one of the cataple of the Israelites dead: The fifth plague.

dead: And the hart of Pharao was hardened, and he did not let the people goe.

8 And the Lorde saide vnto Moses and Aaron, Take your handes full of ashes out of the furnace, and Moses shal sprinkle it vp into the ayre in the sight of Pharao:

9 And it shalbe duste in al the lande of Egypt, and shalbe swelling sores with blaynes both on man and beaste throughout al the lande of Egypt.

10 And they tooke ashes out of the furnace, and stood before Pharao, and Moses sprinkeled it vp into the ayre: & there were swelling sores with blaynes, both in men and in beastes:

The sixth plague.

11 And the (b) sorcerers coulde not stande before Moses, because of the blaynes: for there were botches vppon the inchaunters, and vpon al the Egyptians.

(b) The sorcerers ceassed not to resist Moses & Aaron, wherfore this plague dyd more greeue them then the residue of the Egyptians.

12 And the Lord hardened the hart of Pharao, and he hearkened not vnto them, as the Lorde had said vnto Moses.

13 And the Lord saide vnto Moses, Ryse vp early in the morning, & stande before Pharao, and thou shalt tel hym, Thus saith the Lorde God of the Hebrues, Let my people goe, that they may serue me:

14 Or els I wyl at this time sende al my plagues vpon thine (c) hart, and vppon thy seruants, and on thy people: that thou mayest know that there is none like me in al the earth.

(c) So that thine owne conscience shal condemne thee of ingratitude and malice.

15 For nowe I wyl stretche out my hande, that I may smyte thee and thy people with pestilence, and thou shalt perishe from the earth.

16 And in very deede (d) for this cause haue I "reaped thee, for to shewe thee my power, & that my name may be declared throughout al the worlde.

(d) God would haue him knowe that he could quickly haue destroyed him, yet for other causes he reserued hym.

" Made thee stande.

17 Yet exaltest thou thee selfe against my people, that thou wylt not let them goe?

(e) Here we see though gods wrath be kindled, yet there is a certaine mercy shewed euen to his enimies,

18 Beholde, to morowe this tyme I wyl sende downe a myghty great hayle, suche a one as was not in Egypt since the fundation thereof was layde, vnto this time.

19 Sende therefore nowe, and (e) gather thy beastes, and al that thou haste in the feelde: For vpon al the menne and the beastes which are founde in the feelde, and not brought home, shal the hayle fal, and they shal dye.

20 And as many as feared the woorde of the Lorde amongest the seruantes of Pharao, made their seruantes and their beastes flee into the houses.

21 But he that regarded not the woorde of the Lorde, leaft his seruantes and his beastes in the feelde.

22 And the Lord said vnto Moses, Stretch foorth thy hande vnto heauen, that there may be hayle in al the lande of Egypt, vpon man, and vpon beastes, and vpon al the hearbes of the feelde, throughout the lande of Egypt.

The seuenth plague.

23 And Moses stretched foorth his rodde vnto heauen, and the Lorde thundered and hayled, and the fyre ranne along vpon the grounde, and the Lorde hayled in the lande of Egypt.

24 So there was hayle, and fire myngled with the hayle, so grieuous, and suche as there was none throughout al the lande of Egypt, since the people inhabited it.

25 And the hayle smote throughout al the lande of Egypt, al that was in the feelde, both man and beast: and the hayle smote al the hearbes of the feelde, and broke al the trees of the feelde.

26 Onely in the lande of Goshen, where the chyldren of Israel were, was there no hayle.

27 And Pharao sent, and called for Moses and Aaron, and sayde vnto them, I haue nowe sinned: the Lorde is righteous, and I and my people are vngodly.

28 Praye ye vnto the Lorde, that these thunderynges of God and hayle may be sufficient: and I wyl let you goe, and ye shal tarrie no longer.

29 Moses sayde vnto hym, (f) As soone as I am out of the citie, I wil spreade abroade my handes vnto the Lorde, and the thunder shal ceasse, neyther shal there be any more hayle: that thou mayest knowe howe that the earth is the Lordes.

30 But I knowe that thou and thy seruantes yet feare not the (g) face of the Lorde God.

31 And so the flaxe and the barley were smitten, for the barley was shot vp, and the flaxe was bolled:

32 But the wheate and the rye were not smitten, for they were "late sowen.

33 And Moses went out of the citie from Pharao, and spreadde abroade his handes vnto the Lorde: and the thunder and hayle ceassed, neyther rayned it vpon the earth.

34 And when Pharao sawe that the rayne and the hayle, and thunder were ceassed, he sinned yet more, and hardened his hart, he and his seruantes:

35 And the hart of Pharao was hardened, neyther would he let the chyldren of Israel goe, as the Lorde had sayde by the hande of Moses.

(f) He sheweth the hipocrisie that thought his incredulitie he pallated the place where he was.

(g) Moses stoutly condemneth kyng and his courte vngodlines.

" Lyttle.

The

The.x. Chapter.

13. The plague of grashoppers. 16. Pharao confesseth his sinne. 28. Pharao forbyddeth Moses to come any more in his presence.

A 1 AND the Lord sayd vnto Moses, Goe in to Pharao, for I haue hardened his hart, and the hart of his seruantes, that I myght shewe these my signes before hym,

2 And that thou tell (a) in the audience of thy sonne, and of thy sonnes sonne, what thynges I haue done in Egypt, and the miracles whiche I haue done amongest them: that ye may knowe howe that I am the Lorde.

3 And so Moses and Aaron came in to Pharao, and sayde vnto him, Thus sayth the Lorde God of the Hebrues, Howe long wylt thou (b) refuse to submit thee selfe vnto me? Let my people goe, that they may serue me.

4 Or els if thou refuse to let my people goe, beholde, to morowe wyl I bryng grashoppers into thy coastes:

5 And they shal couer the face of the earth, that it can not be seene: and they shal eate the residue which remayneth vnto you, and is escaped from the haile: and they shal eate euery greene tree that beareth you fruite in the feelde.

6 And they shal fyl thy houses, and all thy seruantes houses, and the houses of all the Egyptians, after suche a maner, as neither thy fathers, nor thy fathers fathers haue seene, since the tyme they were vpon the earth, vnto this day. And he turned him selfe about, and went out from Pharao.

B 7 And Pharaos seruantes sayde vnto him, Howe long shall he be "hurtful vnto vs? Let the men goe, that they may serue the Lord their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought agayne vnto Pharao, and he sayde vnto them, Goe and serue the Lorde your God: but who are they that shal goe?

9 And Moses answeared, We wil goe with our young, and with our old, and with our sonnes, and with our daughters, and with our sheepe, & with our oxen, we must goe: for we must holde a feast vnto the Lorde.

10 And he sayd vnto them, (c) Let the Lord be so with you as I wyll let you goe, and your chyldren: take heede, "for ye haue some mischeefe in hande.

11 Nay not so, but goe ye men, and serue the Lorde: for that was your desyre. (d) And they were thrust out of Pharaos presence.

12 And the Lord sayd vnto Moses, Stretch out thine hande ouer the land of Egypt for grashoppers, that they may come vpon the lande of Egypt, and eate al the herbes of the lande, and al that the hayle leaft behynde.

13 And Moses stretched forth his rod ouer the lande of Egypt, and the Lorde brought an (e) east wind vpon the land al that day, and al that night: and in the morning the east winde brought the grashoppers. The eight plague.

14 And the grashoppers went vp ouer al the lande of Egypt, and remayned in al quarters of Egypt very greeuously: before them were there no suche grashoppers, neyther after them shalbe.

15 For they couered all the face of the earth, so that the lande was darke, and they did eate al the herbes of the lande, and al the fruites of the trees what so euer the hayle had leaft, there was no greene thyng leaft in the trees, & herbes of the feeld, through al the lande of Egypt.

16 Therefore Pharao called for Moses and Aaron in haste, and sayde, I haue sinned agaynst the Lorde your God, and agaynst you.

17 And nowe forgeue me my sinne onely this once, and pray vnto the Lorde your God, that he may take away from me this death onely.

18 And (Moses) went out from Pharao, and prayed vnto the Lorde.

19 And the Lorde turned a myghtie strong west winde, and it tooke away the grashoppers, and cast them into the red sea: so that there was not one grashopper in all the coastes of Egypt.

20 And the Lorde hardened Pharaos hart, so that he would not let the children of Israel goe.

D 21 And the Lord sayd vnto Moses, Stretch out thy hande vnto heauen, that there may be vpon the land of Egypt darknesse whiche may be felt.

22 And Moses stretched forth his hande vnto heauen: and there was a "thicke darknesse vpon al the land of Egypt three dayes. The nyenth plague. "Palpable darknesse.

23 No man sawe another, neyther rose vp from the place where he was by the space of three dayes: But al the children of Israel had lyght where they dwelled.

24 And Pharao called for Moses, and said, Goe, and serue the Lorde: onely let your sheepe and your oxen abyde, and let your children goe with you.

25 (f) And Moses sayde, Thou must geue vs also sacrifice, and whole burnt offerynges, for to doo sacrifice vnto the Lorde our God.

26 Our

(a) Gods miracles be greate, that they ought to be taken of euer: and the duety of parentes is to declare the same to their childrē (b) The ende of afflictions in humble thē selues with true repentance vnder the mercie of God,

(c) Hereby we learne that distemperate and noysome weather, is cheefely to be ascribed to the iuste iudgement of God, and not to any natural cause.

(d) Moses wil not yeelde in any poynt in such thinges as God commaunded, for al that Pharao coulde doo.

26 Our cattel also shal goe with vs, & there shal not one hoofe be left behynde: for therof must we take to serue the Lord our God: neyther doo we knowe with what we must doo seruice vnto the Lorde vntyll we come thyther.

27 But the Lorde hardened Pharaos hart, and he wouldo not let them goe.

(g) The wicked, the nigher they be to their destruction, the more furious commonly they be: therfore the godly in suche cases, ought to be of good hope.

28 (g) And Pharao sayde vnto hym, Geat thee from me, & take heede vnto thee selfe, that thou seest my face no more: for whensoeuer thou commest in my sight, thou shalt dye.

29 And Moses sayde, Let it be as thou hast sayde, I wyl see thy face no more.

The. xi. Chapter.

1. The Lorde commaundeth the Hebrues to robbe the Egyptians. 4. The death of al the first borne of all thynges in Egypt is signified.

¶ 1 AND the Lord sayde vnto Moses, Yet wyll I bring one plague more vppon Pharao, and vpon Egypt, and after that he wyl let you goe hence: when he shal let you goe quite, he shall vtterly dryue you hence.

(a) We must not take this for an ensample to spoyle our neyghbour, that was enioyned by especiall commission for the due punishment of the Egyptians, Augu. 39. q.

2 (a) Speake thou therefore in the eares of the people, that euery man borowe of his neighbour, and euery woman of her neighbour, iewelles of syluer, & iewelles of gold.

3 And the Lord shal geue the people fauour in the syght of the Egyptians: Moreouer, Moses was a very great man in the land of Egypt, in the sight of Pharaos seruantes, and in the sight of the people.

4 And Moses sayd, Thus sayth the Lorde, At mydnight wyll I goe out into the myddest of Egypt,

5 And all the first borne in all the lande of Egypt shal dye, from the first borne of Pharao that sitteth on his seate, vnto the first borne of the mayde seruant that is behynde the mylle, and al the first gendred of the cattel,

¶ B (b) Pharaos seruants shal desyre Moses to departe with his people: for the King spake no more to Moses, as was saide before, Chapter. x. verse. 28.

6 And there shalbe a great crie throughout al the lande of Egypt, suche as there was neuer none lyke, nor shalbe.

7 But amongest al the children of Israel, shal not a dogge moue his tongue, from a man vnto a beast: that ye may know howe that the Lord putteth a difference betweene the Egyptians and Israel.

8 (b) And these thy seruantes shal al come downe vnto me, and fal before me, and say, Geat thee out, and al the people that are vnder thee: and then wyl I departe. And he went from Pharao * with an angrie countenance.

* or, in a great anger.

9 And the Lorde sayde vnto Moses, Pharao shall not heare you, that my woonders may be multiplied in the lande of Egypt.

10 And Moses and Aaron dyd al these woonders before Pharao, and the Lorde hardened Pharaos hart, so that he wouldo not let the children of Israel goe out of his land.

The. xii. Chapter.

2. The Lorde ordeyneth the Passouer. 37. The number that went out of Egypt, and howe long they continued in Egypt.

1 AND the Lorde spake vnto Moses and Aaron in the lande of Egypt, saying,

2 This moneth shalbe vnto you the beginning of monethes: and the first moneth of the yeere, shal it be vnto you.

3 Speake ye vnto al the congregation of Israel, saying, In the tenth day of this moneth, euery man take vnto him a (a) lambe, according to the house of y fathers, a lambe throughout euery house.

(a) God deyned sacrifices taken pledge their obseruance.

4 If the household be to litle for the lambe, let him take his neighbour whiche is next vnto his house, according to the number of the soules, euery one of you according to his eating, shal make your count for a lambe.

5 And let your lambe be without blemishe, a male of a yeere olde, (which) ye shal take out from among the shepe, and from among the goates.

6 And ye shall keepe him in vntyll the fourtienth day of the same moneth, and euery assemble of the congregation of Israel shal kyl him about * euen.

* or, the Lyght.

7 (b) And they shall take of the blood, and strike it on the two (side) postes, and on the vpper doore post, in the houses where they shal eate hym.

(b) The Churches distinguished from the Synagogue vnder the vayle of the Lambe, by the worde of God, by the Sacraments.

8 And they shall eate the flesh the same night, roste with fyre, and with vnleauened bread, and with sowre hearbes they shal eate it.

9 See that ye eate not therof rawe, nor sodden with water, but roste with fyre: the head, feete, and purtenance therof.

10 And ye shal let nothing of it remayne vnto the morowe: That whiche remayneth of it vntyl the morowe, shall ye burne with fyre.

11 Of this maner shal ye eate it, With your loynes gyrded, & your shoes on your feete, and your staffe in your hande, (c) and ye shal eate it in haste: for it is the Lordes Passeouer.

(c) The Passeouer of the Lorde, but carnal Christians vnderstode not the spirituall meate.

12 For I wyl passe through the lande of Egypt this same nyght, and wyl smyte al the first borne of Egypt from man to beast, and vpon al the * goddes of Egypt I wyl execute

* or, I wyl punish.

execute iudgement: I (am) the Lorde.

13 And the blood shalbe vnto you a token in the houses wherin you are: and when I see the blood, I wyll passe ouer you, and the plague shal not be vpon you to destroy you, when I smite the lande of Egypt.

C 14 And this day shalbe vnto you a remembrance: and you shall kepe it an holy feast vnto the Lorde throughout your generations, ye shall kepe it holy for an ordinance for (d) euer.

15 Seuen dayes shall ye eate vnleauened bread, so that the first day ye put away leauen out of your houses: For whosoeuer eateth leauened bread, from the fyrst day vntil the seuenth day, that soule shalbe rooted out of Israel.

16 The first day shalbe an holy conuocation vnto you, and the seuenth day shalbe an holy conuocation vnto you: there shalbe no manner of worke done in them, saue about that only which euery man must eate, that only may ye do.

17 And ye shal obserue the feast of vnleauened bread: for this same day haue I brought your armies out of the land of Egypt, therfore ye shal obserue this day, and all your children after you, by an euerlasting decree.

18 The first moneth, and the fourtienth day of the moneth (e) at euen ye shall eate vnleauened bread, vnto the one and twentieth day of the same moneth at euen agayne.

19 Seuen dayes shall there be no leauened bread founde in your houses: and who so euer eateth leauened bread, that soule shalbe rooted out from the congregation of Israel, whether he be stranger, or borne in the lande.

20 (f) Ye shal eate no leauened bread: but in al your habitations shal ye eate vnleauened bread.

21 Then Moses called for all the elders of Israel, and sayde vnto them, Choose out, and take you to euery housholde of you a lambe, and kyl the Passouer.

D 22 And take a bunche of hysope, and dyp it in the blood that is in the bason, and strike the vpper post of the doore, and the two side postes, with the blood that is in the bason: and none of you goe out at the doore of his house vntyl the morning.

23 For the Lorde wyll passe ouer to smyte the Egyptians: & when he seeth the blood vpon the vpper doore post, and the two side postes, he wyl passe ouer the doore, and wyl not suffer (g) the destroyer to come into your houses to plague you.

24 Therefore shall ye obserue this thing for an ordinance to thee and to thy sonnes for euer.

25 And when ye be come to the lande which the Lorde wyl geue you, according as he hath promysed, ye shal kepe this seruice.

26 And when your children aske you, What manner of seruice is this that ye do?

27 Ye shal say, It is the sacrifice of the Lordes Passouer, whiche passed ouer the houses of the children of Israel in Egypt, and he smote the Egyptians, and saued our houses. And the people bowed them selues, and worshypped.

28 And the children of Israel went and dyd as the Lord had commaunded Moses and Aaron, so dyd they. E

29 And at mydnyght the Lorde smote the first borne in the lande of Egypt, from the first borne of Pharao that sate on his seate, vntil the first borne of the captiue that was in prison, and al the first borne of cattel. The tenth plague.

30 And Pharao rose in the night, he & his seruantes, and al the Egyptians, and there was a great crye in Egypt: for there was not a house where there was not one dead.

31 And he called vnto Moses and Aaron by night, saying, Rise vp, and geat you out from amongst my people, both you, and also the children of Israel: and go, and serue the Lorde as ye haue sayde.

32 And take your sheepe and your beastes with you as ye haue sayd: and depart, and blesse me.

33 And the Egyptians forced the people, that they might send them out of the lande in haste: for they said, We be al (but) dead men.

34 And the people tooke their dough before it was sowred, which they had in store, being bounde in clothes, vpon their shoulders.

35 And the children of Israel did according to the saying of Moses: and they borowed of the Egyptians iewels of syluer, & iewels of golde, and rayment.

36 And the Lorde gaue the people fauour in the syght of the Egyptians, so that they "graunted suche thinges as they required: And they robbed the Egyptians.

37 And the children of Israel tooke their iourney from Rameses to Suchoth, (h) sixe hundred thousande men of foote, beside children.

38 And a great multitude of sundry other nations went also with them, and sheepe, and oxen, and exceeding muche cattel.

39 And they baked vnleauened cakes of the dough whiche they brought out of Egypt, for it was not sowred: For they were thrust out of Egypt, & could not tary, neither had they prepared for them selues any prouision.

"Or, lent them.

(h) If they grewe so amongst their enimies, being so small a number at their first commyng to Egypt: let vs also be of good hope, that god wyl encrease his churche be it neuer so muche oppressed.

(d) Euer, is not here taken for a time without end, but for a long season inde-finite, as in Gene. 13. d.

(e) The Iewes counted the beginnyng of the day at euen fet, tyll the next day at the same tyme.

(f) By leauen is meant corruption, euyl, and lyfe of lyfe or doctrine.

(g) The angel sent of god to destroy the first borne.

of meate.

40 The dwelling of the chyldren of Israel whiche they dwelled in Egypt, was (i) foure hundred and thirtie yeeres.

41 And when the foure hundred and thirtie yeeres were expired, euen the self same day departed al the hostes of the Lord out of the lande of Egypt.

42 It is a night to be obserued vnto the Lorde, in the whiche he brought them out of the lande of Egypt: This is that night of the Lorde, whiche al the children of Israel must kepe throughout theyr generations.

43 And the Lorde sayde vnto Moses and Aaron, This is the law of Passouer: there shal no stranger eate thereof.

44 But euery seruant that is bought for money, after that thou hast circumcised hym, shal eate thereof.

45 A stranger and an hired seruant shal not eate thereof.

46 In one house shal it be eaten, thou shalt cary none of the flesh out of the house, neyther shal ye breake a bone thereof.

47 All the congregation of Israel shall obserue it.

48 If a stranger also dwel among you, and wyll holde Passouer vnto the Lorde, let him circumcise al that be males, and then let hym come and obserue it, and he shalbe as one that is borne in the lande: for no vncircumcised person shal eate thereof.

49 One manner of lawe shalbe vnto hym that is borne in the lande, and vnto the stranger that dwelleth among you.

50 And al the children of Israel dyd as the Lorde commaunded Moses and Aaron, so dyd they.

51 And the selfe same day dyd the lord bring the children of Israel out of the lande of Egypt, with theyr armies.

(i) From Abrahams departing from Vr in Chaldea, vnto the departyng of the chyldren of Israel out of Egypt, were. 430. yeeres.

(b) Abib.

The .xiii. Chapter.

1. The first borne are sanctified vnto the Lord.
8. Children must be taught howe theyr fathers were deliuered out of Egypt.

A "Sanctifie, that is, offer.

(a) A lawe for the offeryng of the first begotten vnto God, who were deliuered not from death only, but fro bondage also "seruantes.

1 AND the lord spake vnto Moses, saying,
2 (a) "Sanctifie vnto me al the first borne, whatsoeuer openeth the wombe among the children of Israel, aswel of man as of beast: for it is myne.
3 And Moses sayde vnto the people, Remember this day in whiche ye came out of Egypt out of the house of "bondage: for throughe a mightie hande the Lord brought you from thence: there shal no leauned breade be eaten.
4 This day came ye out, in the moneth
5 When the Lorde hath brought thee into the lande of the Chanaanites, Hethites, Amorites, Hewites, and Iebusites, whiche he sware vnto thy fathers that he wolde geue thee, a lande wherein mylke and hony floweth: thou shalt kepe this seruice in this same moneth.
6 Seuen dayes thou shalt eate vnleauened bread, and in the seuenth day is the feast of the Lorde.
7 Unleauened bread shalbe eaten seuen dayes: and there shal no leauened bread be seene with thee, nor yet leauen be seene with thee in al thy quarters.
8 (c) And thou shalt shewe thy sonne in that day, saying, This is done because of that whiche the Lorde dyd vnto me when I came out of Egypt.
9 (d) And it shalbe as a signe vnto thee vpon thine hande, & as a remembrance betweene thyne eyes, that the Lordes lawe may be in thy mouth: for in a strong hande the lord brought thee out of Egypt.
10 Keepe therefore this ordinance in his season from yeere to yeere.
11 And when the Lorde shal bryng thee into the lande of the Chanaanites, whiche he sware vnto thee and to thy fathers, and shal geue it thee:
12 Then thou shalt appoynt vnto the Lord al that openeth the matrice, and euery first borne that commeth of a beast whiche thou hast, yf it be a male, it shalbe the Lordes.
13 And euery first borne of an Asse thou shalt redeeme with a lambe: yf thou redeeme hym not, thou shalt breake his necke: All the first borne of man amongst thy children also shalt thou (e) buye out.
14 And when thy sonne aske thee in tyme to "come, saying, What is this? Thou shalt say vnto hem, With a myghtie hande the Lorde brought vs out of Egypt, out of the house of bondage.
15 And when Pharao was very loth to let vs goe, the Lorde slue all the first borne in the lande of Egypt, aswel the first borne of man, as the first borne of beast: Therfore I sacrifice vnto the Lord al the males that open the matrice: but all the first borne of my children I redeeme.
16 This shalbe as a token vpon thine hande, and as a remembrance betwene thine eyes, that the Lorde brought vs out of Egypt throughe a mightie hande.
17 It came to passe that when Pharao had let the people goe, GOD caryed them not through the way of the lande of the Philistines, which was the neyre nygh way: but GOD sayde, Lest peraduenture the people repent

(b) This was about April, when corne began to ripe in that countrey.

(c) God wylleth the ende of the ceremonie to be vtteredat the celebration thereof.

(d) Sacrementes maketo this purpose: That Gods worde might be the deepelyer rooted in our hartes, & that thence might flowe sincere confession of the mouth.

(e) By offering a cleane beast in sacrifice, Leuit. 12. vers. 6. "to mynde

(f) Repent, this worde declareth the great weakenesse of the Israelites for al the woondes that were wrought, & by tyme in a manke.

(f) repent when they see warre, & so turne agayne to Egypt.

18 But GOD led the people about thyough the way of the wildernesse of the red sea, and the chyldren of Israel went vp "harnessed out of the lande of Egypt.

19 And Moses tooke the bones of Joseph with him: for he made the children of Israel sweare, sayeing, God wyl surely visite you, and ye shal take my bones away hence with you.

20 And they tooke their iourney from Suchoth, and abode in Etham in the edge of the wyldernesse.

D

(g) God never fayleth his people, whom he aydeth beyonde the compasse of mans reason, euen in their most desperate case.

21 And the Lorde went before them by day in a piller of a cloude to leade them the way, and by night in a piller of fire to geue them lyght, that they might goe both by day and night.

22 (g) The piller of the cloude departed not by day, nor the piller of fyre by night, out of the sight of the people.

The.xiiii. Chapter.

4. Pharaoes hart is hardened, 8. and he pursueth the Israelites.

1 AND the Lorde spake vnto Moses, sayeing,

2 Speake to the children of Israel, that they turne and pitche their tentes before Pi-hahiroth, betweene Migdol & the sea, ouer agaynst Baal-sephon: and before that shal they pitche by the sea.

3 For Pharao wyll saye of the children of Israel, They are tangled in the lande, the wyldernesse hath shut them in.

4 And I wil harden Pharaoes hart, that he shal folowe after you, and I wil geat me honour vpon Pharao, and vpon al his hoast: The Egyptians also shal know that I am the Lord. And they dyd so.

5 And it was tolde the king of Egypt that the people fledde: And the hart of Pharao and of his seruantes turned agaynst the people, and they sayde, Why haue we done this, that we haue let Israel goe out of our seruice?

6 And he made redy his charret, and tooke his people with him,

7 And tooke fyue hundred chosen charettes, and al the charettes of Egypt, and captaynes vpon euery one of them.

8 And the Lord hardened the hart of Pharao king of Egypt, and he folowed after the children of Israel: but the chyldren of Israel went out with an high hande:

9 And the Egyptians folowed after them, and al the horses and charrettes of Pharao, and his horsemen, and his hoast, ouertooke them pitching of their tent by ỹ sea, beside Pi-hahiroth before Baal-sephon.

10 And when Pharao drue nygh, the chyldren of Israel lift vp their eyes, and beholde, the Egyptians folowed after them, and they were soare afrayde: and the children of Israel cryed out vnto the Lord.

11 But they sayde vnto Moses, (a) Because there were no graues in Egypt, hast thou therefore brought vs away for to dye in the wyldernesse? Wherefore hast thou serued vs thus, for to cary vs out of Egypt?

(a) See the inconstancie and vnkinde dealing of the people: They burden Moses their guide, not considering the power of god, but the common course of thinges natural.

12 Dyd not we tell thee this in Egypt, sayeing, Let vs be in rest, that we may serue the Egyptians? For it had ben better for vs to haue serued the Egyptians, then for to dye in the wildernesse.

13 (b) And Moses sayde vnto the people, Feare ye not, stande styll, and beholde the saluation of the Lorde which he wyl shewe to you this day: for ye that haue seene the Egyptians this day, shal see them no more for euer.

(b) Moses nothing discouraged, goeth forwarde manfully in his calling, a worthy paterne for the godly magistrate alwayes to embrace.

14 (c) The Lorde shal fyght for you, and ye shal holde your peace.

15 And the Lord sayde vnto Moses, Wherefore (d) criest thou vnto me, speake vnto the chyldren of Israel that they goe forwarde:

(c) When we be hardest bestead, our strength shal stande in hope & quietsilence, God mightily fighting for vs.

16 But lift thou vp thy rodde, and stretche out thy hande ouer the sea, and diuide it asunder, and let the children of Israel goe on dyre grounde thyough the middes of the sea.

(d) This crye is to be vnderstand, not of the sound of his voyce, but of the earnest affection of his harte.

17 And beholde, I (euen) I wyl harden the hart of the Egyptians, and they shall folowe after them: and I will geat me honour vpon Pharao, and vpon al his hoast, and vpon his charrets, and vpon his horsemen.

18 (e) And the Egyptians shall knowe that I am the Lorde, when I haue gotten me honour vpon Pharao, vpon his charettes, and vpon his horsemen.

(e) Gods dreadfull iudgement is executed agaynst them that resist his ryghte hande.

19 And the angel of God whiche went before the hoast of Israel, remoued, and went behinde them: and the piller of the cloude went from before their face, and stoode behinde them,

20 And came betweene the tentes of the Egyptians, and the tentes of Israel, and it was a cloude and darknesse, and gaue light by nyght: and al the night long the one came not at the other.

21 And Moses stretched out his hande ouer the sea, and the Lorde caused the sea to goe backe by a very stronge east winde al that nyght, and made the sea dyre (lande) and the waters were diuided.

22 And the children of Israel went into the middes of the sea vpon the dyre (ground,)

and the waters were a wall vnto them on their right hande, and on their leaft hand.

23 And the Egyptians folowed, and went in after them (f) to the middes of the fea, euen al Pharaoes hofes, his charrettes, and his hofemen.

24 And in the mornyng watche, the Lorde loked vnto the hoaft of the Egyptians out of the piller of the fyre and of the cloude, and troubled the hoaft of the Egyptians,

25 And tooke of his charret wheeles, and caryed them away violently: So that the Egyptians fayde, (g) Let vs flee from the face of Ifrael: for the Lorde fighteth for them againft the Egyptians.

26 And the Lord faid vnto Mofes, Stretch out thy hande ouer the fea, that the waters may come againe vppon the Egyptians, vpon their charrettes, and vpon their hofmen.

E 27 And Mofes ſtretched forth his hande ouer the fea, & it came againe to his courſe early in the morning, and the Egyptians fled againft it: and the Lorde ouerthrewe the Egyptians in the middes of the fea.

28 And the water returned, and couered the charettes, and the hofemen, and all the hoaft of Pharao that came into the fea after them, ſo that there remayned not one of them.

29 But the children of Iſrael walked vpon drye (lande) through the middes of the fea, and the waters were a wall vnto them on the ryght hand of them, and on the leaft.

30 Thus the Lorde deliuered Iſrael the ſelf ſame day out of the hande of the Egyptians: and Iſrael ſawe the Egyptians dead vpon the fea ſide.

31 (h) And Iſrael ſawe that "mighty power whiche the Lorde ſhewed vppon the Egyptians: and the people feared the Lorde, and beleeued the Lorde, and his ſeruant Moſes.

The .xv. Chapter.

I. Moſes with the men and women ſing prayſes vnto God for their deliuerance.

A 1 Then Moſes and the children of Iſrael ſang this ſong vnto the Lorde, and ſayde on this manner: I wyl ſing vnto the Lorde, for he hath triumphed gloriouſly, the horſe and him that rode vppon him hath he ouerthrowen in the ſea.

2 The Lord is my ſtrength and prayſe, and he is become my ſaluation: he is my God, and I wyl glorifye him, my fathers God, and I wyl exalt him.

3 The Lorde is a man of warre, the Lorde is his name.

4 Pharaoes charrettes and his hoaft hath he caſt into the ſea, his choſen captaynes alſo are drowned in the red ſea.

5 The deepe waters hath couered them, they ſunke to the bottome as a ſtone.

6 Thy right hande Lorde is become glorious in power, thy right hande Lord hath al to daſhed the enimie.

7 And in thy great glory thou haſt ouerthrowen them that roſe vp againſt thee: thou ſendeſt forth thy wrath, whiche conſumed them as ſtubble. B

8 Through the blaſt of thy noſethrilles the waters geathered together, the flooddes ſtoode ſtyl as an heape, and the deepe water congealed together in the harte of the ſea.

9 The enimie ſayd, I wyl folow (on them) I wyl ouertake (them) I wyll diuide the ſpoyle, and my luſt ſhalbe ſatiſfied vppon them: I wyl drawe my ſwoord, myne hand ſhal deſtroy them.

10 Thou bloweſt blowe with thy wind, the ſea couered them, they ſanke as lead in the mighty waters.

11 Who is lyke vnto thee, O Lorde, amongſt the goddes? Who is lyke thee, ſo glorious in holyneſſe, fearefull in prayſes, ſhewyng wooders?

12 Thou ſtretcheſt out thy ryght hande, the earth ſwalowed them.

13 Thou in thy mercie haſt caryed this people whiche thou haſt redeemed, and haſt brought them in thy ſtrength vnto thy holy habitation.

14 (a) The nations ſhal heare, and be afraid, ſorowe ſhal come vpon Paleſtina.

15 Then the dukes of the Edomites ſhall be amaſed, and the mightieſt of the Moabites: trembling ſhall come vppon them, all the inhabiters of Chanaan ſhall waxe fayntharted.

16 Feare and dreade ſhall fall vpon them, In the greatneſſe of thyne arme they ſhalbe as ſtyl as a ſtone, til thy people paſſe through, O Lorde, whyle this people paſſe through which thou haſt gotten.

17 Thou ſhalt bryng them in, and plant them in the (b) mountayne of thyne inheritance, the place Lorde which thou haſt made for to dwel in, the ſanctuarie, O lord, which thy handes haue prepared.

18 The Lord ſhal raigne for euer and euer.

19 For Pharao on horſebacke went in with his charettes and hoſemen into the ſea, and the Lorde brought the waters of the ſea vpon them: But the children of Iſrael went on drye (lande) in the middes of the ſea.

20 And Marie a prophetiſſe, the ſiſter of Aaron, tooke a timbrel in her hande, and all the

(f) See the vayne confidence of the vngodly, to their viter vndooing, preſuming of their owne ſtrength.

(g) Late repentance helpeth not the vngodly, whoſe hart is not changed.

The laſt plague.

(h) The benefites that we receiue of God, and his iudgementes againſt the wicked, tend al to this purpoſe, that we ſhoulde ſtande in feare of him, & be ſtrengthened in the faith of his promiſes.

" Hebre. mighty hande.

(a) He ſheweth how this proue of Gods mighty power, not only for the preſent, but alſo hereafter, ſhalbe of great efficacie, and force, as Deut. 2.

(b) Which was mount Sion, where after the temple was buylt.

the women came out after her with (c) timbrels and daunces.

21 And Marie sang before them, Syng ye vnto the Lorde, for he hath triumphed gloriously: the horse and his ryder hath he ouerthrowen in the sea.

22 And so Moses brought Israel from the red sea, and they went out into the wyldernesse of Sur: and they went three dayes in the wyldernesse, and founde no waters.

23 And when they came to Marah, they coulde not drinke of the waters of (d) Marah, for they were bitter: therfore the name of the place was called Marah.

24 (e) And the people murmured against Moses, saying, What shal we drynke?

25 And he cryed vnto the Lorde: and the Lord "shewed hym a tree, which when he had cast into the waters, the waters were made swete: There he made them an ordinance and a lawe, & there he proued hym,

26 And sayde, If thou wylt hearken vnto the voyce of the Lorde thy God, and wylt do that whiche is ryght in his sight, and wilt geue eare vnto his commaundements and kepe al his ordinances: then wil I put none of these diseases vpon thee which I haue brought vpon the Egyptians: for I am the Lorde that healeth thee.

27 And the children of Israel came to Elim, where were twelue welles of water, and three score and ten Palme trees: and they pytched theyr tentes there by the waters.

The. xvi. Chapter.

1. The Israelites come into the desart of Sin. 32. Manna is reserued for a remembrance vnto theyr posteritie.

1 AND they tooke theyr iourney from Elim, and al the congregation of the chyldren of Israel came to the wyldernesse of Sin, whiche is betweene Elim and Sinai, the fyftienth day of the seconde moneth after theyr departyng out of the lande of Egypt.

2 And the whole congregation of the chyldren of Israel murmured against Moses and Aron in the wyldernesse.

3 And the chyldren of Israel sayde vnto them, Woulde to GOD we had dyed by the hande of the Lorde in the lande of Egypt, when we sate (a) by the fleshe pottes, and when we dyd eate bread our bellies full: for ye haue brought vs out into this wyldernesse to kyll this whole multitude with hunger.

4 Then sayde the Lorde vnto Moses, Beholde, I wyl rayne bread from heauen to you: and the people shal goe out, and gather a certayne rate euery day, that I may proue them, whether they wyl walke in my lawe, or no.

5 The sixth day they shal prepare for them selues that which they wil bring in, & let it be twise as much as they gather in dayly.

6 And Moses and Aaron sayd vnto all the children of Israel, At euen ye shal know that it is the Lorde which brought you out of the lande of Egypt.

7 And in the morning ye shall see the glory of the Lord, because he hath (b) heard your grudgynges against the Lorde: And what are we, that ye haue murmured against vs?

8 And Moses saide, At euen shal the Lord geue you flesh to eate, and in the morning bread ynough: for the Lorde hath heard your murmurings which ye murmure against him: for what are we? Your murmurings are not against vs, but against the Lord.

9 And Moses spake vnto Aaron, Say vnto al the congregation of the children of Israel, Come forth before the Lord: for he hath heard ye your grudginges.

10 And as Aaron spake vnto the whole congregation of the children of Israel, they looked toward the wildernesse, and beholde the glory of the Lord appeared in the cloude.

11 And the Lorde spake vnto Moses, saying,

12 I haue heard the murmurings of the children of Israel, tel them therfore, and say, At euen ye shall eate flesh, and in the morning ye shalbe filled with bread: (c) and ye shal know that I am the Lord your God.

13 And at euen the Quayles came vp, and couered the tentes: and in the morning the dewe lay rounde about the host.

14 And when the dewe was gone, beholde, vpon the grounde in the wildernesse there lay a smal rounde thing, as smal as the hoare frost on the grounde.

15 And when the children of Israel saw it, they said euery one to his neighbour, It is "Manna: for they wist not what it was. And Moses sayde vnto them, This is the bread which the Lorde hath geuen you to eate.

16 This is the worde which the Lorde hath commaunded: (d) gather of it euery man for him selfe for to eate, a Gomer ful for euery man, according to the number of your soules, and take euery man for them which are in his tentes.

17 And the chyldren of Israel did so, and gathered some more, some lesse.

E iii 18 And

(c) Signifiyng theyr great ioy, whiche custome the Iewes obserued in certayne solemnities, Ind. xi verse, xxxiiii. which ought not to be a cloke for our wanton dances.

(d) It is called bitter, and signifieth affliction and temptation, whiche throwe the cresse of Christe in faith is made sweete.

(e) A sodaine change of the vnconstant and vnkinde people, neyther consydering Moses by whose ministery they had receiued suche benefites, nor remembryng the strange woonders that god had wrought for them alredy. " taught.

(a) So harde a thyng it is to the fleshe, not to murmure agaynst God, when the belly is punished.

(b) He gaue them not Manna, because they murmured, but for his promise sake

(c) God worketh al that he doth for this end, that the knowledge of hym may sticke deepelyer in our myndes.

"Man, whiche signifieth gyft.

(d) Hauing receiued gyftes at Gods hande, we haue neede of lawes for the due vse of the same, els shoulde we abuse them to our destruction.

18 And when they dyd mete it with a Gomer, vnto hym that geathered muche, remayned nothing ouer, and vnto hym that had geathered litle, was there no lacke: euery man geathered sufficiente for his eatyng.

19 And Moses said vnto them, (c) See that no man let ought remaine to the morning.

20 Notwithstanding, they hearkened not vnto Moses: but some of them left of it vntyl the morning, and it waxed (f) full of wormes, and corrupted: and Moses was angry with them.

21 And they geathered al morninges euery man as muche as sufficed for his eatyng: and assoone as the heate of the sunne came, it moult.

22 And the syxth day they geathered twyse as muche bread, two Gomers for one man: and al the rulers of the congregation came and tolde Moses.

23 He sayde vnto them, This is that which the Lorde hath sayde, To morowe is the rest of the holy Sabboth vnto the Lorde, bake that whiche you wyl bake to day, and seethe that ye wyll seethe, and that whiche remayneth, lay vp vntyl the morning.

24 And they layde it vp tyll the morning as Moses bad: and it did not corrupt, neyther bred there any woorme therein.

25 And Moses saide, Eate that to day, for it is the Sabboth vnto the Lorde: to day ye shal not finde it in the feelde.

26 Sixe dayes ye shal geather it, and in the seuenth day whiche is the Sabboth, in it there shalbe none.

27 Notwithstanding, there went out some of the people in the seuenth day for to geather, and they founde none.

28 And the Lorde sayde vnto Moses, Howe long refuse ye to kepe my cõmaundements and my lawes?

29 See, the Lorde hath geuen you a Sabboth, therefore he geueth you the sixth day bread for two dayes: byde therefore euery man at home, and let no man goe out of his place the seuenth day.

30 And the people rested the seuenth day.

31 And the house of Israel called the name therof Manna: and it was like (g) Coriander seede, and white: and the taste of it was like wafers made with hony.

32 And Moses sayde, This is that whiche the Lord commaundeth, Fil a Gomer of it, whiche may be kept for your children after you, that they may see the bread wherwith I haue fedde you in the wyldernesse when I brought you out of the lande of Egypt.

33 And Moses spake vnto Aaron, Take a pot, & put a Gomer full of Manna therein, and lay it vp before the Lord, to be kept for your children after you.

34 As the Lorde commaunded Moses, so Aaron layde it vp before the testimonie to be kept.

35 And the children of Israel did eate Manna fourtie yeeres, vntyl they came to a land inhabited, and so they did eate Manna, vntyl they came vnto the borders of the lande of Chanaan.

36 A Gomer, is the tenth part of an (b) Epha.

(c) This doctrine also parteyneth to vs, who are bydden to aske dayly our dayly foode, and forbidden to be careful for to morowe.

(f) So God punisheth them that greedily geather goodes, trustyng rather to theyr owne riches & diligence, then to his goodnes and prouidence.

(g) In fourme and figure, and not in colour. Num 11. vers. 7.

(h) Which measure conteyneth about tenne pottels.

The. xvii. Chapter.

1. The Israelites come into Raphidim. 11. Moses holdeth vp his handes in prayer, & the Amalekites are ouercome.

1 AND all the congregation of the children of Israel went on their iourneys from the wyldernesse of Sin, after the commaundement of the Lord, and pitched (a) in Raphidim, there was no water for the people to drinke.

2 And the people dyd chyde with Moses, and sayd, Geue vs water to drinke. Moses sayde vnto them, Why chyde ye with me? Wherefore do ye tempt the Lorde?

3 There the people thyrsted for water, and the people murmured against Moses, and sayde, Wherefore hast thou thus brought vs vp out of Egypt, to kil vs and our children, and our cattel with thirste?

4 And Moses cryed vnto the Lord, saying, What shall I do vnto this people, they be almost redy to stone me?

5 And the Lorde sayde vnto Moses, Goe before the people, and take with thee of the elders of Israel: and thy rodde wherwith thou smotest the riuer, take it in thine hand, and goe:

6 Beholde, I wyll stande before thee vpon the rocke that is in Horeb, and thou shalt smyte the rocke, and there shall come water out thereof, that the people may drinke. And Moses dyd so before the eyes of the elders of Israel.

7 And he called the name of the place (b) Massah and Meribah, because of the chydyng of the children of Israel, and because they tempted the Lorde, saying, Is the Lorde amongst vs, or not?

8 Then came Amalec, and fought with Israel in Raphidim.

9 And Moses sayde vnto "Iosua, Chuse vs out men, and goe fyght with Amalec: and to morowe I wyll stande on the toppe of the hyl, and the rodde of GOD shalbe in my hande.

10 Iosua did as Moses bad hym, and fought with

(a) Moses here notith not euery place where they camped, as Num 33. but only those places where some notable thing was done.

(b) To prie this example in our harts, Dauid mentioneth it, Psal. 95. saying, Harden not your harts, &c.

" Iehoshua.

with Amalec and Moses and Aaron, and Hur went vp to the top of the hil.

11 And it came to passe, that when Moses helde vp his handes, (c) Israel had the better: and when he let his handes downe, Amalec had the better.

12 But Moses handes were heauy, and therefore they tooke a stone, & put it vnder him, and he sate downe thereon: and Aaron and Hur stayed vp his handes, the one on the one side, and the other on the other side: And his handes remained stedy vntill the going downe of the sunne.

13 And Iosua discomfyted Amalec and his people with the edge of the swoorde.

14 And the Lorde saide vnto Moses, Write (d) this for a remembrance in a booke, and commit it into the eares of Iosua: for I wyl vtterly put out the remembrance of (e) Amalec from vnder heauen.

15 And Moses made an aulter, and called the name of it, "The Lorde is her that worketh my miracles for me.

16 For he sayde, The (f) hand is on the seate of God, the Lorde wyl haue warre with Amalec from generation to generation.

The. xviii. Chapter.

I. Iethro Moses father in lawe, brought his wyfe and children vnto hym.

1 IEthro the Priest of Madian, Moses father in lawe, heard of al that GOD had done for Moses, & for Israel his people, and that the Lorde had brought Israel out of Egypt.

2 Therfore he tooke Sephora Moses wyfe, after he had (a) sent her backe,

3 And her two sonnes, of whiche the one was called Gershom: for he sayde, I haue ben an aliant in a strange lande,

4 The name of the other was Eliezer: for the God of my father (sayde he) was myne helpe, and deliuered me from the swoorde of Pharao.

5 And Iethro Moses father in lawe, came with his two sonnes, and his wyfe, vnto Moses into the wyldernesse, where he abode by the (b) mount of God.

6 And (c) he sayde vnto Moses, I thy father in lawe Iethro am come to thee, and thy wyfe also, & her two sonnes with her.

7 And Moses went out to meete his father in lawe, and dyd obeysance, and kissed him: and eche asked other of his "health, and they came vnto the tent.

8 And Moses tolde his father in lawe all that the Lorde had donne vnto Pharao and to the Egyptians for Israels sake, and all the trauayle that had "come vpon them by the way, and howe the Lorde deliuered them.

9 And Iethro reioyced ouer all the goodnes which the Lorde had done to Israel, and because he had deliuered them out of the handes of the Egyptians.

10 And Iethro saide, (d) Blessed be the lord whiche hath deliuered you out of the hand of the Egyptians, and out of the hande of Pharao, whiche hath also deliuered his people from the hande of the Egyptians.

11 Nowe I knowe that the Lorde is greater then al goddes: for in the thing whereby they dealt proudly with thē (e) (were they destroyed them selues.)

12 And Iethro Moses father in lawe, tooke whole burnt offerings and sacrifices, to offer to God: and Aaron and all the elders of Israel came to eate bread with Moses father in lawe before God.

13 And on the morowe Moses sate to iudge the people: and the people stoode about Moses from morning vnto euen.

14 And when Moses father in lawe sawe al that he dyd vnto the people, he sayd, What is this that thou doest vnto the people? Why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses sayde to his father in lawe, Because the people come vnto me to seeke (counsel) of God.

16 When they haue a matter, they come vnto me, and I iudge betweene euery man and his neighbour, and shewe them the ordinances of God and his lawes.

17 And Moses father in lawe sayde vnto him, It is not (f) wel that thou doest.

18 Thou both weerieste thee selfe, and this people that is with thee: For this thing is of more wayghe then thou art able to perfourme thee selfe alone.

19 Heare therefore nowe my voyce, and I wyll geue thee counsell, and God shalbe with thee: Be thou vnto the people (g) to Godward, that thou mayest bring the causes vnto God:

20 And thou shalt teache them ordinances and lawes, and shew them the way wherein they must walke, and the woorke that they must doo.

21 Moreouer, thou shalt seeke out among all the people, men of courage (and) such as feare God, true men, hating couetousnesse, and place (of these) ouer the (people) rulers of thousandes, rulers of hundredes, rulers of fifties, and rulers of tennes.

22 And let them iudge the people at al seasons: and euery great matter they shall

(c) The feruent prayer of the godly, of how great force it is, hereby it is well knowen.

(d) This slaughter of the Amalecites was but the beginning of gods vengeance, as it appeareth, Deut. 25. vers. 17. and 1. Samuel, 15.

(e) An example to be wondred at, of them that persecute goddes Churche.

"Iehouah Nissi, that is, the lorde, my banner.

(f) This Hebrue speache meaneth as much, as if he should say, God sweareth by his throne

(a) It may seeme that he sent her backe to her father for her imparitence, lest she should be a let to his vocation, which was to iourney.row, cap. 4. verse. 25.

(b) So called, because the presence of God was there, and wrought many myracles.

(c) That is, he sent messengers to Moses.

"Peace.

"Fainds them.

(d) Whereby it may appeare that he worshipped the true god, and therfore Moses refused not to marry his daughter.

(e) For they that drowned the children of Israel, were drowned them selues in water.

(f) As negligence and slouthfulnes in magistrats is vtterly euyl: so for a man to ouercharge him selfe further then he is able to sustayne, is not wel.

(g) Iudge thou in hard causes which can not be decided, but by consulting with God.

let them trying vnto thee, but let the iudge of smale causes them selues, and so shall it be easyer for thee selfe, and they shal beare a(burden)with thee.

23 If thou shalt doo this thing, and GOD charge thee withal, thou shalt be able to endure, and yet the people shal come to their place in peace.

(b) Though Iethro were not to be compared, yet Moses foloweth his counsayle. So we also must folowe wholesome instructions, who so euer putteth them in our mind.

24 (b) And so Moses obeyed the voyce of his father in lawe, and dyd al that he had sayde.

25 And Moses chose men of courage out of all Israel, and made them as heads ouer the people, rulers of thousandes, rulers of hundredes, rulers of fyftyes, and rulers of tennes,

26 And they iudged the people at al seasons: but brought the hard causes vnto Moses, and iudged al smal matters them selues.

27 And Moses (i) let his father in lawe depart: and he went into his owne lande.

(i) Reade the occasions, Num. 10. verse, 29.

The. xix. Chapter.

10. The people are commaunded to be sanctified.

A 1 IN the thirde moneth, when the chyldren of Israel were gonne out of the lande of Egypt, the same day came they into the wylderneſſe of Sinai.

2 For they were departed from Raphidim, and were comme to the desart of Sinai, and had pitched their tentes in the wildernesse, and there Israel camped before the mount.

(a) The Eagle caryeth her young ones vpon her winges, fearing only mans violéce which rather then they shoulde take harme, she woulde receyue the harme in her owne body. In steede thereof, serued the cloude that keapt of the Egyptians force.

3 But Moses went vp vnto God, and the Lord called vnto him out of ỹ mountayne, saying, Thus shalt thou say vnto the house of Iacob, and tel the chyldren of Israel,

4 Ye haue seene what I dyd vnto the Egyptians, and tooke you vp vppon (a) Eagles winges, and haue brought you vnto me selfe.

5 Nowe therefore if ye wyl heare my voyce in deede, and keepe my couenant, ye shalbe (as) a deare "treasure vnto me about all nations: for al the earth is myne.

"A deare and precious thing of all men greatly desired.

6 Ye shalbe vnto me also a priestly kyngdome, and an holy people. And these are the woordes whiche thou shalt say vnto the children of Israel,

7 Moses came and called for the elders of the people, and layde before their faces all these woordes whiche the Lord commanded him.

8 And the people answeared altogether, and sayde, Al that the Lorde hath said, we wyl doo. And Moses brought the woordes of the people vnto the Lorde.

9 And the Lorde sayde vnto Moses, Loe, I comme vnto thee in a thicke cloude, that the people may heare me talking with thee, ỹ beleeue thee for euer. Moses shewed the woordes of the people vnto the Lorde.

10 And the Lorde sayde vnto Moses, Go vnto the people, and (b) sanctifye them to day and to morowe, and let them washe their clothes.

(b) Teache them to be pure in hart, as they shew them selues outwardly cleane by washing.

11 And be redy agaynst the third day: for the thirde day "the Lord wyll come downe in the sight of all the people vppon mount Sinai.

"The Lord wyll come downe, saith I wyll come downe.

12 (c) And thou shalt set boundes vnto the people rounde about, and say, Take heede to your selues that ye goe not vp into the mount, or touche the border of it: who so euer toucheth the mount, shal surely dye.

13 There shal not an hande touche it, els he shalbe stoned, or shot through: whether it be beast, or man, it shal not lyue: when the * trumpet bloweth long, then may they come vp into the mountayne.

(c) Men must be no bolde in gods matters then he geueth them leaue, nor farther curious, then he reuealeth in his woorde.

* or, cornet.

14 And Moses went downe from the mount vnto the people, and sanctifyed them, and they washed their clothes.

15 And he sayde vnto the people, Be redy agaynst the thyrd day, and comme not at (your) wyues.

16 And the thirde day in the morning there was thunder and lyghtnyng, and a thicke cloude vpon the mount, and the voyce of the trumpet exceeding loude, so that al the people that was in the hoast was afrayde.

17 And Moses brought the people out of the tentes to meete with GOD, and they stoode at the nether part of the hil.

18 And mount Sinai was altogether on a smoke, because the Lorde descended downe vppon it in fyre, and the smoke thereof ascended vp as the smoke of a furnace, and all the mount (d) quaked exceedingly.

(d) God vseth these fearful signes, to signifie that his lawe dooth terrifie the conscience of man, whereby he might be mooued the more to reuerence and feare the maiestie of God.

19 And when the voyce of the trumpe blewe long, and waxed lowder and lowder, Moses spake, and GOD answeared him by a voyce.

20 And the Lorde came downe vpon mount Sinai in the toppe of the hill: and when the Lorde called Moses vp into the toppe of the hil, Moses went vp.

21 And the Lorde sayde vnto Moses, Goe downe, charge the people, lest they breake out from their boundes to see the Lorde, and so many of them perishe.

22 And let the priestes also whiche come to the lorde sanctifie them selues, lest the lord destroy them.

23 And Moses sayde vnto the Lorde, The people

people can not come vp into the mount Sinai: for thou chargest vs, saying, Set bounds about the hyl, and sanctifie it.

24 And the Lorde sayde vnto them, Away, and get the downe, and thou shalt come vp, thou, and Aaron with the: but let not the (e) priestes and the people presume for to come vp vnto the Lord, least he destroye them.

25 And so Moses went downe vnto the people, and tolde them.

(e) Neyther dignitie nor multitude can authorize to passe the bounder that Gods woorde pretendeth.

The .xx. Chapter.

I. The ten commaundementes of God are declared vnto the people. 13. Gods of Syluer and golde are agayne forbydden.

1 AND (a) God spake all these woordes, and sayde,

2 I am the Lorde thy God, which haue brought thee out of the lande of Egypt, out of the house of bondage.

3 Thou shalt haue none other Gods in my syght.

4 Thou shalt make thee no grauen Image, neither the likenesse of any thing that is in heauen aboue, eyther in the earth beneath, nor in the waters vnder the earth.

5 Thou shalt not bowe downe to them, nor woorshyp them: for I the Lorde thy God am a gelous God, and visite the sinne of the fathers vppon the chyldren, vnto the thirde and fourth generation of them that hate me:

6 And shewe mercye vnto thousandes in them that loue me, & keepe my commaundementes.

7 (b) Thou shalt not take the name of the Lorde thy God in vaine: for the Lorde wyl not holde him gyltlesse that taketh his name in vayne.

8 Remember the Sabboth daye, that thou (c) sanctifie it.

9 Syxe dayes shalt thou labour, and doo al that thou hast to doo,

10 But the seuenth day is the Sabboth of the Lorde thy God: in it thou shalt doo no manner of woorke, thou, and thy sonne, and thy daughter, thy man seruant, & thy mayd seruant, thy catayle, and the stranger that is within thy gates:

11 For in syxe dayes the Lorde made heauen and earth, the sea, and al that in them is, and rested the seuenth day: wherefore the Lorde blessed the seuenth day, and halowed it.

12 (d) Honour (e) thy father and thy mother that thy dayes may be long in the land which the Lord thy God geueth thee.

13 Thou shalt not (f) kyl.

14 Thou shalt not (g) commit aduulterie.

15 Thou shalt not (h) steale.

16 Thou shalt not beare false witnesse against thy neighbour.

17 Thou shalt not couet thy neyghbours house, neyther shalt thou couet thy neyghbours wife, nor his man seruant, nor his mayd, nor his oxe, nor his asse, nor any thing that is thy neighbours.

18 And al the people sawe the thunderyng, and lyghtening, and the noyse of the trumpette, and the mountayne smoking: And when the people sawe it, they remoued, and stoode a farre of:

19 And sayd vnto Moses, Talke thou with vs, and we wyl heare: But let not God talke with vs, least we dye.

20 And Moses sayd vnto the people, Feare not, for God is come to proue you, and that his feare may be before your eyes, that ye sinne not.

21 And the people stoode a farre of, and Moses went into the thicke cloude, where God was.

22 And the Lorde sayd vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from out of heauen.

23 Ye shal not make therfore with me Gods of Syluer, neyther shal ye make ye Gods of Golde.

24 An aulter of earth thou shalt make vnto me, and thereon offer thy whole burnt offeringes, and thy peace offeringes, thy sheepe and thine oxen: In al places where I shall put the remembrance of my name, thither I wyl come vnto thee, and blesse thee.

25 And if thou wylt make me an aulter of stone, see thou make it not of hewen stone: els if thou lyfte vp thy toole vppon it, thou hast polluted it.

26 Neither shalt thou goe vp by steppes vnto myne aulter, that thy * shame be not shewed thereon.

(f) Here, not only slaughter, but wrath and hatred is forbydden. Matth. 5. 1. Ioh. 3.

(g) And here with the outward act, the inwarde affection, with al that proceadeth therof, is condemned.

(h) We muste withdrawe both our handes, our eyes, and our mindes from another mans good. And here al auarice and vnlawful gaynes is disprooued.

* or, filthynesse.

The .xxi. Chapter.

1. Iudicial and ciuil ordinances appoynted by God, touchyng seruitude, stealyng of men, manslaughter, cursyng of parentes, brawling, pounishment of lyke with lyke, and of a goryng oxe, and such lyke.

1 THese (a) are the lawes which thou shalt set before them.

2 If thou buye a seruant that is an Hebrue, sixe yeeres he shal serue, and in the seuenth he shal goe out free (paying) nothing.

3 If he came alone, he shal goe out alone: and

(a) That is, the sixth partition of this booke after the Hebrues, called the iudicial parte, that is, orders taken for the dissoluing of controuersies. Deut. 15.

and if he came maryed, his wife shal go out with him.

4 (b) And if his maister haue geuen hym a wife, and she haue borne hym sonnes or daughters: then the wife and her children shalbe her maisters, and he shal goe out alone.

5 And if the seruant say, I loue my maister, my wife, and my children, I wyl not goe out free:

6 His maister shal bring him vnto the Iudges, and set hym to the doore, or the doore post, and his maister shal bore his eare through with a naule, and he shalbe his seruant for euer.

7 And if a man sel his daughter to be a seruant, she shal not goe out as the menne seruantes doo.

8 If she plese not her maister, who hath (nowe) promised her marriage, then shal he let her redeeme her selfe. To sel her vnto a strange nation shal he haue no power, seeing he despised her.

9 If he haue promised her vnto his sonne to wife, he shal deale with her, as menne doo with their daughters.

(c) That is, if he neyther mary her to him self, nor to his sonne, nor let her redeeme her selfe out of bondage.

10 And if he take him another wife, yet her foode, her rayment, and duetie of marriage shal he not minishe.

11 And if he do not (c) these three vnto her, then shal she go out free, and pay no money.

12 He that smyteth a man that he dye, al be slayne for it.

13 If a man laye not awayte, but God deliuer (hym) into his hande, then I wyl poynt thee a place whither he shal flee.

14 If a man come presumptuously vpon his neighbour, to slaye hym with guyle, thou shalt take hym from myne aulter, that he dye.

15 He that smiteth his father, or his mother, let him "be slaine for it.

16 He that stealeth a man, and selleth hym, if he be proued vpon hym, shalbe slayne for it.

17 And he that curseth his father or mother, shalbe put to death for it.

18 * If men striue together, and one smite * another with a stone, or with his fyste, and he dye not, but lyeth in his bedde:

19 If he rise againe, and walke without vpon his staffe, then shal he that smote hym goe quite, sane onely he shal beare his charges for leesing his tyme, and shal pay for his healing.

20 And if a man smyte his seruant or his mayd with a rodde, and they dye vnder his hande, he shalbe greeuously punished.

21 And if he continue a day or two, (d) it shal not be reuenged, for he is his money.

22 If menne stryue, and hurt a woman with chylde, so that her fruite depart from her, and yet no destruction folowe: then he shalbe sore punished, according as the woemans husbande wyl laye to his charge, and he shal paye as the iuges men wyl appoynt hym.

23 And if any destruction (e) folowe, then he shal geue lyfe for lyfe.

24 Eye for eye, tooth for tooth, hande for hande, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smyte his seruant, or his mayde in the eye, that it perishe, he shal let them goe free for the eyes sake.

27 Also, if he smyte out his man seruant, or his maydes tooth, he shal let them goe out free for the toothes sake.

28 If an oxe * goze a man, or a woman, that they dye, then the oxe shalbe stoned, and his fleshe shal not be eaten: but the owner of the oxe shal goe quite.

29 If the oxe were woont to pushe with his horne in time past, and it hath ben tolde his maister, and he hath not keapt him, but that he hath killed a man or a woman: (f) then the oxe shalbe stoned, and his owner shal dye also.

30 If there be set to him a summe of money, then he shal geue for the redeemyng of his life, whatsoeuer is layde vpon hym.

31 And whether he haue gored a sonne or a daughter, according to the same iudgement shal it be donne vnto hym.

32 But if it be a man seruant, or a mayde, that the oxe hath gored, then he shal geue vnto their maister thirtie * sicles, and the oxe shalbe stoned.

33 If a man open a well, or digge a pyt, and couer it not, and an oxe or an asse fal therein:

34 The owner of the pyt shal make it good, and geue money vnto their maister, and the dead beast shalbe his.

35 If one mans oxe hurt another, that he dye: then they shal sel the lyue oxe, and diuide the money, and the dead oxe also they shal diuide.

36 Or if it be knowen that the oxe hath vsed to pushe in tyme past, and his maister hath not keapt him, he shal pay oxe for oxe, and the dead shalbe his owne.

The xxii. Chapter.

1. The lawes of God concernyng theft, 5. damage, 7. lendyng, 14. borowyng, 16. entising of mayden, 18. witchcrafte, 20. idolatrie, 21. supportyng of wydowes, strangers, and fatherlesse, 25. vsurie, 28. reuerence to magistrates.

(c) There is caution here of, partly meth to auoyde stration. For priuate wreche is forbydden. Matth. 5. verse. 33.

* Pulle, smyte with his horne.

D.

(f) So God would haue to vnderstande how enous a matter it is for any man to anoy his image.

* Reade Gene. 37. verse. 28.

A 1 If (a) a man steale an oxe or a sheepe, and kyll it, or sel it, he shal restore fyue oxen for an oxe, fower sheepe for a sheepe.

2 If a theefe be founde breakyng vp, and be smytten that he dye: there shal no blood be shedde for him.

3 But if the sunne be vpon him, then there shalbe blood shedde for him, for he shoulde make restitution: if he haue not wherwith, he shalbe solde for his theft.

4 If the theft be founde in his hande alyue, whether it be oxe, or asse, or sheepe, he shal restore double.

5 If a man doo hurt feelde, or vineyarde, & put in his beast to feade in an other mans feelde, of the best of his owne feelde, and of the best of his owne vineyarde, shall he make restitution.

6 If fyre breake out, & catch in the thornes, and the stackes of corne, or the standyng corne, or feelde be consumed therewith: he that kyndeled the fyre, shal make restitution.

B 7 If a man deliuer his neighbour money or stuffe to keepe, and it be stollen out of his house, yf the theft be founde, let him pay double.

8 And if the theft be not founde, then the good man of the hous shalbe brought vnto the iudges, that it may be knowen (b) whether he haue put his hande vnto his neighbours goods.

9 And in al maner of trespasse, whether it be for oxe, asse, or sheepe, rayment, or any maner of lost thing whiche an other challengeth to be his: the cause of both parties shal come before the iudges, and whom the iudges condemne, let him pay double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe, asse, oxe, sheepe, or whatsoeuer beast it be: and it dye, or be hurt, or taken away by enimies, and no man see it:

11 Then shal an oth of the Lord be betweene them, that he hath not put his hande vnto his neighbours goods: and the owner of it shall take the othe, and the other shall not make it good.

12 And if it be stollen from him, then he shal make restitution vnto the owner therof.

If it be torne in peces, then let him (c) bryng record of the rearyng, and he shal not make it good.

13 And if a man borowe ought of his neighbour, and it be hurt, or dye, and the owner therof be not by, he shal surely make it good.

C 14 But if the owner therof be by, he shal not make it good: If it be an hyred thyng, it came for his hyre.

15 If a man entice a mayde that is not betrothed, and lye with her, he shall endowe her, and take her to his wyfe.

16 (d) And if her father refuse to geue her vnto him, he shall pay money according to the dowrie of virgins.

17 Thou shalt not suffer a (e) witche to line.

18 Whosoeuer lyeth with a beast, shal (f) be slayne for it.

19 He that offereth vnto any goddes, saue vnto the Lorde onely, he shalbe killed.

20 Vexe not a stranger, neither oppresse him: for ye were strangers in the lande of Egypte.

21 Ye shall trouble no wyddowe nor fatherlesse chylde.

22 If ye shal euil intreate them, and they cry out vnto me, I wyl surely heare their crye.

23 And then wyl my wrath waxe hot, and I wyll kyll you with the swoorde, and your wyues shalbe wyddowes, and your children fatherlesse.

24 If thou lende money to any of my people that is poore by ther, thou shalt not be as a tyrant vnto him, neither shalt thou lay vpon him vsurie.

25 If thou take thy neighbours rayment to pledge, thou shalt deliuer it vnto him by that the sunne goe downe.

26 For that is his coueryng only, euen the rayment for his skinne, wherin he sleepeth: and when he cryeth vnto me, I will heare him, for I am mercyful.

27 Thou shalt not rayle vpon the goddes, nyther curse the prynce of thy people.

28 Thy fruites, whether they be corne of moyst, let thou keepe them not backe: the first borne sonne thou shalt geue me.

29 Likewyse also shalt thou doo with thyne oxen and with thy sheepe: seuen dayes it shalbe with the dammes, and the eyght day thou shalt geue it me.

30 Be shalbe an holy people vnto me, nyther shal ye eate any fleshe that is torne of beastes in the feelde, but shal cast it to a dogge.

The. xxiiii. Chapter.

2. A multitude is not to be followed to euil.
25. The rewarde of them that keepe the commaundements.

1 Thou shalt not haue to doo with any false report, nyther shalt thou (a) put thyne hande with the wicked, to be an vnryghteous witnesse.

2 Thou shalt not folowe a multitude to do euil, nyther shalt thou "speake in a matter of iustice accordyng to the greater number,

(d) Hereby we see what authoritie the parentes haue in the bestowyng their daughter, whom it were not reason to take him for their sonne in law agaynst their wylles, that had wrought them so great a villanie.

(e) The word in Hebrewe, signifieth a sorcerer, or an inchanter or any that by deuelishe meanes hurteth either cattel, corne, or men.

(f) And here also the word signifieth not bare killing, but cursyng and banning, for the more detestation thereof.

or, iudges

(a) That is, thou shalt not conspire with the wicked, &c. or sweare with them for the lowe taker hand vpon the

no one, but they lay their books of the lawe.

answeare.

ber, to) to peruert iudgement.

(b) Trueth of the matter, and not reſpect of any perſon, is to be eſteemed in iudgement.

3 Neyther ſhalt thou (b) eſteeme a poore man in his cauſe.

4 If thou meete thine enimies ore or aſſe going aſtray: thou ſhalt bring them to him agayne.

5 If thou ſee the aſſe of him that hateth thee, lacke vnder his burden, thou ſhalt not paſſe by: let him alone, but ſhalt helpe him to lyft hym vp agayne.

6 Thou ſhalt not hynder the right of the poore in his ſuite.

B

7 Keepe thee farre from a falſe matter, and the innocent & righteous ſet thou ſlay not: (c) for I wyl not iuſtifie the wicked.

(c) Though the wicked oppreſſe the godly in this lyfe, and goe for good men notwithſtanding: yet before God it ſhal not be ſo, who wyl be reuenged of the wrog.

8 (d) Thou ſhalt take no gyftes: for gyftes blynde the "ſeeing," and peruert the wordes of the righteous.

(d) Agaynſt bribes.

" wyſe.

9 Thou ſhalt not oppreſſe a ſtranger: for ye know the hart of a ſtranger, ſeeing ye were ſtrangers in the lande of Egypt.

10 Sixe yeeres thou ſhalt ſow thy land, and gather in the fruites thereof.

11 And the ſeuenth yeere thou ſhalt let it reſt and lye ſtyll, that the poore of thy people may eate: and what they leaue, the beaſtes of the feelde ſhal eate. In like maner thou ſhalt deale with thy Vineyarde, and thine Oliue tree.

12 Sixe dayes thou ſhalt doo thy worke, and in the ſeuenth day thou ſhalt reſt: that thine oxe and thine aſſe may reſt, and the ſonne of thy mayde, and the ſtranger may be refreſhed.

13 In al thinges that I haue ſayd vnto you, be circumſpecte, and make no rehearſall of the names of ſtrange goddes, neyther let it be hearde out of thy mouth.

C

14 Three ſeaſtes thou ſhalt holde vnto me in a yeere.

(e) Becauſe the paſſouer was eate but on one day, the vnleauened bread 7 dayes together: this ſolemnitie toke his name of that that longeſt co̅tinued " that is, Marche.

15 Thou ſhalt keepe (e) the feaſt of vnleauened bread: thou ſhalt eate vnleauened bread ſeuen dayes, as I commaunded thee, in the tyme appoynted of the moneth " Abib: for in that moneth ye came out of Egypt, and ſee that no man appeare before me emptie.

(f) Deut. 16. It is alſo called the feaſt of weekes.

16 And the feaſt of (f) harueſt, when thou reapeſt the firſt fruites of thy labours, whiche thou haſt ſowen in the feelde: and the feaſt of (g) ingatherynge (whiche is) in the ende of the yeere when thou haſt gatchered in thy labours out of the feelde.

(g) The feaſt of tabernacles. Deu. 16

17 (Thefe) three tymes in the yeere ſhall all thy men children appeare before the Lorde God.

18 Thou ſhalt not offer the bloode of my ſacrifice vpo leauened bread, neyther ſhal the fat of my feaſt remayne vntil the morning.

19 The firſt of the firſt fruites of thy lande thou ſhalt bryng into the houſe of the Lorde thy God. Thou ſhalt not (h) ſeethe a kyd in his mothers mylke.

(h) Vnder fruites are neither offered eaten, for hath a ſpe of cruelte and of a temperat appetite.

20 Beholde, I ſende an angel before thee, to keepe thee in the way, and to bring thee into the place whiche I haue prepared.

21 Beware of him, and heare his voyce, and reſiſte him not: for he wyll not ſpare your miſdeedes, and my (i) name is in him.

(i) I wil gyue hym my authoritie, and be ſhal gouerne in my na

22 But and if thou ſhalt in deede hearken vnto his voyce, and doo al that I ſpeake, I wyll be an enimie vnto thine enimies, and an aduerſarie vnto thine aduerſaries.

D

23 For mine angel ſhal goe before thee, and bring thee in vnto the Amorites and Hethites, and Pherezites, and Chananites, Heuites, and Iebuſites, and I ſhal deſtroy them.

24 Thou ſhalt not bowe downe to their gods, neither ſerue them, neither doo after the workes of them: but ouerthrow them, and breake downe the images of them.

25 And ye ſhal ſerue the Lord your God, and he ſhal bleſſe thy bread and thy water, and I wyll take all ſickeneſſes away from the middeſt of thee.

26 There ſhall nothyng haue any vntymely byrth: nor be vnfruteful in thy lande: the number of thy dayes (k) I wyl fulfyll.

(k) I wil make long thy life to my honor and thy ſalu nation.

27 I wyll ſend my feare before thee, and wyl deſtroy all the people whither thou ſhalt goe: & I will make al thine enimies (turne) their backes vnto thee.

28 And I will ſend hornets before thee, whiche ſhal driue out the Heuites, the Chananites, and the Hethites before thee.

29 Neuertheleſſe, I wyl not caſte them out before thee in one yeere, leſt the lande growe to a wyldernes, and the beaſt of the feelde multiplie againſt thee.

30 By litle and litle, I wyl driue them out before thee, vntyl thou be increaſed, and inherite the lande.

31 And I wyl make thy coaſtes from the red ſea, vnto the ſea of the Philiſtians, and from the (l) deſart vnto the ryuer: for I wyl deliuer the inhabiters of the land into thine hande, and thou ſhalt driue them out before thee.

(l) From the deſarte vnto the ryuer Euphrates.

32 Thou ſhalt make no couenant with them, nor with their goddes.

33 Neyther let them dwell in thy lande, leſt they make thee ſinne againſt me: for if thou ſerue their gods, it wyl ſurely be thy decay.

E

The xxiiii. Chapter.

5. Moſes offered vp ſacrifice vnto the Lorde, and ſprinkled the people with the bloode of the couenant. 7. the people promiſe obedience vnto the Lorde.

1 And

A 1 AND he saide vnto Moses, Come vp vnto the Lorde, thou, and Aaron, Nadab, and Abihu, and the threescore and tenne elders of Israel, and ye shal worship a farre of.

2 And Moses him selfe alone shal goe vnto the Lord: but they shal not come nigh, neyther shal the people goe vp with him.

3 And Moses came, and tolde the people al the woordes of the Lorde, and al the iudgementes: and al the people answeared with one voyce, and sayd, Al the woordes which the Lorde hath said, we wyl doo.

4 And Moses wrote al the woordes of the Lorde, and rose vp early, & set vp an aulter vnder the hil, and twelue stones, according to the twelue tribes of Israel.

5 And sent young men of the children of Israel, whiche brought whole burnt offeringes, and offered peace offeringes of oxen vnto the Lorde.

6 And Moses tooke halfe of the (a) blood, and put it in basons, and the other halfe he sprinkled on the aulter.

(a) The reason of this ceremonie, is declared in the.ix. to the Hebrues.

7 And he tooke the booke of the couenant, and readde it in the audience of the people: and they said, Al that the Lorde hath saide, wyl we doo, and be obedient.

B 8 And Moses tooke the blood, and sprinkled it on the people, and sayde, Beholde, this is the blood of the couenant which the Lorde hath made with you vppon al these woordes.

9 Then went Moses and Aaron, Nadab, and Abihu, and the threescore and tenne elders of Israel vp.

10 And they sawe the God of Israel: and there was vnder his feete, as it were, a woorke of a Saphir stone, and as it were the heauen when it is cleare.

(b) God neyther destroyed them, nor shewed hym self terrible, as he dyd to the people, Chapter. x.

11 And (b) he layde not his hande vpon the nobles of the children of Israel: and they sawe God, and did eate and drinke.

12 And the Lorde saide vnto Moses, Come vp to me into the hyl, & be there, and I wyl geue thee (c) tables of stone, and a lawe and commaundementes whiche I haue written, that thou mayest teache them.

(c) Signifiyng the hardnes of our harte, except God write his lawes therin by his holy spirite. Ierem. 31. Ezech. 11. 2. Cozin. 3.

13 And Moses rose vp, and his minister Iosuah: and Moses went vp into the hyl of God,

14 And saide vnto the elders, Tary ye here vntyl we come againe vnto you: Beholde, here is Aaron and Hur with you. "If any man haue any matters to doo, let him come to them.

"Heb. who is a maister of woordes.

15 And Moses went vp into the mount, and a cloude couered the hyl.

16 And the glory of the Lorde abode vppon the mount Sinai, and the cloude couered it sixe dayes: and the seuenth day he called vnto Moses out of the middes of ỹ cloude.

17 And the sight of the glorye of the Lorde, was like consuming fire on the toppe of the hyl, in the eyes of the children of Israel.

18 And Moses went into the middes of the cloude, & gate him vp into the mountaine: and Moses was in the mount fourtie dayes, and fourtie nightes. Exod. 34. vers. 28.

The. xxv. Chapter.

The voluntary gyftes for makyng of the Tabernacle.

A 1 AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, that they bryng me an offering: ye shal take it of euery man that geueth it willingly with his hart.

3 This is the offering whiche ye shal take of them, Golde, and Syluer, and Brasse,

4 And blewe Sylke, and Purple, & Scarlet, and whyte Sylke, and Goates (heare,)

5 And Rammes skynnes that are red, and the skinnes of Taxus, and Sittim wood,

6 Oyle for lyght, Spyces for annoyntyng oyle, and for sweete sence:

7 Onyx stones, and stones to be set in the B Ephod, and in the breast plate.

8 And let them make me a sanctuarie, that I may dwel amongest them.

9 And according to al that I shewe thee, both after the fashion of the tabernacle, and after the fashion of the ornamentes therof, so shal ye make it.

10 And they shal make an arke of Sittim wood, two cubites and a halfe long, a cubite and a halfe broade, and a cubite and a halfe hygh.

11 And thou shalt ouerlaye it with pure golde, within and without shalt thou ouerlay it, and shalt make an hygh vpon it a * crowne of golde rounde about. * or, border

12 And thou shalt cast foure rynges of golde for it, & put them in the foure corners therof: two rynges shalbe in the one corner, and two in the other.

13 And thou shalt make barres of Sittim wood, and couer them with golde:

(a) Testimonie he calleth here the two tables of stone, wherin were comprised the.x. commaundementes, because in the God witnessed his wyl.

14 And put the barres into the rynges along by the sides of the arke, that the arke may be borne with them.

15 And the barres shalbe in the rynges of the arke, and shal not be taken from it.

16 And thou shalt put in the arke, the (a) testimonie whiche I shal geue thee.

17 And thou shalt make a * mercy seate of pure golde: two cubites and a halfe long, and a cubite and a halfe broade. * or, propiciatorie.

18 And

(b) The Cherubims were winged images, and as the Hebrue interpreters do hold, they had the shapes of boyes. But as Iosephus writeth, they were fleeyng beastes, whiche had such figure, as of no man hath ben seene.

18 And thou shalt make (b) two Cherubims of goldbeuen * of a whole worke shalt thou make them, in the two endes of the mercy seate.

19 And the one Cherubim shalt thou make on the one ende, and the other, on the other ende: of the same mercy seate shalt ye make Cherubims in the two endes thereof.

20 And the Cherubims shal stretche forth their wynges abroade ouer an high, couering the mercy seate with their wynges, and their faces shal looke one to another: to the mercye seate warde shal the faces of the Cherubims be.

21 And thou shalt put the mercie seate aboue vppon the arke, and in the arke thou shalt put the * witnesse that I shal geue thee.

22 And from thence I wyl testifye vnto thee, and I wyl commune with thee from vppon the mercy seate, from betweene the two Cherubims whiche are vpon the arke of witnesse, of al thinges which I wyl geue thee in commaundement vnto the children of Israel.

23 Thou shalt also make a table of Sittim wood, of two cubites long, and one cubite broade, and a cubite and a halfe high.

24 And thou shalt couer it with pure gold, and make thereto a crowne of golde rounde about.

25 And make vnto that an hoope of foure fyngers broade rounde about, and make a golden crowne also to the hoope rounde about.

26 And make for it foure rynges of golde, and put the rynges in the corners that are on the foure feete thereof.

D 27 Euer against the hoope shal the rynges be, to put in barres to beare ẏ table withal.

28 And thou shalt make the barres of Sittim wood, and ouerlay them with golde, that the table may be borne with them.

29 And thou shalt make his dishes and spoones, couerynges, and bowles to powre out withal, of fyne golde shalt thou make them.

30 And thou shalt set vpon the table shewe breed, before me alway.

31 And thou shalt make a candlesticke of pure golde, of a whole worke shal the candlesticke be made, with his shafte, his branches, his bolles, his knoppes, & his flowres proceeding thereout.

32 Sixe branches also shal proceede out of the sydes of it: three branches of the candlesticke out of the one syde, and three out of the other.

33 Three bolles like vnto almondes, with a knoppe, and a flowre in one branche: and three bolles lyke Almondes in the other branch, with a knoppe and a flowre, accordyng to the sixe branches that proceede out of the candlesticke.

34 And in the candlesticke it selfe, (there shalbe) foure bolles like vnto Almondes, with their knoppes and flowres.

35 And there shalbe a knoppe vnder two E branches of the same in three places, accordyng to the sixe branches that proceede out of the candlesticke.

36 Their knoppes and their branches shalbe of it: and it shalbe one whole worke of pure golde.

37 And thou shalt make the seuen lampes of it, and the seuen lampes thereof shalt thou put on hyghthereon, to geue lyght vnto the other syde that is ouer against it.

38 The snuffers, and the vesselles of the snuffe, shalbe of pure golde.

39 Of a (c) talent of fine gold shal he make it, with al these vessels.

(c) The talent of the temple was laced of fine at. 201. pounds, of other at. 400. pounds.

40 Looke therefore that thou make them after the fashion that was shewed thee in the mount.

The .xxvi. Chapter.

The fourme of the tabernacle, and furniture thereof.

1 THou shalt make the Tabernacle with A ten curtaines of white twined Sylke, and blewe Silke, & Purple, and Scarlet: & in them thou shalt make Cherubims of brodered worke.

2 The length of one curtaine (shalbe) eight and twentie cubites, and the breadth of one curtayne, foure cubites: and euery one of the curtaynes shal haue one measure.

3 Fiue curtaines (shalbe) coupled together one to an other, and (other) fiue curtaynes shalbe coupled one to another.

4 And thou shalt make loopes of blewe Sylke along by the edge of the one curtayne (whiche is) in the seluedge of the couplyng curtayne: and lykewise shalt thou make in the edge of the vttermost curtaine, in the seconde couplyng.

5 Fyftie loopes shalt thou make in the one curtayne, and fiftie loopes shalt thou make in the edge of the curtaine that is to be coupled therewith on the other syde, that the loopes may take hold one of another.

6 And thou shalt make fiftie taches of gold, and couple the curtaynes together with the taches: and it shalbe one tabernacle.

7 And thou shalt make curtaynes of goates heare, to be a coueryng vppon the tabernacle, a leuen curtaynes shalt thou make.

8 The

8 The length of one curtayne (shalbe) thirtie cubites, and the breadth of one curtaine foure cubites: and the eleuen (shalbe) al of one measure:

9 And thou shalt couple fyue curtaynes by them selues, and fyue curtaynes by them selues, and shalt double the fist curtayne in the forefront of the tabernacle.

10 And thou shalt make fyftie loopes in the edge of the vttermoste curtayne on the one side, in the edge of the coupling (curtayne) and fyftie loopes in the other curtayne of the seconde coupling.

11 And thou shalt make fyftie taches of brasse, and put them on the loopes, and couple the couering togeather, that it may be one.

12 And the remnant that resteth in the curtaynes of the couering, the halfe curtayne that resteth, shalbe left on the backside of the tabernacle:

13 That a cubite on the one side, and a cubite on the other side, which may remayne in the length of the curtaynes of the couering, may remayne on eyther side of the tabernacle, to couer it withal.

14 And vpon the tabernacle, thou shalt make a couering of Rammes skinnes dyed red, and yet a couering aboue al of Taxus skinnes.

15 And thou shalt make boordes for the tabernacle, of Sittim wood, to stand vpright.

16 Tenne cubites long shal euery boorde be, and a cubite and a halfe brode.

17 Two "tenons shal there be in one boord, set in order, as ladder staues one * from an other: and thus shalt thou make for all the boordes of the tabernacle.

18 And thou shalt make boordes for the tabernacle, twentie boordes on the south side, euen ful south.

19 And thou shalt make fourtie sockettes of siluer vnder the twentie boordes: two sockettes vnder one boord for his two tenons, and two sockettes vnder an other boord for his two tenons.

20 In like manner, in the seconde side of the tabernacle toward the north, (there shalbe) twentie boordes.

21 And fourtie sockettes of syluer: two sockettes vnder one boorde, and two sockettes vnder an other boorde.

22 And in the west ende of the tabernacle, thou shalt make syx boordes.

23 And two boordes shalt thou make in the corners of the tabernacle, in the meetyng togeather of the two sydes:

24 And they shalbe coupled togeather beneath, and likewise shalbe coupled aboue to a ring: thus shal it be for the two boordes that are in the corners.

25 And they shalbe eight boords, hauing sockets of syluer, euen sixteene sockettes: (that there may be) two sockets vnder one boord, and two vnder an other boorde.

26 And thou shalt make barres of Sittim wood, fyue for the boords of the tabernacle in one syde,

27 And fyue barres for the boordes of the tabernacle on the other side, & fiue barres for the boords of the tabernacle in the west ende.

28 And the middle barre shal goe along thorowe the middest of the boordes from the one ende to the other.

29 And thou shalt couer the boordes with golde, and make their ringes of golde to put the barres through, and thou shalt couer the barres with golde also.

30 And thou shalt reare vp the tabernacle according to the fashion thereof, as it was shewed thee in the mount.

31 And thou shalt make a vayle of "blewe silke, of purple, scarlet, and whyte twined silke: of broudered worke with Cherubims shal ye make it.

32 And hang it vpon foure pillers of Sittim wood couered with golde, (whose head shalbe of golde) standing vpon foure sockettes of syluer.

33 And thou shalt hang vp the vayle on the taches, that thou mayest bring in within the vayle the arke of witnesse: & the vayle shall diuide vnto you (a) the holy (place) from the moste holy (place.)

34 And thou shalt put the mercie seate vpon the arke of witnesse, in the holyest place.

35 And thou shalt put the table without the vayle, and the candlesticke ouer against the table, on the south syde of the tabernacle, and put the table on the north syde.

36 And thou shalt make an hangyng for the doore of the tabernacle, of blewe silke, purple, scarlet, and whyte twyned silke, wrought with needle worke.

37 And thou shalt make for the hanging, fiue pillers of Sittim wood, and couer them with golde, and their knoppes shalbe of golde: and thou shalt cast fiue sockettes of brasse for them.

The. xxvii. Chapter.

1. The fourme of the aulter of burnt sacrifice. 9. The fashion of the entraunce of the tabernacle. 20. The oyle of the lampe.

1 AND thou shalt make an aulter of Sittim wood, fyue cubites long, and fyue cubites brode, it shalbe foure square, and

* or, violet.

(a) wherinto the hie priest onely entred once a yeere.

and their cubites beyth.

2 And thou shalt make vnto it hornes in his foure corners: his hornes shalbe of (a) the same as it is of, & thou shalt couer it with brasse.

3 And make his aschpannes for his ashes, his bordasses, his basons, his fleshhookes, his fyrepannes, and all the vessilles therof thou shalt make of brasse.

4 And thou shalt make vnto it a gredyron also lyke a net of brasse, and vpon that net shalt thou make foure brasen ringes in the foure cornes therof.

5 And thou shalt put it vnder the compasse of the aulter beneath, that the net may be in the myddest of the aulter.

6 And thou shalt make two barres for the aulter of Settim wood, and couer them with brasse,

7 And let them be put in the ringes, along by the sydes of the aulter, to beare it withal.

8 And make the aulter hollow with the bordes: as it was shewed thee in the mount, so shalt thou make it.

9 And thou shalt make the court of the tabernacle on the south syde, euen full south: the curtaynes for the court shalbe of whyte twyned silke, of an hundred cubites long, for one syde.

10 And twentie pyllers therof, with their twentie sockets of brasse, but the knoppes of the pyllers, and their hoopes, shalbe of syluer.

11 In lykewyse on the north syde there shalbe curtaynes of an hundred cubites long, and twentie pyllers, with their twentie sockets of brasse, and the knoppes and the hoopes of syluer.

12 And the breadth of the court which is westwarde, shall haue curtaynes of fyftie cubites, and the pyllers of them shalbe ten, and the sockettes of them ten.

13 Fyftie cubites shalbe in the court eastwarde, euen full east.

14 The curtaynes of one syde shalbe of fyftiene cubites, the pyllers of them three, and the sockettes three.

15 And likewise on the other syde shalbe curtaynes of fyftiene cubites, with their three pyllers and three sockets.

16 And in the gate of the court shalbe a valle of twentie cubites, of blewe sylke, purple, and scarlet, & white twined lynke, wrought with needle woorke: and foure pyllers, with their foure sockets.

17 All the pyllers round about the court shalbe hooped with syluer, and their knoppes shalbe of syluer, and their sockets of brasse.

18 The length of the court shalbe an hundred cubites, and the breadth fyftie "on euery syde, and the heigth of the curtaynes shalbe fyue cubites, of whyte twyned sylke, and their sockets of brasse.

19 All the vessels of the tabernacle in all maner of seruice, and the pynnes therof, yea and all the pinnes also of the court, shalbe of brasse.

20 And thou shalt commaunde the chyldren of Israel, that they geue ther pure oyle Oliue beaten, for the lyght, that they may make the lampes to burne alwayes.

21 In the tabernacle (b) of the congregation, without the vayle which is before the witnesse, shall Aaron and his sonnes dresse the lampes both euening & morning, before the Lorde: and it shalbe a statute for euer, vnto the generations of the chyldren of Israel.

(a) Of the same peece of wood, and not ioyned or glued vnto it,

25. chap. c. Some do transsate, In the tabernacle of the congregation: but the old interpreter, In the tabernacle of wit-

A B. The length of the Court, a hundred cubites on the south side, in which there are twentie pillers of fiue cubites high, with their sockettes and heades, and curtaynes of twyned silke.

C D. The like length on the North side.

B C. The west side fiftie cubites long, in which there are ten pillers of fiue cubites high, with their sockets & heades, and curtaynes of twined silke.

A D. The east side is also fiftie cubites long.

E. The curtaynes of twined silke of fiftie cubites long, and three pillers of fiue cubites high, with their heades and sockets.

F. Lyke curtaynes on the side ouer against it.

G. Curtaynes of twentie cubites long, being at the entrie of the court embrodered, with foure pillers.

H. The stakes or pinnes to which the cordes of the tentes are fastened.


WEST
EPHRAIM
MANASSES
BENIAMIN
GERSONITAE
B
GAD
DAN
CHATHITAE
MERARITAE
SOUTH
SIMEON
ASER
NORTH
RVBEN
NEPTHALI
E
G
O
F
H
A
MOYSES
AARON
ZABVLON
ISACHAR
IVDA
F
EAST

The.xxviii.Chapter.

1. The Lorde calleth Aaron and his sonnes to the priesthood. 4. and the fourme of theyr garmentes is described.

A 1 AND take thou vnto thee Aaron thy brother, & his sonnes with him, from among the children of Israel, that Aaron may minister vnto me in the priestes office, Nadab, and Abihu, Eleazar, and Ithamar, Aarons sonnes.

2 And thou shalt make holy rayment for Aaron thy brother, glorious and beautiful.

3 And thou shalt speake vnto all that are wise harted, whom I haue fylled with the spirite of wisedome, that they make Aarons rayment (a) to consecrate him, that he may minister vnto me in the priestes office.

(a) Which is, to separate hym from the rest.

4 These are the garmentes whiche they shal make, a brestlap and an ephod, a tunicle, a brodered coate, a mitre, and a gyrdle, these holy garmentes shall they make for Aaron thy brother, & his sonnes, that they may minister vnto me in the priestes office.

5 And let them take golde, blewe silke, purple, scarlet, and whyte twined silke,

6 They shal make the ephod of golde, blewe sylke, purple, scarlet, and whyte twyned sylke, with brodered worke.

B 7 The two sides shal come togeather, and be closed vp in the two edges thereof.

8 And the gyrdle of the ephod shalbe of the same worke manship, and of the same stuffe, euen of golde, blewe silke, purple, scarlet, and whyte twined silke.

9 And thou shalt take two Onyx stones, and graue in them the names of the children of Israel.

10 Sixe names of them in one stone, and the other sixe in the other stone, accordyng to theyr byrth.

11 After the worke of a stone grauer and of hym that graueth signets shalt thou graue the two stones, with the names of the children of Israel, and shalt make them to be set in ouches of golde.

12 And thou shalt put the two stones vpon the two shoulders of the ephod (that they may be) (b) stones of remembrance vnto the children of Israel: and Aaron shal beare theyr names before the Lord vpon his two shoulders for a remembrance.

(b) That Aaron might remember the Israelites to godward.

13 And thou shalt make ouches of golde:

14 And two chaynes of fine golde of a certaine length, lyke worke, & wreathed, and fasten the wreathed chaynes to the ouches.

15 And thou shalt make the (c) brestlap of iudgement with brodered worke: euen after the worke of the ephod thou shalt make it (namely) of golde, blewe sylke, purple, scarlet, and white twined sylke.

(c) It was so called, because the high priestes coulde not geue sentence in iudgement without that on his brest.

16 Foure square it shalbe, & doubled and an handebreadth long, and an handebreadth broade.

17 And thou shalt fyll it with foure rowes of stones: in the first rowe shalbe a Sardius, a Topas, and a Smaragdus.

18 In the seconde rowe, a Rubi, a Saphire, and a Diamonde.

19 In the third, a Lyncurius, an Achat, and an Amethyst.

20 In the fourth, a Turcas, an Onyx, and a Iaspis: and they shalbe set in golde in theyr inclosers.

21 And the stones shalbe grauen, as signets be grauen, with the names of the chyldren of Israel, with twelue names, euery one with his name accordyng to the twelue tribes. D

22 And thou shalt make vpon the brestlap two fastenyng chaynes of pure golde, and wreathen worke.

23 And thou shalt make lykewyse vpon the brestlap two rynges of gold, and put them on the edges of the brestlap.

24 And put the two wreathen chaynes of golde in the two rynges whiche are in the edges of the brestlap.

25 And the other two endes of the chaynes thou shalt fasten in the two close ouches, and put them vpon the shoulders of the ephod on the forepart of it.

26 And thou shalt yet make two rynges of golde, whiche thou shalt put in the two edges of the brestlap (euen) in the borders therof, towarde the inside of the ephod ouer agaynst it.

27 And yet two (other) rynges of gold thou shalt make, and put them on the two sydes of the ephod beneath, ouer against the brestlap, alow where the sides are ioyned togeather, vpon the brodered girdle of the ephod.

28 And they shall binde the brestlap by his ringes, vnto the ringes of the ephod, with a lase of blewe sylke, that it may lye close aboue the brodered gyrdle of the ephod, and that the brestlap be not loosed from the ephod.

29 And Aaron shal (d) beare the names of the chyldren of Israel in the brestlap of iudgement vpon his hart, when he goeth into the holy place, for a remembrance before the Lorde alway.

(d) Aaron shal not enter into the holy place his own name, but the names al the children of Israel.

30 And thou shalt put in ỹ brestlap of iudgement (e) the * Urim and the Thummim, and they shalbe (euen) vpon Aarons hart when he goeth in before the Lord: & Aaron shal beare the iudgement of the children of Israel vpon his hart before the lord alway.

* or, Iustice.

(e) Urim and Thummim signifie light and perfectnesse, ornaments, pleased God to geue answeres, oracles, & instrument: but what they were it is not well peare vnto any mans They were placed in the priestes brest to admonish hym that he ought to shine with doctrine, and to be perfect in conuersation of life.

31 And thou shalt make the tunicle vnto the

the Ephod, altogether of blewe silke.

32 And there shalbe an hole for the head in the middes of it, hauyng a bande of wouen woorke rounde about the coller of it, as it were ꝑ coller of a partlet, that it rent not.

33 And beneath vpon the hemme, thou shalt make pomegranates of blewe silke, and of purple, and of scarlet, rounde about the hemme, and belles of golde betweene them rounde about.

34 And let there be euer a golden bel and a pomegranate: a golden bell and a pomegranate rounde about vpon the hemme of the tunicle.

C 35 And Aaron shal haue it vppon him when he ministreth, and the sounde shal be heard when he goeth into the holy place before the Lorde, and when he commeth out: and he shal not (b) dye.

36 And thou shalt make a plate of pure golde, and graue thereon as signets are grauen, The holynesse of the Lorde.

37 And put it on a blewe silke lase to be vppon the mytre, euen vppon the foresront of it.

38 And it shalbe vpon Aarons forehead, that Aaron may (c) beare the sinne of the holy thinges whiche the children of Israel halowe in all their holy giftes: and it shalbe alwayes vpon his forehead, for the reconciling of them before the Lorde.

39 And thou shalt make a coate of whyte silke, embrodered with knottes, and thou shalt make a mytre of white silke, and a girdle of needle woorke.

40 And thou shalt make for Aarons sonnes also coates, and thou shalt make for them girdles, and bonnettes shalt thou make for them, glorious and beautiful.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him: and shalt annoynt them, & (d) fyl their handes, and sanctifie them, that they may minister vnto me in the priestes office.

42 And thou shalt make them linnen sloppes to couer their priuities: from the loynes vnto the thighes they shal reache.

43 And they shalbe vppon Aaron and his sonnes, when they come into the tabernacle of the congregation, or when they come vnto the aulter to minister in holinesse: (e) that they beare not sinne, and there dye. And it shalbe a lawe for euer vnto Aaron and his seede after him.

(b) As who shoulde say, he shoulde dye, if he ministred not so apparelled as god hath here appoynted.

(c) Al the sinnes that might be committed in their offerynges, shal be pardoned through the holy preist, which represented Iesus Christe.

(d) That is, consecrate them. For the ceremonie of consecratyng priestes, was to put part of the sacrifices into the handes of them that shoulde be made priests to sacrifice and to offer.

(e) Lest yf they be otherwayes apparelled they synne, and therfore punished with death.

The. xxix. Chapter.

1. The manner of the consecrating of priestes.
38. Of the two lambes of one yeere olde dayly to be offered.

1 This thing also shalt thou doo vnto A them, when thou halowest them to be my Priestes. Thou shalt take one yong calfe, & two rammes that are without blemishe:

2 And vnleauened bread, & cakes vnleauened tempered with oyle, and wafers vnleauened annoynted with oyle: of wheaten floure shalt thou make them.

3 And thou shalt put them in a maunde, and bryng them in the maunde with the calfe and the two rammes.

4 And bryng Aaron and his sonnes vnto the doore of the Tabernacle of the congregation, and washe them with water.

5 And take the garmentes, and put vppon Aaron, the coate, the tunicle of the Ephod, and the Ephod it selfe, and the brestlap, and girde them to him with the broidered girdle which is in the Ephod.

6 And put the mytre vpon his head: and put the holy crowne vpon the mytre.

7 Then shalt thou take ꝑ annoynting oyle, B and powre it vppon his head, and annoynt hym,

8 And bryng his sonnes, and put coates vpon them:

9 And girde them with girdles, aswell Aaron as his sonnes, and put the bonnettes on them, & the priestes office shalbe theirs, for a perpetual lawe: and thou shalt fyl the handes of Aaron, and the handes of his sonnes.

10 And thou shalt cause a calfe to be brought before the tabernacle of the congregation: and Aaron and his sonnes shal (a) put their handes vpon the head of the calfe.

11 And thou shalt kyl him before the Lorde, by the doore of the tabernacle of the congregation.

12 And take of the blood of the calfe, and put it vpon the hornes of the aulter with thy fynger: and powre all (the rest) of the blood beside the bottome of the aulter.

13 And take al the fatte that couereth the inwardes, and the kall (that is) on the lyuer, and the two kidneys, and the fatte that is vpon them, and burne them vpon the aulter.

14 But the flesh of the calfe, & his skinne, C and his doung, shalt thou burne with fyre without the hoast: it is a synne offeryng.

15 Thou shalt also take one Ramme, and Aaron and his sonnes shal put their handes vpon the head of the Ramme.

16 And when thou hast slayne the Ramme, thou shalt take his blood, and sprinkle it round about vpon the aulter:

17 And cutte the Ramme in peces, & washe the inwardes of him, and his legges, and

(a) Signifying that the sacrifice was also offered for them, and that they did approue it.

put them vnto the peeces, and vnto his head.

18 And then burne the whole Ramme vpon the aulter: (for) it is a whole burnt offering vnto the Lorde for a sweete sauour, a sacrifice made by fyre vnto the Lorde.

19 And take the other Ramme, and Aaron and his sonnes shal put their handes vpon his head.

20 Then shalt thou kill him, and take of his blood, and put it vppon the tippe of the ryght eare of Aaron, and vpon the tippe of the right eare of his sonnes, and vpon the thombe of their right hands, and vpon the great toe of their right foote, and sprinkle the blood vpon the aulter rounde about.

D 21 And thou shalt take of the blood that is vpon the aulter, and of the anoynting oyle, and sprinckle it vpon Aaron and his vestmentes, and vppon his sonnes, and vppon their garmentes with him, and he shalbe halowed, and his clothes, and his sonnes and their clothes with him.

22 And thou shalt take the fat of the Ráme, and his rumpe, and the fatte that coureth the inwardes, and the kall of the liuer, and the two kidneys, and the fatte that is vppon them, and the right shoulder, for that Ramme is a (b) full offering:

23 And a fimmel of bread, and a cake of oyled bread, and a wafer out of the basket of vnleauened bread that is before the Lorde.

24 And put all vppon the handes of Aaron, and on the handes of his sonnes, and * waue them for a (c) waue offering before the Lorde.

25 And agayne, thou shalt take it from of their handes, and burne it vpon the aulter for a whole burnt offering, to be a sauour of swetenesse before the Lorde: for it is a sacrifice by fyre vnto the Lorde.

26 And thou shalt take ẏ brest of the Ramme of Aarons consecration, and waue it for a waue offering before the Lorde, and it shal be thy part.

27 And thou shalt sanctifie the brest of the waue offering, and the shoulder of (d) the heaue offering, whiche is waued and heaued vp of the Ramme of the consecration for Aaron, and for his sonnes.

28 And it shalbe Aaron and his sonnes by a statute for (e) euer from the children of Israel, for it is an heaue offering: and it shalbe an heaue offering from the children of Israel, of the sacrifice of their peace offerings, euen their heaue offering (shal it be) vnto the Lorde.

29 And the holy garmentes of Aaron shalbe his sonnes after him, to be annoynted therin, and to * fill their handes therein.

30 And that sonne that is priest in his steede after him, shall put them on seuen dayes, when he commeth into the tabernacle of the congregation to minister in the holy place.

31 And thou shalt take the Ramme of the consecration, and seethe his flesh in the E holy place.

32 And Aaron and his sonnes shall eate the flesh of the Ramme, and the bread that is in the basket, by the doore of the tabernacle of the congregation.

33 And they shall eate them, because the attonement was made therewith, to fil their handes, and to cõsecrate them: but a stranger shall not eate thereof, because they are holy.

34 And yf ought of the flesh of the consecration, or of the bread, remayne vnto the morning, thou shalt burne it with fire: and it shal not be eaten, because it is holy.

35 Therefore shalt thou do vnto Aaron and his sonnes, accordyng to al thinges whiche I haue commaunded thee: seuen dayes shalt thou fill their handes.

36 And thou shalt offer euery day a calfe for a sinne offering for (f) to reconsyle withal: & thou shalt cleanse the aulter when thou hast offered vpon it the sacrifice of expiation, and thou shalt annoynt it, to sanctifie it. (f) To appease gods wrath, the sinne must be pardoned.

37 Seuen dayes thou shalt reconcile the aulter, and sanctifie it, and it shalbe an aulter most holy: and what so euer toucheth the aulter, shalbe holy.

38 This is that whiche thou shalt * offer vpon the aulter, two lambes of one yeere olde, day by day continually: * Or, prouide.

39 The one thou shalt offer in the morning, and the other at euen.

40 And with the one lambe, a tenth deale of flowre myngled with the fourth part of F an (g) hinne of beaten oyle: and the fourth part of an hinne of wyne for a drinke offering. (g) A hin was a measure of liquid things containyng twelue logins, and a login was as much as would receyue fiue egges.

41 And the other lambe thou shalt offer at euen, and shalt doe thereto accordyng to the meate offering and drynke offeryng in the morning, to be an odour of a swete sauour, and a sacrifyce by fyre vnto the Lorde.

42 And let this be a continual whole burnt offering amongest your children after you, before the doore of the Tabernacle of the congregation before the Lorde, where I wyl meete you, to speake there vnto thee.

44 There I wyl meete with the children of Israel, and (the place) shalbe sanctified in my glory.

45 And I wyl sanctifie the Tabernacle of the

(b) It is the Ramme that was offered at the fyllyng of the handes and consecration of the hygh priest.

* or, moue.

(c) This sort of offering after the priest had lifted it vp, was mooued into euery side of al coastes, to signifie that GOD was lorde of all the earth.

(d) The heue offering was lyfted vpwarde and downe ward, but not on the sides.

(e) Euer, vntil Christes comming.

* Or, consecrate.

the congregation and the aulter: and I wil sanctifie also both Aaron and his sonnes to be my preestes.

45 And I wil dwel amongst the chyldren of Israel, and wyl be their God:

46 And they shal knowe that I am the Lord their GOD, that brought them out of the lande of Egypt, for to dwel amongst them, (euen) I the Lorde their God.

The .xxx. Chapter.

1. The fourme of the aulter of incense. 13. The summe that the Israelites shoulde pay to the tabernacle.

31 AND thou shalt make an aulter for sweete incense: of Sittim wood shalt thou make it.

2 A cubite long, and a cubite broade, foure square shal it be, and two cubites high: the hornes thereof shal proceede out (a) of it.

3 And thou shalt ouerlay it with fine golde, both the * rufe and the walles rounde about, and his hornes also, and thou shalt make vnto it a crowne of golde rounde about.

4 And two golden ringes shalt thou make to it on either syde vnder the crowne, that they may be as places for the barres to beare it withal.

5 And thou shalt make the barres of Sittim wood, and couer them with golde.

6 And thou shalt put it before the vaile that is by the arke of * testimonie before the mercy seate, that is, vpon the testimonie where I wyl meete with thee.

7 And Aaron shal burne thereon sweete incense euery morning, when he dresseth the lampes, then shal he burne it.

8 And like wise at euen when he setteth vp the lampes, he shal burne incense, and this incensing shalbe perpetually before the lord throughout your generations.

9 Ye shal offer no (b) strange incense thereon, nor whole burnt sacrifice, nor meate offering, neither powre any drinke offering thereon.

10 And Aaron shall * reconcile vpon the hornes of it once in a yeere, with the blood of the sinne offering of reconciling, euen once in the yeere shall ye reconcile vpon it throughout your generations: it is most holy vnto the Lorde.

11 And the Lorde spake vnto Moses, saying,

12 If thou takest the summe of the childzen of Israel (c) after their number, they shall geue euery man a reconciling of his soule vnto the Lorde when thou numbrest them, that there be no plague amongst them whē thou numbrest them.

13 And thus much shal euery man geue that goeth into the number: halfe a sicle after the sicle of the sanctuarie. A sicle is twentie Gerahs: an halfe sicle shalbe the heaue offering of the Lorde. For this word sicle, and talent, see Num. 3. verse. 47.

14 All that are numbred from twentie yeeres olde and aboue, shal geue an heaue offering vnto the Lorde.

15 The riche shal not passe, and the poore shal not goe vnder halfe a sicle, but ye shal geue an heaue offering vnto the Lord, that he may haue mercy on your soules. C

16 And thou shalt take the reconcilyng money of the chyldren of Israel, and shalt put it vnto the vse of the tabernacle of the congregation, that it may be a memoriall vnto the children of Israel before the lord, that he may haue mercy vpon your soules.

17 And the Lorde spake vnto Moses, saying,

18 Thou shalt make a lauer of brasse, and his foote also of brasse, to washe withall, and shalt put it betweene the tabernacle of the congregation and the aulter, and put water therein.

19 For Aaron and his sonnes shal (d) washe their handes and their feete therein. (d) Signifiing that al ministers in the house of god, muste be washt from al sinne and corruption. D

20 When they goe into the tabernacle of the congregation, or when they goe into the aulter to minister and to burne the Lordes offering, they shal washe them selues with water, lest they dye.

21 Lykewyse they shal washe their handes and their feete, lest they dye: and it shalbe an ordinance vnto them for euer, both vnto hym and his seede, throughout their generations.

22 And the Lorde spake vnto Moses, saying,

23 Take vnto thee principal spices, of the most pure Myrrhe fiue hundred (e) sicles, of sweete Synamome halfe so muche, euen two hundred and fiftie sicles, of sweete Calamus two hundred and fiftie sicles. (e) Note the value of money, but in weight.

24 Of Cassia fiue hundred sicles, after the weighe of the sanctuarie, and of oyle Oliue an Hin: Exod. 29. vers. 41.

25 And thou shalt make of the oyle an holy ointment, an ointment compounded after the craft of the Apoticarie:

26 It shalbe the oyle of holy ointment, and thou shalt annoynt the tabernacle of the congregation therwith, and the arke of the testimonie,

27 And the table, and al his apparel, and the candelsticke, and al his vessels, and the aulter of incense,

28 And the aulter of whole burnt sacrifice with al his vessels, and the laver and his foote. E

29 And

(a) Of the same wood and peece. * or, vpper part & sides.

* or, witnes (b) After any other sorte then is here prescribed by Gods worde. * Make reconciliation. (c) After they be come to twenty yeres of age, for vnder that age they were not to be numbred. * or, redemption. For by that oblation they redeemed their liues, whom els GOD would kyl, as he dyd in Dauids dayes. 2. Re. 24. vers. 1.

29 And thou shalt sanctifie them, that they may be moste holy: what so euer toucheth them, shalbe sanctified.

30 And thou shalt annoynt Aaron and his sonnes, and consecrate them, that they may minister vnto me in the priestes office.

31 And thou shalt speake vnto the children of Israel, saying, This shalbe an holy oynting oyle vnto me throughout your generations.

32 Upon mans flesshe shal it not be powred, neyther shal ye make any other after the making of it: for it is holy, and shalbe holy vnto you.

33 Whosoeuer maketh like that, or whosoeuer putteth any of it vpon a stranger, shall perysshe from amongst his people.

34 And the Lorde said vnto Moses, Take vnto thee sweete spices, Storte, Onycha, sweete Galbanum: these spices with pure Frankencense, of eche a like weight:

35 And make of them sweete smellyng incense, after the crafte of the Apotecarie, mingled togeather, pure and holy,

36 And beate it to powder, and put of it before (the arke) of the testimonie in the tabernacle of the congregation, where I wyl meete with thee: it shalbe vnto you moste holy.

37 And you shal not make to your selues, after the makyng of that incense whiche thou shalt make: it shalbe vnto you holy for the Lorde.

38 Whosoeuer shall make like vnto that to smel thereto, shal perishe from amongst his people.

The. xxxi. Chapter.

13. The Sabboth day is the signe of our sanctification.

1 AND the Lorde spake vnto Moses, saying,

2 Behold, I haue called by name Besaleel the sonne of Uri, the sonne of Hur, of the tribe of Iuda,

(a) By this ye may geather that handy crafts be the giftes of God.

3 And I haue filled him with the (a) spirite of God, in wysdome and vnderstandyng, in knowledge, and in al manner woorke,

4 To find out wittie deuises, and to woorke in golde, syluer, and in braste,

5 And in the craft to set stones, and to carue in tymber, and to woorke in all manner woorkemanshyp.

6 And beholde, I haue geuen hym to be his companion Ooliab the sonne of Achisemech, of the tribe of Dan: and in the harts of al that are wyse harted I haue put wysdome, to make al that I haue commaunded thee.

7 The tabernacle of the congregation, the arke of the testimonie, and the mercy seate that is thereupon, and al the furniture of the tabernacle:

8 And the table and his furniture, and the pure candelsticke with all his furniture, and the aulter of incense.

9 And the aulter of whole burnt offeryng, and al his furniture, and the laner with his foote,

10 The vestimentes to ministre in, and the holy garmentes for Aaron the priest, & the garmentes of his sonnes to ministre in.

11 And the annoyntyng oyle, and sweete incense for the sanctuary: according to al that I haue commaunded thee, shal they do.

12 And the Lorde spake vnto Moses, saying,

13 Speake vnto the children of Israel, and say, In any wyse see that ye (b) keepe my Sabboothes: for it is a signe betweene me and you in your generations, for to knowe that I the Lorde am he that doth sanctifie you.

(b) Though commaunde these woorke to be done, yet wyl I not that you breake my Sabboth.

14 Keepe my Sabboth therefore, for it is holy vnto you: he that defileth it, shalbe put to death: for whosoeuer woorketh therin, the same soule shalbe rooted out from amongst his people.

15 Sixe dayes shal men woorke, and in the seuenth day is the Sabboth of the holy rest of the Lorde: who so euer doth any woorke in the Sabboth day shall dye the death.

16 Wherefore, let the children of Israel kepe the Sabboth, that they obserue the Sabboth throughout their generations: it is a perpetual couenant.

17 For it is a signe betweene me and the children of Israel for euer: for in sixe dayes the Lorde made heauen & earth, and in the seuenth day he rested, and (c) was refreshed.

(c) As refreshyng him self after labour, euen so doth the scripture speake of God that he dyd.

18 And when the Lorde had made an ende of communyng with Moses vpo the mount Sinai, he gaue him two tables of witnes, euen tables of stone, written with the fynger of God.

The. xxxii. Chapter.

I. The Israelites worshyp the golden calfe.
II. Moses prayeth for the sinne of the people.

1 AND when the people sawe that it was long yer Moses came downe out of the mountayne, they geathered them selues togeather vnto Aaron, and sayde vnto him, Up, make vs gods to goe before vs: for we wote not what is become of this Moses, the man that brought vs out of the lande

lande of Egypt.

3 And Aaron sayde vnto them, (a) Plucke of the golden earinges whiche are in the eares of your wyues, of your sonnes, & of your daughters, and bring them vnto me.

3 And all the people plucked of the golden earinges whiche they had in their eares, and brought them vnto Aaron.

4 And he receiued them of their hands, and (b) fashioned it with a grauer, and made of it a (b) calfe of molten mettal: and they sayde, These be thy goddes, O Israel, which brought thee out of ỹ land of Egypt.

5 And when Aaron sawe that, he made an aulter before it, and Aaron made proclamation, sayeing, To morowe is the holy day of the Lorde.

6 And they rose vp in the morning, and offered whole burnt offerings, and brought peace offerings also: and the people sate them downe to eate and drinke, and rose vp agayne to play.

7 And the Lorde sayde vnto Moses, Go get thee downe, thy people whiche thou broughtest out of the lande of Egypt hath marred al.

8 They are turned quickely out of the way which I commaunded them, for they haue made them a calfe of molten mettal, and haue worshipped it, and haue offred therunto, sayeing, These be thy goddes, O Israel, whiche haue brought thee out of the lande of Egypt.

9 And the Lorde sayde vnto Moses, I haue seene this people, and beholde, it is a stiffenecked people.

10 And nowe (c) suffer mee, that my wrath may ware hotte agaynst them, and consume them: & I wyl make of thee a mighty people.

11 And Moses besought the Lorde his God, and sayde, O Lorde, why doeth thy wrath ware hotte against thy people which thou hast brought out of the lande of Egypt with great power, & with a mighty hand?

12 Wherefore should the Egyptians speake and say, For a mischeefe did he bring them out, euen for to slay them in the mountaynes, and to consume them from the face of the earth? Turne from thy fierce wrath, and repent of this euyl against thy people.

13 Remember Abraham, Isahac, and Israel thy seruantes, to whom thou swarest by thyne owne self, and saydest vnto them, I wyl multiplie your seede as the starres of heauen, and all this lande that I haue spoken of wil I geue vnto your seede, and they shal inherite it for euer.

14 And the Lorde refrayned him selfe from the euyl whiche he sayde he would doo vnto his people.

15 And Moses turned his backe and went downe from the hil, and the two tables of the testimonie were in his hande.

16 And the same tables were written in both the leaues, (euen) on the one syde and on the other were they written: And these tables were the woorke of God, and the writing was the writing of God, grauen in the tables.

17 And when (d) Iosuah heard the noyse of ỹ people as they showted, he sayd vnto Moses, (There is) a noyse of warre in ỹ hoast.

18 And he answeared, It is not the crye of them that haue the maistrie, nor of them that haue the woorse: (but) I doo heare the noyse of them that syng.

19 And as soone as he came nygh vnto the hoast, he sawe the calfe and the daunsing: and Moses wrath ward hotte, and he cast the tables out of his handes, & brake them beneath the hil.

20 And he tooke the calfe whiche they had made, and burned it in the fyre, and stamped it into powder, and strawed it in the water, and made the chyldren of Israel (e) drinke of it.

21 And Moses sayde vnto Aaron, What dyd this people vnto thee, that thou hast brought so great a sinne vpon them?

22 And Aaron answeared, Let not ỹ wrath of my Lord ware fierce: thou knowest the people that they are set on mischeefe.

23 For they sayd vnto me, Make vs goddes to goe before vs, for we wote not what is become of Moses, the man that brought vs out of the lande of Egypt.

24 And I sayde vnto them, Let them that haue golde, plucke it of: And they brought it vnto me, and I dyd cast it into the fyre, and thereof came out this calfe.

25 Moses therefore sawe that the people (f) were naked (& that Aaron had made them naked vnto their shame, amongst their enimies,)

26 And Moses stood in the gate of the hoast, and sayde, Who (parteyneth) to the Lorde, (let him come) vnto me. And al the sonnes of Leui geathered them selues togeather vnto him.

27 And he sayde vnto them, Thus sayth the Lorde God of Israel, Put euery man his swoorde by his syde, and goe in and out from gate to gate throughout the hoast (g) & slay euery man his brother, & euery man his cõpanyon, & euery man his neighbour.

28 And the chyldren of Leui dyd as Moses had sayde: And there fell of the people the same day about three thousande men.

29 And Moses sayde, Fyll your handes

(a) Thinking that they would rather forgoe idolatrie then to forsake their most precious iewels.

(b) They smelled of the idolatrie of Egypt, where they sawe the image of calues, oxen, and serpents worshipped.

(c) God sheweth that the prayers of the godly staieth ponishment.

(d) Iosuah accompanyed Moses in the mount, although there was not like reuelation to hym as to Moses.

(e) Partly to despite them of their idolatrie, and partly that they should haue no occasion to remember it afterwarde.

(f) That is, destitute of gods grace, wilde, licencious, and redy to fall into al kinde of idolatrie, whereby they gaue their enimies an occasion to speake euyl of their god.

(g) This fact dyd so please god, that he turned the curse of Iacob against Leui, Gen. 49. verse. 5. to a blessing. Deut. 33. verse. 9.

* or, consecrate.

vnto the Lorde this day, euery man vppon his sonne, and vpon his brother, and that there may be geuen you a blessing this day.

30 And on the morowe Moses sayde vnto the people, Ye haue sinned a great sinne: And nowe I wyll goe vp vnto the Lorde, peraduenture I may purchase an attonement for your sinne.

31 Moses therefore went againe vnto the Lorde, and sayde, (h) Oh, this people hath sinned a great sinne, and haue made them gooddes of golde.

(h) Moses prostrate made his prayer fourtie dayes and nightes, Deut. 9.

32 And nowe forgeue them their sinne: or if thou wylt not, wype me, I pray thee, out of thy (i) booke which thou hast written.

(i) Out of the number of them that be elect and predestinated to lyfe euerlasting.

33 And the Lorde sayde vnto Moses, (k) I wyl put him out of my booke that hath sinned against me.

(k) I wyl make it knowen that he was neuer any of the elect.

34 And nowe goe thou, leading the people vnto the place whiche I sayde vnto thee, Beholde, myne angel shal goe before thee: Neuertheles, in that day when I visite, I wyl visite their sinne vpon them.

35 And the Lorde plagued the people, because they made the calfe whiche Aaron made.

The. xxxiii. Chapter.

2. The Lorde sendeth an angel before his people. 3. The people sorowe because the Lorde denieth to goe vp with them.

1 AND the Lorde sayde vnto Moses, Depart, & goe vp hence, thou and the people whiche thou hast brought out of the lande of Egypt, vnto the lande whiche I sware vnto Abraham, Isahac, and Jacob, sayeing, Vnto thy seede wyl I geue it:

2 And I wil send an angel before thee, (and I wyl cast out the Chanaanites, the Amorites, and the Hethites, the Pherezites, the Heuites, and the Iebusites:)

(a) By milke, vnderstande al necessary thinges: by hony, al delicate and pleasant thinges.

3 Vnto a lande that floweth with (a) milke and hony. For I wyl not goe amongst you mee selfe: for ye are a stiffenecked people, lest I consume thee in the way.

4 And when the people hearde this euyl tydinges, they sorowed: and no man did put on his best rayment.

5 And the Lorde spake vnto Moses, Saye vnto the children of Israel, Ye are a stiffenecked people: I must come once sodaynely vpon you, & make an ende of you: Therefore nowe put thy goodly rayment from thee, that I may witte what to doo vnto thee.

6 And the children of Israel layed their goodly rayment from them, by the mount Horeb.

B 7 And Moses tooke the tabernacle, and pitched it without the hoast, a farre of from the hoast, and called it the tabernacle of the congregation: And (so it came to passe) that euery one which would pray vnto the Lorde, went out vnto the tabernacle of the congregation, which was without the hoast.

8 And when Moses went out vnto the tabernacle, al the people rose vp, and stoode euery man at his tent doore, and looked after Moses, vntyl he was gone into the tabernacle.

9 And as soone as Moses was entred into the tabernacle, the cloudy pillar descended, and stoode at the doore of the tabernacle, and he talked with Moses.

10 And al the people sawe the cloudie pillar stande at the tabernacle doore, and they rose vp, and worshipped euery man in his tent doore.

11 And the Lorde spake vnto Moses (b) face to face, as a man speaketh vnto his friend. And he turned againe into the hoast: but the young man Iosuah his seruant the sonne of Nun, departed not out of the tabernacle.

(b) More plainely and familiely then euer it dyd to any other. Num. 12. verse. 7.

12 And Moses sayde vnto the Lorde, See, thou sayest vnto mee, Leade this people forthe: and thou hast not shewed me whom thou wylt sende with me. And thou hast sayde moreouer, I knowe thee by name, and thou hast also found grace in my sight.

13 Nowe therefore, if I haue founde fauour in thy syght, then, I pray thee, shewe mee thy (c) way, that I may knowe thee, and that I may fynde grace in thy syght, and consider also that this nation is thy people.

(c) The meaner wherby thou wylt keepe and saue thy people out of so many perils, seeing thou wilt not goe with them.

14 And he sayde, My presence shal goe with thee, and I wyl geue thee rest.

15 He sayde vnto him, If thy presence goe not with me, cary vs not hence.

16 For howe shall it be knowen here that I and thy people haue founde fauour in thy syght, but in that thou goest with vs? If thou goest with vs, shal not I and thy people haue preheminence before al the people that are vpon the face of the earth?

17 And the Lorde sayde vnto Moses, I wyl doo this also that thou hast sayde, for thou hast founde grace in my sight, and I knowe thee by name.

(d) Hart and affection to this my people.

18 And he sayde, I beseeche thee shewe me thy glory.

19 Who answeared, I wyl make all my (d) good goe before thee, and I wyll (e) proclaime the name of the Lorde before thee: and wyl shewe mercy to whom I wil shew mercy, and wyl haue compassion on whom I wyl haue compassion.

(e) Passingly I wyl sound with a loude voyce my name Iehouah, whom thou canst not see. Cap. 34. verse. 67.

20 And he sayde farthermore, Thou mayst not see my face: for there shall no man see me,

me, and lyue.

21 And the Lorde sayde, Beholde, there is a place by me, and thou shalt stande vpon a rocke.

22 And whyle my glory goeth forth, I will put thee in a clyft of the rocke, and wyl put my hande vpon thee, whyle I passe by.

23 And I wyl take away mine hande, and thou shalt see my backe partes: but my face shal not be seene.

The.xxxiiii.Chapter.

6. The description of God. 28. After the faste of fourtie dayes, Moses commeth downe from the mountayne, and speaketh to the people with a couered face.

1 AND the Lord sayd vnto Moses, Hewe thee two tables of stone, like vnto the first, and I wyl write vpon these tables, the woordes that were in the first tables, whiche thou brakeste.

2 And be ready in the mornyng, and come vp early vnto the mount of Sinai, & thou shalt * stande there for me in the top of the mount.

* or, wayte.

3 There shal no man come vp with thee, neyther let any man be seene throughout al the mount, neyther let sheepe nor oxen feede before the hyl.

4 And Moses hewed two tables of stone, lyke vnto the first, and rose vp early in the morning, and went vp vnto the mount Sinai as the Lorde had commaunded hym, and tooke in his hande the two tables of stone.

5 And the Lorde descended in the cloude, and stoode with him there, and proclaimed the name of the Lorde.

6 And the Lorde passed by before hym, and cryed, Lorde, Lorde "God mercyful and gratious, long suffering, and abundant in goodnesse and trueth,

* or, strong.

7 And keepyng mercy in store for thousandes, forgeuing wickednesse, transgression, and sinne, and not * leauing one innocent, visiting the wickednesse of the fathers vpon the chyldren, and vpon the chyldrens chyldren, vnto the thirde and fourth generation.

* or, sooth ren, and ith not ren.

8 And Moses made haste, and bowed hym selfe to the earth, and woorshipped,

9 And sayde, If I haue founde grace in thy syght, O Lorde, then let my Lorde, I pray thee, goe in the myddest of vs: for it is a stifnecked people: and thou shalt haue mercy vpon our wickednesse, and our sinne, and shalt take vs for thine inheritance.

10 And he sayde, Beholde, I make a couenant before al thy people, and I wil doo maruayles, suche as haue not ben donne in al the worlde, neyther in al nations: and al the people amongst which thou art, shal see the woorke of the Lorde: for it is a terrible thing that I wyl doo with thee.

11 Keepe diligently those things that I commaunde thee this day: Beholde, I cast out before thee, the Amorites, the Chanaanites, Hethites, Pherezites, Heuites, and Iebusites.

12 Take heede to thee selfe, least thou make any compact with the inhabitours of the lande whyther thou goest, lest they be cause * of ruine amongst you:

* or, offence

13 But ouerthowe their aulters, & breake their Images, & cut downe their groues.

14 Thou shalt woorship no strange God: for the Lorde is called (b) zelous, because he is a zelous God.

(b) God is called zelous because he wyl not permit that any other Gods shalbe woorshipped with hym: but he alone wyl be loued and worshipped for God.

15 Least if thou make any agreement with the inhabitours of the lande, and they go a whoring after their Gods, and doo sacrifice vnto their Gods: they cal thee, and thou eate of their sacrifice.

16 And thou take of their daughters vnto thy sonnes, and their daughters go a whooring after their Gods, and make thy sonnes goe a whoryng after their Gods also.

17 Thou shalt make thee no Gods of metal.

18 The feast of vnleauened bread shalt thou keepe: Seuen dayes thou shalt eate vnleauened bread, as I commaunded thee in the time of the moneth Abib: for in the moneth Abib thou camest out of Egypt.

19 Al that openeth the matrice, is myne, and al that breaketh the matrice amongst thy catayle, if it be male, whether it be oxe or sheepe.

20 But the first borne of the asse thou shalt buye out with a lambe: and if thou redeeme him not, thou shalt breake his necke. Al the first borne of thy sonnes thou shalt redeeme: and see that no man appeare before me emptie.

21 Syxe dayes thou shalt worke, and in the seuenth day thou shalt rest, both from earyng and reapyng.

22 Thou shalt obserue the feast of weekes, with thy first fruites of wheat harueste: and the feast of ingeathering at the yeeres ende.

23 Thryse a yeere shal al your men children appeare before the almightie Lorde God of Israel.

24 For I wyl caste out the nations before thee, and enlarge thy coastes: neyther shal any man desyre thy lande, when thou shalt goe vp to appeare before the Lorde thy God thryse in a yeere.

25 Thou shalt not offer the blood of my sacrifice vpon leauen, neyther shal ought of the

the feast of pallouer be leaft vnto the morn-
ning.

26 The firſt ripe fruites of thy lande, thou
ſhalt bring vnto the houſe of the Lorde thy
God. Thou ſhalt not ſeeth a *kyd in his
mothers mylke.

*Reade Chap. 23. verſ. 19.

27 And the Lorde ſayd vnto Moſes, Write
theſe wordes: for after the tenour of theſe
wordes, I have made a couenant with thee,
and with Iſrael.

E 28 And he was there with the Lorde fourtie
dayes and fourtie nightes, and did neyther eate bread, nor drinke water, and he
wrote vpon the tables the wordes of the co-
uenant, the ten *commaundementes.

*or, words.

29 And when Moſes came downe from
mount Sinai, the two tables of teſtimonie
were in Moſes hand: when he came downe
from the mount, Moſes wiſt not that the
ſkynne of his face ſhone, while he talked
with *him.

*That is, with God, or, whyle God talked with him.

30 And Aaron and al the children of Iſrael
looked vpon Moſes, and behold, the ſkinne
of his face ſhone, and they were afrayde to
come nygh hym.

31 And when Moſes had called them, Aa-
ron and al the chefe of the congregation
came vnto hym, and Moſes talked with
them.

32 And afterward, al the children of Iſrael
came nigh: and he gaue them in commaun-
dement al that the Lord had ſaid vnto him
in mount Sinai.

(a) This couering ſignifieth the infirmitie of our nature, wher by when we heare or reade the lawe, we heare it not, nor vnderſtande it.

33 And when Moſes had made an ende of
communing with them: he put (a) a couer-
ing vpon his face.

34 And againe, when Moſes went in be-
fore the Lorde to ſpeake with hym, he tooke
the couering of, vntyl he came out: And he
came out, and ſpake vnto the children of
Iſrael, that which he was commaunded.

35 And the children of Iſrael ſawe the face
of Moſes, that the ſkinne of Moſes face
ſhone: and Moſes put the couering vpon
his face againe, vntyl he went in to com-
mune with hym.

The. xxxv. Chapter.

The Sabboth is commaunded to be keapt.

A 1 AND Moſes gathered al the congrega-
tion of the children of Iſrael toge-
ther, and ſayde vnto them, Theſe are
the wordes whiche the Lorde hath com-
maunded, that ye ſhoulde doo them.

2 Syxe dayes ye ſhal worke: but the ſeuenth
day ſhalbe vnto you the holy Sabboth of
the Lordes reſt: whoſoeuer doth any worke
therin, ſhal dye.

(a) Therfore was he put to death that gathered ſtickes on that day. Num. xv.

3 Ye ſhal kindle (a) no fyre throughout your
habitations, vpon the Sabboth day.

4 And Moſes ſpake vnto al the congrega-
tion of the children of Iſrael, ſaying, This
is the thing which the Lord commaunded,
ſaying,

5 Take from amongeſt you an heaue offe-
ryng vnto the Lorde: Whoſoeuer is of a
willing hart, let hym bring that (heaue offering) to the Lord, namely, gold, ſyluer,
and braſſe,

6 And blewe ſylke, purple, ſcarlet, whyte
ſylke, Goates heare,

7 And Rammes ſkynnes red, and Taxus B
ſkynnes, with Sittim wood,

8 Oyle for lyght, and ſpices, for annoynting
oyle, and for the ſweete incenſe:

9 And Onyx ſtones, and ſtones to be ſet in
the Ephod, and in the breſtlappe.

10 And let al them that are wiſe harted a-
mong you, come and make al that the Lord
hath commaunded,

11 The tabernacle and the tent thereof, and
his couering, and his ringes, his boordes,
his barres, his pyllers, and his ſockets,

12 The arke and the ſtaues thereof, with
the mercy ſeate, and the vayle that cou-
ereth it,

13 The table, and his barres, and al his veſ-
ſels, and the ſhewe bread,

14 The candleſticke of lyght, and his fur- C
niture, and his lampes with the oyle for the
lyght,

15 The incenſe aulter, and his barres, the
annoynting oyle, and the ſweete incenſe,
and the hanging of the doore at the entring
in of the tabernacle,

16 The aulter of whole burnt ſacrifice,
with his braſen grediron, his ſtaues, and
al his veſſels, the lauer and his foote:

17 And the hanginges of the court, with his
pyllers, and their ſockets, and the hanging
in the doore of the court,

18 The pynnes of the tabernacle, and the
pynnes of the court, with their cordes,

19 The (b) miniſtring garmentes to mini- (b) Such apperteyn to the ſeruice of the tabernacle. D
ſter in the holy place, and the holy veſtmen-
tes for Aaron the prieſt, and the veſtmentes
of his ſonnes, that they may miniſter in the
prieſtes office.

20 And al the congregation of the children
of Iſrael, departed from the preſence of
Moſes.

21 And euery one came, as many as their
hartes encouraged them, and as many as
their ſpirites made them willing, and
brought an heaue offering for the Lorde, to
the making of the tabernacle of the con-
gregation, and for al his vſes, and for the
holy veſtmentes.

22 And they came both menne and women,
as many as were willing harted, and

brought

brought bracelets, and earerynges, ringes, and chaynes, whiche iewelles were all of golde: and al the men brought a waue offeryng of golde vnto the Lorde.

23 And euery man with whom was founde blewe sylke, purple, scarlet, whyte sylke, & Goates heare, & red skynnes of Rammes, and Tarus skynnes, brought them.

24 Al that did heaue vp an oblation of siluer and braſſe, brought an heaue offering vnto the Lorde: and all men with whom was founde Sittim wood for any maner worke of the minisstration, brought it.

25 And all the women that were wyse harted, did spin with their handes, & brought the spunne worke, both of blewe sylke, purple, scarlet, and whyte sylke.

26 And al the women that excelled in wysedome of hart, spunne Goates heare.

27 And the Lordes brought Onyx stones, and stones to be set in the Ephod, and in the brestlap,

28 And spice, and oyle for light, and for the annoynting oyle, & for the sweete incense.

29 And the children of Israel brought a willyng offeryng vnto the Lord, both men and women, as many as had wyllyng hartes, to bring for all maner worke, whiche the Lorde had commaunded to be made (c) by the handes of Moses.

(c) Vsyng Moses as a minister therof.

30 And Moses sayde vnto the children of Israel, Beholde, the Lorde hath called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iuda,

31 And hath fylled hym with the spirite of god, in wisdome & vnderstanding, in knowledge, and in al maner worke,

32 To finde out curious workes, which are made in golde, syluer, and braſſe.

33 In the craft of stones to set them, and in carueyng of wood, to make any maner of subtil worke.

34 And he hath put in his hart that he may teach, both he & Oholiab the sonne of Achisemech, of the tribe of Dan.

35 Them hath he fylled with wysedome of hart, to worke al maner of grauen and broderd, and needle worke, in blewe sylke, & purple, in scarlet, and whyte sylke, and in weauyng, and to doo all maner of worke, and wyttie deuises.

The. xxxvi. Chapter.

The great redynesse of the people in offering towarde the buyldyng of the tabernacle.

1 AND Bezaleel wrought, and Oholiab, and al wyse harted men, to whom the Lorde gaue wisedome and vnderstandyng to knowe howe to worke all maner of worke for the seruice of the sanctuarie, & al that the Lorde had commaunded.

2 And Moses called Bezaleel, Oholiab, and all the wyse harted men, and suche as the Lord had geuen wysdome vnto, and as many as their hartes couraged to come vnto that worke, to worke it.

3 And they receyued of Moses al the heaue offeryng whiche the chyldren of Israel had brought for the worke of the seruice of the sanctuarie, to make it withal. And beside that, they brought free offerynges vnto it euery day in the mornyng.

4 And al the wyse men that wrought al the holy worke, came euery man from his worke whiche they made:

5 And they spake vnto Moses, saying, The (a) people bring to muche, and more then ynough for the seruice and worke whiche the Lorde hath commaunded to be made:

(a) A rare exāple & notable, to see the people to serue God with their goodes.

6 And then Moses gaue commaundement, and they caused it to be proclaymed throwout the host, saying, See that neyther man nor woman prepare any more worke for the heaue offeryng of the sanctuarie: & so the people were forbydden to bring.

7 For the stuffe they had, was sufficient for al the worke to make it, and to muche.

8 All the wyse harted men therefore, and they that wrought for the tabernacle, made ten curtaynes of whyte twyned sylke, blew sylke, purple, and scarlet, with Cherubims of broderd worke made they them.

9 The length of one curtayne was twentie and eight cubites, and the breadth foure: and the curtaynes were al of one syse.

10 And he coupled fyue curtaynes by them selues, and other fyue by them selues.

11 And he made loopes of blewe sylke along by the edge of one curtayne, euen in the seluedge of the coupling curtayne: and lykewyse he made on the syde of the coupling curtayne on the other syde.

12 Fyftie loopes made he in one curtaine, and fyftie in the edge of the coupling curtayne on the other syde, and the loopes held one curtayne to an other.

13 And he made fyftie taches of golde, and coupled the curtaines one to an other with the taches: (and so) was it made one tabernacle.

14 And he made eleuen curtaynes of Goates heare, to be a tent ouer the tabernacle.

15 The length of one curtayne had thirtie cubites, and was foure cubites brode, and they al eleuen of one syse.

16 And he coupled fyue curtaynes by them selues, and syxe by them selues.

17 And he made fyftie loopes along by the border of the vttermost coupling curtayne,

and

and fyttie in the edge of the other coupling curtayne.

18 And he made fyttie taches of braſſe, to couple the tent togeather, that it myght be one.

19 And he made a couerynge vpon the tent of Rammes ſkynnes, redde, and yet an other of Taxus ſkynnes aboue that.

20 And he made ſtandyng booꝛdes foꝛ the tabernacle, of Sittim wood.

D 21 The length of a booꝛde was ten cubites, the breadth one cubite and a halfe.

22 One booꝛd had two tenons, wherby they were ioyned one to another: and thus made he foꝛ all the booꝛdes of the tabernacle.

23 And he made twentie booꝛdes foꝛ the ſouth ſyde of the tabernacle.

24 And fourtie ſockettes of ſiluer vnder the twentie booꝛdes: two ſockettes vnder one booꝛde foꝛ his two tenons, and two ſockets vnder an other booꝛde foꝛ his two tenons.

25 And foꝛ the other ſyde of the tabernacle which is toward the noꝛth, he made twentie booꝛdes,

26 And their fourtie ſockettes of ſiluer: two ſockets vnder one booꝛde, and two ſockets vnder the other booꝛde.

27 And toward the "weſt ende of the tabernacle, he made ſyxe booꝛdes. " the ſea.

E 28 And two other booꝛdes made he in the corners of the tabernacle, foꝛ eyther ſyde.

29 And they were ioyned cloſe beneathe and aboue with a ryng: and thus they dyd to both the corners.

30 And there were eight booꝛdes, and ſyxtiene ſockets of ſyluer: vnder euery booꝛde two ſockets.

31 And he made barres of Sittim wood: fiue foꝛ the booꝛdes of the tabernacle in the one ſyde,

32 And fyue foꝛ the booꝛdes of the tabernacle in the other ſyde, and fyue barres foꝛ the booꝛdes of ꝯ tabernacle in the weſt ende.

33 And he made the myddeſt barre to ſhut through the booꝛdes, from the one ende to the other.

34 And ouerlayde the booꝛdes with golde, & made rynges of golde to thruſte the barres through, and couered the barres with gold.

F 35 And he made a vayle of blewe ſylke, purple, ſcarlet, and whyte twyned ſylke: with Cherubims made he it of bꝛodered worke.

36 And he made therevnto foure pyllers of Sittim wood, and ouerlayde them with golde: their knoppes were alſo of golde, and he caſt foꝛ them foure ſockettes of ſyluer.

37 And he made an hanging foꝛ the tabernacle booꝛe, of blewe ſylke, purple, ſcarlet, & whyte twyned ſylke, of needle worke,

38 And the fiue pillers of it, with their knoppes: & ouerlayd the knoppes of them, and the hoopes with golde: their fyue ſockettes alſo were of braſſe.

The .xxxvii. Chapter.

The makyng and framyng of the arke of witnes.

1 AND Beſaleel made the arke of Sittim wood: two cubites and a halfe long, and a cubite and a halfe bꝛode, and a cubite and a halfe bygh. A

2 And ouerlayde it with fyne golde, within and without, and made a crowne of golde to it rounde about.

3 And caſte foꝛ it foure rynges of golde foꝛ the foure corners of it: two rynges foꝛ the one ſyde, and two foꝛ the other,

4 And made barres of Sittim wood, and couered them with golde.

5 And put the barres in the rynges along by the ſyde of the arke, to beare the arke withal.

6 And he made the mercy ſeate of pure golde: two cubites & a halfe was the length thereof, and one cubite and a halfe the breadth.

7 And he made two Cherubims of thicke golde, vpon the two endes of the mercy ſeate. B

8 One Cherub on the one end, and an other Cherub on the other ende: of the mercy ſeate made he the Cherubims in the endes thereof.

9 And the Cherubims ſpread out their wynges aboue on high, and couered the mercy ſeate therwith, and their faces were one to another, euē to the mercy ſeatward were the faces of the Cherubims.

10 And he made the table of Sittim wood: two cubites (was) the length therof, and a cubite the breadth, and a cubite and a halfe the heigth of it.

11 And he ouerlayde it with fyne golde, and made therevnto a crowne of golde rounde about.

12 And made therevnto an hoope of an honde bꝛode rounde about: and made vpon the hoope, a crowne of golde round about.

13 And he caſte foꝛ it foure rynges of golde, & put the rynges in the foure corners that were in the foure feete therof.

14 Euen hard by the hoope were the ringes, C into the whiche the barres were put, to beare the table withal.

15 And he made the barres of Sittim wood, and couered them with golde, to beare the table withal.

16 And made the veſſelles foꝛ the table of pure golde, his dyſhes, his (incenſe) cuppes,

cuppes, his couerynges, and his bowles to powre out withal.

17 And he made the candlesticke of pure golde, of a whole wooske made he the candlestick: his staffe, his branches, his bolles, his knoppes, and his flowres were of one peece.

18 Syxe branches proceeding out of the sydes therof: three branches of ỹ candlesticke out of the one side therof, and three branches of the candlestick out of the other side therof.

19 And in one branche three bolles, made like vnto Almondes, with a knoppe and a flowre: and in an other branch three bolles made like Almondes, with a knoppe and a flowre: and so throughout the syx branches that proceede out of the candlestick.

D 20 And vpon the candlestick it selfe, were foure bolles, after the fashion of almondes, with knoppes and flowres.

21 Vnder euery two branches, a knop of the same, and a knoppe vnder two branches of the same, and a knoppe vnder two branches of the same, accordyng to the syx branches that proceede out of it.

22 And the knoppes and the branches proceded out of it: and it was al one peece of pure thicke golde.

23 And he made his seuen lampes, with the snuffers, and vesselles for the snuffe, of pure golde,

24 Of a talent of pure golde made he it, with al the vesselles therof.

25 And he made the incense aulter of Sittim wood: the length of it was a cubite, and the breadth a cubite: for it was foure square, and two cubites hygh, with hornes proceedyng out of it.

26 And he couered it with pure golde, both the top and the sydes therof rounde about, and the hornes of it: and made vnto it a crowne of golde rounde about.

27 And he made two ringes of golde for it vnder the crowne therof, in the two corners of it, and in the two sydes therof, to put barres in for to beare it withal.

28 And he made the barres of Sittim wood, and ouerlayde them with golde.

29 And he made the holy annoynting oyle, and the swete pure incense after the Apoticaries craft.

The. xxxviii. Chapter.

1 The aulter of the whole burnt offeringes. 8. The brasen lauer. 24. The summe of that which the people offered.

1 AND he made the whole burnt offeryng aulter of Sittim wood: fyue cubites was the length therof, and fiue cubites the breadth, foure square, and three cubites hygh.

2 And he made vnto it hornes in the foure corners of it, proceeding out of it, and he ouerlayde it with brasse.

3 And he made al the vesselles of the aulter, the ashpannes, and * besons, and basons, flesh hookes, and fire pannes: al the vessels therof made he of brasse.

* or, as some reade, (Forsipe) that is, tongues.

4 And he made a brasen gredyron of net wooske vnto the aulter, round about aloue beneath, vnto the middest of the aulter,

5 And caste foure ringes of brasse for the foure endes of the gredyron, to put barres in.

6 And he made the barres of Sittim wood, and couered them with brasse:

7 And put the barres into the ringes in the foure corners of the aulter to beare it withal, and made the aulter holowe within the boordes.

8 And he made the lauer of brasse, and the foote of it also of brasse, of the (a) glasses of the women assembling, whiche came together at the doore of the tabernacle of the congregation.

(a) Rabbi Kimhi saith, that the women brought their loking glasses, whiche were of brasse, or fine mettal, and offered them to the vse of the tabernacle.

9 And he made the court on the South side, ful South: and the hangynges of the court were of whyte twined Sylke, hauyng a hundred cubites.

10 Their pillers were twentie, & their brasen sockets twentie: but the knoppes of the pillers, and their hoopes were of Syluer.

11 And on the North syde, the hangynges were an hundred cubites, their pillers were twentie, and their sockets of brasse twentie: but the knoppes and the hoopes of the pillers were of syluer.

12 On the West side were hangynges of fyftie cubites, tenne pillers, and their ten sockettes: but the knoppes and the hoopes of the pillers were of syluer.

13 And towarde the East syde, ful East, were hangynges of fyftie cubites. E

14 The hangynges of the one syde of the gate, were fyftene cubites long, with three pillers, and three sockets.

15 And of the other syde of the court gate, were hangynges also of fyftene cubites long, with three pillers and three sockets.

16 Al the hangynges of the court rounde about, were of white twined sylke:

17 But the sockettes of the pillers were of brasse, and the knoppes and the hoppes were of Syluer, and the couerynge of the heades was of Syluer: and al the pillers of the court were hooped about with Syluer.

18 And the hangyng of the gate of the court was

was needle wooꝛke, of blewe Sylke, purple, Scarlet, and white twined Sylke: twentie cubites long, and fyue in heyght and breadth, ouer against the hangynges of the court.

19 And their pyllers were foure, and their foure sockettes of brasse, and the knoppes of syluer, and the heades ouerlayde with syluer, and hoopte about with syluer.

(b) The curtaines of the tabernacle were fastened with these pynnes to stay them, that thei wer not dryuen with the wind hyther and thyther.

20 And al the (b) pynnes of the tabernacle, and of the court round about were of brasse.

(c) The partis culer peces by number deliuered to the Leuites.

21 This is the (c) summe of the tabernacle, (euen) of the tabernacle of witnesse, as it was counted accoꝛdyng to the commaundement of Moses, foꝛ the office of the Leuites, by the hand of Ithamar, sonne to Aaron the priest.

22 And Besaleel the sonne of Uri, the sonne of Hur, of the tribe of Juda, made al that the Loꝛde commaunded Moses:

23 And with him was Aholiab, sonne of Ahisamach, of the tribe of Dan, a cunning wooꝛkeman, an Embroderer, and a wooꝛker of needle wooꝛke, in blewe Sylke, Purple, Scarlet, and white twined sylke.

24 Al the golde that was occupyed foꝛ al the wooꝛke of the holy place, was the golde of the waue offeryng, twentie and nine talents, and seuen hundꝛed and thirtie sicles, after the sicle of the sanctuarie.

25 And the summe of syluer of them that were numbꝛed in the congregation, was an hundꝛed talentes, and a thousande, seuen hundꝛed, and three scoꝛe and fyfteene sicles, after the sicle of the sanctuarie.

26 Foꝛ euery man an halfe waight, euen halfe a sicle, after the sicle of the sanctuarie, foꝛ al them that were to be numbꝛed, from twentie yeeres olde, and aboue, euen foꝛ fiue hundꝛed thousande and three thousand, and fyue hundꝛed, and fyfte men.

27 And of the hundꝛed talentes of syluer, were caste the sockettes of the sanctuarie, and the sockettes of the vaile: an hundꝛed sockettes of the hundꝛed talentes, a talent to euery socket.

28 And of the thousande, seuen hundꝛed, seuentie, and fyue sicles, he made knoppes to the pyllers, and ouerlayd the heades, and hooped them.

29 And the brasse of the waue offering was three scoꝛe and ten talentes, and two thousande and foure hundꝛed sicles.

30 And therewith he made the sockettes to the dooꝛe of the tabernacle of the congregation, and the brasen aulter, & the brasen gredyron foꝛ it, with al the vessels of the aulter.

31 And the sockettes of the courte roumde about, and the sockettes foꝛ the court gate, and al the pynnes of the tabernacle, and al the pynnes of the court roumde about.

The. xxxix. Chapter.

1. The apparel of Aaron and his sonnes, al that the Lord commaunded, was done and finished.
43. Moses blesseth the people.

1 AND of the blewe Sylke, Purple, and Scarlet, they made vestments of ministration, to doo seruice in the holy place: & made the holy garmentes foꝛ Aaron, as the Loꝛde commaunded Moses. A

2 And he made the Ephod of golde, blewe Sylke, Purple, Scarlet, & white twined Sylke.

3 And they did beate the golde into thinne plates, and cut it into wyers, to wooꝛke it in the blewe Sylke, Purple, Scarlet, and in the fyne whyte, with bꝛodered wooꝛke.

4 And they made two sydes foꝛ it, to close them vp by the two edges.

5 And the bꝛoderyng of the gyrdle that was vpon it, was of the same stuffe, and after the same wooꝛke, of golde, blewe sylke, purple, scarlet, and twined white sylke, as the loꝛd commaunded Moses.

6 And they wꝛought Onyx stones, closed in ouches of golde, and grauen, as signettes are grauen, with the names of the childꝛen of Israel.

7 And he put them on the shoulders of the Ephod, that they should be stones foꝛ a remembꝛance of the childꝛen of Israel, as the Loꝛde commaunded Moses. B

8 And he made the bꝛestlappe of bꝛodered wooꝛke, lyke the wooꝛke of the Ephod, of gold, blewe sylke, purple, scarlet, and twined whyte sylke.

9 It was foure square, and they made the bꝛestlappe double, an hand bꝛeadth long, and an hande bꝛeadth bꝛoade.

10 And they filled it with fowꝛe rowes of stones. The first rowe, a Sardius, a Topazius, and a Smaragdus.

11 The seconde rowe, a Rubie, a Saphire, and a Diamond.

12 In the third rowe, a Lyncurius, an Achates, and an Amathyst.

13 In the fourth rowe a Tureas, an Onyx, and a Jaspis: and they were closed in ouches of golde in their inclosers. C

14 And the twelue stones were grauen as signettes, with the names of the childꝛen of Israel, euery stone with his name, accoꝛdyng to the twelue tribes.

15 And they made vpon the bꝛeastlap, two fastening chaynes of wꝛeathen wooꝛke, of pure golde.

16 And they made two ouches of golde, and two golde rynges: and put the two rynges

rynges in the two corners of the brestlap.
17 And they put the two chaynes of golde in the two rynges in the corners of the brestlap.
18 And the two endes of the two chaynes, they fastened in the two ouches, and put them on the shoulders of the Ephod, vpon the forefront of it.
19 And they made two rynges of golde, and put them on the two corners of the brestlap, vpon the edge of it (whiche was) on the inside by the Ephod.
20 And they made two golden rynges, and put them on the two sydes of the Ephod, beneath on the forepart of it, euen against his felow, aboue vpon the broodering of the Ephod.
D 21 And they straynid the brestlappe by his rynges, vnto the ringes of the Ephod, with a lace of blewe sylke, that it myght be vpon the broderyng of the Ephod, and that the brestlap should not be loosed from of the Ephod, as the Lord commaunded Moses.
22 And he made the tunicle vnto the Ephod, of woven worke, altogether of blew sylke:
23 And there was a hole in the myddest of the tunicle, as the coller of a partlet, with a band round about the coller, that it should not rent.
24 And in the tunicle they made hemmes with pomegranates of blewe sylke, purple, scarlet, and whyte twyned sylke.
25 And they made litle belles of pure golde, and put them amongest the pomegranates rounde about vpon the edge of the tunicle.
26 A bel and a pomegranate, a bel and a pomegranate, round about the hemmes of the tunicle to minister in, as the Lord commaunded Moses.
27 And they made coates of fyne whyte sylke of woven worke, for Aaron and his sonnes.
28 And a mitre of fyne whyte sylke, and
E goodly bonettes of fyne whyte sylke, and lynnen sloppes of twyned whyte sylke.
29 And a gyrdle of twyned whyte sylke, blewe, purple, and scarlet, euen of needle worke, as the Lorde commaunded Moses.
30 And they made the plate of the holy crowne of fyne golde, and wrote vpon it with grauen worke as signets are grauen, The holynes of the Lord.
31 And he tyed vnto it a lace of blewe sylke, to fasten it an high vpon the mitre, as the Lorde commaunded Moses.
32 Thus was al the worke of the tabernacle (euen) of the tabernacle of the congregation finished: And the children of Israel did according to all that the Lorde commaunded Moses, so dyd they.
33 And they brought the tabernacle vnto Moses, (euen) the tabernacle and all his furniture, his taches, his boordes, his barres, his pyllers, and his sockettes,
34 The couerynge of Rammes skynnes, red, and the couering of Taxus skynnes, and the hangyng vayle,
35 The arke of the testimonie, & the barres F
therof, and the mercy seate,
36 The table, and all the vesselles therof, and the shewe bread,
37 The pure candlesticke, with the lampes therof, euen with the lampes to be prepared, and al the vessels therof, and the oyle for lyght,
38 The golden aulter, and the annoyntyng oyle, and the swete incense, and the hangyng of the tabernacle doore.
39 And the brasen aulter, with his gredyron of brasse, his barres, and al his vesselles, the lauer, and his foote,
40 The curtaynes of the court, with his pillers and sockettes, the hanging to the court gate, and his pynnes, and cordes, and al the vessels of the service of the tabernacle, euen of the tabernacle of the congregation.
41 The ministryng vestmentes to serue in G
the holy place, and the holy vestimentes for Aaron the priest, and his sonnes raymentes to minister in, in the priestes office:
42 According to al that the Lord commaunded Moses, so the children of Israel made all the worke.
43 And Moses dyd looke vpon al the worke: and beholde, they had done it as the Lorde had commaunded, euen so had they done it: and Moses blessed them.

The. xl. Chapter.

2. The tabernacle is reared vp. 34. The glorie of the Lorde appeareth in a cloude, couering the tabernacle.

1 AND the Lorde spake vnto Moses, A
saying,
2 In the first day of the first (a) mo- (a) In the se-
neth shalt thou set vp the tabernacle, euen conde yeere
the tabernacle of the congregation. of their com-
3 And put therin the arke of the testimonie, myng out of
and couer the arke with the vaile: and thou Egypt.
shalt bring in the table, and order it according to the appoyntment thereof:
4 And thou shalt bring in the candlestick, and lyght his lampes.
5 And set the incense aulter of golde before the arke of the testimonie, and put the hangyng at the doore of the tabernacle.
6 And set the whole burnt offeryng aulter before the doore of the tabernacle (euen) of the tabernacle of the congregation:

7 And

7 And set the lauer betweene the tabernacle of the congregation and the aulter, and put water therein,

8 And make the court rounde about, and hang vp the hangyng at the court gate.

9 And thou shalt take the annoyntyng oyle, and annoynt the tabernacle, and al that is therein, and halowe it with al the vesselles thereof: and it shalbe holy.

10 And thou shalt annoynt the aulter of the whole burnt offeryng, and al his vesselles, and sanctifie the aulter: and it shalbe an aulter moste holy.

11 And thou shalt also annoynt the lauer and his foote, and sanctifie it.

12 And thou shalt bryng Aaron & his sonnes vnto the doore of the tabernacle of the congregation, and washe them with water.

13 And thou shalt put vpon Aaron the holy vestimentes, and annoynt him, and sanctifie him, that he may minister vnto me in the priestes office.

14 And thou shalt bryng his sonnes, & clothe them with garmentes,

15 And annoynt them, as thou diddest annoynt their father, that they may minister vnto me in the priestes office: For their annoyntyng shalbe an euerlasting priesthood vnto them throughout al their generations.

16 And Moses dyd accordyng to all that the Lorde commaunded him, so did he.

17 Thus was the tabernacle reared vp the first day in the first moneth, in the (b) seconde yeere.

(b) Of the commyng of the chyldren of Israel out of Egypt.

18 And Moses reared vp the tabernacle, and fastened his sockettes, and set vp the bordes thereof, and put in the barres of it, and reared vp his pyllers:

19 And spread abrode the tent ouer the tabernacle, and put the couerynge of the tent an hygh aboue it, as the Lorde commaunded Moses.

(c) That is, the tables of the lawe.

20 And he tooke the (c) testimonie, and put it in the arke, & set the barres to the arke, and put the mercie seate an high vpon the arke.

21 And he brought the arke into the tabernacle, and hanged vp the vayle, and couered the arke of the testimonie, as the Lorde commaunded Moses.

22 And he put the table in the tabernacle of the congregation, in the north syde of the tabernacle, without the vayle,

23 And set the bread in order before the Lorde, as the Lorde had commaunded Moses.

24 And he put the candlesticke in the tabernacle of the congregation, ouer against the table towarde the south syde of the tabernacle,

25 And set vp the lampes before the Lorde, as the Lorde commaunded Moses.

26 And he put the golden aulter in the tabernacle of the congregation, before the vayle,

27 And burnt sweete incense thereon, as the Lorde commaunded Moses.

28 And he hanged vp the hanging at the doore of the tabernacle:

29 And set the whole burnt offeryng aulter by the entring in of the tabernacle (that is) the tabernacle of the congregation, and offered whole burnt offeryngs, and meate offeryngs thereon, as the Lorde commaunded Moses.

30 And he set the lauer betweene the tabernacle of the congregation and the aulter, & powred water therein, to washe withal.

31 And Moses, Aaron, & his sonnes, washed their handes and their feete thereat,

32 When they went into the tabernacle of the congregation, and when they went to the aulter they washed them selues, as the Lorde commaunded Moses.

33 And he reared vp the court rounde about the tabernacle and the aulter, and set vp an hangyng at the court gate: and so Moses finished the worke.

34 And the cloude couered the tabernacle of the congregation, and the glory of the Lord fylled the tabernacle.

35 And Moses could not enter into the tabernacle of the congregation, because the cloude abode therein, and the glory of the Lorde fylled the tabernacle.

36 And when the cloude was taken vp from of the tabernacle, the chyldren of Israel tooke their iourneyes throughout their armies:

37 And when the cloude was not taken vp, they iourneyed not tyl it was taken vp.

38 For the (d) cloude of the Lorde was vpon the tabernacle by day, and fyre by nyght, in the syght of al the house of Israel, throwout al their armies.

(d) [illegible] precious God [illegible] and [illegible] both [illegible] mysti[illegible] they [illegible] the [illegible] prom[illegible]

The ende of the seconde booke of Moses, called Exodus.

The thirde booke of Moſes, called in the Hebrewe Vaicrah, and in the Latine Leuiticus.

This booke is ſo named, becauſe that in the ſame is chefely intreated of the Leuitical ſacrifices, & other ceremonies of ye lawe, vnto the whiche the Leuites were committed, and ordeyned by the Lorde.

The firſt Chapter.

2. Of whole burnt offerynges for particuler perſons. 3. The manner to offer whole burnt offeringes, aſwel of bullockes as of ſheepe and birdes.

1 AND the Lorde (a) called vnto Moſes, and ſpake vnto hym out of the tabernacle of the congregation, ſaying,

2 Speake vnto the children of Iſrael, and thou ſhalt ſay vnto them, If any (b) of you bryng a (c) ſacrifice vnto the Lorde, ye ſhall bryng your ſacrifice from among the cattell, euen from among the beaſtes, and the (d) sheepe.

3 If his ſacrifice be a whole burnt offeryng of beaſtes, let him offer a male without blemiſhe, and bring him of his owne voluntarie wyll vnto the dooze of the tabernacle of the congregation before the Lorde.

4 And he ſhal put his (e) hande vpon the head of the whole burnt ſacrifice, and it ſhalbe accepted for him to be his attonement.

5 And he ſhal kyl the bullocke before the Lorde: and the prieſtes Aarons ſonnes ſhal bring the blood, and ſprinckle it round about vpon the aulter that is by the dooze of the tabernacle of the congregation.

6 And then ſhal he flay the whole burnt offeryng, and hewe hym in peeces.

7 And the ſonnes of Aaron the prieſt ſhall put fyre vpon the aulter, and put wood vpon the fyre.

8 And the prieſtes Aarons ſonnes ſhall lay the partes, euen the head and the fat vpon the wood that is on the fyre in the aulter.

9 But the inwardes and the legges therof ſhal he waſhe in water, and the prieſt ſhall burne al in the aulter, that they may be a whole burnt ſacrifice, an offeryng made by fyre for a ſweete odour vnto the Lorde.

10 And if his ſacrifice be of flockes, namely of the sheepe or goates, let hym bryng a male without blemiſhe for a whole burnt offeryng:

11 And let hym kyll it on the North ſide of the aulter before the Lord: And the prieſtes Aarons ſonnes, ſhall ſprynckle the blood rounde about vpon the aulter.

12 And he ſhal cut it into his peeces, euen with his head and his fat: and the prieſt ſhall put them vpon the wood that lyeth vpon the fyre in the aulter.

13 But he ſhal waſhe the inwardes and the legges with water, and the prieſt ſhall bryng altogether, and burne it vpon the aulter for a whole burnt offeryng, an oblation made by fyre for a ſweete ſauour vnto the Lorde.

14 If the whole burnt offeryng for his ſacrifice of the Lorde be of fowles, he ſhall bryng his ſacrifice of turtle doues, or of the yonng pigeons.

15 And the prieſt ſhal bryng it vnto the aulter, and (f) wring the necke aſunder of it, and burne it on the aulter: but the blood therof ſhalbe wrong out vpon the ſyde of the aulter.

16 And he ſhall plucke away his croppe with his feathers, and caſt them beſyde the aulter on the eaſt part in the place of aſhes.

17 And he ſhall breake the wynges of it, but plucke them not aſunder: And the prieſte ſhall burne it vpon the aulter, euen vpon the wood that is vpon the fyre: that it may be a whole burnt offeryng, an oblation made by fyre for a ſweete ſauour vnto the Lorde.

(f) The Hebrue worde ſignifieth, to be cutte or pinched with a nayle of the fynger.

The.ii. Chapter.

1. The order of meate offerynges. 13. All meate offerynges muſt be ſeaſoned with ſalt.

1 AND (g) ſouke that wyl offer a meate offeryng vnto the Lorde, his offeryng ſhalbe of fine flowre: and he ſhal powre oyle vpon it, and put Frankincenſe thereon:

2 And ſhall bryng it vnto Arons ſonnes the prieſtes: And he ſhal take the rout his

Of handfull

handful of the flowre, and of the oyle, with al the frankencense, & the priest shall burne it for a memorial of him vpon the aulter, to be an offeryng made by fyre, for a sweete sauour vnto the Lorde.

3 And the remnant of the meate offeryng shalbe Aarons and his sonnes, a thing most (a) holy of the sacrifices of the Lord, made by fyre.

(a) Because it doth remaine of that which was burnt in the honour of God, and therefore myght not be eaten but of the holy, that is, the priestes.

4 If thou bring also a meate offeryng that is baken in the ouen, let it be an vnleauened cake of fine flowre mingled with oyle, or an vnleauened wafer annoynted with oyle.

5 If thy meate offeryng be baken in the frying panne, it shalbe of vnleauened flowre myngled with oyle.

6 And thou shalt part it in peeces, & powre oyle thereon: that it may be a meate offeryng.

7 And yf thy meate offeryng be a thing broyled vpon the grediron, let it be of flowre mingled with oyle.

8 And thou shalt bring the meate offering that is made of these thinges vnto the lord, and shalt deliuer it vnto the priest, that he may offer it vpon the aulter.

9 And the priest shal take from the meate offeryng a memoryall therof, and shall burne it vpon the aulter: that it may be a burnt offeryng for a sweete sauour vnto the Lorde.

(b) That is, al manner of fruite as sweete as hony: as figges, dates, & such like. Of these nothing myght be burned, but kept only to be offered before God.

10 And that whiche is left of the meate offering shalbe Aarons and his sonnes: It is a thing most holy of the offerynges of the Lorde made by fyre.

11 All the meate offerynges whiche ye shall bring vnto the Lord, shalbe made without leauen: For ye shal neyther burne leauen nor (b) hony in any offeryng of the Lorde made by fyre:

12 In the oblation of the first fruites ye shall offer them vnto the Lorde: but they shall not be burnt vpon the aulter for a sweete sauour.

(c) By this ceremonie is the nature of Christe set forth, which is figured in al sacrifices. For Christ is the true and heauēly salt, by whom al that beleeue in hym be made sauourie and pleasant vnto god the father so that they shal neuer so putrifie that they shall perysshe.

13 All the meate offeringes also shalt thou season with salt, neyther shalt thou suffer the salt of the couenant of thy GOD to be lacking from thy meate offeryng: but vpon al thyne offerynges thou shalt bring (c) salt.

14 And yf thou offer a meate offeryng of the first fruites vnto the Lorde, thou shalt offer for thy meate offeryng of thy fyrst fruites, eares of corne dryed by the fyre, (euen) beaten wheate of ful eares.

15 And thou shalt put oyle vpon it, and lay frankencense theron, that it may be a meat offeryng.

16 And the priest shall burne part of the beaten corne, and part of that oyle with al the frankencense, for a remembrance: and it shalbe a sacrifice vnto the Lorde made by fyre.

The.iii. Chapter.

I. The order of peace offerynges. 6. Of sheepe. 7. Of lambes. 12. Of goates.

1 AND if his sacrifice be a (a) peace offeryng, and he take it from among the beastes, whether it be a male or female, he shal bring suche as is without blemishe before the Lorde,

A

(a) That is sacrifice of thankesgiuing offered for prosperite, either generally or particularly.

2 And put his hande vpon the head of his offeryng, and kyll it at the doore of the tabernacle of the congregation: And Aarons sonnes the priestes shal sprynckle the blood vpon the aulter rounde about.

3 And he shall offer (b) some what of the peace offeryng, to be a sacrifice made by fyre vnto the Lorde: euen the fat that couereth the inwardes, and all the fat that is vpon the inwardes:

(b) One part was burnt, another appointed to the priestes and the third to him that offered.

4 And the two kydneys, and the fat that is on them, and vpon the flankes, and the kal with the lyuer shall he take away with the kydneys.

5 And Aarons sonnes shall burne them on the aulter with the whole burnt sacrifice which is vpon the wood that is on the fyre, to be a burnt sacrifice made by fyre for a sweete sauour vnto the Lorde.

6 Yf he bring a peace offeryng vnto the Lord from of the flocke, let him offer male or female, but without blemishe.

7 (And) if he offer a lambe for his sacrifice, he shal bring it before the Lorde,

B

8 And put his hande vpon his offerynges head, and kyl it before the doore of the tabernacle of the congregation: and Aarons sonnes shal sprinckle the blood therof round about the aulter.

9 And of the peace offeryng let hym bring a sacrifice made by fyre vnto the Lorde, the fat therof, and the rumpe altogether, whiche they shal take of harde by the backe bone: & the fat that couereth the inwardes, and all the fat that is vpon the inwardes,

10 And the two kydneys, and the fat that is vpon them, and vpon the flankes, and the kall that is vpon the lyuer shall he take away, with the kydneys.

11 And the priest shal burne them vpon the aulter, to be the foode of a sacrifice made by fyre vnto the Lorde.

12 If his offeryng be a goate, he shall bring it before the Lorde,

13 And put his hande vpon the head of it, and kyl it before the tabernacle of the congregation

gregation: and the sonnes of Aaron shall sprinckle the blood thereof vpon the aulter round about.

14 And he shall bryng thereof his offering, euen (c) a sacrifyce made by fyre vnto the Lord, the fatte that coureth the inwards, and al the fatte that is vpon the inwards.

15 And the two kidneyes, and the fatte that is vpon them, and vppon the flankes, and the kal vppon the liuer shall he take away with the kidneyes.

16 And the priest shal burne them vppon the aulter, for the foode of the sacrifyce made by fyre, for a sweete sauour: al the fatte is the Lordes.

17 Let it be a perpetual statute for your generations throughout your dwellinges, that ye eate neyther fatte nor blood.

The.iiii.Chapter.

1. The offering for the sinnes, 3. of the priest, 13. of the congregation, 22. the prince, 27. the priuate persons sinne donne by ignorance.

21 AND the Lorde spake vnto Moses, sayeing,

2 Speake vnto the children of Israel, and say, If a soule shal sinne through ignorance in any of the commaundementes of the Lorde, whiche ought not to be donne, but shal doo contrary to any of them:

3 As if the priest that is annoynted, doo sinne according to the (a) sinne of the people, let him bring for his sinne whiche he hath sinned, a young bullocke without blemishe, vnto the Lorde for a sinne offering.

4 And he shall bryng the young bullocke vnto the doore of the tabernacle of the congregation before the Lorde, and shal put his hande vpon the young bullockes head, and (b) kyl the young bullocke before the Lorde.

5 And the priest that is annoynted, shall take of the young bullockes blood, and bryng it into the tabernacle of the congregation.

6 And the Priest shall dippe his fynger in the blood, and sprinckle therof seuen times before the Lorde, before the vayle of the sanctuarie.

7 And the Priest shall put somme of the blood before the Lorde, vpon the hornes of the aulter of sweete incense, whiche is in the tabernacle of the congregation, and shal powre all the blood of the young bullocke, vnto the bottome of the aulter of the whole burnt offering, whiche is at the doore of the tabernacle of the congregation.

8 And he shal take away all the fatte of the Bullocke for the sinne offeryng, the fatte that coureth the inwards, and al the fatte that is about the inwards, B

9 And the two kidneyes, and the fatte that is vppon them, and vpon the flanckes, and the kall vppon the liuer shall he take away with the kidneys,

10 As it was taken away in the bullocke of the peace offeringes: and let the Priest burne them vppon the aulter of the whole burnt offering.

11 But the skinne of the young bullocke, and all his flesh, with his head and his legges, with his inwardes and his doung, (shal he beare out,) Exod. 29. c.

12 And cary the whole bullocke altogether out of the hoast vnto a cleane place, where the ashes are powred out, and burne him there on wood in the fyre: by the place where the ashes are cast out, shal he be burnt.

13 If the whole congregation of Israel sinne through ignorance, and the thyng be hydde from the eyes of the multitude, and haue donne somewhat against any of the commaundementes of the Lorde, whiche shoulde not be donne, and haue offended:

14 When the sinne whiche they haue sinned C is knowen, the congregation shall bryng a young Bullocke for the synne, and bryng him before the tabernacle of the congregation,

15 And the elders of the multitude shall put their handes vpon the head of the bullocke before the Lorde: and the bullocke shalbe slayne before the Lorde.

16 And the priest that is annoynted, shall bryng of the bullockes blood into the tabernacle of the congregation.

17 And the priest shal dippe his fynger in the blood, and sprinckle it seuen tymes before the Lorde, euen before the vayle,

18 And shal put of the blood vpon the hornes of the aulter whiche is before the Lorde, in the tabernacle of the congregation, and shal powre all the blood vnto the bottome of the aulter of the whole burnt offering, whiche is before the doore of the tabernacle of the congregation.

19 And he shall take his fatte from him, and burne it vpon the aulter.

20 And shal doo with this bullocke as he did with the bullocke for synne, so shall he doo with this: And the priest shall make an atonement for them, and it shalbe forgeuen them.

21 And he shall bryng this bullocke without

the beast, and burne him as he burned the fyrst bullocke: For it is an oblation for the sinne of the congregation.

22 When a lorde sinneth, and committeth through ignorance any of these thinges whiche the Lorde his God hath forbidden to be donne in his commaundementes, and hath offended:

D

(b) Other by knowledging him selfe to haue sinned and confessing his fault, or some other hath reuealed it vnto him.

23 And yf his sinne be (b) shewed vnto him whiche he hath donne, he shal bryng his offering (euen) an hee goate without blemish,

24 And lay his handes vpon the head of the hee goate, and kyl it in the place where the whole burnt offering is vsed to be kylled before the Lorde: For it is a sinne offering.

25 And let the preest take of the blood of the sinne offering with his fynger, and put it vppon the hornes of the whole burnt offering aulter, and powre his blood vnto the bottome of the whole burnt offering aulter,

26 And burne al his fatte vpon the aulter, as the fatte of the peace offeringes: And the preest shal make an attonement for him as concernyng his sinne, and it shalbe forgeuen him.

27 If one of the common people of the lande sinne through ignorance, and commit any of the thinges whiche the Lorde hath forbydden in his commaundementes to be donne, and so hath trespassed:

28 If his sinne whiche he hath sinned come to his knowledge, he shal bryng for his offering a shee goate from among the flockes without blemithe for his sinne which he hath sinned,

29 And shal lay his hande vppon the head of the sinne offering, & slay the sinne offering in the place of the whole burnt offeringes.

Leuit.3.d.

30 And the preest shal take of the blood therof with his fynger, and put it vppon the hornes of the whole burnt offering aulter, and powre all the blood vnto the bottome of the aulter,

31 And shal take away all his fatte, as the fatte of the peace offering is taken away: And the Preest shal burne it vpon the aulter, that it may be a sweete sauour vnto the Lorde, and the preest shal make an attonement for him, and it shalbe forgeuen him.

32 And if he bryng a sheepe for a sinne offering, he shal bryng a female without blemithe,

33 And lay his hande vppon the head of the sinne offering, and slea it for a sinne offering, in the place where they kyl the whole burnt offering.

34 And the Preest shall take of the blood of the sinne offering with his fynger, & put it vpon the hornes of the whole burnt offering aulter, and shal powre the blood therof vnto the bottoms of the aulter.

35 And he shall take away al the fatte therof, as the fatte of the sheepe of the peace offering is woont to be taken away: And the preest shal burne it vpon the aulter, that it may be the Lordes burnt sacrifice, and the preest shal make an attonement for his sinne that he hath committed, and it shalbe forgeuen him.

The.v. Chapter.

1. Of othes. 2. The clensing of him that toucheth vncleane thinges. 6. The purgation of an othe, 15. And of sinne donne by ignorance.

1 IF a soule sinne, and heare the voyce (a) of swearing, and is a witnesse whether he hath seene or knowen of it, if he doo not vtter it, he shal beare his sinne.

(a) This is diuerslye expounded, because the Hebrewe worde hath a double signification: this is the sense as some thinketh. Ia. iudge doth minister an othe to any priuate man to declare the truth of any thing that he hath seene, & so it not, he sinneth: other this, If any man see his neyghbour commit any sinne, which is by the law of god execrable, or detestable, and dyd consent and not open it as moche in him dyd lye, he dyd sinne: some other taken it thus, All suche as dyd heare any man curse, banne, and abuse the name of god and dyd not open it vnto the magistrate, dyd sinne: the first sense best lyked.

2 Eyther yf a soule touche any vncleane thyng, whether it be the caryon of an vncleane beast, or a caryon of vncleane catel, or a carion of vncleane creeping thinges, and is not ware of it: beholde, he is vncleane, and hath offended.

3 Eyther if he touche any vncleannesse of man, what so euer vncleannesse it be that a man is woont to be defyled withal, and is not ware of it, & commeth to the knowledge of it, he hath trespassed.

4 Eyther if a soule sweare, and pronounceth with his lippes to doo euyll, or to doo good, what so euer it be that a man shall pronounce with an othe, and the thyng be hyd from him, and commeth to the knowledge of it, & hath offended in one of these:

5 When he hath sinned in one of these thinges, he shall confesse that he hath sinned in that thyng.

6 Therefore shal he bryng his trespasse offering vnto the Lorde for his sinne whiche he hath synned, a female from the flocke, a lambe or a shee goate, for a sinne offering: And the preest shal make an attonement for him concernyng his sinne.

7 And if he be not able to bryng a sheepe, he shall bryng for his trespasse whiche he hath sinned, two Turtle doues, or two young pigeons vnto the Lorde: one for a sinne offering, and the other for a whole burnt offering.

8 And he shall bryng them vnto the Preest, whiche shall offer the sinne offeryng fyrst, and wryng the necke a sunder of it, but plucke it not cleane of.

9 And he shal sprinkle of the blood of the sinne offering vppon the syde of the aulter, and the rest of the blood shall he powre by the

the bottome of the aulter: for it is a synne offeryng.

10 And he shal offer the seconde for a whole burnt offeryng as the manner is: and so shal the preest make an attonement for him: for the synne whiche he hath synned, and it shalbe forgeuen hym.

11 And if he be not able to bring two turtle doues, or two young pigeons, then he that hath synned, shall bring for his offeryng the tenth part of an Epha of fine floure for a synne offeryng, but put none oyle thereto, neyther put any frankencense theron: for it is a synne offeryng.

12 Then he shal bring it to the preest, and the preest shal take his handfull of it for a remembrance therof, and burne it vpon the aulter, to be a sacrifice for the Lorde made by fyre: for it is a synne offeryng.

13 And the preest shall make an attonement for hym as touching his synne that he hath synned in one of these, and it shalbe forgeuen hym: and the remnant shalbe the preestes, as a meate offering.

¶ 14 And the Lorde spake vnto Moses, saying,

15 If a soule trespasse and synne through ignorance in thinges that are consecrated vnto the Lorde, let hym bring for his trespasse vnto the Lord, a Ramme without blemishe out of the flockes, valued in money at two sicles, after the sicle of the sanctuary, that it may be for a trespasse offeryng.

Exod. 30.

16 And he shal make amendes for the harme that he hath done in the holy thyng, and let him put the fifth part more thereto, and geue it vnto the preest: And the preest shal make an attonement for hym with the Ramme that is for the trespasse, and it shal be forgeuen hym.

17 If a soule synne, and commit any of these thynges whiche are forbydden to be done by the commaundementes of the Lord, and (b) wist it not, and hath offended, & beare his synne:

(b) And doth afterwarde knowledge hym selfe to haue offended, and thinketh him selfe to be guilty of that sinne.

18 Then shal he bring a Ramme without blemyshe out of the flocke, that is esteemed to be worth a trespasse offeryng, vnto the preest: And the preest shal make an attonement for hym concernyng his ignorance, wherein he erred and was not ware: and it shalbe forgeuen hym.

19 This is a trespasse offeryng, for the trespasse committed against the Lorde.

The. vi. Chapter.

The offeryng for sinnes whiche are done wilfully. 20. The offeryng of Aaron and his sonnes.

1 AND the Lord spake vnto Moses, saying, A

2 If a soule sinne and trespasse against the Lorde, and denye vnto his neyghbour that whiche was taken hym to keepe, or that was put into his handes, or doth violent robberye or wrong vnto his neyghbour,

3 Or yf he haue found that which was lost, and denyeth it, and sweareth falsely vpon whatsoeuer thyng it be that a man doth, and sinneth therein:

4 If he haue so sinned and trespassed, he shall restore againe that he toke violently away, or the wrong which he did, or that whiche was deliuered hym to keepe, or the lost thyng whiche he founde:

5 And al that about whiche he hath sworne falsely, he shal restore it againe in the whole summe, and shall adde the fyfth part more thereto, and geue vnto hym to whom it apparteyneth, the same day that he offereth for his trespasse.

6 And let hym bring for his trespasse vnto the Lorde a Ramme without blemishe out of the flocke, that is esteemed worthy a trespasse offeryng vnto the preest:

7 And the preest shall make an attonement for hym before the Lorde, and it shalbe forgeuen him, whatsoeuer thing it be that he hath done and trespassed therin. B

8 And the Lorde spake vnto Moses, saying,

9 Commaunde Aaron and his sonnes, saying, This is the lawe of the whole burnt offring: (The whole burnt offring shalbe vpon the harth of the aulter al night vnto the morning, and the fyre shalbe kyndled on the aulter.) Exod. 29.g.

10 And the preest shal put on his linnen garment, and his lynnen breeches vpon his flesche, and take away the ashes vpon the whiche the fyre consumed the whole burnt sacrifice in the aulter, and he shal put them beside the aulter, Exod. 28.g.

11 And put of his raiment, and put on other, and cary the ashes out without the host vnto a cleane place.

12 The fyre vpon the aulter shal burne stil, and neuer be put out: But the preest shall lay wood on it euery day in the morning, and put the whole burnt sacrifice vpon it, and he shal burne therein the fatte of the peace offeryngs.

13 (a) The fyre shall euer burne vpon the aulter, and neuer go out.

(a) This prefigured Christ, for as it doth purifie, heate, & consume: so Christ by his death and passion purifieth sinners, and consumeth all sinnes, and by his holy spirite heateth & warmeth all the faythful.

14 This is the lawe of the meate offeryng, which Aarons sonnes shal bring before the Lorde, before the aulter:

15 And one of them shal take his handful of

the floure of the meate offering, and of the oyle, & al the frankencense whiche is vpon the meate offring, and shall burne it vnto a remembrance vpon the aulter for a sweete sauour, a memorial of it vnto the Lorde.

Num.15.a. Leuit.2.a. 16 And of the rest therof shall Aaron and his sonnes eate: vnleauened shal it be eaten in the holy place, in the courte of the tabernacle of the congregation they shal eate it.

17 It shal not be baken with leauen: I haue geuen it vnto them for theyr portion of my sacrifices made by fyre: It is most holy, as is the sinne offeryng, and the trespasse offeryng.

18 Al the males among the children of Aaron shal eate of it: It shalbe a statute for euer in your generations concernyng the sacrifice of the Lorde made by fyre: let euery one that toucheth it, be holy.

19 And the Lorde spake vnto Moses, saying,

20 This is the offeryng of Aaron, and of his sonnes, whiche they shal offer vnto the Lorde in the day when he is annoynted: The tenth part of an Epha of fine flowre for a meate offeryng perpetual, halfe of it in the mornyng, and halfe therof at nyght.

D 21 In the frying panne it shal be made with oyle, and when it is fryed, thou shalt bryng it in: and the baken peeces of the meate offeringes shalt thou offer for a sweete sauour vnto the Lorde.

22 And the priest amongst his sonnes that is annoynted in his steede shal offer it: It is the Lordes ordinance for euer, it shalbe burnt altogether.

23 For euery meate offeryng that is made for the priest, shalbe burnt altogether, and shal not be eaten.

24 And the Lorde spake vnto Moses, saying,

25 Speake vnto Aaron, & vnto his sonnes, and say, This is the lawe of the sinne offeryng: In the place where the whole burnt offeryng is kylled, shal the sinne offeryng be kylled before the Lorde, for it is moste holy.

Deut.4.b. 26 The priest that offereth it shal eate it: In the holy place shall it be eaten, in the courte of the tabernacle of the congregation.

27 Whatsoeuer shal touche the flesshe therof shalbe holy: and when there dropped of the blood therof vpon any garment, thou shalt washe that whereon it dropped, in the holy place.

E 28 But the earthen pot that it is sodden in, Leuit.15.d. shalbe broken: And if it be sodden in a brasen pot, it shalbe scoured, and rensed in water.

29 All the males among the priestes, shall eate therof, for it is most holy.

30 And no sinne offeryng, whose blood is brought into the tabernacle of the congregatiō to reconcile withal in the holy place, shalbe eaten: but shalbe burnt in the fyre.

The.vii. Chapter.

1. The trespasse offeringes, Sinne offeringes. 11. Of peace offeringes. 23. The fat and the blood may not be eaten.

1 LIkewyse this is the lawe (a) of the trespasse offeryng: it is most holy.

(a) Because it was also geather burnt with fire, or the priestes only dyd eate it.

2 In the place where they kyll the whole burnt offering, shal they kil the trespasse offering also, & the blood therof shall he sprinckle rounde about vpon the aulter.

3 Al the fat therof shal he offer, the rumpe, and the fat that coureth the inwardes,

4 And the two kydneys, and the fat that is on them, and vpon the flankes, and the kal that is on the lyuer shalt thou take away with the kydneys.

5 And the priest shall burne them vpon the aulter, to be a sacrifice made by fyre vnto the Lorde: for it is a trespasse offeryng.

6 Al the males among the priestes shal eate therof: it shalbe eaten in the holy place, for it is most holy.

7 As the sinne offeryng is, so is the trespasse offeryng, one lawe serueth for both, that wherwith the priest shal make attonement, shalbe his.

8 And the priest that offereth any mans whole burnt offering, shall haue the skinne of the whole burnt offeryng which he hath offered.

9 And all the meate offeryng that is baken in the ouen, & that is dressed in the panne, and in the frying panne, shalbe the priestes that offereth it.

10 And euery meate offeryng that is mingled with oyle, and that is drye, shall parteyne vnto all the sonnes of Aaron, and one shal haue as muche as an other.

(b) The Hebrue worde signifieth to prayse and geue thankes this sacrifice they vsed when any man knowledged hymselfe to be a sinner, and confessed his sinnes vnto the lord, willing to reconcile himself vnto hym.

11 This is the lawe of the peace offeryng, whiche he shal offer vnto the Lorde.

12 If he offer it to geue thankes, he shall bryng vnto his (b) thanke offeryng vnleauened cakes mingled with oyle, and vnleauened wafers annoynted with oyle, & cakes mingled with oyle of fine flowre fryed.

13 He shall bryng his offeryng, with cakes of vnleauened bread for his peace offeryngs, to geue thankes:

14 And of all the sacrifice he shall offer one for an heaue offeryng vnto the Lorde, and

and it shalbe the Priestes that sprinckled the blood of the peace offeringes.

15 And the flesshe of his peace offeringes for thankes geuyng, shalbe eaten the same day that it is offered: And let him leaue nothing of it vntyl the morowe.

16 But yf the offeryng of his sacrifyce be a vowe, or of his owne free wyl, it shalbe eaten the same day that he offereth his sacrifyce: and yf ought remayne vntyll the morowe, it may be eaten.

17 But as muche of the offered flesshe as remayneth vnto the thyrde day, shalbe burnt with fyre.

18 And yf any of the flesshe of his peace offeringes be eaten in the thirde daye, then shal he that offereth it, obteyne no fauour, neyther shal it be reckened vnto him, but shalbe an abommination: therfore the soule that eateth of it, shal beare his sinne.

19 And the flesshe that toucheth any vncleane thing, shal not be eaten, but burnt with fyre: and of this flesshe, al that be cleane, shal eate therof.

20 But yf any soule eate of the flesshe of the peace offering that parteyneth vnto the Lorde, hauing his vncleannesse vpon him: the same soule shalbe cut of from among his people.

21 Moreouer, the soule that dooth touche any vncleane thing, that is of the vncleanesse of man, or of any vncleane beast, or any "abomination that is vncleane, and then eate of the flesshe of the peace offering whiche parteyneth vnto the Lorde: that soule shalbe cut of from his people.

Cap.15. vers.5.

"or, vncleane creeping beast.

22 And the Lorde spake vnto Moses, sayeing,

23 Speake vnto the chyldren of Israel, and say, Ye shal eate no manner fat of beeues, of sheepe, and of goates.

Leuit.3.c.

24 Neuertheles, the fatte of the beast that dyeth alone, and the fatte of that which is torne with wylde beastes, shalbe occupied in any manner of vse: but ye shall in no wyse eate of it.

25 For who so euer eateth the fat of the beast, of whiche men vse to bring an offering made by fyre vnto the Lorde: that soule that eateth it, shalbe cut of from his people.

26 Moreouer, ye shall eate no manner of blood, whether it be of foule or of beast, in any your dwellynges.

Gene.9.a. Leuit.17.c. and 19.f. Deut.12.b. 1.Reg.14.a.

27 What so euer soule it be that eateth any manner of blood, the same soule shalbe cut of from his people.

28 And the Lorde talked with Moses, sayeing,

29 Speake vnto the chyldren of Israel, and saye, He that bringeth his peace offeryng vnto the Lorde, let him bryng his gyft vnto the Lorde of his peace offering:

30 Let his owne handes bryng the offerings of the Lorde made by fyre: euen the fatte with the brest shal he bryng, that the brest may be waued for a waue offeryng before the Lorde.

31 And the priest shal burne the fat vpon the aulter, and the brest shalbe Aarons and his sonnes.

32 And the ryght shoulder shall ye geue vnto the Priest for an heaue offeryng of your peace offeringes.

33 The same that offereth the blood of the peace offeringes and the fatte, among the sonnes of Aaron, shal haue the ryght shoulder for his part:

34 For the waue brest and the heaue shoulder haue I taken of the chyldren of Israel of their peace offeringes, and haue geuen them vnto Aaron the priest, and vnto his sonnes, by a statute for euer from among the children of Israel.

Num.18.c.

35 This is the annoynting of Aaron, and the annoynting of his sonnes, concerning the sacrifyces of the Lorde made by fyre, in the day when he offered them to be priestes vnto the Lorde:

36 And these be the (portions) whiche the Lorde commaunded to be geuen them in the day of their annoynting from among the chyldren of Israel, by a statute for euer in their generations.

37 This is the lawe of the whole burnt offering, and of the meate offering, and of the sacrifyce for sinne and trespasse, (c) for consecrations, and for the peace offering:

(c) Which sacrifyce was offred, when the priestes were consecrated. Exod.29. verse.22.

38 Whiche the Lorde commaunded Moses in the mount of Sinai, when he commaunded the chyldren of Israel to offer their sacrifyces vnto the Lorde in the wyldernesse of Sinai.

The.viii. Chapter.

The consecration of Aaron and his sonnes, and of the annoynting of the tabernacle.

1 AND the Lorde spake vnto Moses, sayeing,

2 Take Aaron and his sonnes with him, and the vestures, and the annoynting oyle, and a bullocke for a sinne offeryng, and two Rammes, and a basket of vnleauened breade:

3 And gether thou al the congregation together, vnto the doore of the tabernacle of the congregation.

4 And Moses dyd as the Lorde commaunded him: & the people were gathered to-

gether vnto the doore of the tabernacle of the congregation.

5 And Moses sayde vnto the congregation, This is the thing whiche the Lorde commaunded to be donne.

6 And Moses brought Aaron and his sonnes, and washed them with water,

B 7 And put vpon him the coate, and girded him with a girdle, and put vpon him the robe, and put the Ephod thereon, whiche he girded with the broidered garde that was in the Ephod, and bounde it vnto him therewith.

8 And he put the brestplate theron, and put in the brestplate, the Urim, and the Thummim.

Exod.28. verse 30. Exod.30.d.

9 And he put the cappe of estate vpon his head, and put vpon the cappe, euen vpon the foreffront, the golden plate, (a) the holy crowne, as the Lord commaunded Moses.

(a) So called, because this superscription (holynes to the Lord) was grauen in it.

10 And Moses tooke the annoynting oyle, and annoynted the tabernacle and all that was therein, and sanctified them,

11 And sprinkled thereof vpon the aulter seuen tymes, and annoynted the aulter and all his vesselles, the lauer and his foote, to sanctifye them.

12 And he powred of the annoynting oyle vpon Aarons head, and annoynted him, to sanctifye him.

13 And Moses brought Aarons sonnes, and put coates vpon them, and gyrded them with girdles, and put bonettes vpon their heades, as the Lorde commaunded Moses.

C 14 And he brought the Bullocke for the sinne offering: and Aaron and his sonnes put their handes vpon the head of the Bullocke for the sinne offering.

Exod.29.a.

15 And Moses (b) slewe him, and tooke the blood whiche he put vpon the hornes of the aulter rounde about with his fynger, and purifyed the aulter, and powred the blood at the bottome of the aulter, and sanctifyed it, to make reconsiliation vpon it.

(c) Moses did this, because that the priestes were not yet established in their office.

16 And he tooke all the fatte that was vpon the inwardes, and the kall of the lyuer, and the two kydneyes, and their fatte, and Moses burned it vpon the aulter.

17 But the Bullocke, and his hyde, his flesche, and his doung, he burnt with fyre without the hoast, as the Lorde commaunded Moses.

18 And he brought the Ramme for the whole burnt offering, and Aaron and his sonnes put their handes vpon the head of the Ramme,

19 Whiche Moses kylled, and sprynckled the blood vpon the aulter round about.

20 And Moses cut the Ramme into peeces, and burnt the head, the peeces, and the fat,

21 And washed the inwardes and the legges D in water, and Moses burnt the Ramme euery whit vpon the aulter: for it was a whole burnt sacrifyce for a sweete sauour, and an offering made by fyre vnto the lord, as the Lorde commaunded Moses.

22 And he brought the other Ramme, the Exod.29.f. Ramme of consecrations: and Aaron and his sonnes put their handes vpon the head of the Ramme,

23 Whiche Moses slewe, and tooke of the blood of it, and put it vpon the typpe of Aarons ryght eare, and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote.

24 And Moses brought Aarons sonnes, and put of the blood on the typpe of the ryght eare of them, and vpon the thumbes of their ryght handes, and vpon the great toes of their ryght feete: and Moses sprinckled the blood vpon the aulter rounde about.

25 And he tooke the fatte, and the rumpe, Exod.29.g. and all the fat that was vpon the inwards, and the kall of the lyuer, and the two kydneyes with their fat, & the ryght shoulder.

26 And out of the basket of vnleauened bread that was before the Lord, he tooke one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fatte, and vpon the ryght shoulder:

27 And put altogether vpon Aarons handes, and vpon his sonnes handes, and waued it a waue offering before the Lorde.

28 And Moses tooke them from of their handes, and burnt them vpon the aulter for a whole burnt offeryng: These were consecrations for a sweete sauour and sacrifice made by fyre vnto the Lorde. E

29 And Moses tooke the brest, and waued it for a waue offeryng before the Lorde: for of the Ramme of consecration it was Moses part, as the Lord commaunded Moses. Exod.29.i.

30 And Moses tooke of the annoynting oyle, and of the blood whiche was vpon the aulter, and sprinckled it vpon Aaron and vpon his garmentes, and vpon his sonnes, and vpon his sonnes garmentes with him: and sanctifyed Aaron and his vestures, and his sonnes, and his sonnes vestures with him.

31 And Moses sayde vnto Aaron and his sonnes, Boyle the flesche at the doore of Exod.29.l. the tabernacle of the congregation, and there eate it with the bread that is in the basket of consecration, as I commaunded, saying, Aaron and his sonnes shall eate it.

32 And that whiche remayneth of the flesche, and of the bread, shal ye burne with fyre.

33 And

33 And ye shal not depart from the dooze of the tabernacle of the congregation, seuen dayes, vntyl the dayes of your consecrations be at an ende: foz seuen dayes shal he * fyl your hande.

* or, consecrate you.

34 As he dyd this day, so the Lozde hath commaunded to doo, to make an attonement foz you.

35 Therefoze shal ye abyde at the dooze of the tabernacle of the congregation, day and nyght, seuen dayes long, & keepe the watche of the Lozd, and ye shal not dye: foz so I am commaunded.

36 And so Aaron and his sonnes, dyd all thinges which the Lozde commaunded by the * hande of Moses.

* Heb. Mysterie.

The.ix.Chapter.

8. The first offeringes of Aaron. 22. Aaron blesseth the people. 23. The glory of the Lorde is shewed.

A 1 AND in the eyght day, Moses called Aaron and his sonnes, and the elders of Israel.

2 And he sayde vnto Aaron, Take thee a young Calfe, foz a sinne offeryng, and a Ramme foz a whole burnt offeryng, both without blemishe, and bryng them before the Lozde.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee Goate foz a synne offeryng, and a Calfe, and a Lambe, both of a yeere olde, without blemish, foz a whole burnt sacrifice.

4 Also, a Bullocke and a Ramme foz peace offerynges, to offre before the Lozde, and a meate offeryng mingled with oyle: foz to day the Lozde wyl appeare vnto you.

5 And they brought that which Moses commaunded, before the tabernacle of the congregation: and al the congregation came and stoode before the Lozde.

6 And Moses sayde, This is the thyng whiche the Lozde commaunded, that ye shoulde doo, and the glozy of the Lozde shal appeare vnto you.

B Deut.5.a. 7 And Moses sayde vnto Aaron, Goe vnto the aulter, and offer the sacrifice foz thy synne, and thy whole burnt offeryng, and make an attonement foz thee and foz the people: and thou shalt offer the offeryng of the people, and make an attonement foz them, as the Lozde commaunded.

8 Aaron therfoze went vnto the aulter, and slue the Calfe of the sinne offeryng, whiche was foz hym selfe.

9 And the sonnes of Aaron brought the blood vnto hym, and he dypt his fynger in the blood, and put it vpon the hoznes of the aulter, and powred the blood at the bottome of the aulter.

10 But the fat, & the two kydneys, and the kal of the lyuer of the sinne offering, he burnt vppon the aulter, as the Lozde commaunded Moses.

11 The flesshe and the hyde he burnt with fyre without the host.

12 And he slue the whole burnt offeryng, and Aarons sonnes brought vnto hym the blood, whiche he sprinkled rounde about vpon the aulter. Leuit.1.a.

13 And they brought the whole burnt offeryng vnto hym, with the peeces therof, and the head: and he burnt (them) vpon the aulter.

14 And he did washe the inwardes, and the C legges, and burnt them vppon the whole burnt offeryng in the aulter.

15 And then he brought the peoples offeryng, takyng the Goate, whiche was the sinne offeryng foz the people, and slue it, & offered it foz sinne, as he dyd the first,

16 And brought the whole burnt offeryng, and offered it as the maner was.

17 And he brought the meate offeryng, and Leuit.4.a. fylled his hande therof, and burnt it vpon the aulter, besyde the whole burnt sacrifice of the mozning.

18 He slue also the Bullocke & the Ramme, foz the peace offeryng whiche was foz the people: and Aarons sonnes brought vnto hym the blood, whiche he sprinkled vpon the aulter rounde about:

19 And the fat of the Bullocke, and of the Ramme, the rumpe, and that coureth the inwardes, and the kydneys, and the kal of the lyuer,

20 And they put the fatte vpon the brestes, and he burnt the fat vpon the aulter,

21 But the brestes, and the ryght shoulder D Aaron waued foz a waue offeryng before the Lozd, as the Lozde cõmaunded Moses.

22 And Aaron lyft vp his hande ouer the people, and blessed them, and came downe from offeryng of the sinne offeryng, the whole burnt offeryng, & peace offerynges.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glozy of the Lozde appeared vnto al the people,

24 And there came (a) a fyre out from before the Lozde, and consumed vppon the aulter the whole burnt offeryng, and the fatte: Whiche when al the people sawe, they gaue thankes, and fel on their faces.

(a) This miracle was done to this purpose, to signifie that the Lord did alowe this kynde of sacrifices by Aaron.

The.x.Chapter.

1. Nadab and Abihu are slayne. 6. Israel mourneth for them. 9. The priestes are forbydden wyne.

1 And

10 AND Nadab and Abihu, the sonnes of Aaron, tooke either of them his censar, and put fyre therein, and put sense thereuppon, and offered (a) strange fyre before the Lord, which he commaunded them not.

Leuit. 16. a. Exod. 30. b.

(a) Not taken of the aulter, whiche fyre was kindled from heauen and endured to the captiuitie of Babylon. 2. Mach. 1.

2 And there went a fyre from the Lord, and (b) consumed them, and they dyed before the Lorde.

(b) This terrible punishment dooth declare, that vnlawful seruice of God, though it seeme to be done of good deuotion, displeaseth god

3 Then Moses sayde vnto Aaron, This is it that the Lorde spake, sayeing, I wyl be sanctified in them that come nigh me, and before al the people I wyl be glorified. And Aaron held his peace.

4 And Moses called Misael and Elsaphan the sonnes of Oziel, the vncle of Aaron, and saide vnto them, Come neare, carry your brethren from before the sanctuarie, out of the host.

5 And they went to them, and carried them in their coates out of the host, as Moses had saide.

6 And Moses saide vnto Aaron, and vnto Eleazar and Ithamar his sonnes, Vncouer not your heades, neither rent your clothes, least ye dye, and least wrath come vpon all the people: But let your brethren the whole house of Israel bewayle the burning which the Lorde hath kyndled.

7 And goe not ye out from the dooze of the tabernacle of the congregation, least ye die: for the annointing oyle of God is vpon you. And they did as Moses saide.

8 And the Lorde spake vnto Aaron, saying,

(c) Somme thinke that Nadab and Abihu being ouercomme with drinke, did not their seruice lawfully, whereuppon they thinke that this lawe of forbydding of wyne and strong drink to priestes was made.

9 Thou shalt not (c) drynke wyne nor strong drinke, thou, nor thy sonnes that are with thee, when ye goe into the tabernacle of the congregation, least ye dye: Let it be a lawe for euer throughout your generations:

10 And that ye may put difference betweene holy and vnholy, betweene cleane and vncleane:

11 And that ye may teache the children of Israel, al the statutes which the Lord hath spoken vnto them by the hande of Moses.

12 And Moses sayde vnto Aaron, and vnto Eleazar and Ithamar his sonnes that were leaft, Take the meate offering that remayneth of the sacrifices of the Lorde made by fire, and eate it without leauen beside the aulter: for it is most holy.

13 Ye shal eate it in the holy place, because it is thy duetie, & thy sonnes duetie, of the sacrifices of the Lorde made by fire, for so I am commaunded.

14 And the waue breast, and heaue shoulder shal ye eate in a cleane place, thou, and thy sonnes, and thy daughters with thee: For they be thy duetie, & thy sonnes duetie, geuen out of the peace offerings of the children of Israel.

15 The heaue shoulder, and the waue breast shal they bring in, with the sacrifices made by fire, of the fat, to waue it for a waue offering before the Lorde: and it shalbe thine and thy sonnes with thee, by a law for euer, as the Lorde hath commaunded.

16 And Moses sought the Goate that was offered for sinne, and see, it was burnt: And he was angry with Eleazar and Ithamar, the sonnes of Aaron, which were left aliue, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place? seeyng it is moste holy, and God hath geuen it you, to beare the sinne of the congregation, to make agreement for them before the Lorde.

18 Beholde, the blood of it was not brought in within the holy place: Ye shoulde haue eaten it in the holy place, as I cõmaunded.

19 And Aaron saide vnto Moses, Beholde, this day haue they offered their sinne offering, and their whole burnt offering before the Lorde: (d) and suche thinges are come vnto me, if I had eaten the sinne offering to day, should it haue benne accepted in the sight of the Lorde?

(d) I haue not leaft this vndone of any contemptuousnes or negligence, but both my children be dead: & I coulde not mery in such a wofull and lamentable case of my children.

20 And when Moses hearde that, he was content.

The. xi. Chapter.

Of beastes, fyshes, and byrdes: whiche be cleane, and whiche be vncleane.

1 AND the Lorde spake vnto Moses and Aaron, and said vnto them,

2 Speake vnto the children of Israel, and say, These are the beastes whiche ye shal eate among al the beastes that are on the earth.

A Gen. 7. d. Deut. 14. b. Acts. 10. a

3 Whatsoeuer (a) parteth the hoofe, and is clouen footed, and chaweth cud among the beastes, that shal ye eate.

(a) He meaneth foure sortes of beastes, some chew the cud only, and some haue only the foote clouen, other neither chew the cud, nor haue the Foote cloue: the fourth both chew the cud, and haue the hoofe cloue. This laste only may be eaten.

4 Neuertheles, these shal ye not eate of them that chawe the cud (onely) and of them that diuideth the hoofe (onely) as is the Camel, which chaweth cud, but he diuideth not the hoofe, therefore is he vncleane vnto you.

5 Euen so the Connie whiche chaweth the cud, but diuideth not the hoofe, he is vncleane vnto you.

6 And the hare, though he chaweth the cud, yet because he diuideth not the hoofe, he is therefore vncleane vnto you.

7 And agayne, the swine, though he diuide the hoofe, and is clouen footed, yet he chaweth not the cud, he is vncleane vnto you.

8 Of their flesh shal ye not eate, and their carcasse

carkasse shall ye not touche: but let them be vncleane to you.

9 These shal ye eate of al that are in the waters, what so euer hath fynnes and scales in the waters, seas, and ryuers, that shall ye eate.

10 And all that haue not fynnes nor scales in the sea and ryuers, of all that moue and lyue in the waters, let them be abomination vnto you.

11 They, I say, shalbe an abomination vnto you: ye shal not eate of their flesshe, but abhorre their carkasses.

12 Let al that haue no fynnes nor scales in the waters, be abominable vnto you.

13 These are they whiche ye shall abhorre among the foules, and that ought not to be eaten, for they are an abomination: The Egle, the Gossauke, and the Dispay,

¶ 14 The Culture, and the Kyte, after his kynde,

15 And al Rauens after their kynde,

16 The Estriche, the nyght Crowe, the Cockowe, & the Hauke, after his kynde,

17 The Falcon, the Cormorant, the great Owle,

18 The backe, the Pellicane, the Pye,

19 The Storke, the Iay, after his kynde, the Lapwyng, and the Swalowe.

20 Let al foules that creepe and goe vpon al foure, be an abomination vnto you.

21 Yet these may ye eate, of euery creepyng thyng that haue wynges, & go vpon foure (feete) euen those that haue not bowinges aboue vpon their feete, to leape withal vpon the earth.

22 Euen these of them may ye eate: the Arbe after his kind, the Belaam after his kind, the Hargol after his kinde, and the Hagab after his kinde.

23 All (other) foules that creepe, and haue foure feete, shalbe abomination vnto you.

24 In suche ye be vncleane: and whosoeuer toucheth the carkasse of them, shalbe vncleane vntyl the euen.

25 And whosoeuer beareth the carkasse of them, shall washe his clothes, and be vncleane vntyl the euen.

26 And euery beast that hath hoofe, and is not clouen footed, nor chaweth cud, suche are vncleane vnto you: euery one that toucheth them, shalbe vncleane.

27 And whatsoeuer goeth vpon his pawes, among all maner beastes that go on all foure (feete,) suche are vncleane vnto you: and who so doeth touch their carkasse, shalbe vncleane vntyl the euen.

¶ 28 And he that beareth the carkasse of them, shal washe his clothes, and be vncleane vntil the euen: for such are vncleane vnto you.

29 And let these also be vncleane to you, among the thynges that creepe vppon the earth: the Weasel, and the Mouse, and the Toade, after their kynde.

30 The Hedgehog, the Stellio, the Lacert, the Snayle, and the Mole.

31 These are vncleane to you among al that creepe: whosoeuer doeth touch them when they be dead, shalbe vncleane vntyll the euen.

32 And what so euer any of the dead carkasses of them doth fal vpon, shalbe vncleane, whether it be vessell of wood, or rayment, or skynne, or sacke, or what so euer vessell it be that any worke is wrought in: and it must be plunged in the water, and it shalbe vncleane vntyll the euen, and so shall it be cleansed.

33 Al maner of earthen vessell wherevnto any of them falleth, shalbe vncleane, with all that therein is, and it shalbe broken.

34 All maner meate also that is vsed to be eaten, yf any suche water come vpon it, shalbe vncleane: And al maner drinke that is vsed to be dronke in all maner suche vessels, shalbe vncleane. F Leuit. 6. d.

35 And euery thing that their carkasse falleth vpon, shalbe vncleane, whether it be ouen or kettle, let it be broken: For they are vncleane, and shalbe vncleane vnto you.

36 Neuertheless, yet the fountaynes and welles, and collections of waters, shalbe cleane styl: but that whiche toucheth their carkasses, shalbe vncleane.

37 If the dead carkasse of any suche fal vpon any seede vsed to sowe, it shalbe cleane styl:

38 But and if any water be powred vpon the seede, and a dead carkasse fal theron, it shalbe vncleane vnto you.

39 If any beast of whiche ye may eate, dye, or any man touche the dead carkasse thereof, he shalbe vncleane vntyl the euen.

40 He that eateth of the dead carkasse of it, shal washe his clothes, and be vncleane vntyll the euen: And he also that beareth the carkasse of it, shal washe his clothes, and be vncleane vntyl the euen.

41 Let euery creepyng thyng that creepeth vpon the earth, be an abomination, and not be eaten. G

42 What so euer goeth vppon the brest, and what so euer goeth vpon foure, or that hath moe feete among al creepyng thynges that creepe vpon the earth: of that see ye eate not, for they are abominable.

43 Ye shall not make your soules abominable with nothyng that creepeth, neyther make your selues vncleane with them, that ye shoulde be defyled thereby.

44 For

1.Peter.1. 44 For I am the Lorde your God: Be sanctified therefore, and ye shalbe holy, for I
Pearse.15. am holy: and ye shal not defyle your soules with any maner of creepyng thyng that
creepeth vpon the earth:
45 For I am the Lorde that brought you out of the lande of Egypt to be your God: ye
shalbe holy therefore, for I am holy.
Lenit.5.c. 46 This is the lawe of beastes and foules, & of euery lyuing creature that moueth in the
waters, and of euery creature that creepeth vpon the earth,
47 That there may be a difference betweene the vncleane, and cleane, and betweene the
beast that may be eaten, and the beast that ought not to be eaten.

The.xii.Chapter.

A lawe howe women shoulde be purged after their delyuerance.

1 AND the Lorde spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say, If a woman hath conceiued seede, and
bourne a man child, she shalbe vncleane seuen dayes: accordyng to the dayes of the
separation of her infirmitie shall she be vncleane.
Gene.17.b. 3 And in the eyght day the flesshe of the chil-
Luke.2.b. des foreskynne shalbe cut away.
4 And she shal then continue in the blood of her purifiyng three and thirtie dayes: She
shall touche no halowed thyng, nor come into the sanctuarie, vntyll the tyme of her
purifiyng be out.
5 If she beare a mayde childe, she shalbe vncleane two weekes, accordyng as in her
separation: and she shall continue in the blood of her purifiyng three score and syxe
dayes.
Luke.2.b. 6 And when the dayes of her purifiyng are out, whether it be for a sonne or for a daugh-
ter, she shal bring a lambe of one yeere olde for a whole burnt offeryng, and a young pi-
geon or a turtle doue for a synne offeryng, vnto the dooze of the tabernacle of the con-
gregation, vnto the priest:
7 Whiche shal offer them before the Lorde,
Lenit.5.b. and make an attonement for her, and she
Luke.2.b. shalbe purged of the issue of her blood. And
this is the lawe for her that hath borne a
male or female.
8 But & yf she be not able to bring a lambe,
she shal bring two turtles, or two young pi-
geons, the one for the whole burnt offring,
and the other for a synne offering: And the
priest shal make an attonement for her, and
she shalbe cleane.

The.xiii.Chapter.

I. The priestes must haue a consyderation, and iudge who are lepers. 47. Of the le-
prous garmentes.

1 AND the Lorde spake vnto Moses and A
Aaron, saying,
2 The man that shal haue in the skyn
of his flesshe, a swellyng, eyther a scabbe, or
a glysteryng whyte, and the plague of le-
prosie be in the skynne of his flesshe, he shal
be brought vnto Aaron the priest, or vnto
one of his sonnes the priestes.
3 And the priest shall looke on the soare in
the skynne of his flesh: and when the heare
of his soare is turned to whyte, and the
soare also seeme to be lower then the skinne
of his flesshe, it is a plague of leprosie: and
the priestes shall looke on him, and iudge
him vncleane.
4 If there be a whyte spot in the skynne of
his flesshe, & seeme not to be lower then the
skynne, nor the heare therof is turned vnto
whyte, the priest shal shut vp (him that hath)
the plague seuen dayes.
5 And the priest shall looke on him agayne
the seuenth day: and yf the plague seeme to
him to abide stil, and the plague growe not
in the skynne, the priest shal shut vp (him
that hath) the plague, seuen dayes mor.
6 And the priest shall looke on him agayne
the seuenth day: then if the plague be dar-
ker, and not growen in the skynne, the
priest shall iudge him cleane, for it is but a
scabbe: and he shall washe his clothes, and
be cleane.
7 But if the scabbe growe in the skynne af- B
ter that he is seene of the priest, and iudged (a) Asmu-
cleane, he shalbe seene of the priest agayne. ching his in-
8 If the priest see that the scabbe be growen dilly disease,
abrode in the skynne, the priest shal pro- for his di-
nounce him (a) vncleane: (for) it is a le- ease was
prosie. imputed
9 When the plague of the leprosie is in a him for sinne
man, he shalbe brought vnto the priest. before God:
10 And the priest shall see him: and yf the yet it was
swellyng be whyte in the skynne, and haue punishment
made the heare whyte, and there be rawe for sinne.
flesshe in the swellyng.
11 It is an olde leprosie in the skynne of his
flesshe, and the priest shall pronounce hym
vncleane, and shall not shut him vp, seeyng
he is vncleane.
12 If a leprosie breake out abrode in the (b) For it
skynne, & couer all the skinne from his head not that
to his foote wheresoeuer the priest looketh: tagious le-
13 Then the priest shall consyder: and yf that infe-
the leprosie haue couered al his flesshe, he teth, but
shal iudge the plague to be (b) cleane, be- kind of ic
cause it is al turned into whitenesse, and he whiche m
keth not
flesshe runn
as the lep
sie doeth.
shalbe

shalbe cleane.

14 But if there be rawe flesshe on hym when he is seene, he shalbe vncleane.

15 And the priest shal see the rawe flesh, and declare him to be vncleane: for the rawe flesh is vncleane, seeing it is a leprosie.

16 Or if the rawe flesshe turne agayne, and change vnto white, he shal come vnto the priest:

17 And the priest shal see him, and beholde, if the sore be changed vnto white, the priest shal iudge the plague cleane, and he shalbe cleane.

18 The flesshe also, in whose skinne there is a byle, and is healed,

19 And in the place of the byle, there appeare a white rising, either a shining white, and somewhat reddishe, it shalbe seene of the priest.

20 And if when the priest seeth hym, it appeare lower then the skinne, and the heare thereof be changed vnto white, the priest shal (c) iudge him vncleane: for it is a plague of leprosie broken out of the byle.

(c) None were exempted, but if the priest iudged him vncleane he was put out from among the people, as appeareth by Marie the prophetisse. Num. xii. Iere. xiiii. and by kyng Vzias. 2. Chro. 26. Mat. 20.

21 But if the priest looke on it, and there be no white heares therein, and if it be not lower then the skinne, but be darker, the priest shal shut him vp seuen dayes.

22 And if it spreade abroade in the skinne, the priest shal pronounce him vncleane, seeyng it is a sore.

23 But if the spot stande styl, and growe not, it is a scarre of a byle, and therefore the priest shal declare him to be cleane.

24 If there be any flesshe, in whose skynne there is a whotte burnyng, and the quicke flesshe that burneth haue a white spot, somewhat reddishe, or white,

D 25 The priest shal looke vpon it: and if the heare in that bright spotte be changed to white, & it appeare lower then the skinne, it is a leprosie broken out of the burnyng, and therefore the priest shal iudge him vncleane, seeyng it is the plague of leprosie.

26 But if the priest looke on it, & there be no white heare in the bright spot, & the place be no lower then the other skinne, but be darker, the priest shal shut hym vp seuen dayes.

27 And the priest shal looke on hym the seuenth day: and if it be growen abroade in the skynne, the priest shal iudge hym vncleane, seeing it is the plague of leprosie.

28 And if the spotte stande styl in it, & growe not in the skinne, but is darke, it is a rising of the burnyng, and the priest shal therefore declare hym cleane, seeyng it is a scarre of the burnyng.

29 If man or woman hath a sore vpon the head or the bearde,

30 The priest shal see the sore, and if it appeare lower then the skinne, and there be in it a yalowe heare and thinne, the priest shal iudge hym vncleane, seeyng that the same fretting is a token of leprosie vpon the head or bearde.

31 And if the priest looke on the sore of the fret, and it seeme not lower then the skinne, and that the heare is not blacke, the priest shal shutte vp (hym that hath) the frettyng sore, seuen dayes.

32 And in the seuenth day, the priest shal looke on the sore: and if the fret be not growen, and there be in it no yalowe heare, & the fret seeme not lower then the skinne,

33 He shalbe shauen, but the fret shal he not shaue: and the priest shal shutte vp (hym that hath) the fret, seuen dayes moe.

34 And in the seuenth day the priest shal F
looke on the fret: and if the fret be not growen in the skinne, nor seeme lower then the other skynne, the priest shal cleanse hym, and he shal wash his clothes, and be cleane.

35 But if the fret growe in the skinne after his cleansing,

36 The priest shal looke on hym, and if the fret be growen in the skinne, the priest shal not seeke for yalowe heare, for he is vncleane.

37 But if he see the fret stande styl, and that there is blacke heare growen vp therein, the fret is healed, and he shalbe cleane, and the priest shal declare hym to be cleane.

38 If there be many white spottes in the skinne, of the flesshe of man or woman,

39 The priest shal looke vpon it: and if the spottes in the skinne of their flesshe be somewhat darke and white withal, it is a frekel growing in the skinne, therefore he is cleane.

40 And the man whose heare is fallen of his head, he is baulde, yet cleane.

41 And he that hath his heare fallen of on the parte of his head, towarde his face, is forehead baulde, yet cleane.

42 If there be in the baulde head, or bauld forehead, a whyte reddishe sore, there is leprosie sprong vp in his baulde head, or baulde forehead.

43 And the priest shal looke vpon him: and if the rising of the sore be white reddishe in his baulde head, or baulde forehead, after the manner of leprosie, whiche is in the skinne of his flesshe,

44 Then he is a leprous man, & vncleane: G
and the priest shal pronounce him vncleane, for the plague therof is in his head.

45 The leper, in whom the plague is, shal haue his (d) clothes rent, and his head bare,

(d) In signe of sorow, and lamentation

bare, he shal put a couering vpon his lippes, and shal crye, Uncleane, uncleane.

Num.5.a. 4.Reg.15.a. 46 And as long as the disease lasteth vpon him, he shalbe defiled, and uncleane: he shal dwel alone, euen without the campe shal his habitation be.

47 The garment also, that the plague of leprosie is in, whether it be a woollen garment, or a lynnen garment,

48 Whether it be in the warpe or woofe of lynnen or of woollen, either in a skinne, or any thyng made of skinne:

49 If the disease be lyght greene, or somewhat reddishe in the garment or skinne, whether it be in the warpe or woofe, or any thing that is made of skinne, then it is a plague of leprosie, and shalbe shewed vnto the priest.

F 50 The priest therefore shal see the plague, and shut it vp seuen dayes.

51 And he shal looke on the plague the seuenth day: whiche if it be encreased in the garment, whether it be in the warpe or woofe, or in a skinne, or in any thyng that is made of skinne, it is the leprosie of a fretting sore, it is uncleane.

52 And he shal burne that garment, either warpe or woofe, whether it be woollen or linnen, or any thing that is made of skinne, wherein the plague is, for it is a frettyng leprosie, it shalbe burnt in the fyre.

53 If the priest see that the plague is not growen in the garment, either in the warpe or woofe, or in whatsoeuer thing of skinne it be,

54 The priest shal commaunde them to washe the thing wherein the plague is, and he shal shut it vp seuen dayes moe.

55 And the priest shal looke on the plague agayne after that it is washed: and if the plague haue not changed his colour, and is spread no further abroade, it is uncleane, thou shalt burne it in the fire, for it is fret inwarde, whether it be bare behinde or before.

56 And if the priest see that the plague is darker after that it is washed, he shal cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

G 57 And if it appeare styl in the garment, either in the warpe, or in the woofe, or in any thyng made of skynne, it is a spreadyng plague, thou shalt burne that wherein the plague is, with fyre.

58 Moreouer, the garment, either warpe or woofe, or whatsoeuer thing of skinne it be, whiche thou hast washed, if the plague be departed therefrom, it shalbe washed once againe, and then it shalbe cleane.

59 This is the lawe of the plague of leprosie in a garment, whether it be woollen or lynnen, either in the warpe or woofe, or in any thing of skynne, to declare it cleane or uncleane.

The.xiiii.Chapter.

3. The cleansyng of the leper. 34. and of the house that he is in.

1 AND the Lord spake vnto Moses, saying, A Matth.8.a Mar.1.a

2 This is the lawe of the leper in the day of his cleansing: He shalbe brought vnto the priest,

3 And the priest shal goe out of the campe, and the priest shal looke vpon hym, and if the plague of leprosie be healed in the leper,

4 Then shal the priest commaunde to take for hym that is cleansed, two lyue byrdes and cleane, and Cedar wood, and a scarlet (lace) and hysope.

5 And the priest shal commaunde that one of the byrdes be killed in an earthen vessel, and vpon running water.

6 And he shal take the lyuyng byrde, with the Cedar wood, the scarlet (lace,) and the hysope, and shal dippe them and the lyuyng byrde in the blood of the slayne byrd vppon the running water. B

7 And he shal sprinkle vpon him that muste be cleansed of his leprosie, seuen tymes, and cleanse hym, and shal let the lyuyng byrde goe free into the feelde.

8 And he that is cleansed, shal wash his clothes, and shaue of al his heare, and washe hym selfe in water, that he may be cleane: And after that shal he come into the hoste, and shal tarry without his tent seuen dayes.

9 But in the seuenth day, he shal shaue of al his heare of his head, his beard, and his browes, al his heare shalbe shauen of: And he shal washe his clothes, and also washe his flesh in water, and he shalbe cleane.

10 In the eyght day he shal take two hee lambes, without blemishe, and an ewe lambe of a yeere olde, without blemishe, and three tenth deales of fyne flowre for a meate offeryng, myngled with oyle, and a (a) logge of oyle.

(a) This measure in Hebrue called logge, is the quantitie of fixe egges ful.

11 And the priest that maketh hym cleane, shall bryng the man that is to be made cleane, and those thynges before the Lorde, at the doore of the tabernacle of the congregation,

12 And the priest shal take one lambe, and offer hym for a trespasse offeryng, and the logge of oyle, and waue them for a waue offeryng before the Lorde.

13 And

13 And he shall slea the lambe in the place where the sinne offering, & the whole burnt offeryng are slayne, in the holy place: for as the sinne offring is the priestes, so is the trespasse offering, seeing it is most holy.

14 And the priest shall take of the blood of the trespasse offering, and put it vppon the tippe of the right eare of him that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.

15 The priest shall take of the logge of oyle, and powre it into the palme of his leaft hande:

16 And he shall dyp his ryght fyngre in the oyle that is in his leaft hand, and sprinckle of the oyle with his fynger, seuen tymes before the Lorde.

17 And of the rest of the oyle that is in his hand, shal the priest put vpon the tip of the ryght eare of him that is for to be cleansed, and vppon the thumbe of his ryght hand, and vpon the great toe of his ryght foote, euen vpon the blood of the trespasse offeryng.

18 And the remnant of the oyle that is in the priestes hande, he shal powre vpon the head of him that is for to be cleansed: and the priest shal make an attonement for hym before the Lorde.

19 And the priest shal offer the sinne offering, and make an attonement for him that is to be cleansed from his vncleannesse, & then shal he kyl the whole burnt offering.

20 And the priest shall offer the whole burnt offering, and the meate offering vpon the aulter: and the priest shall make an attonement for him, and he shalbe cleane.

D 21 If he be poore, and can not get so muche, he shall take one lambe for a trespasse offeryng, to waue it for his attonement, and a tenth deale of fyne flowre myngled with oyle, for a meate offering, & a logge of oyle,

22 And two turtle doues, or two young pigeons, suche as he is able to geat: whereof the one shalbe for a sinne offering, and the other for a whole burnt offering.

23 And he shall bring them the eyght day for his cleansyng vnto the priest before the doore of the tabernacle of the congregation, before the Lorde.

24 And the priest shall take the lambe that is for the trespasse offering, and the logge of oyle, and waue them for a waue offering before the Lorde.

25 And he shall kyll the lambe for the trespasse offering, and the priest shal take of the blood of the trespasse offering, and put it vpon the tip of his right eare, that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.

26 And the priest shal powre of the oyle into the palme of his owne leaft hande,

27 And the priest shal with his ryght finger, sprynckle of the oyle that is in his leaft hande seuen times before the Lorde.

28 And the priest shal put of the oyle that is E in his hande, vpon the tippe of the ryght eare of him that is to be cleansed, and vpon the thumbe of his ryght hande, and vpon the great toe of his right foote, in the place where the blood of the trespasse offeryng was put.

29 And the rest of the oyle that is in the priestes hande, he shal put vpon the head of him that is to be cleansed, that he may make an attonement for him before the Lorde.

30 And he shall offer one of the turtle doues, or of the young pigeons, suche as he can geat:

31 Suche (I say) as he is able to geat, the one for a sinne offeryng, and the other for a whole burnt offeryng, with the meate offeryng: And the priest shall make an attonement for him that is to be cleansed, before the Lorde.

32 This is the lawe of him in whom is the plague of leprosie, and whose hande is not able to geat that whiche parteyneth to his cleansyng.

33 And the Lorde spake vnto Moses and Aaron, saying,

34 Whē ye be come vnto the land of Chanaan, whiche I geue you in possession, and yf F I put the plague of leprosie in a house of the lande of your possession:

35 He that oweth the house shal come, and tel the priest, saying, Me thinke that there is as it were a plague in the house.

36 Then the priest shal commaund them to emptie the house, before the priest goe into it to see the plague, that all that is in the house be not made vncleane: and then must the priest goe in, to see the house.

37 And he shall see the plague: And yf the plague be in the walles of the house, and that there be holowe strakes, greenysht or reddysh, whiche seeme to be lower then the wal it selfe:

38 Then the priest shall goe out of the house, to the doore of the house, and shut vp the house seuen dayes.

39 And the priest shall come agayne the seuenth day, and if he see that the plague be increased in the walles of the house,

40 Then the priest shal commaunde them to G take away the stones in whiche the plague is, and let them cast them into a foule place without

without the citie,

41 And he shall commaunde the house to be scraped within rounde about, and powre out the dust that they scrape of, without the citie into a foule place,

42 And they shall take other stones, and put them in the place of those stones, and other mouter to plaster the house withal.

43 And if the plague come agayne, & breake out in the house, after that he hath taken away the stones, and scraped the house, and after that he hath plastered the house,

44 Then the priest shal come and se it: and yf that the plague hath growen further in the house, it is a fretting leprosie in the house, it is therefore vncleane.

45 And he shall breake downe the house, and the stones of it, and the tymber thereof, and all the mouter of the house: and he shal carrie them out of the citie into a foule place.

46 Moreouer, he that goeth into the house al the whyle that it is shut vp, shalbe vncleane vntyl the euen.

47 He also that sleepeth in the house, shall washe his clothes: he likewyse that eateth in the house, shal washe his clothes.

48 And yf the priest come and se that the plague hath spread no further in the house, after that it is newe plastered: the priest shal iudge that house cleane, because the plague is healed.

49 And let him take to cleanse the house withall, two byrdes, Cedar wood, and a scarlet (lase) and hyssope.

50 And he shall kyll one of the byrdes in an earthen vessel, and vpon runnyng water,

51 And take the Cedar wood, & the hyssope, and the scarlet (lase) with the liuing bird, and dyppe them in the blood of the slayne byrde, & in the runnyng water, and sprinkle the house seuen tymes.

Hebr. 9. Pearse. 19.

52 And he shal cleanse the house with the blood of the byrde, and with the runnyng water, with the lyuyng byrd, with the Cedar wood, and the hyssope, and the scarlet (lase.)

53 But he shal let the lyuyng byrde flee out of the towne into the byrde fieldes, and so make an attonement for the house, and it shalbe cleane.

54 This is the lawe for all maner plague of leprosie and fret,

55 And of the leprosie of garment and house,

56 For a swellyng, for a scabbe, and for a shynyng whyte,

57 To teache when it is vncleane, & cleane: this is the lawe of leprosie.

The. xv. Chapter.

2. 19. The maner of purgyng the vncleanesse both of men and women.

1 AND the Lorde spake vnto Moses and Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath a runnyng issue out of his flesshe, is vncleane by reason of that issue.

3 And this shalbe his vncleannesse in his issue: yf his flesshe runne, or yf his flesshe be stopped from his issue, then it is vncleannesse.

4 Euery bed whereon he lyeth that hath the issue, is vncleane: and euery thyng whereon he sitteth, is vncleane.

5 Whosoeuer toucheth his bed, shall washe his clothes, and bathe hym selfe in water, and be vncleane vntyl the euen.

6 And he that sitteth on any thyng whereon he sate that hath the issue, shal washe his clothes, and bathe him selfe in water, and be vncleane vntyl the euen.

7 He that toucheth the flesshe of him that hath the issue, shal washe his clothes, and bathe him selfe in water, and be vncleane vntyl the euen.

8 If he also that hath the issue, spyt vpon hym that is cleane, he shal washe his clothes, and bathe him selfe in water, and be vncleane vntyl the euen.

6 And what saddle soeuer he rydeth vpon that hath the issue, shalbe vncleane.

10 And whosoeuer toucheth any thyng that was vnder him, shalbe vncleane vnto the euen: And he that beareth any suche thynges, shal washe his clothes, and bathe him selfe in water, and be vncleane vntyl the euen.

11 And whomsoeuer he toucheth that hath the issue, and haue not washed his handes in water, shal washe his clothes, and bathe him selfe in water, and be vncleane vntyll the euen.

12 The vessel of earth that he toucheth whiche hath the issue, shalbe broken: and all vessels of wood shalbe rensed in water.

13 When he also that hath an issue is cleansed of his issue, he shall number hym seuen dayes for his cleansyng, and washe his clothes, and bathe his flesshe in runnyng water, and so shal he be cleane.

14 And the eight day he shal take to him two turtle doues, or two young pigeons, and come before the Lorde vnto the doore of the tabernacle of the congregation, and geue them vnto the priest:

15 And the priest shal offer them, the one for a synne offeryng, and the other for a whole burnt offeryng, and the priest shal make an attonement for hym before the Lorde, as concernyng his issue.

16 If any mans seede departe from him in his

his sleepe, he shal washe al his flesshe in water, and be vncleane vntyl the euen.

17 And euery garment, and euery skynne, wherin is suche seede of sleepe, shalbe washed with water, and be vncleane vntyl the euen.

18 And if he that hath such an issue of seede, do lye with a woman, they shal both washe them selues with water, and be vncleane vntyl the euen.

19 Also if a woman shal haue an issue, (and) her issue in her flesshe shalbe blood, she shalbe put apart seuen dayes, whosoeuer toucheth her, shalbe vncleane vntyl the euen.

20 And al that she lyeth vpon in the tyme of her separation shalbe vncleane: lyke as euery thyng also that she sytteth vpon is vncleane.

D 21 Whosoeuer toucheth her bedde, shall washe his clothes, and bath hym selfe with water, and be vncleane vntil the euen.

22 And whosoeuer toucheth any thing that she sate vpon, shall washe his clothes, and bathe hym selfe in water, and be vncleane vntyl the euen.

23 So that whether he touche her bedde, or any vessel whereon she hath sytten, he shalbe vncleane vntyl the euenyng.

24 And yf any man lye with her, and her separation come vpon hym, he shalbe vncleane seuen dayes: and al the bedde whereon he lyeth shalbe vncleane. Leuit.18.c.

25 Also yf a woman haue an issue of her blood many dayes out of the tyme of her separation, or if it runne beyonde her separation, let al the dayes of the issue of her vncleanneſſe, be euen as the dayes of her separation: (for) she is vncleaue.

26 Euery bedde whereon she lyeth as long as her issue lasteth, shalbe vnto her as the bedde of her separation: and whatsoeuer she sytteth vpon, shalbe vncleane, as the vncleanneſſe of her separation.

27 And whosoeuer toucheth any of these shalbe vncleane, & shall washe his clothes, and bathe hym selfe in water, and be vncleane vntyl the euen.

E 28 But if she be cleansed of her issue, she shall count her seuen dayes: and after that she shalbe cleane.

29 And in the eight day she shal take vnto her two turtles, or two young pigeons, and bryng them vnto the priest, before the doore of the tabernacle of the congregation.

30 And the priest shall offer the one for a sinne offeryng, and the other for a whole burnt offeryng, and make an attonement for her before the Lorde, as concerning the issue of her vncleanneſſe.

31 Thus shall ye separate the chyldren of Israel frō their vncleanneſſe, that they die not in their vncleanneſſe: if they defile my tabernacle that is among them.

32 This is the lawe of hym that hath an issue, and of him whose seede runneth from him in his sleepe, and is defiled therein:

33 Also of her that for her separation is put apart, & of whosoeuer hath a runninge issue, whether it be man or woman, and of hym that lyeth with her whiche is vncleane.

The. xvi. Chapter.

2. What Aaron must do. 8. Of the scape goate. 14. The cleansyng of the sanctuarie.

1 AND the Lorde spake vnto Moses after the death of the two sonnes of Aaron, when they offred before the Lord, and dyed. A Leuit. 10.a.

2 And the Lord sayd vnto Moses, Speake vnto Aaron thy brother, that he come not at all tymes into the holy place within the vayle before the mercy seate which is vpon the arke, that he dye not: for I will appeare in the cloude vpon the mercy seate.

3 But with this thyng shall Aaron come into the holy place: euen with a young bullocke for a sinne offering, & with a ramme for a whole burnt offeryng. 3. Reg. 8. b

4 He shall put the holy lynnen coate vpon hym, and shall haue lynnen breeches vpon his flesshe, and shalbe gyrded with a lynnen gyrdle, and with a linnen cappe shal he be attyred. These are holy garments: therefore shall he washe his flesshe in water when he doth put them on.

5 And he shall take of the congregation of the children of Israel, two hee goates for a sinne offeryng, and a ramme for a whole burnt offering.

6 And Aaron shal offer his bullocke for his sinne offering, and make an attonement for hym, and for his house.

7 And he shal take the two hee goates, and present them before the Lorde at the doore of the tabernacle of the congregation.

8 And Aaron shall cast lottes ouer the two goates: one lot shalbe for the Lorde, and the other for the (a) scape goate.

9 And Aaron shall bryng the goate vpon whiche the Lordes lot fell, and offer hym for a sinne offeryng.

10 But the goate on whiche the lot fel to be the scape goate, shalbe set alyue before the Lorde to reconcile with, and to let him goe as a scape goate into the wylderneſſe.

11 And Aaron shall bryng the bullocke for his sinne offeryng, and reconcile for hym

(a) In Hebrue it is called Azazel, whiche some say is a mountayne neare Sinai, whither this goate was sent, but rather it is called the scape goate, because he was not offered, but sent into the desart, as verse. 22.

selfe and for his house, and shal kyl the bullocke for his sinne offeryng.

12 And he shall take a censer ful of burnyng coales from of the aulter before the Lorde, and shal fyl his hande ful of sweete incense beaten small, and bryng them within the vayle,

13 And put the incense vpon the fyre before the Lorde, that the cloude of the incense may couer the mercy seate that is vpon the witnesse, and he shal not dye.

Heb 9.b. and.10.a. ℭ 14 And he shall take of the blood of the bullocke, and sprinckle it with his finger vpon the mercy seate eastwarde: and before the mercy seate shall he sprynckle of the blood with his fynger seuen tymes.

15 Then shall he kyll the goate that is the peoples sinne offering, and bryng his blood within the vayle, and do with that blood as he dyd with the blood of the bullocke, sprincklyng it vpon the mercy seate, and before the mercy seate.

16 And he shal reconcile the holy place from the vncleannesse of the chyldren of Israel, and from their trespasses in al their sinnes: and so shall he do for the tabernacle of the congregation that is set among them, euen among their vncleannesse.

Luke.1.a. 17 And let there be no body in the tabernacle of the congregation, when he goeth in to make an attonement in the holy place, vntyll he come out, and haue made an attonement for hym selfe, & for his housholde, and for al the congregation of Israel.

18 And he shall goe out vnto the aulter that is before the Lorde, and reconcile vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the aulter rounde about.

19 So shal he sprinckle of the blood vpon it with his fynger seuen tymes, and cleanse it, and halowe it from the vncleannesse of the chyldren of Israel.

20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the aulter, he shall bryng the liue goate,

D 21 And Aaron shal put both his handes vpon the head of the liue goate, and confesse ouer hym al the misdeedes of the chyldren of Israel, & al their trespasses in al their sinnes, putting them vpō the (b) head of the goate, and sende him away by the hande of a conuenient man into the wyldernesse.

(b) Here in this goate is a true signe of Iesus Christ, who beareth the sinnes of the people. Esai. 53. vers. 5.

22 And the goate shal beare vpon hym all their misdeedes vnto the lande of separation, and he shal let the goate goe into the wyldernesse.

23 After, Aaron shal come into the tabernacle of the congregation, and put of the lynnen clothes whiche he put on when he went in into the holy place, and leaue them there.

24 And let hym washe his flesh with water in the holy place, and put on his owne rayment, and then come out, and offer his whole burnt offeryng, and the whole burnt offeryng of the people, and make an attonement for hym selfe, and for the people.

25 And the fat of the sinne offeryng shal he burne vpon the aulter.

26 And he that caryed foorth the goate for the leape goate, shal washe his clothes, and bathe his flesh in water, and then come into the hoste.

27 And the bullocke for the sinne offeryng, and the goate for the sinne offering, whose blood was brought in to cleanse the holy place, shal one carry out without the host, to be burnt in the fyre, with their skynnes, their flesh, and their doung.

28 And he that burneth them shal washe his clothes, and bathe his flesh in water, and then come into the host. ℭ

29 And this shalbe an ordinance for euer vnto you: that in the tenth day of the seuenth moneth ye shal humble your soules, and do no worke at al, whether it be one of your owne country, or a stranger that sojourneth among you.

30 For that day shal the priest make an attonement for you to cleanse you, & that ye may be cleane from al your sinnes before the Lorde.

31 Let it be a Sabboth of rest vnto you, and ye shal humble your soules by an ordinance for euer.

32 And the priest whom he shall annoynt, and whom he shal consecrate to minister in his fathers steede, shall make the attonement, and shall put on the lynnen clothes, and holy vestmentes:

33 And shall reconcile the holy sanctuarie, and the tabernacle of the congregation, and shal cleanse the aulter, and make an attonement, for the priestes, and for al the people of the congregation.

34 And this shalbe an euerlasting ordinance vnto you, to make an attonement for the chyldren of Israel, for al their sinnes once a yeere. And he did as the Lord commaunded Moses. Exod.30.b

The. xvii. Chapter.

4. All sacrifice muste be brought to the doore of the tabernacle. 7. To deuyls may they not offer. 10. They may not eate blood.

1 And

1 AND the Lorde spake vnto Moses, saying,
2 Speake vnto Aaron, and vnto his sonnes, and vnto all the children of Israel, and saye vnto them, This is the thyng which the Lord hath charged, saying,
3 What man so euer of the house of Israel killeth an oxe, or lambe, or goate, in the hoast, or that killeth it out of the hoast,
4 And bringeth it not vnto the doore of the tabernacle of the congregation, to offer an offering vnto the Lorde before the dwelling place of the Lorde, (a) blood shalbe imputed vnto that man, he hath shedde blood, and that man shalbe cut of from among his people.
5 Wherefore, when the children of Israel bryng their offeringes that they offer (b) in the wylde feelde, they shall bryng them vnto the Lorde, euen vnto the doore of the tabernacle of the congregation by ỹ priest, to offer them for peace offeringes vnto the Lorde.
6 And the priest shall sprinckle the blood vpon the aulter of the Lorde, whiche is before the doore of the tabernacle of the congregation, and burne the fat for a sweete sauour vnto the Lorde.
7 And let them no more offer their offeringes (c) vnto deuils, after whom they haue gonne (d) a whoring: This shalbe an ordinance for euer vnto them in their generations.
8 And thou shalt say vnto them, What so euer man it be of the house of Israel, or of the strangers whiche sojourne among you, that offereth a whole burnt offering or sacrifyce,
9 And bringeth it not vnto the (e) doore of the tabernacle of the congregation, to offer it vnto the Lorde: that man shalbe cut of from among his people.
10 And what so euer man it be of the house of Israel, or of the strangers that sojourne among you, that eateth any manner of blood, I wyl set (f) my face agaynst that soule that eateth blood, and wyl cut hym of from among his people:
11 For the lyfe of the flesche is in the blood, and I haue geuen it vnto you vpon the aulter to make an attonement for your soules: for this blood shall make an attonement for the soule.
12 Therefore I sayde vnto the chyldren of Israel, Let no soule of you eate blood, neyther let any stranger that sojourneth among you eate blood.
13 And what so euer man it be of the chyldren of Israel, or of the strangers that sojourne among you, which huntyth and catcheth any beast or soule that may be eaten, let him powre out the blood therof, and couer it with dust.
14 For the lyfe of the flesche is the blood of it (ioyned) with his lyfe: therefore I sayde vnto the children of Israel, ye shal eate the blood of no manner of flesche, for the lyfe of all flesche is the blood therof: who so euer eateth it, shalbe cut of. C
15 And euery soule that eateth it whiche dyed alone, or that whiche was torne with wylde beastes, whether it be one of your owne countrey, or a stranger, he shal washe his clothes, and bathe him selfe in water, and be vncleane vnto the euen: and then shal he be cleane.
16 If he wash them not, nor bathe his flesche, he shal beare his sinne.

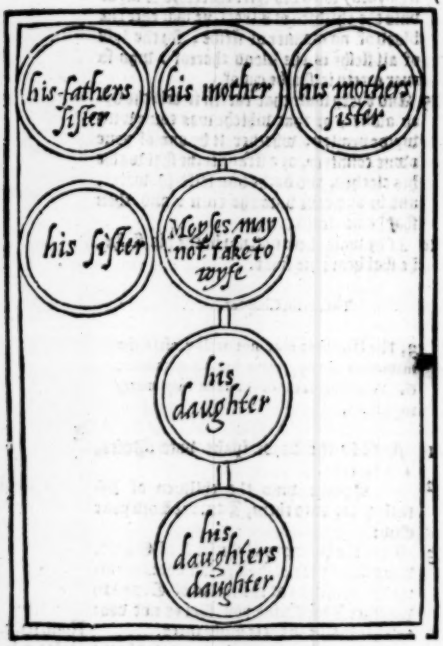
(a) That man shalbe charged with as muche as if he had killed a man, as 3. Kin. 8. verse. 63.
(b) That which they offered before vnto deuils, must nowe by the lawe be brought to the doore of the tabernacle.
(c) That is lyke to be offered vnto deuils, which is not donne vnto the true God, 1. Cor. 10. verse. 20. Psalm. 95. verse. 5.
(d) Idolatrie is spirituall whordome, because faith towards god is broken.
(e) That they might haue no occasion to commit idolatrie, or to swarue from the lawe of god.
(f) That is, I wyl be angry and declare my wrath by taking vengeance on him as Cap. 20. verse. 3.

The. xviii. Chapter.

3. The Israelites may not walke after the manner of the Egyptians nor Chanaanites. 6. What degrees of kinrede may marry togeather.

1 AND the Lorde spake vnto Moses, saying, A
2 Speake vnto the children of Israel, & say vnto them, I am the Lord your God:
3 After the doynges of the land of Egypt, wherein ye dwelt, shall ye not doo: and after the doynges of the lande of Chanaan whyther I wyl bring you, shal ye not doo: neither walke in their ordinances. Rom. 10. a.
4 But doo after my iudgementes, & keepe myne ordinances, to walke therein: I am the Lorde your God. Galat. 3. b. Ezech. 20. b
5 Ye shal keepe therefore myne ordinances and my iudgementes: which if a man doo, he shal liue in them: I am the Lorde. "or, shame. Gene. 19. g. Ezech. 22. c. Deut. 22. d.
6 None shal approche to any kinrede of his flesche, for to vncouer their "nakednesse: I am the Lorde.
7 The nakednesse of thy father, and the nakednesse of thy mother, shalt thou not vncouer: for she is thy mother, therefore shalt thou not discouer her nakednesse. (a) That is, it is not lawful for any man to vncouer the nakednesse of his sister borne both by one father and mother, nor his sister the daughter of his father, nor his syster the daughter of his mother in matrimonie or otherwyse.
8 The nakednesse of thy fathers wyfe shalt thou not discouer: for it is thy fathers nakednesse.
9 Than shalt not discouer the nakednesse of thy sister, the daughter of thy father, or daughter of thy mother, whether she be borne at (a) home, or without.
10 Thou shalt not vncouer the nakednesse of thy sonnes daughter, or thy daughters daughter, for that is thyne owne nakednesse.

Degrees of kinrede, whiche let matrimonie, as it is set foorth in the .xviii. of Leuiticus.



Degrees of affinitie or aliance whiche let matrimonie, as it is set foorth in the .xviii. of Leuiticus.



Therefore as Moses may not marry with women that are of his kinrede or aliance, accordyng to that which is here aboue conteyned: Likewyse Mary Moses sister may not marry with the men whiche are of her kinrede and aliance. And it is to be noted, that beſydes the persons here ſpecifyed, are compriſed the aſſending and deſſending of the ſame degrees, eyther of kinred or aliance.

11 The nakednesse of thy fathers wyues daughter begotten of thy father, which is thy syster, thou shalt not discouer her nakednesse.

12 Thou shalt not vncouer the nakednesse of thy fathers syster: for she is thy fathers kinswoman.

13 Thou shalt not discouer the nakednesse of thy mothers syster: for she is thy mothers kinswoman.

B 14 Thou shalt not vncouer the nakednesse of thy fathers brother, that is, thou shalt not goe in vnto his wyfe, whiche is thyne aunt.

15 Thou shalt not discouer the nakednesse of thy daughter in lawe: for she is thy sonnes wyfe, therefore shalt thou not vncouer her nakednesse.

16 Thou shalt not vncouer the nakednesse of thy brothers wyfe, for that is thy brothers nakednesse. Leuit.20. Mar.14.

17 Thou shalt not discouer the nakednesse of the wyfe and her daughter, neyther shalt thou take her sonnes daughter, or her daughters daughter, to vncouer their nakednesse: For they are her kinswomen, and it were wickednesse.

18 Thou shalt not take a wyfe and her sister also, to vexe her, that thou wouldest vncouer her nakednesse vppon her in her lyfe (tyme.) Gene.30.

19 Thou shalt also not goe vnto a woman to vncouer her nakednesse as long as she is put apart for her vncleannesse. Leuit.15. Ezech.18.

20 Moreouer, thou shalt not lye with thy neygh- Leuit.20. 2.Reg.11.

neighbours wyfe, to defile her with seede.

D 21 Thou shalt also not geue of thy (b) seede to offer it vnto Molech, neyther shalt thou defile the name of thy GOD: I am the Lorde.

(b) Seede is here put for children.

22 Thou shalt not lye with mankynde, as with womankynde, for it is abomination. Leuit.20.b.

23 Thou shalt lye with no manner of beast, to defile thee selfe therwith, neyther shall any woman stand before a beast to lie downe thereto, for it is abomination. Exod.22.b. Leuit.20.b. Deut.27.c.

24 Ye shall not defile your selues in any of these thinges: for in all these, the nations are defiled whiche I cast out before you,

25 Wherethrough the lande is defiled, and I wyl visite the wickednesse thereof vpon it, yea and the lande it selfe hath vomited out her inhabitaunts.

Leuit.20.b. 26 Ye shal keepe therfore myne ordinances and my iudgementes, and commyt none of these abominations, neyther any of your owne nation, nor any straunger that sojourneth among you:

27 (For all these abominations haue the men of the lande done whiche were before you, and the lande is defiled.)

28 Shal not the lande spewe you out also if ye defile it, as it spewed out the nations that were before you?

29 For whosoeuer shal commit any of these abominations, the same soules that commyt them, shalbe cut off from among their people.

30 Therfore shal ye kepe mine ordinances, that ye commit not one of these abominable customes whiche were committed before you, and that ye defile not your selues therein: I am the Lorde your God.

The.xix. Chapter.

I. A repetition of sundry lawes and ordinances. 9. A consyderation of the poore.

1 AND the Lord spake vnto Moyses, saying,

Deut.11.g. 1.Pet.1.c. 2 Speake vnto all the congregation of the children of Israel, and say vnto them, Ye shalbe holy, for I the Lorde your God am holy.

3 Ye shall feare euery man his mother and his father, and keepe my Sabbothes: I am the Lorde your God.

4 Ye shall not turne vnto idols, nor make you moulten goddes: I am the Lord your God.

5 If ye offer a peace offering vnto the Lord, ye shal offer it "willingly.

Leuit.7.b. 6 It shalbe eaten the same day ye offer it, and on the morowe: and if ought remayne vntyl the thyrde day, it shalbe burnt in the fyre.

7 And yf it be eaten the thirde day, it is vncleane, and not accepted. B

8 Therefore he that eateth it, shal beare his sinne, because he hath defiled the halowed thing of the Lord, and that soule shalbe cut of from among his people.

9 When ye reape the haruest of your land, thou shalt not throughly reape the corners of the fielde, neither shalt thou gather the gleanynges of thy haruest.

10 Thou shalt not gather thy vineyarde cleane, neyther returne to gather the grapes left in the vineyarde, but thou shalt leaue them for the poore and straunger: I am the Lorde your God.

11 Ye shal not steale, neyther deale falsely, neyther lye one to another. Ephes.4.c Zacha.8.c.

12 Ye shal not sweare by my name falsely, neyther shalt thou defile the name of thy God: I am the Lorde. Math.5.f. Exod.20.b. Deut.5.a.

13 Thou shalt not do thy neighbour wrong, neyther rob him, neyther shall the workemans hyre abyde with thee vntyl the morowe. Deut 27.b. Tob.4.c.

14 Thou shalt not curse the deafe, neyther put a stumblyng blocke before the blynde, but shalt feare thy God: I am the Lorde. C Deut. 27.c.

15 Ye shal do no vnrighteousnesse in iudgement, thou shalt not fauour the person of the poore, nor honour the mightie, but in righteousnesse shalt thou iudge thy neyghbour. Deut 1.c. Iacob. 2.b.

16 Thou shalt not goe vp and downe with tales among thy people, neyther shalt thou stande (a) against the blood of thy neyghbour: I am the Lorde. (a) That is, not be the occasion of thy neyghbours death.

17 Thou shalt not hate thy brother in thyne hart, but shalt in any wyse rebuke thy neyghbour, and suffer not sinne vpon hym. 1.Iohn.2.b. Eccle.19.b.

18 Thou shalt not auenge, nor wayte to do displeasure against the children of thy people, but shalt loue thy neighbour as thy selfe: I am the Lorde. Math.5.g. Math.22. Rom.13.b. Galat.5.c. Iacob.2.b. Prou.24.c. Rom.12.c.

19 Ye shal keepe mine ordinances. Thou shalt not let thy cattell gender with a contrary kynde, neyther sowe thy fielde with myngled seede, neyther shalt thou put on any mynngled garment of lynnen and wollen.

20 Whosoeuer lyeth and medleth with a woman that is a bondmayde, betrothed to a husband, but not redeemed, nor fredome geuen her, "he shalbe scourged, (but) they "they shal not dye, because she was not free.

21 And he shall bryng for his trespasse vnto the Lord, before the doore of the tabernacle D

of the congregation, & Ramme for a trespasse offeryng.

22 And the preest shal make an attonement for hym with the Ramme, whiche is for the trespasse before the Lorde, concernyng his sinne whiche he hath done: and the sinne whiche he hath done shalbe forgeuen hym.

23 When ye come to the lande, and haue planted al maner of trees conuenient to be eaten of, ye shall count the fruite thereof as vncircumcised: three yeres shal they be(b) vncircumcised vnto you, and shal not be eaten of.

(b) That is, vncleane, for the space of the first three yeeres.

24 But in the fourth yeere, all the fruite of them shalbe holy, and commendable to the Lorde.

25 In the fyfth yeere shall ye eate of the fruite thereof, that it may yeelde vnto you the increase thereof: I am the Lorde your God.

Leuit. 12.b. Leuit. 21.a. Ezech. 44.c

26 Ye shall not eate (flesshe) with blood, neyther shal ye vse witchcraft, nor obserue tymes.

27 Ye shal not rounde the corners of your heades, neyther shalt thou marre the tuftes of thy bearde.

E

28 Ye shall not rent your flesshe for any * soules sake, nor pryntany markes vpon you: I am the Lorde.

* or, dead.

29 Thou shalt not make thy daughter common, that thou wouldest cause her to be a whore, lest the land also fal to whoredome, and become ful of wycke dnesse.

* or, reuerence.

30 Ye shall keepe my Sabbothes, and * feare my sanctuarie: I am the Lorde.

1. Reg. 28. a.

31 Ye shall not regarde them that worke with spirites, neyther seeke after soothsayers to be defiled by them: I am the Lorde your God.

Eccle. 8. a. 1. Tim. 5. a.

32 Thou shalt rise vp before the hoare head, and reuerence the face of the olde man, and dread thy God: I am the Lorde.

Exod. 22. c.

33 If a straunger soiourne with thee in your lande, ye shal not vexe hym.

34 But the stranger that dwelleth with you, shalbe as one of your owne nation, and thou shalt loue hym as thee selfe, for ye were strangers in the lande of Egypt: I am the Lorde your God.

35 Ye shal do no vnrygh teousnesse in iudgement, in metyarde, in weight, or in measure.

"Heb. stones of iustice, because they vsed stones for theyr weightes.

36 True balances, true "weightes, a true Epha, and a true Hin shal ye haue: I am the Lorde your God which brought you out of the lande of Egypt.

37 Therfore shal ye obserue al my ordinances, and al my iudgementes, and do them: I am the Lorde.

The xx. Chapter.

1. They that geeue of theyr seede to Moloch must dye. 6. agaynst suche as seeke after sorcerers.

1 AND the Lorde spake vnto Moses, saying, A

2 This shalt thou say to the chyldren of Israel: whosoeuer he be of the chyldren of Israel, or of the straungers that dwel in Israel, that geueth of his children vnto Moloch, let him be slaine: the people of the lande shal ouerwhelme hym with stones. Leuit. 18.c.

3 And I wyll (a) set my face agaynst that man, and wyl cut hym of from among his people, because he hath geuen his chyldren vnto Moloch, for to defile my sanctuarie, and to pollute my holy name. (a) That is, I wyl bende myne angre agayn that man.

4 And though that the people of the lande hyde theyr eyes from the man that geueth his children vnto Moloch, and kyl hym not:

5 I wil put my face agaynst that man, and against his kindrede, and wyl cutte him of, and al that go a whoring after him to commit whoredome with Moloch, from among theyr people.

6 If a soule turne hym selfe after suche as worke with spirites, & after soothsayers, to go a whoring after them, I wil put my face agaynst that soule, and wil cut him of from among his people.

7 Sanctifie your selues therfore, and be holy: for I am the Lorde your God. B Leuit. 19.i.

8 Keepe ye mine ordinances, and do them: I am the Lorde which sanctifie you.

9 Whosoeuer he be that curseth his father or his mother, let him dye: for that he hath cursed his father and mother, his blood be vpon him. Math. 15.i. Deut. 20.c. Exod. 21.b

10 And the man that breaketh wedlocke with another mans wife, euen he that breaketh wedlocke with his neighbours wyfe, let both the aduulterer and the aduultresse be slayne. Deut. 22.a. 2. Reg. 11.a

11 And the man that lyeth with his fathers wyfe, and vncouereth his fathers nakednesse, let them both die, their blood be vpon them. Leuit. 18.i Deut. 27.c.

12 If a man lye with his daughter in lawe, let them dye both of them: they haue wrought abomination, theyr blood be vpon them. Leuit. 18.c

13 If a man also lye with mankynde, after the manner as with women kynde, they haue both committed an abomination: let them dye, theyr blood be vpon them. Leuit. 17.c Rom. 1.b.

14 And if a man take a wyfe, and her mother also, it is wickednesse: they shal burne with fyre both hym and them, that there C

be

be no wicked nesse among you.

15 And if a man lye with a beast, let him die, and ye shal slea the beast also.

16 If a woman goe vnto any beast, and lye downe thereto, thou shalt kyl the woman and the beast also: let them dye, their blood be vpon them.

17 If a man take his sister, his fathers daughter, or his mothers daughter, and see her nakednesse, and she his nakednesse, it is a wicked thing, they shalbe cut of in the sight of their people: he hath vncouered his sisters nakednesse, he shall beare his sinne.

18 If a man lye with a woman hauing her natural disease, and vncouer her nakednesse, and open her fountayne, and she also open the fountayne of her blood, they shall both be cut of from among their people.

19 Thou shalt not vncouer the nakednesse of thy mothers sister, nor of thy fathers sister: for he that doeth so, hath vncouered his next kinne, they shall beare their misdoing.

20 If a man lye with his vncles wyfe, and vncouer his vncles nakednesse, they shall beare their sinne, and shal dye childelesse.

D 21 If a man take his brothers wyfe, it is an vncleane thing: he hath vncouered his brothers nakednesse, they shalbe childelesse.

22 Ye shal keepe therefore al myne ordinances, and al my iudgementes, and doo them: that the lande, whyther I bryng you to dwel therein, spewe you not out.

23 Ye shal not walke in the manners of this nation, whiche I cast out before you: for they committed al these thinges, and therfore I abhorre them.

24 But I haue sayde vnto you, ye shal inherite their lande, and I wyl geue it vnto you to possesse it, a lande that flo weth with milke and hony: I am the Lorde your God whiche haue separated you from other nations.

25 And therefore shal ye put differences betweene cleane beastes and vncleane, betweene vncleane foules and cleane: ye shal not defyle your soules in beastes or foules, and in all manner creeping thinges that the ground bringeth foorth, which I haue separated from you as vncleane.

26 Therefore shal ye be holy vnto me: for I the Lorde am holy, and haue seuered you from other nations, that ye shoulde be myne.

27 If there be a man or women that woorketh with a spirite, or that is a soothsayer, let them dye, ye shal ouerwhelme them with stones, their blood be vpon them.

The xxi. Chapter.

I. At what funeralles the priestes may be present. 6. Howe pure the priestes ought to be, touching themselues and their families.

1 AND the Lorde sayde vnto Moses, Speake vnto the priestes the sonnes of Aaron, and say vnto them, Let none (a) be defyled by the dead among their people:

2 But by his kinseman that is nygh vnto him, (that is) by his mother and his father, by his sonne and his daughter, and his brother,

3 And by his sister a mayde that is (b) nigh vnto him, whom no man hath knowen: for her shal he be defyled.

4 But he shal not be defyled vpon hym that hath auctoritie among his people, to pollute him selfe.

5 Let them not make baldnesse vpon their head, nor shaue of the locks of their beard, nor make any cuttinges in their flesh.

6 They shalbe holy vnto their God, and not pollute the name of their GOD, for the sacrifices of the Lorde made by fyre, (and) the bread of their God they doo offer, therfore they shalbe holy.

7 Let them not take a wyfe that is a whore, or (c) polluted, nor put from her husband: for suche a one is holy vnto his God:

8 Thou shalt sanctifye him therefore, for he offereth vp the bread of thy God: he shal therefore be holy vnto thee, for I the Lorde which sanctifye you, am holy.

9 If a priestes daughter fal to play the whore, she polluteth her father, therefore must she be brent with fyre.

10 He that is the high priest among his brethren, vppon whose head the annoynting oyle was powred, and that consecrated his hand to put on the vestmentes, shal not (d) vncouer his head, nor rent his clothes:

11 Neither goe to any dead body, nor make him selfe vncleane by his father or his mother,

12 Neither shal goe out of the sanctuarie, nor pollute the holy place of his GOD, for the crowne of the annoynting oyle of his God is vpon him: I am the Lorde.

13 He shal take a virgin vnto his wyfe.

14 But a widowe, a deuorced woman, or a polluted, or a harlot, these shal he not marry: but shal take a virgin of his owne people to wyfe.

15 Neither shal he defyle his seede among his people: for I am the Lorde which sanctifye him.

16 And the Lorde spake vnto Moses, saying,

(a) By touching the dead, lamenting for the, or being at their burial.

(b) Both of one father and mother.

* or, lamet.

Leuit. 19. f.

(c) Whiche hath an euyll name, or is defamed.

1. Tim. 2. b.

Luke. 9. c.

(d) He shal vse no such ceremonies as the mourners vsed.

Ezech. 44. c.

17 Speake vnto Aaron, and say, Who so euer of thy seede in their generations hath any blemishe, let him not presume for to offer bread vnto his God:

18 For who so euer hath any blemishe, shall not come neare: as yf he be blynde or lame, or that hath a * hurled nose, or that hath any misshapen member:

* or, flatte.

19 Or is broken footed, or broken handed,

20 Or is crooke backt, or bleare eyed, or haue a webbe or other blemishe in his eyes, or be skurfie, or skabbed, or hath his stones broken:

D 21 No man that hath a blemishe, and is of the seede of Aaron the priest, shall comme nygh to offer the sacrifyces of the Lorde made by fyre: When he hath a blemishe, let him not presume to offer the bread of his God.

22 Let him eate the bread of his God, both of the most holy, and of the holy:

23 Only let him not goe in vnto the vayle, nor come nygh the aulter, because he is defourmed, that he pollute not my sanctuary: for I am the Lorde that sanctifye them.

24 And Moses tolde it vnto Aaron, and to his sonnes, and vnto al the chyldren of Israel.

The .xxii. Chapter.

3. Who ought to abstayne from eatyng the thinges that were offered. 19. How, what, and when they should be offered.

1 AND the Lorde spake vnto Moses, saying,

2 Speake vnto Aaron and his sonnes, that they be separated from the holy thynges of the chyldren of Israel, and that they pollute not my holy name in those thinges which they halowe vnto me: I am the Lorde.

3 Say vnto them, Who so euer he be of all your seede among your generations after you, that goeth vnto the holy thinges whiche the children of Israel halowe vnto the Lorde, hauyng his vncleannesse vpon him, that soule shalbe cut of from out of my syght: I am the Lorde.

Leuit.15.a. 4 What man so euer of the seede of Aaron is a Leper, or hath a runnyng issue, he shall not eate of the holy thinges, vntyll he be cleane. And who so toucheth any man that is vncleane (by reason) of a dead body, or a man whose seede runneth from him in his sleepe,

5 Or who so euer toucheth any creepyng thyng, wherby he may be made vncleane, or a man of whom he may take vncleannesse, what so euer vncleannesse he hath:

6 The same soule that hath touched any suche, shalbe vncleane vntyll euen, and shal not eate of the holy thynges, vntyl he haue washed his flesh with water.

7 And when the sonne is downe, he shalbe cleane, and shall afterwarde eate of the holy thinges, for as muche as it is his foode. B

8 Of a beast that dyeth alone, or is rent with wilde beastes, wherby he may be defyled, he shal not eate: I am the Lorde. Exod.22.

9 Let them keepe therfore myne ordinaunce, lest they for the same lade sinne vpon them, and dye for it, if they defyle it: I the Lorde sanctifye them.

10 There shall no straunger eate of the holy thing, neyther a (a) ghest of the priestes, neyther shal an hyred seruant eate of the holy thing. (a) Some thinke it was his seruant which had his eare bored, and would not goe out free, Exodus.21. verse.6.

11 But if the priest buye any soule with money, he shal eate of it, like as he that is borne in his house: they shal eate of his meate.

12 If the Priestes daughter also be maryed vnto a stranger, she may not eate of the halowed heaue offeringes:

13 Notwithstanding, if the priestes daughter be a wydowe, or deuorced, and haue no chylde, but is returned vnto her fathers house agayne, she shal eate of her fathers meate, as well as she dyd in her youth: but there shal no stranger eate therof.

14 If a man eate of the holy thing vnwyttingly, he shal put the fifth part therevnto, and geue it vnto the priest, with the halowed thing. C

15 And the priestes shal not defyle the holy thynges of the chyldren of Israel, which they offer vnto the Lorde:

16 To lade them selues with mysdooing and trespasse, whyle they eate their holy thinges: For I the Lorde doo halowe them.

17 And the Lorde spake vnto Moses, saying,

18 Speake vnto Aaron and his sonnes, and vnto al the children of Israel, and saye vnto them, What so euer he be of the house of Israel, or straunger in Israel, that wyl offer his sacrifyce for al his vowes, and for all his freewyl offerynges, which they wyl offer vnto the Lorde for a whole burnt offering:

19 (Ye shall offer) * wyllyngly a male without blemishe, of the beeues, of the sheepe, or of the goates. * or, that I may be accepted.

20 But what so euer hath a blemishe, that shal ye not offer: for it shal not be acceptable for you. D

21 And who so euer bryngeth a peace offering vnto the Lorde, to accomplishe his vowe, or a freewyl offeryng in beeues or sheepe, it shalbe perfyte to be accepted: there shalbe also no blemishe therein. Malac.1.

22 Blind,

22 Blynde, or broken, or lame, or hauing a wen, or scurfe, or scabbed, ye shal not offer suche vnto the Lorde, nor make an offering by fyre of any suche vppon the aulter vnto the Lorde.

23 A Bullocke or a Sheepe that hath any member superfluous or lacking, mayest thou offer for a free wyl offering: but for a vowe it shal not be accepted.

24 Ye shal not offer vnto the Lorde that which is bruised, or crushed, or broken, or cut away, neither shal you make any offering therof in your land.

25 Neither of a strangers hand shal ye offer the bread of your God of any suche, because their corruption is in them, and they haue deformities in them selues: and therfore shal they not be accepted for you.

26 And the Lord spake vnto Moses, saying,

27 When a Bullock, or a sheepe, or a Goat, is brought forth, it shalbe seuen dayes vnder the dammе, and from the eight day and thenceforth, it shalbe accepted for a burnt sacrifice vnto the Lorde.

28 And whether it be Cowe or Ewe, ye shal not kyl it and her young both in one day.

29 When ye wil offer a thanke offering vnto the Lorde, offer it willingly:

30 And the same day it must be eaten vp, so that ye leaue none of it vntyl the morowe: I am the Lorde.

31 Therfore shal ye keepe my commaundements, and do them: I am the Lorde.

32 Neither shal ye pollute my name, but I will be halowed among the children of Israel: I am the Lorde whiche do halowe you,

33 And that brought you out of the lande of Egypte to be your God: I am the Lorde.

The xxiii. Chapter.

2. Of the holy dayes. 3. Of the Sabboth. 5. The Passeouer. 6. The feast of vnleuenced bread.

1 AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, These be feastes of the Lord whiche ye shal call holy conuocations, euen these are my feastes.

3 Syxe dayes ye shal worke, but the seuenth day is the Sabboth of rest, an holy conuocation, so that ye do no worke therein: it is the Sabboth of the lord in al your dwellynges.

4 These are the feastes of the Lorde, euen holy conuocations, which ye shal proclayme in their seasons.

5 In the fourteenth day of the first moneth at euen, it is the Lordes Passeouer.

6 And on the fyfteenth day of the same moneth, it is the feast of vnleauened bread vnto the Lorde: seuen dayes ye must eate vnleuened bread.

7 In the first day ye shal haue an holy conuocation: ye shal doo no seruile worke therin. Exod. 12. b.

8 But ye shal offer sacrifices made by fire vnto the lord throughout these seuen dayes: and in the seuenth day is an holy conuocation, ye shal doo no seruile worke therein.

9 And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be come into Iland which I geue vnto you, and reape downe the harueste therof, ye shal bring a sheafe of the first fruites of your haruest vnto the priest: Num. 15. b

11 Which shal waue the sheafe before the Lorde to be accepted for you: and the morowe after the Sabboth the priest shal waue it.

12 And ye shal offer that day when ye waue the sheafe, an hee lambe without blemithe, of a yeere olde, for a whole burnt offering vnto the Lorde:

13 And the meate offering therof shalbe made of two tenth deales of fyne flowre, mingled with oyle, to be a sacrifice made by fyre vnto the Lorde for a swete sauour: and the drinke offering therof shalbe of wyne, the fourth deale of an hin.

14 And ye shal eate neither bread, nor parched corne, nor greene eares, vntyl the selfe same day that ye haue brought an offering vnto your God: Let this be a lawe for euer in your generations, and in al your dwellynges.

15 And ye shal count vnto you from the morowe after the Sabboth, from the day that ye brought the sheafe of the waue offering, seuen Sabbothes, they shalbe complete:

16 Euen vnto the morowe after the seuenth Sabboth shal ye number fyftie dayes, and ye shal bring a newe meate offering vnto the Lorde.

17 And ye shal bring out of your habitations, two waue loaues, made of two tenth deales of fyne flowre, and that are made with leauen, for first fruites vnto the Lord. Num. 28. b.

18 And ye shal bring with the bread, seuen lambes without deformitie, of a yeere of age, and one young Bullocke, and two Rammes, whiche shal serue for a whole burnt offering vnto the Lorde, with their meate offerynges, and their drinke offerynges, to be a sacrifice made by fyre, for a swete sauour vnto the Lorde.

19 Then

19 Then ye shall proper an he goate for a synne offering, and two lambes of a yere olde for a peace offering.

20 And the preest shal make them with the bread of the first fruites, for a wave offering before the Lord, with the two lambes: they shalbe holy to the Lord for the preest.

21 And ye shal proclaime the same day, that it may be an holy conuocation vnto you: ye shal doo no seruile woorke therein, let it be a laive for euer in al your dwellinges throughout your generations.

Leuit. 19.b. Deut. 24.d.

22 And when ye reape downe the haruest of your lande, thou shalt not make cleane ryddaunce of the corners of thy feelde when thou reapest, neither shalt thou make any after gathering of thy haruest, but shalt leaue them vnto the poore, and the stranger: I am the Lord your God.

23 And the Lorde spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the seuenth moneth, in the first day of the moneth shal ye haue Sabboth, euen the remembrance of blowing of trumpets, an holy conuocation.

Num. 19.a.

25 Ye shal doo no seruile woorke therein, but offer sacrifice made by fire vnto the Lorde.

26 And the Lorde spake vnto Moses, saying,

Leuit. 15.f.

27 The tenth day of the selfe seuenth moneth is a day of reconcilyng, therefore shal it be an holy conuocation vnto you, and ye shal * humble your soules, and offer sacrifice made by fire vnto the Lorde.

* That is, you shal fast.

28 Ye shal doo no woorke the same day, for it is a day of reconciling, to make an attonement for you before the Lord your God.

29 For whatsoeuer soule it be that humbleth not him selfe that day, he shalbe cut of from among his people.

30 And whatsoeuer soule do any woorke that day, the same soule will I destroy from among his people.

31 Ye shal doo no maner of woorke, therefore let it be a law for euer in your generations, and in al your dwellinges.

32 Let it be vnto you a Sabboth of rest, & ye shal humble your soules in the nyenth day of the moneth at euen: from euen to euen shal ye kepe your Sabboth.

33 And the Lorde spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, The fyftenth day of the same seuenth moneth, is the feaste of tabernacles, seuen dayes vnto the Lorde.

Num. 29.b. 2. Esd. 5.e. 2. Mach. 1.c

35 The first day is an holy conuocation, ye shal doo no seruile woorke.

36 Seuen dayes ye shal offer sacrifice made by fire vnto the Lorde, and in the eyght day shalbe an holy conuocation vnto you, and ye shal offer sacrifices made by fire vnto the Lorde: It is the solemne assemblie, and ye shal doo no seruile woorke therein.

37 These are the feastes of the Lord which ye shal call holy conuocations, for to offer sacrifice made by fire vnto the Lord, whole burnt offering, meate offering, "sacrifices and drinke offeringes, euery thing vpon his day.

" or, your offerings.

38 Beside the Sabboothes of the Lorde, and beside your gyftes, beside al your vowes, and al your free offeringes which ye geue vnto the Lorde.

39 Moreouer, in the fyftenth day of the seuenth moneth, when ye haue gathered in the fruite of the land, ye shal keepe holy day vnto the Lorde seuen dayes. The first day shalbe a Sabboth, like wise in the eight day shalbe a Sabboth.

40 And ye shal take you in the first day the fruites of goodly trees, braunches of palme trees, and the boughes of thicke trees, and wyllowes of the brooke, and shal reioyce before the Lorde your God seuen dayes.

41 And ye shal kepe this feast vnto the Lord seuen dayes in the yeere: It shalbe a law for euer in your generations, that ye keepe it in the seuenth moneth.

42 Ye shal dwel in boothes seuen dayes, euen al that are Israelites borne, shal dwel in boothes:

43 That your children after you may know howe that I made the children of Israel to dwel in boothes, when I brought them out of the lande of Egypt: I am the Lord your God.

44 And Moses declared vnto the children of Israel, the feastes of the Lorde.

The xxiiii. Chapter

1. The oyle for the lampes. 15. He that blaspheemeth, must be stoned. 17. He that kylleth, shalbe kylled.

1 AND the Lorde spake vnto Moses, saying,

Exod. 27.

2 Commaunde the children of Israel that they bring vnto thee pure oyle Olyue, beaten for the light, to cause the lampes to burne continually.

3 Without the vayle of witnesse, in the tabernacle of the congregation, shal Aaron dresse them, both euening and morning before the Lorde alwayes: It is a lawe for euer in your generations.

4 He shal dresse the lampes vpon the pure candle

...cruditicke before the Lorde perpetually.
4 And thou shalt take fyne floure, and bake
twelue cakes therof, two tenth deales shal-
be in one cake.
6 And thou shalt set them in two rowes:
fyue on a rowe, vpon the pure table before
the Lorde.
7 And put pure Frankencense vpon the
rowes, that they may be bread of remem-
braunce, and an offeryng made by fyre vnto
the Lorde.
8 Euery Sabboth he shall put them in
order before the Lorde euermore, of the
chyldren of Israel (that they be offered) for
an euerlastyng couenant.
9 And they shalbe Aarons and his sonnes,
whiche shall eate them in the holy place:
for they are most holy vnto him, of the of-
frynges of the Lord made by fyre, by a per-
petual statute.
10 And the sonne of an Israelitishe wyfe,
whose father was an Egyptian, went out
among the children of Israel: and this
sonne of the Israelitishe wyfe, and a man
of Israel stroue together in the host.
11 And the Israelitishe womans sonne
blasphemed the name of the Lord, and cur-
sed, and they brought him vnto Moses:
(His mothers name was Salomith, which
was the daughter of Dibri, of the tribe of
Dan.)
12 And they put him in warde, that the mind
of the Lorde might be shewed them.
13 And the Lord spake vnto Moses, saying,
14 Bring ye cursed speaker without the host,
and let all that heard him, put their handes
vpon his head, & let all the multitude stone
him.
15 And thou shalt speake vnto the children of
Israel, saying, Whosoeuer curseth his
God, shal beare his sinne.
16 And he that blasphemeth the name of the
Lorde, let him be slayne, and all the multi-
tude shall stone him to death: Whether he
be borne in the lande, or a stranger, when
he blasphemeth the name of the Lorde, let
him be slayne.
17 And he that killeth any man, let him dye
the death.
18 And he that killeth a beast, let him make
him good, beast for beast.
19 And yf a man cause a blemishe in his
neyghbour: as he hath done, so shall it be
done to him.
20 Breache for breache, eye for eye, tooth
for tooth: as he hath blemished a man,
so shal he be blemished agayne.
21 And he that killeth a beast, let him restore
it, and he that killeth a man, let him dye.
22 Ye shall haue one maner of lawe, euen for
the stranger, as welas for one of your owne
countrey: for I am the Lorde your God.
23 And Moses tolde the children of Israel,
and they brought him that had cursed, out
of the host, and stoned him with stones: and
the children of Israel did as the Lord com-
maunded Moses.

The .xxv. Chapter.

2. The Sabboth of the seuenth yeere.
8. and the yeede of Iubilee.

1 AND the Lorde spake vnto Moses in mount Sinai, saying,
2 Speake vnto the children of Israel,
and say vnto them, When ye come into the
lande which I geue you, the land shall rest
and keepe Sabboth vnto the Lorde.
3 Syx yeeres thou shalt sowe thy feelde,
and syx yeeres thou shalt cut thy vineyard,
and gather in the fruite therof.
4 But the seuenth yeere shalbe a Sabboth
of rest vnto the land, the Lordes Sabboth
it shalbe: thou shalt neyther sow thy feeld,
nor cut thy vineyarde.
5 That which groweth of the owne accord Deut. 15 a.
of thy haruest thou shalt not reape, neither
gather the grapes that thou hast left be-
hinde: for it is a yeere of rest vnto the land.
6 And the rest of the lande shalbe meate for
you, euen for thee, for thy seruant, and
for thy mayde, for thy hyred seruaunt, and
for the stranger that sojourneth with thee:
7 And for thy cattel, and for the beastes that
are in thy lande, shal all the encrease therof
be meate.
8 And thou shalt number seuen Sabbothes
of yeeres vnto thee, euen seuen times seuen
yeeres, & the space of the seuen Sabbothes
of yeeres, wyll be vnto thee fourtie and
nine yeeres.
9 And then thou shalt cause to blowe the
Trumpet of the (a) Jubilee, in the tenth
day of the seuenth moneth, euen in the day
of attonement shall ye make the Trumpe
blowe throughout all your lande.
10 And ye shall halowe that yeere, euen the
fyftieth yeere, and proclayme libertie thro-
out all the lande, vnto all the inhabiters
thereof: for it shalbe a Jubilee vnto you,
and ye shal returne euery man vnto his pos-
session, and euery man vnto his kynrede a-
gayne.
11 A yeere of Jubilee shal that fyftieth yeere
be vnto you: Ye shall not sowe, neyther
reape that which the growth of it selfe, nei-
ther gather the grapes that are left.
12 For that yeere of Jubilee shalbe holy vnto
you: but ye shal eate of the increase therof
out of the feelde.

(a) It was so called, the ioyfull tydynges of libertie was publiquely proclaymed by the sound of a Trumpet

23 In

13 In the yere of this Iubilee ye shal returne
every man vnto his possession agayne.

14 If thou sellest ought vnto thy neighbour,
or boyest ought of thy neighbours hande, ye
shal not oppresse one another.

15 But according to the number of yeeres af-
ter the Iubilee yeere, thou shalt buye of thy
neighbour: and according vnto the number
of yeeres of the fruites he shal sell vnto thee.

16 According to the multitude of yeeres, he
shall encrease the price thereof: and accor-
ding to the fewnesse of yeeres, he shall mi-
nisshe the price of it: for the [b] number of
fruites doeth he sel vnto thee.

(b) Only he selleth vnto thee the profite whiche may ryse of the ground all those yeeres, vntil the yeere of Iubilee.

17 Oppresse not ye therefore every man his
neyghbour, but thou shalt feare thy God:
For I am the Lorde your God.

18 Wherefore, ye shall doo after myne ordi-
nances, and kepe my lawes, and do them,
and ye shal dwell in the lande in safetie.

19 And the lande shall geue her fruite, and
ye shal eate your fyll, and dwell therein in
safetie.

20 And yf ye shall say, What shall we eate
the seuenth yeere? for we shal not sowe, nor
gaether in our increase?

D 21 I will sende my blessyng vpon you in the
sixth yeere, and it shall bring forth fruite
for three yeeres.

22 And ye shal sowe the eight yeere, and eate
yet of olde fruite vntyl the ninth yeere: vntil
her fruites come, ye shall eate of olde store.

(c) That is, they may not be quite put from the possessour, but restored in the yeere of Iubilee.

23 The lande shal not be solde to [c] waste:
for the lande is mine, and ye be but stran-
gers and sojourners with me.

24 In all the lande of your possession, ye shal
[d] graunt a redemption for the lande.

(d) That the seller may redeeme it agayne.

25 If thy brother be waxen poore, and hath
solde away of his possession, and yf any of
his kynne come to redeeme it, let him buye
out that whiche his brother solde.

26 And if he haue no man to redeeme it, and
his hande hath gotten and founde as much
as may be sufficient to buye it out agayne:

27 Then let him count how long it hath ben
solde, and deliuer the rest vnto the man to
whom he solde it, that he may returne to
his possession agayne.

E 28 But and if his hande can not gett sufficient
to returne to the other agayne, then that
whiche is solde, shall remayne in the hande
of him that hath bought it, vntyl the yeere
of Iubilee, and in the Iubilee it shal come
out, and he shall returne vnto his possession
agayne.

29 And if a man sell a dwellyng house in a
walled citie, he may buye it out agayne
within a whole yeere after it is solde: with-
in a yeere may he redeeme it.

30 But and if he buye it not out agayne with-
in the space of a full yeere, then the house
that is in the walled citie, shalbe stablished
as transmuted to him that bought it, & his
successours after him, and shall not go out
in the Iubilee.

31 But the houses of villages which haue no
walles rounde about them, are counted as
the feelde of the countrey: and therefore they
may be bought out agayne, and shal go out
in the Iubilee.

32 Notwithstandyng, the cities of the Le-
vites, and the houses of the cities of their
possession, may the Leuites redeeme at all
seasons.

33 And if a man purchase of the Leuites the
house that was solde, and the citie of their
possession, shal goe out in the yeere of Iubi-
lee: for the houses of the cities of the Le-
vites, are their possession among the chyl-
dren of Israel.

34 But the feelde of the suburbes of their ci- F
ties may not be solde, for it is their perpe-
tual possession.

35 If thy brother be waxen poore, and fallen
in decay with thee, thou shalt relieue him
as a stranger or a sojourner, that he may
lyue with thee.

36 And thou shalt take no vsurie of him, or Exod.22
vantage: but thou shalt feare thy God, that Deut.23
thy brother may lyue with thee. Ezech.18

37 Thou shalt not geue him thy money vp-
on vsurie: nor lende him thy victualles for
increase.

38 I am the Lord your God, whiche brought
you out of the lande of Egypt, to geue you
the lande of Chanaan, and to be your God.

39 If thy brother that dwelleth by thee, be Exod.21
waxen poore, and be solde vnto thee, thou Deut.15
shalt not compell him to serue as a bond ser-
uaunt:

40 But as an hyred seruaunt, and as a so-
iourner he shalbe with thee, and shall serue
thee vnto the yeere of Iubilee.

41 And then shal he departe from thee, both G
he and his children with him, and shall re-
turne vnto his owne kynrede agayne, and
vnto the possession of his fathers shal he re-
turne.

42 For they are my seruaunts, whiche
I brought out of the lande of Egypt:
and shall not therefore be solde as bondme-
men.

43 Thou shalt not rule ouer him cruelly,
but shalt feare thy God.

44 Thy bondseruaunt, and thy bondmaide,
whiche thou shalt haue, shalbe of the hea-
then that are rounde about you: of them
shal ye purchase seruaunts and maydes.

45 Moreouer, of the children of the stran-
gers that are sojourners among you,
of them

of them shal ye buye, and of their families that are with you, whiche they begate in your lande: these shalbe your possession.

46 And ye shal take them as inheritance for your children after you, to possesse them for an inheritance, they shalbe your bondmenne for euer, but ouer your brethren the children of Israel, ye shal not rule one ouer another cruelly.

47 If a sojourner or stranger waxe riche by thee, and thy brother that dwelleth by him waxe poore, & sel him selfe vnto the stranger or sojourner by thee, or to the stocke of the strangers kynne:

48 After that he is solde, he may be redemed agayne: one of his brethren may redeeme him:

49 Either his vncle, or his vncles sonne may buye him out, or any that is nygh of kinne vnto him of his kinred, may redeeme hym: either if his hande can gete so much, he may be bought out.

50 And he shal reken with him that bought hym, from the yeere that he was solde in, vnto the yeere of Jubilee, and the price of his "buying, shalbe accordyng vnto the number of yeeres, according to the tyme of an hired seruant shal he be with him.

51 If there be yet many yeeres behinde, according vnto them, let him gene againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeeres vnto the yeere of Jubilee, let hym count with him againe, and according vnto his yeeres, gene him againe for his redemption.

53 And he shalbe with hym yeere by yeere as an hired seruant: and the other shal not rule cruelly ouer him in thy sight.

54 If he be not redeemed thus, he shal goe out in the yeere of Jubilee, both he and his children with him.

55 For vnto me the children of Israel are seruantes, they are my seruantes whiche I brought out of the land of Egypt: I am the Lorde your God.

The. xxvi. Chapter.

3. They are blessed that keepe the commaundementes of God. 14. And cursed are they that keepe them not.

26 YE shal make you no Idols, nor grauen Image, neyther reare you vp a pyller, neither shal ye set vp any image of stone in your lande to howe downe vnto it: for I am the Lorde your God.

2 Ye shal keepe my Sabbathes, and reuerence my sanctuarie: for I am the Lorde.

3 If ye walke in my ordinances, and keepe my commaundementes, and doo them,

4 I wyl sende you rayne in due season, and the lande shal yeelde her increase, and the trees of the feelde shal gene their fruite:

5 And your (a) threshyng shal reache vnto the vintage, and the vintage shal reach vnto the sowyng tyme: and ye shal eate your bread in plentiousnesse, and dwel in your lande safely.

6 And I wyl sende peace in your lande, and ye shal sleepe, & none shal make you afrayd: and I wyl rydde euyl beastes out of the land, and there shal no swoorde goe throughout your lande.

7 And ye shal chase your enimies, and they shal fal before you vpon the swoorde.

8 And fiue of you shal chase an hundred, and an hundred of you shal put ten thousande to flight: and your enimies shal fal before you vpon the swoorde.

9 For I wyl haue respect vnto you, and make you increase, and multiplie you, and set vp my couenant with you.

10 And ye shal eate olde store, and carry out olde, because of the newe.

11 And I wyl make my dwelling place amongest you, & my soule shal not lothe you.

12 I wyl walke among you, and wyl be your God, and ye shalbe my people.

13 I am the Lord your God which brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the chaynes of your yoke, and made you goe vpright.

14 But and if ye wyl not hearken vnto me, nor wyl not doo after these commaundementes:

15 And if ye shal despise mine ordinances, eyther if your soule abhorre my lawes, so that ye wyl not doo al my commaundementes, but breake my couenant:

16 I also wyl do this vnto you, I wyl bring vpon you fearfulnesse, consumption, & the burnyng ague, to consume your eyes, & gender sorowe of harte: and ye shal sowe your seede in vaine, for your enimies shal eate it.

17 And I wyl set my face against you, and ye shal fal before your enimies: they that hate you, shal raigne ouer you, and ye shal flee when no man followeth you.

18 And if ye wyl not yet for al this hearken vnto me, then wyl I punish you seuen tymes more for your sinnes:

19 And wil breake the pride of your power, and I wyl make your heauen as yron, and your earth as brasse,

20 And your labour shalbe spent in vaine: for your lande shal not gene her increase, neyther shal the trees of the land gene their fruites.

21 And

(a) There shalbe suche plenty, that corne harueste canne scarcely be inned before wyne harueste, & wyne harueste scarsly ended before sowing tyme. Iosuah. 23. B

2. Cor. 6. a.

C Deut. 28. b. Malac. 2. a.

D Prou. 28. a.

21 And if ye walke contrary vnto me, and will not hearken vnto me, I wil bring seuen tymes mo plagues vpon you, according to your sinnes.

22 I wyl also sende in wilde beastes vpon you, which shal robbe you of your children, and destroy your cattell, and make you few in number, and cause your high wayes to be desolate.

23 And if ye may not be reformed by these thinges, but shal walke contrary vnto me:

24 Then wil I also walke contrary vnto you, and wil punishe you yet seuen times for your sinnes.

25 And I wil sende a sword vpon you, that shal auenge my couenant: and when ye are gathered togather within your cities, I will sende the pestilence among you, and ye shalbe delinered into the hand of the enimie.

Ezech. 4. verse. 16. (b) He speaketh thus, because that man is sustayned and strengthned by the bread that he eateth, like as a person is susteyned by the staffe that he leaneth vnto. (c) The scarsitie shalbe so great, that one litle ouen shal serue for ten housholdes.

26 And when I haue broken the (b) staffe of your bread, (c) ten wiues shal bake your bread in one ouen, and they shal deliuer you your bread againe by waight: ye shal eate, and not be satisfied.

27 And if ye wil not yet for all this hearken vnto me, but walke against me:

28 I wyl walke contrary vnto you also in indignation, and wil chastice you seuen times more for your sinnes.

29 And ye shal eate the flesh of your sonnes, and the flesh of your daughters shal ye deuoure.

30 I wil destroy your high places, and cut away your Images, and cast your carkases vpon the bodies of your idols, and my soule shal abhorre you.

31 And I wil make your cities desolate, and bring your sanctuarie vnto nought, and wil not smell the sauour of your sweete odours.

32 I wil bring the land vnto a wildernesse, and your enimies which dwel therein shal woonder at it.

33 And I wil strowe you among the heathen, and wil drawe out a sworde after you: and your lande shalbe waste, and your cities desolate.

¶ 34 Then shal the land enioy her Sabbothes as long as it lyeth voyde, and ye shalbe in your enimies land, euen then shal the lande rest, and enioy her Sabbothes.

35 As long as it lyeth voide, it shal rest: because it did not rest in your Sabbothes when ye dwelt vpon it.

36 And vpon them that are leaft alive of you, I wil sende a faintnesse into their hartes in the landes of their enimies, and the sounde of a shaking leafe shal chase them, and they shal flee, as fleeing from a sworde they shal fal, no man following vpon them.

37 They shal fal one vpon another as it were before a sworde, no man following vpon them: and ye shal haue no power to stande before your enimies.

38 And ye shal perishe among the heathen, and the lande of your enimies shal eate you vp.

39 And they that are leaft of you shal pine away in their vnrighteousnesse in your enimies landes, and in the misdeedes of their fathers shal they consume with them.

40 And they shal confesse their misdeedes, and the misdeedes of their fathers, for their trespasse whiche they haue trespassed against me, and for that also that they haue walked contrary vnto me.

41 Therefore I also wil walke contrarie vnto them, and wil bring them into the lande of their enimies: and then at the least way their vncircumcised hartes shalbe tamed, and they shal willingly accept their (d) sinne.

(d) That the punishment of their sinne.

42 Then I wil remember my couenant with Iacob, and my couenant with Isaac, and my couenant with Abraham wil I remember, and wil thinke on the land.

43 The lande also shalbe leaft of them, and shal enioy her Sabbothes while she lyeth waste without them: and they shal willingly accept their * sinne, because they despised my lawes, and because their soule abhorred mine ordinances.

* or, punishment of their sinne. Deu. 9.

44 And yet for all that, when they be in the lande of their enimies, I wil not cast them away, neither wyl I abhor them, to destroy them vtterly, and to breake my couenant with them: for I am the Lorde their God.

45 I will for their (e) sakes remember the couenant of olde, when I brought them out of the lande of Egypt in the sight of the heathen, that I might be their God: I am the Lorde.

(e) God keepeth his mercy vnto the thousand his anger.

46 These are the ordinances and iudgements, and lawes, whiche the Lorde made betweene him and the children of Israel in mount Sinai, by the hande of Moses.

The .xxvii. Chapter.

1. Of diuers vowes, and redemption of the same. 31. All tythes are due to the Lorde.

1 AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say vnto them, If any man wyl make a (a) singuler vowe of a person vnto the

(a) Abstinence or daughter

Lorde,

Lorde, by thy estimation:

5 Then thy estimation shalbe (thus,) Of the male, from twentie yeeres olde vnto sixtie, shalbe by thy estimation fyftie sicles of silver, after the sicle of the sanctuarie:

4 And yf it be a female, then thy valuation shalbe thirtie sicles.

5 And from fyue yeeres to twentie, thy valuation shalbe of the male twentie sicles, & of the female tenne sicles.

6 And from a (b) moneth vnto fyue yeeres, thy estimation shalbe of the male, at fyue sicles of syluer, and of the female, at three sicles of syluer.

7 And from sixtie yeeres olde and aboue, yf he be a male, then thy price shalbe fyftiene sicles, and for the female ten sicles.

8 But if he be poorer then thou hast estemed him, he shall present him selfe before the priest, and the priest shal value him: according as the hande of him that vowed is able to geat, euen so shal ỹ priest value him.

9 If it be a beast of which men bring an offering vnto the Lorde, al that any man geueth of suche vnto the Lorde shalbe holy.

10 He shal not alter it, nor change it, a good for a bad, or a bad for a good: And yf he change beast for beast, then both the same beast, and it also wherewith it was changed, shalbe (c) holy.

11 If it be any manner of vncleane beast, of which men do not offer a sacrifice vnto the Lorde, he shal set the beast before the priest:

12 And the priest shal value it, whether it be good or bad, and as the priest setteth it, so shal it be.

13 But yf he wyl buye it agayne, he shal geue the fifth part more aboue that it was set at.

¶ 14 If any man dedicate his house to be holy vnto the Lord, the priest shal set it, whether it be good or bad: and as the priest hath set it, so shal it stande.

15 And when he that sanctified it, wyll redeeme his house, let him geue the fifth part of the money that it was iudged at thereto, and it shalbe his.

16 If a man halowe a peece of his inherited lande vnto the Lorde, thou shalt value it according to the seede thereof: An Homer of barley seede shalbe set at fyftie sicles of siluer.

17 If he halowe his fielde immediatly from the yeere of Iubile, it shalbe worth according as thou doest esteeme it.

18 But and if he halowe his fielde after the Iubilee, the priest shal recken vnto him the money, according to the number of the yeeres that remayne, vnto the yeeres of Iubilee folowing, and it shalbe abated by thy estimation.

19 If he that consecrated the fielde, wyl redeeme it agayne, let him put the fifth parte of the price that thou dyddest value it at thereunto, and it shalbe his.

20 And if he wyl not redeeme the fielde, but selleth the fielde to an other man, he (that vowed) may redeeme it no more:

21 But when the feeld goeth out in the yeere of Iubilee, it shalbe holy vnto the Lord, as a feeld separate from common vse, and it shalbe the priestes possession. D

22 If a man sanctifie vnto the Lorde a fielde whiche he hath bought, and is not of the grounde of his inheritance:

23 The priest shall recken vnto him what it is worth vnto the yeere of Iubilee, and he shal gene the price that it is set at the same day, as a thyng consecrate vnto the Lorde,

24 And in the yeere of Iubilee the feeld shall returne vnto him of whom it was bought, to him whose inheritance of lande it was. Exod.30.b.

25 And al thy valuation shalbe according to the sicle of the sanctuarie: One sicle conteyneth twentie Gerahs. Deut.15.a.

26 But the first borne of the beastes that is the Lordes first borne, may no man sanctifie, whether it be oxe or sheepe, for it is the Lordes alredy.

27 If it be an vncleane beast, he shal redeeme it as thou shalt set it at, and gene the fifth part more therto: Or if it be not redeemed, it shalbe solde according to thy estimation.

28 Notwithstanding, nothing separate from the common vse that a man doeth separate vnto the Lord of al that he hath, whether it be man or beast, or land of his inheritance, may be solde or redeemed: for euery thyng separate from the common vse, is most holy vnto the Lorde. E

29 Nothing separate from the common vse, whiche shalbe separate from man, shalbe redeemed, but dye the death.

30 Euery tithe of the lande also, both of the seed of the land, & of the fruite of the trees, is the Lordes, & is sanctified vnto the Lord.

31 And if a man wyll redeeme ought of his tythes, let him adde the fifth part thereto.

32 And euery tithe of oxe and of sheepe, and of euery beast that goeth vnder the (d) rod, euen euery tenth, shalbe holy vnto the lord.

33 He shal not looke if it be good or bad, nor change it: els if he change it, both it, and that it was changed withal, shalbe halowed, and may not be redeemed.

34 These are the commaundementes which the Lord commaunded by Moses, vnto the children of Israel in mount Sinai.

(d) That is, euery tenth as it riseth by tale, whether it be male or female, without acceptiō or respect.

The ende of the thirde booke of Moses, called Leuiticus.

This fourth boke of Moses is called the booke of numbers: because in ꝑ beginning of it, Moses & Aaron did number the children of Israel, and that by their tribes.

The fourth booke of Moses, called in the Hebrue Vaiedabbar, and in the Latine Numeri.

The first Chapter.

1. Moses and Aaron, with the twelue princes of the tribes, are commaunded of the Lorde to number them that are meete for warre. 49. The Leuites are exempted for the seruice of the tabernacle.

1 AND the lord spake vnto Moses in the wildernesse of Sinai, in the tabernacle of the congregation, ꝑ first day of the seconde moneth, in the seconde yere after they were come out of the lande of Egypt, saying,

Exod.30.b. Num.26.a. 2.Reg.24.a

2 Take ye the summe of al the multitude of the children of Israel after their kinredes and housholdes of their fathers, with the nombre of their names, al that are males, "head by head,

or, man by man.

3 From twentie yeres olde and aboue, all that goe forth to the warre in Israel: thou and Aaron shalt number them throughout their armies.

4 And with you shalbe men of euery tribe, suche (as are) ye heades of the houses of their fathers.

5 And these are the names of the men that shall (a) stande with you: of (the tribe of) Ruben, Elizur the sonne of Sedeur.

(a) That is, assiste you when you number the people.

6 Of Simeon, Selumiel the sonne of Surisaddai.

7 Of Iuda, Nahesson ꝑ sonne of Aminadab.

8 Of Isachar, Nathaniel the sonne of Zuar.

9 Of Zabulon, Eliab the sonne of Helon.

10 Among the children of Ioseph: of Ephraim, Elisama the sonne of Ammiud: of Manasse, Gamaliel the sonne of Pedazur.

11 Of Beniamin, Abidan ꝑ sonne of Gedeon.

12 Of Dan, Ahiezer the sonne of Ammisaddai.

13 Of Aser, Pagiel the sonne of Ocran.

14 Of Gad, Eliasaph the sonne of Duel.

15 Of Nepthali, Ahira the sonne of Enan.

16 These were of great fame in the congregation, princes of the tribes of their fathers, ꝑ heades ouer thousandes in Israel.

17 And Moses and Aaron tooke these men whiche are expressed by their names.

18 And they called al the congregation togeather the first day of the seconde moneth, and they were reckened throughout their kynredes, ꝑ houses of their fathers, accordyng to the nombre of their names, from twentie yeres olde & aboue, head by head.

19 As the Lorde commaunded Moses, so he numbred them in the wildernesse of Sinai.

20 So were the children of Ruben, Israels eldest sonne throughout their generations, and their kynredes, and houses of their fathers, according to the number of their names, head by head, al males from twentie yeres olde and aboue, as many as ꝑ goe forth to the warre:

21 The number of them that were of the tribe of Ruben, was fourtie and sixe thousande, and fyue hundred.

22 Of the children of Simeon throughout their generations, and their kynredes, and houses of their fathers, the summe of them in the number of names head by head, all the males from twentie yeres and aboue, whosoeuer myght goe forth to the warre:

23 The summe of them that were of the tribe of Simeon, sixtie and nyne thousande, and three hundred.

24 Of the children of Gad throughout their generations, and their kynredes, and housholdes of their fathers, the number of the names from twentie yeres and aboue, all that went forth to the warre:

25 The number of them that were of the tribe of Gad, was fourtie and fiue thousande, sixe hundred, and sixtie,

26 Of the children of Iuda throughout their generations, and their kynredes, and houses of their fathers, the number of names from twentie yeres and aboue, all that were able to goe forth to the warre:

27 The number of them that were of the tribe of Iuda, was three score and fourtiene thousande, and sixe hundred.

28 Of the children of Isachar throughout their generations, and their kynredes, and houses of their fathers, the nombre of names from twentie yeres and aboue, which went al forth to the warre:

29 The number of them that were of the tribe

tribe of Iſachar, was fiftie and four thouſande and four hundred.

30 Of the chyldren of Zabulon throughout their generations, and their kinredes, and houſes of their fathers, the number of names from twentie yeeres and aboue, al whiche were able to goe foorth in the hoſt:

31 The number of them that were of the tribe of Zabulon, was fiftie and ſeuen thouſande and foure hundred.

32 Of the chyldren of Ioſeph (namely) of the chyldren of Ephraim throughout theyr generations, and theyr kynredes, and houſes of theyr fathers, the number of names from twentie yeeres & aboue, al that went out to the warre:

33 The number of them that were of the tribe of Ephraim, was fourtie thouſande and fiue hundred.

34 Of the chyldren of Manaſſe throughout theyr generations, and theyr kynredes, and houſes of theyr fathers, the number of names from twentie yeres olde and aboue, al that went out to the warre:

F 35 The number of them that were of the tribe of Manaſſe, was thirtie and two thouſande and two hundred.

36 Of the chyldren of Beniamin throughout theyr generations, and theyr kynredes, and houſes of theyr fathers, the number of names from twentie yeeres and aboue, all that went foorth to the warre:

37 The number of them that were of the tribe of Beniamin, was thirtie and fiue thouſande and foure hundred.

38 Of the chyldren of Dan throughout their generations, and kynredes, and houſes of theyr fathers, the number of names from twentie yeeres old and aboue, al that went foorth to the warre:

39 The number of them that were of the tribe of Dan, was threeſcore and two thouſande and ſeuen hundred.

40 Of the chyldren of Aſer throughout theyr generations, and theyr kynredes, and houſes of theyr fathers, the number of the names from twentie yeeres and aboue, all that went out to the warre:

41 The number of them that were of the tribe of Aſer, was fourtie and one thouſande and fiue hundred.

42 Of the chyldren of Nephthali throughout theyr generations, and theyr kinredes, and houſes of theyr fathers, the number of names from twentie yeeres and aboue, all that myght goe foorth to the warre:

G 43 The number of them that were of the tribe of Nephthali, was fiftie and three thouſande and foure hundred.

44 Theſe are the ſummes whiche Moſes and Aaron numbred, and the princes of Iſrael, thoſe twelue men whiche were euery one for the houſe of theyr fathers.

45 So were al the numbers of the chyldren of Iſrael throughout the houſes of theyr fathers, from twentie yeeres and aboue, al that went foorth to the warre in Iſrael:

46 Al they I ſay, were in number ſixe hundred thouſande, and three thouſande, fyue hundred and fyftie. Exod. 12. f. Num. 11. c.

47 But the Leuites after the tribes of their fathers were not numbred among them.

48 For the Lorde ſpake vnto Moſes, ſaying,

49 Only thou ſhalt not number the tribe of Leui, neyther take the ſumme of them among the chyldren of Iſrael.

50 But thou ſhalt appoint the Leuites ouer the tabernacle of witneſſe, and ouer al the veſſels thereof, and ouer al thinges that are in it: yea, they ſhal beare the tabernacle, and al the veſſels thereof, and they ſhal miniſter in it, and ſhal dwel rounde about the tabernacle.

51 And when the tabernacle goeth forth, the Leuites ſhal take it downe: and when the tabernacle is to be pytched, the Leuites ſhal ſet it vp: and if any (b) ſtranger come nygh, he ſhal dye. (b) He is a ſtranger that is not of the tribe of Leui

52 And the chyldren of Iſrael ſhall pytche their tentes, euery man in his owne campe, and euery man vnder his owne ſtandarde throughout theyr hoſtes.

53 But the Leuites ſhal pytch round about the tabernacle of witneſſe, that there be no wrath vpon the congregation of the chyldren of Iſrael: and the Leuites ſhal keepe the watche of the tabernacle of wytneſſe.

54 And the chyldren of Iſrael dyd accordyng to all that the Lorde commaunded Moſes, ſo dyd they.

The.ii. Chapter.

2. The order of the tentes. The heades of the kynredes of Iſrael.

1 AND the Lorde ſpake vnto Moſes and Aaron, ſaying,

2 (a) Euery man of the chyldren of Iſrael ſhal pitch vnder his owne ſtandard, and vnder the enſigne of theyr fathers houſes: farre of about the tabernacle of the congregation ſhal they pytche. (b) In the twelue tribes were foure principall ſtanderdes, ſo that euery three tribes had theyr ſtandarde.

3 (b) On the eaſt ſide toward the riſing of the ſunne, ſhall they of the ſtanderde of the hoſt of Iuda pytche, throughout theyr armies: And Nahaſſon the ſonne of Aminadab ſhalbe captayne of the ſonnes of Iuda. (b) Iuda, Iſſachar, and Zabulon, the ſonnes of Lea, were of the firſt ſtanderde.

4 And his hoſt and the number of them, threeſcore and fourtiene thouſande, and ſixe hundred.

5 Next vnto hym ſhall they that be of the tribe of Iſachar pitche: and Nathanael the ſonne of Zuar, ſhalbe captayne of the chyldren of Iſachar.

6 His hoſt and the number thereof, fyftie and foure thouſande, and foure hundred.

B 7 And then the tribe of Zabulon, and Eliab, the ſonne of Helon, ſhalbe captaine ouer the chyldren of Zabulon.

8 And his hoſt, and the number of them, fyftie and ſeuen thouſande and foure hundred.

9 So that the whole number of the whole hoſt of Iuda, are an hundred thouſande, foureſcore and ſixe thouſande, and foure hundred, throughout theyr armies: and theſe ſhal firſt moue.

(c) Ruben and Simeon the ſonnes of Lea, and Gad the ſonne of Zilpha her mayde, were of the ſecond ſtanderde.

10 (c) On the South ſyde ſhalbe the ſtanderde of the hoſt of Ruben, accordyng to theyr armies: and the captayne ouer the ſonnes of Ruben ſhalbe Elizur the ſonne of Sedeur.

11 And his hoſt and the number of them, fourtie and ſixe thouſande & fiue hundred.

12 And faſt by him ſhal the tribe of Simeon pytche, and the captaine ouer the ſonnes of Simeon, ſhalbe Salumiel the ſonne of Zuriſaddai.

13 And his hoſt and the number of them, fiftie and nine thouſande and three hundred.

C 14 And the tribe of Gad alſo, and the captayne ouer the ſonnes of Gad, ſhalbe Eliaſaph the ſonne of Duel.

15 And his hoſt and the number of them, fourtie and fiue thouſand, ſixe hundred and fiftie.

16 All that were numbred with the campe of Ruben, an hundred thouſande, fiftie and one thouſande, foure hundred and fiftie, throughout theyr armies: and they ſhal ſet forth in the ſeconde place.

17 And the tabernacle of the congregation ſhall goe with the hoſt of the Leuites in the middes of the campe: And as they lye in theyr tentes, ſo ſhal they proceede in the iourney, euery man in his degree, and vnder theyr owne ſtanderdes.

(d) Ephraim Manaſſe, and Beniamin, make the third ſtanderde.

18 On the (d) Weſt ſide ſhalbe the ſtanderd of the campe of Ephraim, accordyng to theyr armies: and the captayne ouer the ſonnes of Ephraim, ſhalbe Eliſama the ſonne of Amihud.

19 His hoſt and the number of them, fourtie thouſande and fiue hundred.

20 And faſt by him, ſhalbe the tribe of Manaſſe: and the captayne ouer the ſonnes of Manaſſe, ſhalbe Gamaliel the ſonne of Pedazur.

21 His hoſt and the number of them, thirtie and two thouſande, and two hundred. D

22 And the tribe of Beniamin alſo: and the captaine ouer the ſonnes of Beniamin, ſhalbe Abidan the ſonne of Gedeon.

23 His hoſt and the number of them, thirtie and fiue thouſande and foure hundred.

24 All the number of the campe of Ephraim, were an hundred thouſande, eyght thouſande, and an hundred, throughout their armies: and they ſhal goe in the thirde place.

(e) Dan, Nephthali, and Aſer, make the fourth ſtanderde.

25 (e) The ſtanderde of the hoſt of Dan ſhal keepe the North ſide, with theyr armies: and the captaine ouer the chyldren of Dan, ſhalbe Ahiezer the ſonne of Ammi Sadai.

26 His hoſt and the number of them, threeſcore and two thouſande, and ſeuen hundred. E

27 And faſt by him ſhall the tribe of Aſer pitche: and the captayne ouer the ſonnes of Aſer, ſhalbe Pagiel the ſonne of Ocran.

28 His hoſt and the number of them, fourtie and one thouſande and fiue hundred.

29 And the tribe of Nephthali: and the captaine ouer the chyldren of Nephthali, ſhalbe Ahira the ſonne of Enan.

30 His hoſt and the number of them, fiftie and three thouſande and foure hundred.

31 All they that were numbred with the hoſt of Dan, were an hundred thouſande, fiftie and ſeuen thouſande, and ſixe hundred: and they ſhal goe hindmoſt with their ſtanderdes.

32 Theſe are the ſummes of the chyldren of Iſrael throughout the houſes of theyr fathers, euen all the numbers that pytched throughout their hoſtes, ſixe hundred thouſande, three thouſande, fiue hundred and fiftie.

33 But the Leuites were not numbred among the chyldren of Iſrael, as the Lorde commaunded Moſes.

34 And the children of Iſrael did accordyng to all that the Lorde commaunded Moſes, ſo they pytched with theyr ſtanderdes, and ſo they iourneyed euery one throughout theyr kinredes, accordyng to the houſholdes of theyr fathers.

The. iii. Chapter.

1. The Leuites goe not to battayle, but miniſter in the ſanctuarie. 21. They pitch their tentes next to the habitation.

1 THeſe alſo are the generations of Aaron A and Moſes, in the day that the Lorde ſpake with Moſes in mount Sinai.

2 And

2 And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron whiche were priestes annoynted, and whose hande was consecrated to ministre.

Exo.16.g. Leuit.8.a.

4 And Nadab and Abihu dyed before the Lorde, when they offered strange fyre before the Lorde in the wylderneſſe of Sinai, and had no children: and Eleazar and Ithamar ministred in the syght of Aaron their father.

5 And the Lorde spake vnto Moses, saying,

Aaron his sonnes the priestes ser-ued in the sanctuarie in stead of the people and offering vnto the Lorde, and the Leuites serued for the inferiour vses of the tabernacle.

6 Bring the (a) tribe of Leui, and set them before Aaron the priest, that they may serue hym:

7 And take the charge with him, the charge of the whole cõgregation, before the tabernacle of the congregation, to doo the seruice of the tabernacle.

8 They shall keepe all the instrumentes of the Tabernacle of the congregation, and haue the charge of the children of Israel, to doo the seruice of the tabernacle.

9 And thou shalt geue the Leuites vnto Aaron and to his sonnes: for they are geuen and deliuered vnto him of the children of Israel.

10 And thou shalt appoynt Aaron and his sonnes to wayte on their priestes office: and the stranger that commeth nygh, shalbe slayne.

Num.17.a. Num.8.c.

11 And the Lorde spake vnto Moses, saying,

12 Beholde, I haue taken the Leuites from among the children of Israel for all the fyrst borne that openeth the matrice among the children of Israel, and the Leuites shalbe myne.

13 Because all the fyrst borne are myne: for the same day that I smote al the first borne in the lande of Egypt, I halowed vnto me al the fyrst borne in Israel, both man and beast, and myne they shalbe: I am the Lorde.

14 And the Lorde spake vnto Moses in the wylderneſſe of Sinai, saying,

15 Number the children of Leui after the houses of their fathers in their kinredes: al that are males from a moneth olde and aboue, shalt thou number.

16 And Moses numbred them accordyng to the worde of the Lorde, as he was commaunded.

17 And these were the children of Leui in their names: Gerson, and Caath, and Merari.

18 And these are ỹ names of the children of Gerson in their kinredes: Libni, & Semei.

19 The sonnes of Caath in their kinredes: Amram, Iesaar, Hebron, and Oziel.

20 And the sonnes of Merari in their kynredes: Mahali, and Musi. These are the kinredes of the Leuites, accordyng to the houses of their fathers.

21 Of Gerson came the kinrede of the Libnites, and the kinrede of the Semeites: These are the kinredes of the Gersonites. D

22 And the summe of them after the number of al the males from a moneth olde and aboue, was counted seuen thousand and fyue hundred.

23 And the kinredes of the Gersonites shall pitche behinde the tabernacle westwarde,

24 The captayne and most auncient of the house of the Gersonites, shalbe Eliasaph the sonne of Lael.

25 And the charge of the children of Gerson in the tabernacle of the congregation, shalbe the tabernacle and the pauilion, the couerynge thereof, and the vayle of the doore of the tabernacle of the congregation:

26 And the hangynges of the court, and the curtayne of the doore of the court, whiche is rounde about the Tabernacle, and the aulter, and the cordes of it, for al the seruice thereof.

27 And of Caath, came the kinrede of the Amramites, and the kinrede of the Izeharites, the kinrede of the Hebronites, and the kinrede of the Ozielites: These are the kinredes of the Caathithes.

28 And the number of all the males from a moneth olde and aboue, was eyght thousande and sixe hundred, hauyng the charge of the sanctuarie. E

29 And the kinrede of the children of Caath, shal pitche on the south syde of the tabernacle.

30 The captayne and most auncient of the house of the kinrede of the Caathites, shalbe Elisaphan the sonne of Oziel.

31 And their charge shalbe the arke, the table, the candlestycke, and the aulters, and the vessels of the sanctuarie that they minister in, and the vayle, and what so euer belongeth to the ministration thereof.

32 And Eleasar the sonne of Aaron the priest, shalbe captayne ouer all the captaynes of the Leuites, and haue the ouersyght of them that wayte vpon the sanctuarie.

33 And of Merari came the kynrede of the Mahelites, and the kinrede of the Musites: These are the kinredes of Merari.

34 And the summe of them accordyng to the number of all the males from a moneth olde and aboue, was sixe thousande & two

hundred.
35 The captayne and the moſt auncient of their houſe that were of the kinred of Merari, was Zuriel the ſonne of Abihael: and theſe ſhal pitche on the north ſyde of the tabernacle.
36 And vnder the cuſtody and charge of the ſonnes of Merari, ſhalbe the boordes of the tabernacle, and the barres, pillers, and ſockettes thereof, and al the veſſels therof, and al that ſerueth thereto:
37 And the pillers of the court round about, with their ſockets, their pinnes, and their cordes.
38 But on the forefront of the tabernacle towarde the eaſt, before the tabernacle of the congregation eaſtwarde, ſhal Moſes and Aaron and his ſonnes pitche, & wayte to keepe the ſanctuarie, and to keepe the chyldren of Iſrael: and the ſtranger that commeth nygh, ſhalbe ſlayne.
39 And the whole ſumme of the Leuites which Moſes and Aaron numbred at the commaundement of the Lorde throughout their kinredes, euen all the males from a moneth olde and aboue, was twentie and two thouſande.
40 And the Lorde ſayde vnto Moſes, Number al the firſt borne that are males among the children of Iſrael, from a moneth olde and aboue, and take the number of their names.
41 And thou ſhalt appoynt the Leuites to me, (for I am the Lorde) for al the firſt borne of the chyldren of Iſrael, and the catel of the Leuites, for al the firſt borne of the catel of the children of Iſrael.
42 And Moſes numbred, as the Lorde commaunded him, al the firſt borne of the children of Iſrael.
43 And al the firſt borne males, rehearſed by their names, from a moneth olde and aboue, accordyng to their number, were twentie and two thouſande, two hundred, and threeſcore and thirteene.
44 And the Lorde ſpake vnto Moſes, ſayeing,
45 Take the Leuites for al the firſt borne of the chyldren of Iſrael, and the catel of the Leuites for their catel, and the Leuites ſhalbe myne: I am the Lorde.
46 And for the redeeming of the two hundred & threeſcore and thirteene, whiche are mo then the Leuites, in the firſt borne of the chyldren of Iſrael,
47 (a) Take fyue ſicles of euery head, after the wayght of the ſanctuarie, the ſicle conteyning twentie gerahs,
48 And geue the money, wherewith the odde number of them is redeemed, vnto Aaron and his ſonnes.
49 And Moſes tooke the redemption money, of them that were redeemed, beyng mo then the Leuites:
50 Of the firſt borne of the chyldren of Iſrael tooke he this money, a thouſand three hundred and three ſcore and fyue ſicles, after the ſicle of the ſanctuarie.
51 And Moſes gaue the money of them that were redeemed vnto Aaron & his ſonnes, accordyng to the worde of the Lorde, as the Lorde commaunded Moſes.

(a) Sicles were of two ſortes: the one cõmon, the other belonging to the ſanctuarie, and that of the ſanctuarie was double the wayght of the common The common ſicle wayed two grotes, and the ſanctuarie ſicle foure. The ſcripture in this place, & in the thirtie of Exodus, & Ezechiel fourtie and fiue, ſayth, that the ſanctuarie ſicle dooth waye twentie Gerahs, which the Gretians doo cal Obolus, and we in Engliſhe, an halfpeny when eyght grotes of our money was an ounce: and the Hebrues doo thinke that Obolus doth waye the wayght of ſixteene barlye cornes.

The.iiii. Chapter.

5. The offices of the Leuites.

1 AND the Lorde ſpake vnto Moſes and Aaron, ſayeing, A
2 Take the ſumme of the chyldren of Caath, from among the ſonnes of Leui, after their kinredes and houſes of their fathers,
3 From thirtie yeeres & aboue, vntil fyftie, al that enter into the hoaſt, for to doo the worke in þ tabernacle of the cõgregation.
4 This ſhalbe the office of the children of Caath in the tabernacle of the congregation, (about) the moſt holy.
5 And when the hoaſt remoueth, Aaron and his ſonnes ſhal come and take downe the couerynge vayle, and wrappe the arke of witneſſe in it:
6 And ſhal put thereon a couering of Badgers ſkinnes, and ſhal ſpreade vppon it a cloth, that is altogeather of blewe ſylke, and put in the barres therof.
7 And vpon the ſhew table they ſhal ſpread B abroade a cloth of blewe ſylke, and put thereon the diſhes, (incenſe) cuppes, and goblettes, and pottes to powre with: and there ſhalbe bread thereon continually.
8 And they ſhall ſpreade vpon them a couering of ſcarlet, and couer the ſame with a couering of Badgers ſkinnes, and put in the barres therof.
9 And they ſhal take a cloth of blewe ſylke, and couer the candelſticke of light, with his lampes, ſnuffers, and cenſers, and all þ oyle veſſels which they occupie about it.
10 And they ſhall put both it and all the veſſels therof within a couering of Badgers ſkinnes, and put it vpon a barre.
11 And vppon the golden aulter they ſhall ſpreade a cloth of blewe ſylke, and couer it with a couering of Badgers ſkinnes, and put to the barres therof.
12 And they ſhall take al the inſtrumentes wherwith they miniſter in the ſanctuarie, and put a cloth of blewe ſylke vpon them, & couer them with a couering of Badgers ſkinnes,

skynnes, and put them on a barre.

13 And they shal take away the ashes from the aulter, & spread a purple cloth thereon,

E 14 And put vpon it all the vessellies thereof that they minister withal, euen the * colepannes, the flesshehookes, the fyre shouels, the basons, and the other vessels of the aulter: and they shall spreade vpon it a couerynge of Badgers skynnes, and put to the barres of it.

* or, cruses

15 And when Aaron and his sonnes haue made an ende of couerynge the sanctuarie, and al the vessels of the sanctuarie, against that the host remoue, then the sonnes of Caath shall come in for to beare: but they shall not touche any holy thyng, lest they dye. And this is the charge of the sonnes of Caath in the tabernacle of the congregation.

16 And to the office of Eleazar the sonne of Aaron the priest, partayneth the oyle for the lyght, the sweete incense, the dayly meate offeryng, and the annoynting oyle, and the ouersyght of all the tabernacle, and of all that therein is, both in the sanctuarie, and in al the vessels thereof.

17 And the Lorde spake vnto Moses and Aaron, saying,

18 Ye shall not cutte of the tribe of the kynrede of the Caathites from among the Leuites:

19 But this do vnto them, that they may lyue and not dye: When they goe vnto the most holy things, let Aaron and his sonnes goe in, and appoynt them euery one to his office, and to his charge.

20 But let them not goe in to see when the holy thinges are folden vp, lest they dye.

D 21 And the Lorde spake vnto Moses, saying,

22 Take also the summe of the children of Gerson, throughout the houses of their fathers, and throughout their kynredes:

23 From thirtie yeeres olde and aboue, vntyll fyftie yeeres shalt thou number them, al that enter into the assembly, for to do seruice in the tabernacle of the congregation.

24 And this is the seruice of the kinrede of the Gersonites, to serue, and to beare:

25 They shal beare the curtaynes of the tabernacle, and the tabernacle of the congregation, his couerynge, and the couerynge of the Badgers skinnes that is an high vpon it, and the vayle of the doore of the tabernacle of the congregation:

26 And the curtaynes of the court, and the vayle that is in the entring in of the gate of the courte, whiche is neare the tabernacle, and neare the aulter round about, with the cordes, and al the instrumentes that serue vnto them, and all that is made for them, and so shal they serue.

27 At the mouth of Aaron and his sonnes shal al the seruice of the children of the Gersonites be done, in al their charges, and in al their seruice: and ye shal appoynt vnto them al their burdens to keepe.

28 And this is the seruice of the kynrede of the children of Gerson in the tabernacle of the congregation, and their watche shalbe vnder the hande of Ithamar the sonne of Aaron the priest. E

29 And thou shalt number the sonnes of Merari after their kynredes, and after the houses of their fathers:

30 From thirtie yeeres olde and aboue, vnto fiftie yeeres, shalt thou number them, euery one that enter into the assembly to do the seruice of the tabernacle of the congregation.

31 And this is the office and charge, according to al their seruice in the tabernacle of the congregation, the boordes of the tabernacle, with the barres, pillers, and sockets thereof.

32 And the pillers that are rounde about the court, with their sockets, pynnes, and cordes, and with al the instrumentes of it, for al their seruice: And by name ye shall recken the instrumentes of their office and charge.

33 This is the seruice of the kynredes of the sonnes of Merari, according to al their office in the tabernacle of the congregation, vnder the hande of Ithamar the sonne of Aaron the priest.

34 And Moses and Aaron, and the princes of the multitude, numbred the sonnes of the Caathites, after their kinredes and houses of their fathers,

35 From thirtie yeeres olde and aboue, vnto fiftie yeeres, al that enter into the assembly to do seruice in the tabernacle of the congregation.

36 And the number of them throughout F their kynredes, were two thousande, seuen hundred, and fiftie.

37 This is the number of the kynredes of Caath, (namely) all that might do seruice in the tabernacle of the congregation, whiche Moses and Aaron did number according to the commaundement of the Lorde, by the hande of Moses.

38 Also the numbers of the sonnes of Gerson throughout their kynredes and houses of their fathers:

39 From thirtie yeeres olde and aboue, vnto fiftie yeeres, al that enter into the assembly for to do seruice in the tabernacle of the congregation:

40 And the numbers of them throughout

theyr kynredes and houses of theyr fathers, were two thousand, sixe hundred & thirtie.

41 This is the number of the kynredes of the sonnes of Gerson, of al that did seruice in the tabernacle of the congregation, whiche Moses and Aaron did number, accordyng to the commaundement of the Lorde.

42 And the numbers of the kynredes of the sonnes of Merari throughout theyr kynredes, and houses of theyr fathers:

43 From thirtie yeeres olde and vp, vnto fiftie yeeres, al that enter into the assembly for the seruice of the tabernacle of the congregation:

44 And the numbers of them after theyr kynredes, were three thousande and two hundred.

45 These be the summes of the kynredes of the sonnes of Merari, which Moses and Aaron numbred accordyng to the worde of the Lorde by the hande of Moses.

46 And so al the numbers of the Leuites, which Moses, Aaron, and the lordes of Israel numbred, after theyr kinredes & houseboldes of theyr fathers:

47 From thirtie yeeres olde and vp, vnto fiftie yeeres, euery one that came to do his duetie, office, seruice, and charge in the tabernacle of the congregation: So the numbers of them were eight thousande, fyue hundred and fourescore.

48 Accordyng to the worde of the Lorde dyd (Aaron) number them by the hande of Moses, euery one accordyng to theyr seruice and charge: Thus (were) they of that tribe numbred, as the Lorde commaunded Moses.

The. v. Chapter.

2. The leprous and polluted persons shalbe put out of the tentes. 6. The satisfaction for sinne. 12. The lawe of gelousie.

1 AND the Lorde spake vnto Moses, saying,

2 Commaunde the children of Israel that they put out of the host euery leper, and euery one that hath an issue, and whosoeuer is defiled by the dead:

3 Both male and female shal ye put out, euen out of the host shall ye put them, that they defile not theyr (a) tentes among whiche I dwel.

4 And the children of Israel dyd so, and put them out of the host: as the Lord spake vnto Moses, so did the children of Israel.

5 And the Lorde spake vnto Moses, saying,

6 Speake vnto the children of Israel: When a man or a woman shal commyt any sinne that men commyt, and trespasse against the Lorde: when that person shall trespasse,

7 Then they shal knowledge theyr sinne which they haue done, and let him restore againe the hurt that he hath done, with his principal, and put the fyfth part of it more therto, and geue it vnto hym whom he hath trespassed against.

8 But yf the man haue no kynsman to restore the hurte vnto, let the trespasse be made good vnto the Lord, and it shalbe the priestes, beside the Ramme of the attonement, wherby an attonement shalbe made for hym.

9 And euery heaue offeryng that is made of the holy thynges of the children of Israel, whiche they bryng vnto the priest, shalbe his.

10 And euery mans halowed thynges, shalbe his: whatsoeuer any man geueth the priest, it shalbe his.

11 And the Lorde spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans wife goe aside, and trespasse against hym,

13 So that another man lye with her fleshly, and it be hid from the eyes of her husbande, and is kept close that she is defyled, and there is no witnesse against her, neyther she taken with the manner,

14 And the spirite of gelousie commeth vpon hym, so that he is gelous ouer his wyfe which is defiled: or yf the spirite of gelousie come vpon him, so that he is gelous ouer his wyfe whiche is yet vndefiled:

15 Then let the man bryng his wyfe vnto the priest, and bring her offering with her, the tenth part of an (b) Epha of Barley meale: but let hym put no oyle vpon it, nor put Frankencense thereon, for it is an offeryng of gelousie, an offeryng for a remembrance, causyng the sinne to be thought vpon.

16 And the priest shal bryng her, and set her before the Lorde.

17 And the priest shal take holy water in an earthen vessel, and of the dust that is in the floore of the tabernacle, the priest shal take it, and put it into the water:

18 And let the priest set the woman before the Lorde, and vncouer the womans head, and put the offeryng of memoryall in her handes, which is the gelousie offeryng: and the priest shal haue bitter and cursed water in his hande.

19 And the priest shall charge her by an othe,

(a) There was three sortes of tentes among the Hebrues. The tent of the Lorde, that is, the tabernacle, the tent of the Leuites, and the tent of Israel. The lepers were excluded frō them al: the impure by an issue, frō the two first, and the defiled by the dead, only from the taberuacle of the congregation.

(b) Epha conteineth three bushelles. The tenth deale of an Epha conteineth only as muche as foure egge shelles can comprise. An Hin is a measure of thinges liquid, conteyning as muche as twelue logs, eche logge holdeth as much as six egge shelles can holde. But Omer, or Gomer, whiche is also called Cor in Latine, conteyneth the measure of three Ephaes, that is, as much as a thousand two hundred fourescore and ten egge shelles can conteyne.

othe, and say vnto the woman, If no man haue lyen with thee, neyther hast gonne aside to vncleannesse without thy husband, then haue thou no harme of this bitter and cursed waters.

20 But and if thou hast gonne aside from thyne husbande, and art defyled, and some man hath lyen with thee beside thyne husbande:

D 21 (Then the preest shal charge the woman with an othe of cursing, and the preest shal say vnto the woman) The Lorde make thee accursed and detestable for the othe among thy people, when the Lorde dooth make thy thigh to rot, and thy belly swel.

22 These cursed waters goe into thy bowels of thee, that they may make thy belly swel, and thy thigh to rotte. And let the woman say, Amen, Amen.

23 And let the Preest write these curses in a booke, and he shall blot them out with the bitter waters:

24 And geue the woman those bitter and cursed waters to drinke, that those cursed and bitter waters may enter into her.

25 And then the preest shall take the gelousie offering out of the womans hande, & waue it before the Lorde, and bring it vnto the aulter.

26 And the preest shall take (an handful) of the offering for a memorial, and burne it vpon the aulter, and then make the woman drinke the waters:

27 And when he hath made the woman drinke the waters, yf she be defyled and haue trespassed against her husbande, then shal the cursed and bitter waters goe into her, and her belly shal swell, and her thygh shal rotte: and the woman shalbe a curse among her people.

E 28 And yf the woman be not defyled, but is cleane, she shal haue no harme, but shal conceyue and beare.

29 This is the lawe of gelousie when a wyfe goeth a syde from her husbande, and is defyled:

30 Or when the spirite of gelousie commeth vppon a man, and he bring gelous ouer his wyfe, dooth bring her before the Lorde, and the preest shal doo to her accordyng vnto al this lawe:

31 And the man shalbe giltlesse, and this woman shal beare her sinne.

The. vi. Chapter.

2. The lawe of consecration of the Nazarites.
24. Howe the priestes shal blesse the people.

1 AND the Lorde spake vnto Moses and Aaron, sayeing,

2 Speake vnto the children of Israel, and say vnto them, When eyther man or woman dooth separate them selues to bowe a bowe of (a) a Nazarite, to separate them selues vnto the Lorde:

(a) The Lord hath left free this vowe to the discretiō & wyl of persons, without limiting any certayne tyme for the obseruation of it. The Hebrewe woorde Nazir, wherof the woorde of Nazarees cōmeth, signifyeth separate.

3 He shal separate him selfe from wine and strong drinke, and shal drinke no vineger of wine or of strong drinke, nor shal drinke what so euer is pressed out of grapes, and shal eate no fresh grapes, neyther yet dryed.

4 As long as his abstinence endureth, shall he eate nothyng that is made of the vine-tree, or of the cornels, or of the huske of the grape.

5 And as long as he boweth and is separated, there shal no rasor come vpon his head, vntil his dayes be out in the whiche he separateth him selfe vnto the Lorde, he shalbe holy, and shal let the lockes of his heare growe.

6 As long as he separateth him selfe vnto the Lord, he shal come at no dead body.

7 He shall not make him selfe vncleane at the death of his father, mother, brother, or B sister: because that the consecration of his God is vpon his head.

8 All the dayes of his separation he is holy vnto the Lorde.

9 And if any man dye sodenly before hym or he be ware, the head of his consecration Act. 18. D. shalbe defyled: and he shall shaue his head the day of his clensing, the seuenth day shal he shaue it.

10 And the eyght day he shal bryng two turtles or two young pigeons to the preest, before the dooze of the tabernacle of the congregation.

11 And the preest shal offer the one for a sinne offering, and the other for a whole burnt offering: and make an attonement for him as concernyng that he sinned by the dead, and shal halowe his head the same day.

12 And he shal consecrate vnto the Lorde the tyme of his separation, and shall bryng a lambe of a yeere olde for a trespasse offering: but the dayes that were before are lost, because his consecration was defyled.

13 This is the lawe of the Nazarite: when the tyme of his consecration is out, he shalbe brought vnto the dooze of the tabernacle of the congregation:

14 And he shall bryng his offering vnto the C Lorde, an hee lambe of a yeere olde without blemishe for a whole burnt offeryng, and a shee lambe of a yeere olde without blemishe for a sinne offering, and a ramme without blemishe also for peace offeringes,

15 And a basket of vnleauened bread, cakes of fyne flowre mingled with oyle, and wa-

fers of vnleauened bread annoynted with oyle, with their meate offeringes, & drinke offeringes.

16 And the priest shall bryng them before the Lorde, and offer his synne offering, and his whole burnt offering,

17 And shal prepare the Ramme for a peace offering vnto the Lorde, with the basket of vnleauened bread: and the priest shal make also his meate offering, and his drinke offering.

18 And the Nazarite shal shaue the head of his consecration, at the doore of the tabernacle of the congregation, and shal take the heare of the head of his consecration, and put it in the fyre whiche is vnder the peace offering,

19 And the priest shal take the sodden shoulder of the ramme, and one vnleauened cake out of the basket, & one vnleauened wafer also, and put them vpon the handes of the Nazarite after he hath shauen his consecration.

20 And the priest shal waue them before the Lorde: And these holy thinges shall be the priestes, with the waue brest and the heaue shoulder: & then the Nazarite may drinke wine.

D 21 This is the lawe of the Nazarite, which hath vowed his offering vnto the Lorde for his consecration, besydes those thinges that his hande can get: according to the vowe whiche he vowed, so he must doo after the lawe of his consecration.

22 And the Lorde spake vnto Moses, saying,

23 Speake vnto Aaron and his sonnes, saying, On this wyse ye shall blesse the chyldren of Israel, and say vnto them,

24 The Lorde blesse thee, and keepe thee,

25 The Lorde make his face shine vppon thee, and be mercyful vnto thee:

26 The Lorde lyft vp his countenance vpon thee, and geue thee peace.

27 And they shal put my name vpon the chyldren of Israel, and I wyl blesse them.

The. vii. Chapter.

2. The offering of the heades and princes of Israel in the dedication of the tabernacle and the aulter. 89. The Lorde speaketh to Moses out of the mercie seate.

A 1 AND when Moses had full set vp the tabernacle, and annoynted and sanctifyed it, and al the instrumentes therof, the aulter also and al the vessels therof, and had annoynted them, and sanctifyed them:

Exod. 40. b

2 Then the princes of Israel, heades ouer the houses of their fathers (whiche were the Lordes of the tribes, and ouer them that were numbred) offered,

3 And brought their sacrifice before the Lorde, sixe couered charettes, and twelue oxen: one charet for two Lordes, and for euery one an oxe, and they brought them before the tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take it of them, that they may be to doo the seruice of the tabernacle of the congregation, & thou shalt geue them vnto the Leuites, to euery man accordyng to his office.

6 And Moses tooke the charettes and the oxen, and gaue them vnto the Leuites.

7 Two charets and foure oxen he gaue vnto the sonnes of Gerson, accordyng vnto their office. B

8 And foure charets and eyght oxen he gaue vnto the sonnes of Merari, accordyng vnto their offices, vnder the hande of Ithamar the sonne of Aaron the priest.

9 But vnto the sonnes of Caath he gaue none: because the charge of the sanctuarie belonged vnto them, whiche they dyd beare vpon shoulders. Num. 4. i

10 And the princes offered for the dedicating of the aulter in the day that it was annoynted, and brought their sacrifyces before the aulter.

11 And the Lorde sayde vnto Moses, The princes shal bryng their offeringes, euery day one prince for the dedicating of the aulter.

12 And so on the fyrst day dyd Nahasson the sonne of Aminadab, of the tribe of Iuda, offer his sacrifyce.

13 And his offering was a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the wayght of the sanctuarie, and they were both full of fyne flowre mingled with oyle for a meate offering:

14 An (incense) cuppe of tenne sicles of gold, ful of incense: C

15 A young bullocke, a ramme, a lambe of one yeere olde for a whole burnt offering:

16 An hee goate for a synne offering:

17 And for a peace offering two oxen, fyue rammes, fyue hee goates, and fyue lambes of one yeere olde. This was the gyft of Nahasson the sonne of Aminadab.

18 The seconde day Nathanael the sonne of Zuar captayne ouer Issachar dyd offer:

19 And he offered for his gyft a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the sicle of the sanctuarie, both ful of fyne flowre mingled with oyle, for a meate offering:

20 An (incense) cuppe of golde of ten sicles, ful of incense:

21 One

D 21 One yoūg Bullocke, a Ramme, a
Lambe of one yeere olde, for a whole burnt
offering:
22 And an hee Goate for a sinne offeryng:
23 And for a peace offering, two Oxen, fiue
Rammes, fiue hee Goates, fiue Lambes of
one yeere olde. This was the offeryng of
Nathanael the sonne of Zuar.
24 The thirde day Eliab the sonne of He-
lon, captaine of the childzen of Zabulon did
offer:
25 And his gyft was a syluer charger of an
hundzed and thirtie sicles, a syluer boule of
seuentie sicles, after the sicle of the sanctua-
rie, and both were ful of fyne flowze min-
gled with oyle for a meate offering:
26 A golden (incense) cup of ten sicles, ful
of incense:
27 A young Bullocke, a Ramme, a Lambe
of one yeere old for a whole burnt offering,
28 An hee Goate for a sinne offering:
29 And for a peace offering, two Oxen, fiue
Rammes, fiue hee Goates, fiue Lambes of
one yeere olde. This was the offeryng of
Eliab the sonne of Helon.
30 The fourth day, Elizur the sonne of Se-
deur, captaine of the childzen of Ruben did
offer.
E 31 And his gyft was a syluer charger of an
hundzed and thirtie sicles, a syluer boule of
seuentie sicles, after the sicle of the sanctua-
rie, and they were both ful of fine flowze
mingled with oyle for a meate offering.
32 A golden (incense) cup of ten sicles, ful of
incense:
33 A young Bullocke, a Ramme, a Lambe
of one yeere old for a whole burnt offering,
34 An hee Goate for a sinne offering:
35 And for a peace offering, two Oxen, fiue
Rammes, fiue hee Goates, & fiue Lambes
of one yeere olde. This was the offering of
Elizur the sonne of Sedeur.
36 The fyfth day, Selumiel, the sonne of
Zurisaddai, captayne of the chyldzen of Si-
meon, offered:
37 His gift was a syluer charger of an hun-
dzed and thirtie sicles, a syluer boule of se-
uentie sicles, after the sicle of the sanctua-
rie, and they were both ful of fine flowze
mingled with oyle for a meate offeryng:
38 A golden (incense) cup of ten sicles, ful of
incense:
39 A young Bullocke, a Ramme, a Lambe
of one yeere old for a whole burnt offering,
40 An hee Goate for a sinne offering:
41 And for a peace offering, two Oxen, fiue
Rammes, fiue hee Goates, fiue Lambes of
one yeere olde. This was the offeryng of
Selumiel the sonne of Zurisaddai.
42 The sixth day, Eliasaph the sonne of
Duel, captaine of the childzen of Gad, offe-
red:
43 His gift was a syluer charger of an hun-
dzed and thirtie sicles, a syluer boule of se-
uentie sicles, after the sicle of the sanctua-
rie, both ful of fine flowze mingled with
oyle for a meate offering,
44 A golden (incense) cup of ten sicles, ful
of incense:
45 A young Bullocke, a Ramme, a Lambe
of one yeere old for a whole burnt offering,
46 An hee Goate for a sinne offering:
47 And for a peace offering, two Oxen, fiue F
Rammes, fiue hee Goates, fiue Lambes of
one yeere olde. This was the offering of
Eliasaph the sonne of Duel.
48 The seuenth day, Elisama the sonne of
Ammiud, captaine of the childzen of E-
phraim, offered:
49 And his sacrifice was a syluer charger
of an hundzed and thirtie sicles, a syluer
boule of seuentie sicles, after the sicle of the
sanctuarie, both ful of fine flowze myngled
with oyle for a meate offeryng:
50 A golden (incense) cup of ten sicles, ful of
incense:
51 A young Bullocke, a Ramme, a Lambe
of one yeere old, for a whole burnt offering,
52 An hee Goate for a sinne offering:
53 And for a peace offering, two Oxen, fiue
Rammes, fiue hee Goates, fiue Lambes of
one yeere olde. This was the offeryng of
Elisama the sonne of Ammiud.
54 The eyght day, offered Gamaliel the
sonne of Pedazur, the captaine of the chyl-
dzen of Manasses.
55 And his offeryng was a syluer charger
of an hundzed and thirtie sicles, a syluer
boule of seuentie sicles, after the sicle of the
sanctuarie, both ful of fine flowze myngled
with oyle for a meate offeryng:
56 A golden (incense) cup of ten sicles, ful of
incense:
57 A young Bullocke, a Ramme, a Lambe G
of one yeere old, for a whole burnt offering,
58 An hee Goate for a sinne offeryng:
59 And for a peace offering, two Oxen, fiue
Rammes, fiue hee Goates, fiue Lambes of
one yeere olde. This was the offeryng of
Gamaliel the sonne of Pedazur.
60 The nyenth day, Abidan the sonne of
Gedeon, captayne of the chyldzen of Beniа-
min, offered.
61 And his gyft was a syluer charger of an
hundzed and thirtie sicles, a siluer boule of
seuentie sicles, after the sicle of the sanctua-
rie, both ful of fine flowze mingled with
oyle for a meate offeryng:
62 A golden (incense) cup of ten sicles, ful of
incense:

63 A young

63 A yong Bullocke, a Ramme, a Lambe of one yeere old, for a whole burnt offering:
64 An hee Goate for a sinne offeryng:
65 And for a peace offering, two Oxen, fiue Rammes, fiue hee Goates, fiue Lambes of one yeere olde. This was the offeryng of Abidan the sonne of Gedeon.
66 The tenth day, Ahiezer the sonne of Ammisaddai, captayne of the chyldren of Dan, offered.
67 And his offeryng was a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the sicle of the sanctuarie, both ful of fine flowre myngled with oyle for a meate offeryng:
68 A golden (incense) cup of ten sicles, ful of incense:
69 A yoong Bullocke, a Ramme, a Lambe of one yeere old for a whole burnt offering:
70 An hee Goate for a sinne offering:
71 And for a peace offering, two Oxen, fiue Rammes, fiue hee Goates, fiue Lambes of one yeere olde. This was the offering of Ahiezer the sonne of Ammisaddai.
72 The eleuenth day, Pagiel the sonne of Ochran, captaine of the children of Aser, offered.
73 And his offeryng was a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the sicle of the sanctuarie, both ful of fyne flowre mingled with oyle for a meate offering:
74 A golden (incense) cup of ten sicles, ful of incense:
75 A yoong Bullocke, a Ramme, a Lambe of one yeere old for a whole burnt offering,
76 An hee Goate for a sinne offering:
77 And for a peace offering, two Oxen, fiue Rammes, fiue hee Goates, fiue Lambes of one yeere olde. This was the offeryng of Pagiel the sonne of Ocran.
78 The twelfth day, Ahira the sonne of Enan, captaine of the children of Nepthali, offered.
79 And his offeryng was a syluer charger of an hundred and thirtie sicles, a syluer boule of seuentie sicles, after the sicle of the sanctuarie, both ful of fine flowre mingled with oyle for a meate offering,
80 A golden (incense) cup of ten sicles, ful of incense:
81 A yoong Bullocke, a Ramme, a Lambe of one yeere old for a whole burnt offering:
82 An hee Goate for a sinne offering:
83 And for a peace offering, two Oxen, fiue Rammes, fiue hee Goates, fiue Lambes of one yeere olde. This was the offering of Ahira, the sonne of Enan.
84 This was the dedication of the aulter in the day when it was annoynted by the princes of Israel: twelue chargers of syluer, twelue syluer boules, twelue (incense) cuppes of golde.
85 Euery charger conteynyng an hundred and thirtie sicles of syluer, euery boule seuentie: and al the syluer vessels conteyned two thousand and foure hundred sicles, after the sicle of the sanctuarie.
86 And the golden (incense) cuppes were twelue, ful of incense, contemyng ten sicles a peece, after the sicle of the sanctuarie: so that al the golde of the (incense) cuppes, was an hundred and twentie sicles.
87 Al the Bullockes for the whole burnt offering, were twelue, the rammes, twelue, the Lambes of a yeere olde, twelue, with their meate offeringes: and the hee Goates for sinne offering, twelue,
88 And al the Oxen for the peace offerynges, were twentie and foure, the Rammes, syrtie, the hee Goates, syrtie, the Lambes of a yeere olde, syrtie. This was the dedication of the aulter, after that it was annoynted.
89 And when Moses was gone into the tabernacle of the congregation, to speake with hym, he heard the voyce of one speaking vnto him from of the mercy seate, that was vppon the arke of witnesse, betweene the two Cherubims, and he talked with hym.

The. viii. Chapter.

2. The order of the lampes. 4. The fourme of the candlesticke. 6. The cleasing and offeryng of the Leuites.

1 AND the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and say vnto him, When thou settest vp the lampes, the seuen lampes shal geue lyght towarde the forefront of the candlesticke.
3 And Aaron dyd so, and lyghted the lamps thereof towarde the forefront of the candlesticke, as the Lorde commaunded Moses.
4 And this was the woorke of the candlesticke, euen of golde, beaten out with the hammer, both the shaft and the flowres thereof was beaten out with the hammer: accoyding vnto the paterne which the Lord had shewed Moses, so he made the candlesticke.
5 And the Lord spake vnto Moses, saying,
6 Take the Leuites from among the chyldren of Israel, and cleanse them.
7 And thus shalt thou doo vnto them, when thou cleansest them, Sprinkle (a) water of purifyeing vppon them, and let them shaue

al

A Exod. 29.

(a) In the Hebrue it is called sinne ter, because it is made purge sin Num. 19. vers. 9.

al their flesshe, and let them washe their clothes, and so make them selues cleane.

8 Then let them take a young bullocke with his meate offring, (euen) fine floure mingled with oyle, and an other young bullocke shalt thou take for a synne offering.

9 And thou shalt bring the Leuites before the tabernacle of the congregation, thou shalt geather the whole multitude of the children of Israel togeather,

10 And bring the Leuites before the Lorde, and the children of Israel shall put their handes vpon the Leuites.

11 And Aaron shall waue the Leuites before the Lorde, for a waue offeryng of the children of Israel, that they may execute the ministration of the seruice of the Lorde.

12 And the Leuites shall put their handes vpon the heades of the bullockes: and thou shalt offer the one for a synne offering, and the other for a whole burnt offering vnto the Lorde, that thou mayst make an attonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and his sonnes, and waue them for a waue offeryng vnto the Lorde.

14 And thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shalbe myne.

15 After that, shal the Leuites goe in to doo the seruice of the tabernacle of the congregation: and thou shalt cleanse them, and waue them for a waue offeryng:

16 For they are geuen and deliuered vnto me from among the children of Israel, for such as open euery wombe, for the fyrst borne of al the childrē of Israel haue I taken them vnto me.

17 For all the fyrst borne of the children of Israel are myne, both man and beast: sence the day that I smote euery fyrst borne in the lande of Egypt, I sanctified them for mer selfe.

18 And I haue taken the Leuites for all the fyrst borne of the children of Israel,

19 And haue geuen the Leuites as a gyfte to Aaron and his sonnes, from among the children of Israel, to doo the seruice of the children of Israel in the tabernacle of the congregation, and to make an attonement for the children of Israel: that there be no plague among the children of Israel, if the children of Israel come nigh vnto the sanctuarie.

20 And Moses, and Aaron, and all the congregation of the childrē of Israel, did with the Leuites, according vnto al that the lord commaunded Moses concernyng the Leuites, so did all the children of Israel vnto them.

21 And the Leuites were purified, and washed their clothes: and Aaron waued them as a waue offering before the Lord, & made an attonement for them, to cleanse them. D

22 After that, went the Leuites in, to doo their seruice in the tabernacle of the congregation before Aaron and his sonnes: as the Lord had commaunded Moses concernyng the Leuites, so they dyd vnto them.

23 And the Lord spake vnto Moses, saying,

24 This is it (that belongeth) vnto the Leuites: From twentie and fyue yeeres olde, and vpward, they shal goe in to wayte vpon the seruice of the tabernacle of the congregation.

25 And from the age of (b) fyftie yeeres, they shal ceasse wayteng vpon the seruice thereof, and shal serue no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to kepe thynges committed to their charge: but shal doo no more seruice. Thus therefore shalt thou doo vnto the Leuites, touchyng their charge.

(b) The Leuites after they were fyftie yeeres olde, were discharged of al paynful offices, as to beare burdens, & such like: & were after appointed to syng Psalmes, to instruct, to geue counsel, to admonishe, and to keepe things in order.

The.ix. Chapter.

2. What time the cleane, and what time the vncleane ought to keepe the Passeouer.

15. The cloud couering the tabernacle, leadeth the Israelites through the wyldernes.

1 AND the Lorde spake vnto Moses in the wylderneſſe of Sinai, in the first moneth of the seconde yeere after they were come out of ỹ land of Egypt, saying, A Exod.12.a. Leuit.23.a. Num.28.c. Deut.6.a.

2 Let the children of Israel celebrate the passeouer, at the time appointed therunto.

3 In the fourtienth day of this moneth at euen, ye shall keepe it in his season: according to all the rites of it, and according to al the ceremonies thereof, shal ye keepe it.

4 And Moses spake vnto the chyldren of Israel, that they should celebrate the Passouer.

5 And they kept ỹ Passeouer the fourtienth day of the first moneth at euen, in the wyldernesse of Sinai: according to all that the Lord commaunded Moses, so did the children of Israel.

6 And certayne men were defiled by a dead man, that they might not keepe the Passeouer the same day, and they came before Moses and Aaron the same day,

7 And those men sayde vnto hym, We are defiled by a dead man: wherefore are we kept backe, that we may not offer an offeryng vnto the Lorde in due season, among the children of Israel? B

8 And Moses sayde vnto them, Stande ayl, and I wyl heare what the Lorde wyll

c. m.

commaunde contrerying you.

9 And the Lorde ſpake vnto Moſes, ſaying,

10 Speake vnto the children of Iſrael, and ſay, If any man of you, or of your poſteritie, ſhalbe vncleane by ꝑ reaſon of a coarſe, or be in a way farre diſtant from you, and from your generations, he ſhall keepe the Paſſeouer vnto the Lorde.

Exod.12.g. Ioh.19.f. 11 The fourtienth day of the ſecond moneth at euen let them keepe it, and eate it with vnleauened bread, and ſowre hearbes.

12 Let them leaue none of it vnto the morning, nor breake any bone of it: But according to al the ordinance of the paſſeouer let them keepe it.

13 But the man that is cleane, and is not in a iourney, and yet was negligent to keepe the Paſſeouer, the ſame ſoule ſhalbe cut of from his people, becauſe he brought not the offering of the Lorde in his due ſeaſon: that man ſhal beare his ſinne.

C 14 And yf a ſtranger dwell among you, and wyl keepe the Paſſeouer vnto the Lorde: according to the ordinance of the Paſſeouer, and manner thereof, ſo ſhal ye doo. Ye ſhall haue one lawe both for the ſtranger, and for him that was borne in the ſame lande.

Exod.40.c. 3.Reg.8.b. 15 And the ſame day that the tabernacle was reared vp, a cloude couered the tabernacle, (namely)) the tabernacle of the teſtimonie: and at euen there was vpon the tabernacle as it were the appearance of fyre, vntill the morning.

16 So it was alway: the cloude couered it by day, & the appearance of fyre by nyght.

17 And when the cloude was taken vp from the tabernacle, then the chyldren of Iſrael iourneyed: and in the place where the cloud abode, there the children of Iſrael pitched their tentes.

18 At the * mouth of the Lorde the children of Iſrael iourneyed, and at the mouth of the Lorde they pitched: and as long as the cloude abode vpon the tabernacle, they lay ſtyll:

* or, worde.

19 And when the cloude tarried ſtyll vpon the tabernacle long tyme, the chyldren of Iſrael (a) kept the watche of the Lorde, and iourneyed not.

(a) They watched diligently to obſerue al thoſe thinges whiche God had commaunded to be kept by his ſeruaunt Moſes.

20 And when the cloud abode a fewe dayes vpon the tabernacle, they abode in their tentes accordyng to the commaundement of the Lorde: and they iourneyed alſo at the commaundement of the Lorde.

21 And when the cloude abode vpon the tabernacle from euen vnto the morning, and was taken vp in the morning, then they iourneyed: Whether it was by day or by nyght that the cloude was taken vp, they

D iourneyed.

22 Or yf the cloude tarried two dayes, or a moneth, or a yeere vpon the tabernacle, and remayned thereon, the chyldren of Iſrael remayned ſtyl, and iourneyed not: and as ſoone as the cloude was taken vp, they iourneyed.

23 At the mouth of the lord they reſted in the tentes, and at the commaundement of the Lorde they iourneyed, keepyng the watche of the Lorde at the commaundement of the Lorde, by the hande of Moſes.

The. x. Chapter.

2. The trumpets of ſyluer, and their vſe.
30. Obab refuſeth to goe with Moſes.

1 AND the Lord ſpake vnto Moſes, ſaying,

2 Make thee two trumpets of ſyluer: of an whole peece ſhalt thou make them, that thou mayeſt vſe them, to call the congregation togeather, and when the campe ſhal iourney.

3 And when they ſhal blowe with them, al the multitude ſhal reſort to thee, before the dooze of the tabernacle of ꝑ congregation.

4 And if they blowe but one trumpet, then the princes which are heades ouer the thouſandes of Iſrael ſhal come vnto thee.

5 But if ye blowe an alarme, the hoſtes that lye on the eaſt partes ſhal goe forwarde.

6 And yf ye blowe the alarme the ſeconde tyme, the hoſt that lyeth on the ſouth ſyde ſhal take theyr iourney, for they ſhall blowe an alarme when they take their iourneyes.

7 But when the congregation is to be gathered togeather, they ſhall blowe without an alarme. B

8 And the ſonnes of Aaron the prieſtes ſhall blowe with theyr trumpettes, and ye ſhall haue them as a lawe for euer in your generations.

9 And yf ye goe to warre in your lande againſt your enimies that vexe you, ye ſhall blowe an alarme with the trumpets, and ye ſhalbe remembred before the Lord your God, to be ſaued from your enimies.

10 Alſo in the day of your gladneſſe, and in your feaſt dayes, and in the begynnyng of your monethes, ye ſhal blow the trumpets ouer your whole burnt ſacrifices, and peace offerings, that they may be a remembrance for you before your God: I am the Lorde your God.

11 And it came to paſſe the twentieth day of the ſeconde moneth, in the ſeconde yeere, that the cloude was taken vp from of the tabernacle of the teſtimonie.

12 And the children of Iſrael tooke their iourney

tourney out of the desart of Sinai, and the cloude rested in the wildernesse of Pharan.

13 And they first tooke their iourney at the mouth of the Lord by the hand of Moses.

14 In the first place went the standerde of the host of the children of Iuda, according to their armies, whose captaine was Nahasson the sonne of Aminadab.

15 And ouer the host of the tribe of the children of Isachar, was Nathanael the sonne of Zuar.

16 And ouer the host of the tribe of the children of Zabulon, was Eliab the sonne of Helon.

17 And the tabernacle was taken downe, and the sonnes of Gerson & Merari went forth, bearing the tabernacle.

18 And the host of Ruben went forth with their standerd and armies, whose captaine was Elizur the sonne of Sedeur.

19 And ouer the host of the tribe of the children of Simeon, was Salamiel the sonne of Surisaddai.

20 And ouer the host of the tribe of the children of Gad, was Eliasaph the sonne of Duel.

21 The Caathites also went forward, and bare the sanctuarie, and the other dyd set vp the tabernacle against they came.

22 And the standerde of the host of the chyldren of Ephraim went forth according to their armies, whose captaine was Elisama the sonne of Ammiud.

23 And ouer the host of the tribe of the sonnes of Manasse, was Gamaliel the sonne of Pedazur.

24 And ouer the host of the tribe of the sonnes of Beniamin, was Abidan the sonne of Gedeon.

25 And the standerde of the host of the children of Dan came forth (gathering al the host together) throughout their armies, whose captaine was Ahiezer the sonne of Ammisaddai.

26 And ouer the host of the tribe of the children of Aser, was Pagiel the sonne of Ochzan.

27 And ouer the host of the tribe of the children of Nepthali, was Ahira the sonne of Enan.

28 These are the iourneyes of the children of Israel throughout their armies, & thus the hostes remoued.

29 And Moses saide vnto Hobab the sonne of Raguel the Madianite, whiche was Moses' father in lawe: We goe vnto the place of whiche the Lorde sayd, I wil geue it you. Come thou therefore with vs, and we wil doo thee good: for the Lorde hath promised good vnto Israel.

30 And he answeared hym, I will not goe, but wil depart to mine owne lande, and to my kynred.

31 He saide, Oh nay, leaue vs not: for thou knowest our mansions in the wyldernesse, and thou mayst be to vs in steede of * eyes. * or, a guide

32 And if thou goe with vs, looke what goodnesse the Lorde sheweth vnto vs, the same wyl we shewe vnto thee.

33 And they departed from the mount of the Lorde three dayes iourney, and the arke of the couenant of the Lorde went before them in the three dayes iourney, to searche out a resting place for them.

34 And the cloude of the Lorde was vppon them by day, when they went out of the campe.

35 And when the arke went forth, Moses sayde, Ryse vp Lorde, and let thine enimies be scattered, and let them that hate thee, flee before thee. Psal. 67. a

36 And when the arke rested, he sayde, Returne, O Lorde, vnto the many thousandes of Israel.

The. xi. Chapter.

1. The people murmureth. 4. They desyre flesshe. 6. They lothe Manna. 31. It rayneth quayles. 33. The flesshe eaueners are punished.

1 AND when the people * dyd impatiently, it was a displeasure in the eares of the Lorde: And when the Lord hearde it, his countenance was prouoked to wrath, and the fire of the Lord burnt among them, and consumed them that were the vtermost of the host. * or, murmured.

2 And the people cryed vnto Moses: and when Moses made intercession vnto the Lorde, the fire quenched.

3 And he called the name of the place Taberah: because the fire of the Lorde burnt among them.

4 And a number of people that was among (a) them, fel a lusting, and turned them selues, and wept (as dyd also the children of Israel) and saide, Who shal geue vs flesshe to eate? (a) Whiche were of those strangers that came out of Egypt with them, Exod. 12. verse. 38.

5 We remember the fysshe whiche we dyd eate in Egypt freely, and the cucumbers and melones, leekes, onyons, and garlike.

6 But now our soule is dryed away: for we can see nothing els but manna.

7 And Manna was as Coriander seed, and to see to like (b) Bedellion. Exod. 16. g. (b) Some calleth it a whit precious stone, and some a white pearle.

8 And the people went about, and gathered it, and grounde it in mylles, or beate it in morters, and baked it in pannes, and made

made cakes of it: and the taste of it was like vnto the taste of a fresh oyle (cake.)

9 And when the deawe fell downe vpon the hoste in the night, Manna fell * vpon it.

* or, with it

10 And when Moses heard the people weepe throughout their households, euery man in the doore of his tent, the wrath of the Lorde was kindeled exceedingly, and it grieued Moses also.

11 And Moses sayde vnto the Lord, Wherefore haste thou troubled thy seruant? And wherefore haue I not founde fauour in thy sight, seeing that thou puttest the waight of all this people vpon me?

12 Haue I conceiued all this people, or haue I begotte them, that thou shouldest say vnto me, Cary them in thy bosome as a nurse beareth the sucking childe, vnto the lande which thou swarest vnto their fathers?

13 Where should I haue flesh to geue vnto all this people which weepe before me, saying, Geue vs flesh that we may eate.

14 I am not able to beare all this people alone, seeing it is too hearie for me.

15 If thou deale thus with me, kyl me, I pray thee, if I haue founde fauour in thy sight, that I see not my wretchednesse.

Exod. 8. d.

16 And the Lorde sayde vnto Moses, Gather vnto me three score and ten men, of the elders of Israel, which thou knowest that they are the elders of the people, and officers ouer them: and thou shalt bring them vnto the tabernacle of the congregation, that they may stande there with thee:

17 And I wyl come downe and talke with thee there, & (b) take of the spirite which is vpon thee, and put vpon them, and they shal beare the burden of the people with thee, least thou be constrayned to beare it alone.

(b) That is, I wil distribute my spirite among them, as I haue done to thee

18 And say thou vnto the people, Be halowed against to morowe, & ye shal eate flesh: for your whyneyng is in the eares of the Lorde, seeyng ye sayde, Who shal geue vs flesh to eate? we were wel in Egypt: therefore the Lord wil geue you flesh, and ye shal eate.

Exod. 16. c.

19 Ye shal not eate one day, nor two, nor fiue dayes, neyther ten, nor twentie dayes:

20 But a whole moneth, vntyl it come out at the nesthels of you, & it shalbe lothsome vnto you, because that ye haue cast the Lord aside which is among you, and haue wept before him, saying, Why came we thus out of Egypt?

D Exod. 12. f.

21 And Moses sayde, Syxe hundred thousand footmen are there of the people among whiche I am: and thou hast sayde, I wyl geue them flesh, that they may eate a whole moneth.

22 Shal the sheepe and the oxen be slayne for them, to finde them? eyther shal all the fishe of the sea be gathered togeather for them, to suffice them?

23 And the Lorde sayd vnto Moses, Is the Lordes hande waxed short? Thou shalt see nowe whether my woord shal come to passe vnto thee, or not.

Esai. 50. and 59.

24 And Moses went out, and told the people the sayeing of the Lorde, and gathered the three score and ten elders of the people, and set them rounde about the tabernacle.

25 And the Lorde came downe in a cloude, and spake vnto him, and tooke of the spirite that was vppon hym, and gaue it vnto the three score and ten elders: And when the spirite rested vpon them, (c) they prophesied, and dyd not ceasse.

(c) The Hebrues do vse to expounde this woorde prophesie, of psalmes, and geue praise.

1. Sam. 10.

26 But there remayned two of the men in the hoste, the name of the one was Eldad, & the name of the other Medad: and the spirite rested vppon them, (and they were of them that were written, and went not out vnto the tabernacle) and they prophesied in the hoste.

27 And there ranne a young man, and tolde Moses, and sayde, Eldad and Medad doo prophesie in the hoste.

28 And Iosuah the sonne of Nun the seruant of Moses, one of his young menne, answeared, and sayde, My Lorde Moses, forbyd them.

E Luke 9. 4. Ioel. 2. 1. Cor. 14.

29 And Moses sayde vnto hym, Enuyest thou for my sake? Would God that al the Lordes people could prophesie, and that the Lord would put his spirite vpon them.

30 And Moses gate hym into the hoste, he, and the elders of Israel.

31 And there went foorth a wynde from the Lorde, and brought quayles from the sea, and let them fal about the hoste, euen a dayes iourney rounde about on euery syde of the hoste, and (they dyd flee in the ayre) as it were two cubites hygh ouer the earth.

Exod. 16. d.

32 And the people stood vp al that day, and al the night, and al the next day, and they gathered quayles: And he that gathered litle, gathered ten Homers ful: and they spread them abroade for their vse rounde about the hoste.

33 And while the fleshe was yet betweene their teeth, and yer it was chewed vp, the wrath of the Lorde was kyndeled against the people, and the Lorde smote the people with an exceedyng great plague.

Psal. 78.

34 And he called the name of the place, The graues of luste: because they buryed the people that lusted there.

Psal. 78.

35 And the people tooke their iourney from the graues of luste, vnto Hazeroth, and abode at Hazeroth.

Num. 33.

The

The.xii.Chapter.

I. Aaron and Marie grudge agaynſt Moſes. 10. Marie is ſtricken with leproſie, and healed at the prayer of Moſes.

1 AND * Marie & Aaron ſpake agaynſt Moſes, becauſe of ỹ woman of Ethiopia whiche he had taken: for he had taken (a) to wyfe one of Ethiopia.

2 And they ſayde, Hath the Lorde in deede ſpoken onely through Moſes? Hath he not ſpoken alſo by vs? And the Lorde heard it.

3 (But Moſes was a very meeke man, aboue all men of the earth.)

4 And the Lorde ſpake at once vnto Moſes, vnto Aaron, and to Marie, Come out ye three vnto the tabernacle of the congregation. And they came out all three.

5 And the Lorde came downe in the pyller of the cloude, and ſtoode in the doore of the tabernacle, and called Aaron and Marie: and they went out both of them.

6 And he ſayd, Heare my woordes: If there be a Prophete of the Lorde among you, I wyl be knowen of him in a viſion, and wyl ſpeake vnto him in a dreame.

7 My ſeruaunt Moſes is not ſo, whiche is faythful in all mine houſe.

8 Vnto him wyl I ſpeake mouth to mouth in a viſion, not in darke ſpeaches and ſimilitudes of the Lorde ſhal he ſee: Wherefore then were ye not afrayde to ſpeake agaynſt my ſeruant Moſes?

9 And the Lorde was moued vnto wrath agaynſt them, and he went his way.

10 And the cloude departed from the tabernacle, and beholde Marie was become leprous as it were ſnowe: And Aaron looked vpon Marie, and beholde, ſhe was leprous.

11 And Aaron ſayde vnto Moſes, Alas my Lorde, I beſeeche thee put not the ſinne vpon vs, which we haue foolithly committed and ſinned.

12 Oh, let her not be as one dead, of whom the fleſhe is halfe conſumed when he commeth out of his mothers wombe.

13 And Moſes cryed vnto the Lorde, ſaying, Heale her nowe, O GOD, I beſeeche thee.

14 And the Lorde ſayde vnto Moſes, If her father had (b) ſpyt in her face, ſhoulde ſhe not be aſhamed ſeuen dayes? Let her be ſhut out of the hoſt ſeuen dayes, and after that let her be receyued in agayne.

15 And Marie was ſhut out of the hoſt ſeuen dayes: and the people remooued not tyll Marie was brought in agayne.

16 And afterward the people remooued from Haſeroth, and pytched in the wylderneſſe of Pharan.

The.xiii.Chapter.

I. Certayne men are ſent to ſearche the land of Chanaan. 24. They bryng of the fruite of the lande.

1 AND the Lorde ſpake vnto Moſes, ſaying,

2 Sende men out to ſearch the lande of Chanaan, whiche I geue vnto the children of Iſrael: of euery tribe of their fathers ſhal ye ſend a man, and let them al be ſuche as are rulers among them.

3 And Moſes at the commaundement of the Lorde, ſent forth out of the wylderneſſe of Pharan, ſuch men as were al heades of the children of Iſrael.

4 Their names are theſe. Of the tribe of Ruben, Sammua the ſonne of Zacur.

5 Of ỹ tribe of Simeon, Saphat the ſonne of Hori.

6 Of the tribe of Iuda, Caleb the ſonne of Jephune.

7 Of the tribe of Iſachar, Igal the ſonne of Joſeph.

8 Of the tribe of Ephraim, Oſea the ſonne of Nun.

9 Of the tribe of Beniamin, Palti the ſonne of Raphu.

10 Of the tribe of Zabulon, Gaddiel the ſonne of Sodi.

11 Of the tribe of Joſeph, namely, of the tribe of Manaſſe, Gaddi the ſonne of Suſi.

12 Of the tribe of Dan, Amiel the ſonne of Gemalli.

13 Of the tribe of Aſer, Sethur the ſonne of Michael.

14 Of the tribe of Nephthali, Nahabi the ſonne of Vaphſi.

15 Of the tribe of Gad, Guel, the ſonne of Machi.

16 Theſe are the names of the men whiche Moſes ſent to ſpye out the lande: And Moſes called the name of Oſea the ſonne of Nun, Joſuah.

17 And Moſes ſent them forth to ſpye out the lande of Chanaan, and ſayd vnto them, Get ye vp this way ſouthwarde, that ye may goe vp into the hygh countrey,

18 And ſee the lande what manner thyng it is, and the people that dwelleth therein, whether they be ſtrong or weake, either fewe or many:

19 And what the lande is that they dwel in, whether it be good or bad, and what manner of cities they be that they dwel in, whether they dwel in tentes or walled townes:

20 And what maner of lande that is, whe-

ther

ther it be fat or leane, and whether there be trees therin, or not. Be of good courage, and bryng of the fruite of the lande: And it was about the tyme that grapes are first rype.

21 And so they went vp, and searched out the lande, from the wylderneſſe of Zin, vnto Rehob, as men come to Hemath.

22 And they aſcended vnto the south, and came vnto Hebron, where Ahiman was, and Sesai, and Thalmai, the sonnes of Anac. Hebron was buylt seuen yeares before Zoan in Egypt.

23 And they came vnto the ryuer of Eſcol, and cut downe there a branche with one cluſter of grapes, and twayne bare it vpon a ſtaffe: & (they brought) also of the pomegranates, and of the fygges.

24 And the place was called the ryuer Eſcol, because of the cluſter of grapes which the chyldren of Iſrael cut downe thence.

25 And they turned backe agayne from ſearchyng of the lande after fourtie dayes.

26 And they went, and came to Moſes and Aaron, and vnto all the multitude of the chyldren of Iſrael in the wylderneſſe of Pharan, to Cades, & brought them word, and also vnto al the congregation, and shewed them the fruite of the lande.

27 And they tolde him, and sayd, We came vnto the lande whyther thou sendedſt vs, and surely it flowyth with milke and hony, and here is of the fruite of it.

28 Neuertheleſſe, the people be ſtrong that dwel in the land, and the cities are walled and exceedyng great: and moreouer, we ſawe the chyldren of Anac there.

29 The Amalechites dwell in the south countrey: and the Hethites and the Iebuſites, and the Amorites dwel in the mountaynes: and the Chananites dwel by the ſea, and by the coaſt of Iordane.

30 And Caleb ſtylled the people before Moſes, ſaying, Let vs goe vp at once, and poſſeſſe it, for we be able to ouercome it.

31 But the men that went vp with him, ſaid, We be not able to goe vp agaynſt the people, for they are ſtronger then we.

32 And they brought vp an euyl report of the lande which they had ſearched, ſaying vnto the children of Iſrael, The lande which we haue gone through to ſearche it out, is a land that (a) eateth vp the inhabiters therof, and the people that we ſawe in it, are men of a great ſtature.

33 And there we ſawe alſo Gyaunts, the chyldren of Anac, (whiche come) of the Gyaunts: and we ſeemed in our ſyght as it were graſſhoppers, and ſo we did in their ſyght.

(a) The Gyantes were ſo cruel, that they ſpoyled and kylled one another, & thoſe that came vnto them.

The.xliii. Chapter.

2. The people murmure agaynſt Moſes and Aaron. 10. They wouldе haue ſtoned Ioſuah and Caleb.

1 AND all the multitude of the people cryed out, and wept throughout that nyght.

2 And all the chyldren of Iſrael murmured agaynſt Moſes and Aaron: and the whole congregation ſaid vnto them, Would God that we had dyed in the lande of Egypt, either that we had dyed in this wylderneſſe.

3 Wherefore hath the Lord brought vs vnto this land to fall vpon the ſwoorde, and that our wyues and our chyldren ſhould be a praye? Were it not better that we returne vnto Egypt agayne?

4 And they sayde one to an other, Let vs make a captayne, and returne vnto Egypt agayne.

5 Then (a) Moſes and Aaron fell on their faces before all the aſſemblie of the congregation of the chyldren of Iſrael.

6 And Ioſuah the ſonne of Nun, and Caleb the ſonne of Iephune (whiche were) of them that ſearched the lande, rent their clothes:

7 And ſpake vnto all the companie of the chyldren of Iſrael, ſaying, The land whiche we walked through to ſearche it, is a very good lande.

8 If the Lorde haue a loue to vs, he wyll bryng vs into this lande, & geue it vs, whiche is ſuche a lande as flowyth with milke and honie.

9 But in any wyſe rebell not ye agaynſt the Lorde, neyther feare the people of the land, for they are but (b) bread for vs: Their ſhielde is departed from them, & the Lorde is with vs: feare them not therefore.

10 But al the congregation bade ſtone them with ſtones: and the glory of the Lord appeared in the tabernacle of the congregation, before al the children of Iſrael.

11 And the Lorde ſayde vnto Moſes, Howe long doo this people prouoke me, and howe long wyll it be yer they beleeue me, for all the ſignes whiche I haue ſhewed among them?

12 I wil ſmyte them with the peſtilence, and deſtroy them, and wyl make of thee a greater nation, and myghtier then they.

13 And Moſes ſayde vnto the Lorde, Then the Egyptians ſhall heare it, (for thou broughteſt this people in thy myght from among them)

14 And it wyll be tolde to the inhabiters of this lande alſo: for they haue hearde lykewyſe, that thou Lorde art among this people,

(a) Lowring the people, & praying for them.

(b) We be eaſily ouercome them.

pile, and that thou Loꝛde art seene face to face, and that thy cloude standeth ouer them, and that thou goest before them by daytyme in a pyller of a cloude, and in a pyllar of fyre by nyght.

15 If thou shalt kyll al this people, as they were but one man, then the nations which haue hearde the fame of thee, wyl say,

16 Because the Loꝛde is not able to bryng in this people into the land which he sware vnto them, therefoꝛe he hath slayne them in the wyldernesse.

17 And nowe, I beseche thee, let the power of my Lord be great, accoꝛding as thou hast spoken, saying,

18 The Loꝛde is long yer he be angry, and of great mercy, and foꝛgeueth iniquitie and sinne, and "leaueth no man innocent, and visiteth the vnryghteousnesse of the fathers vpon the children in the thirde and fourth generation.

19 Be mercyfull, I beseche thee, vnto the sinne of this people, accoꝛdyng vnto thy great mercy, as thou hast foꝛgeuen this people from Egypt, euen vntyl nowe.

20 And the Lord sayde, I haue foꝛgeuen it, accoꝛdyng to thy request.

D 21 But as truely as I lyue, all the earth shalbe fylled with the glory of the Loꝛde.

22 But all those men which haue seene my glory, and my myracles which I did in Egypt, and in the wyldernesse, and haue tempted me nowe this tenne tymes, and haue not hearkened vnto my voyce:

23 Shal not see the lande whiche I sware vnto their fathers, neither shal any of them that prouoked me see it.

24 But my seruant Caleb, because he had another manner of spirite, (and because he hath foꝛlowed me vnto the vtmost) him wyl I bryng [illegible] the lande whiche he hath walked in, and his seede shal inherite it.

25 And also the Amalechites and Chananites remaine in the valley: To mꝛowe turne you, and get you into the wildernesse, by the way of the red sea.

26 And the Loꝛde spake vnto Moses and Aaron, saying,

27 Howe long doth this euyll multitude murmure against me? I haue heard the murmurynges of the children of Israel with the whiche they murmure against me.

E 28 Tel them therefoꝛe, As truely as I lyue, sayth the Loꝛde, I wyl do vnto you as ye haue spoken in mine eares:

29 Your carkasses shal fal in the wyldernes, and al you that were tolde throughout your numbers from twentie yeeres and aboue, whiche haue murmured against me,

30 Shal not come into the lande, ouer which I lifted vp my hande to make you dwell therein, saue Caleb the sonne of Iephune, and Iosuah the sonne of Nun.

31 But your children whiche ye sayde shoulde be a pray, them wyl I bryng in, and they shall knowe the lande whiche ye haue refused.

32 And your carkasses shal fall in this wildernesse.

33 And your children shall wander in the wyldernesse fourtie yeeres, and suffer for your (c) whoꝛedome, vntyll your carkasses be wasted in the wyldernesse.

(c) That is, their infidelitie and disobedience against God. Ezech. 4. b.

34 After the number of the dayes in whiche ye searched out the lande, euen fourtie dayes, (euery day foꝛ a yeere) shall ye beare your vnryghteousnesse, euen fourtie yeeres, and ye shal knowe (d) my breach of promyse.

(d) You shal vnderstande whether my promise be true or no.

35 I the Loꝛde haue sayde that I wyl do it vnto all this euyl congregation, that are gathered together against me: Foꝛ in this wyldernesse they shalbe consumed, and there they shal dye.

36 And the men which Moses sent to search the lande, and whiche (when they came againe) made all the people to murmure against him, and bꝛought vp a slaunder vpon the lande:

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37 Euen those men that dyd bryng vp that slaunder vpon it, as though it had ben cuyll, dyed in a great plague before the Loꝛde.

1. Cor. 10. b.

38 But Iosuah the sonne of Nun, and Caleb the sonne of Iephune, whiche were of the men that went to searche the lande, liued styl.

39 And Moses tolde these sayinges vnto al the children of Israel, and the people tooke great soꝛowe.

40 And they rose vp early in the mooꝛning, and gate them vp into the top of the mountayne, saying, Loe, we be here, and wyl goe vp vnto the place of which the Loꝛd sayd, (e) Foꝛ we haue sinned.

Deut. 1. f.

(e) They confesse they sinned by rebellyng against God, but confesse not they offende in goeyng vp without Gods commaundement.

41 And Moses sayd, Wherefoꝛe transgresse ye thus the woꝛde of the Loꝛde? it wil not come wel to passe.

42 Goe not vp therefoꝛe, foꝛ the Lord is not among you: that ye be not slayne before your enimies.

43 Foꝛ the Amalechites and the Chananites (f) are there before you, and ye wyll fal vpon the swoꝛde, because ye are turned away from the Loꝛde, and the Loꝛde wyl not be with you.

(f) Ready to come against you.

44 But they presumed obstinately to goe vp into the hyl top: Neuertheles, the arke of the couenant of the Loꝛde, and Moses, de-

parted not out of the hoſt.

45 Then the Amalechites and the Chananites whiche dweit in that hyl, came downe, and ſmote them, and conſumed them vnto Horma.

The.xv. Chapeter.

2. What manner of offerynges the Iſraelites ſhould offer when they enter into the lande of promiſe. 36. The man ſtoned.

¶ 1 AND the Lord ſpake vnto Moſes, ſaying,

Leuit. 23.d. 2 Speake vnto the chyldren of Iſrael, and ſay vnto them, When ye be come into the land of your habitations, which I geue vnto you:

3 And wyl make an offeryng by fyre vnto the Lorde, namely a whole burnt offeryng, or a ſacrifice to fulfyl a vowe, or a free offering, or in your principal feaſtes, to make a ſweete ſauour vnto the Lord, of the hearde, or of the flocke:

Leuit. 2. a. 4 Then let hym that offereth his offeryng vnto the Lorde, bring alſo a meate offering of a tenth deale of flowre, mingled with the fourth part of an Hin of oyle.

5 And the fourth part of an Hin of wine for a drinke offering ſhalt thou prepare, with the whole burnt offering, or any other offering, for one lambe.

6 Or if it be a ramme, thou ſhalt prepare for a meate offeryng two tenth deales of floure, mingled with the thirde part of an Hin of oyle.

¶ 7 And for a drinke offering, thou ſhalt offer the thirde part of an Hin of wine for a ſweete ſauour vnto the Lorde.

8 And when thou preparelt a bullocke for a whole burnt offering, or for a ſacrifice, to fulfyll a vowe or peace offeryng vnto the Lorde.

9 Let hym bring with a bullocke a meate offring of three tenth deales of flowre, mingled with halfe an Hin of oyle.

10 And thou ſhalt bring for a drinke offering halfe an Hin of wine, for an offeryng made by fyre of a ſweete ſauour vnto the Lorde.

11 After this manner ſhal it be done for a bullocke, or for a ramme, or for a lambe, or a kydde,

12 According to the number that ye ſhal prepare, ſo ſhall ye do to euery one, according to theyr number.

13 All that are borne of the countrey, ſhal do theſe thinges after this manner, to offer an offering made by fyre of a ſweete ſauour vnto the Lorde.

¶ 14 And yf a ſtraunger ſoiourne with you, or who ſo euer be among you in your generations, and wil offer an offering made by fyre of a ſweete ſauour vnto the Lorde: as ye do, ſo he ſhal do.

15 One ordinance ſhalbe both for you of the congregation, and alſo for the ſtranger that dwelleth (with you:) It ſhalbe an ordinance for euer in your generations: as ye are, ſo ſhal the ſtranger be before the Lorde.

16 One lawe, and one manner ſhall ſerue both for you, and for the ſtranger that ſoiourneth with you.

17 And the Lorde ſpake vnto Moſes, ſaying,

18 Speake vnto the chyldren of Iſrael, and ſay vnto them, When ye be come into the lande to the whiche I bring you, Deut. 1.

19 Then when ye wyll eate of the bread of the lande, ye ſhal offer vp an heaue offryng vnto the Lorde.

20 Ye ſhal offer vp a cake of the firſt of your dough for an heaue offeryng: as ye do the heaue offeryng of the barne, ſo ye ſhal heaue it. Leuit. 23.

21 Of the fyrſt of your dough ye ſhall geue vnto the Lord an heaue offering in your generations. D

22 And if ye haue erred, and obſerue not all theſe commaundementes whiche the Lord hath ſpoken vnto Moſes, Deut. 22.

23 Euen al that the Lorde hath commaunded you by the hande of Moſes, from the (fyrſt) day that the Lorde commaunded Moſes, and henceforwarde, among your generations:

24 If ought be committed ignorantlye of the congregation, al the multitude ſhal offer a bullocke for a whole burnt offeryng, to be a ſweete ſauour vnto the Lorde, with the meate offering & drinke offering thereto, according to the manner, & an hee goate for a ſinne offering.

25 And the prieſt ſhal make an attonement for al the multitude of the children of Iſrael, and it ſhalbe forgeuen them, for it is ignorance: And they ſhal bring their offering, a ſacrifice made by fyre vnto the lord, and theyr ſinne offering before the Lord for their ignorance.

26 And it ſhalbe forgeuen vnto al the congregation of the chyldren of Iſrael, and vnto the ſtranger that dwelleth among you, ſeeyng al the people were in ignorance.

27 If any one ſoule ſinne through ignorance, he ſhall bring a thee goate of a yeere olde for a ſinne offeryng. Leuit. 4.

28 And the prieſt ſhall make an attonement for the ſoule that ſinneth ignorantly, when he ſinneth by ignorance before the Lorde, to reconcile him, & that it may be forgeuē him. E

29 And both thou that art borne of the chyldren

chyldren of Israel, and the stranger that dwelleth among you, shal haue one lawe, who so dooth sinne through ignorance.

30 But the soule that dooth ought (a) presumptuously, whether he be borne in the lande, or a stranger, the same blaspheameth the Lorde: and that soule shalbe cut of from among his people.

(a) The Hebrewe, by an high hande, that is, bolde, arregant, and contemptuously.

31 Because he hath despised the woorde of the Lorde, and hath broken his commaundement, that soule therefore shalbe vtterly cut of, and his (b) sinne shalbe vpon him.

(b) That is, he shal suffer for his iniquitie.

32 And whyle the chyldren of Israel were in the wylderneſſe, they founde a man that gatherred stickes vpon the Sabboth day.

Exod.31.c.

33 And they that founde him gatheryng stickes, brought hym vnto Moses and Aaron, and vnto al the congregation.

34 And they put him in warde, seeing it was not declared what shoulde be done to him.

35 And the Lorde sayde vnto Moses, Let the man dye, and let al the multitude stone him with stones without the hoast.

36 And al the multitude brought him without the hoast, and stoned him with stones, and he dyed, as the Lorde commaunded Moses.

37 And the Lorde spake vnto Moses, saying,

Deut.22.b. 38 Speake vnto the children of Israel, and bid them that they make them fringes in the borders of their garmentes throughout their generations, and put vpon the fringe of the borders a ribande of blewe silke.

39 And the fringe shalbe vnto you to looke vpon, that ye may remember al the commaundementes of the Lord, and doo them: and that ye seeke not after your owne hart, or your owne eyes, after the whiche ye vse to goe a whoryng.

40 But ye shal remember rather, and doo al my commaundementes, and be holy vnto your God.

41 I am the Lord your God, whiche brought you out of the land of Egypt, for to be your God: I am the Lorde your God.

The.xvi. Chapter.

30. The rebellion of Corah, Dathan, and Abiram, whom the earth swallowed vp quicke.

¶ I AND Corah the sonne of Izaar, the sonne of Caath, the sonne of Leui, went apart with Dathan and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonne of Ruben:

Exod.45.c.

2 And they rose vp before Moses, with certaine of the children of Israel, two hundred and fyftie, whiche were captaines of the multitude, famous in the congregation, and men of great renowme.

3 And they gathered them selues together against Moses and Aaron, and sayde vnto them, Ye take to muche vppon you, seeing (a) al the multitude are holy euery one of them, and the Lorde is among them: Why lyft you your selues vp aboue the congregation of the Lorde?

(a) Al are holy, therfore none ought to be preferred aboue other: thus the wicked, as Anabaptistes and suche lyke, reason against gods ordinance.

4 And when Moses hearde it, he fel vppon his face,

5 And spake vnto Corah and vnto all his company, saying, To morowe the Lorde wyl shewe who are his, who (b) is holy, and who ought to approche nigh vnto him: and whom he hath chosen, he wyl cause to come neare vnto him.

(b) Who is the high priest, that he may cause him to come vnto him.

6 This doo therefore: Take you * fyre pannes, both Corah and al his company,

* or, censers.

7 And put fyre therein, and put incense in them before the Lorde to morowe: And the man whom the Lorde dooth choose, the same shalbe holy: Ye take to muche vppon you, ye sonnes of Leui.

8 And Moses sayde vnto Corah, Heare, I pray you, ye sonnes of Leui,

B

9 Seemeth it but a smal thyng vnto you, that the GOD of Israel hath separated you from the multitude of Israel, and brought you to him selfe, to doo the seruice of the tabernacle of the Lorde, and to stand before the multitude, and to minister vnto them?

Num.3.b.

10 He hath taken thee to him, and al thy brethren the sonnes of Leui with thee: and seeke ye the office of the priest also?

11 For whiche cause both thou and all thy company are gathered together against the Lorde: And what is Aaron, that ye murmure against him?

12 And Moses sent, and called Dathan and Abiram the sonnes of Eliab: whiche sayd, We wyl not come vp.

13 Is it a smal thing that thou hast brought vs out of the land that floweth with milke and hony, to kyl vs in the wylderneſſe: except thou make thee selfe lorde and ruler ouer vs also?

14 Moreouer, thou hast not brought vs vnto a lande that floweth with milke and hony, neither geuen vs inheritance of feeldes and vineyardes: Wylt thou (c) put out the eyes of these men? We wyl not come vp.

C

(c) wilt thou make them that searched the lande beleeue that they saw not that whiche they sawe.

15 And Moses waxed very angry, and sayde vnto the Lorde, Turne not thou vnto their offering: I haue not taken so much as an asse from them, neyther haue I hurt any of them.

16 And Moses sayde vnto Corah, Be thou and al thy company before the Lorde, both thou, they, and Aaron, to morowe.
17 And take euery man his censer, and put incense in them, and bring ye before the Lorde euery man his censer, two hundred and fyftie censers: thou also and Aaron, euery one his censer.
18 And they tooke euery man his censer, and put fyre in them, and layde incense theron, and stoode in the doore of the tabernacle of the congregation with Moses and Aaron.
19 And Corah gathered all the congregation agaynst them, vnto the doore of the tabernacle of the congregation: and the glory of the Lorde appeared vnto all the congregation.
20 And the Lorde spake vnto Moses and Aaron, sayeing,
D 21 Separate your selues from among this congregation, that I may consume them at once.
22 And they fell vppon their faces, and said, O God, the God of spirites of all fleshe, hath not one man sinned? Wylt thou be wroth with al the multitude?
Num.17.a.
23 And the Lorde spake vnto Moses, sayeing,
24 Speake vnto the congregation, and say, Geat you away from about the tabernacle of Corah, Dathan, and Abiram.
25 And Moses rose vp, and went vnto Dathan and Abiram: and the elders of Israel folowed him.
26 And he spake vnto the congregation, saying, Depart, I pray you, from the tentes of these wicked men, and touche nothyng of theirs, lest ye perishe in al their sinnes.
27 And so they gate them from the tabernacle of Corah, Dathan, and Abiram, on euery syde: And Dathan and Abiram came out, and stoode in the dooze of their tentes, with their wyues, their sonnes, and their litle chyldren.
E 28 And Moses sayde, Hereby ye shall knowe that the Lorde hath sent me to doo al these woorkes: for I haue not donne them of myne owne mynde.
29 If these men dye the common death of all men, or if they be visited after the visitation of all men, then the Lorde hath not sent me:
(d) That is, yf the Lorde doo a thing not seene before.
30 But and yf the Lorde make a (d) newe thyng, and the earth open her mouth, and swalowe them vp, with al that they haue, and they goe downe quicke into the pit: then ye shall vnderstande that these men haue prouoked the Lorde.
Deut.11.a. Num.26.b. Psalm.21.c
31 And as soone as he had made an ende of speaking all these woordes, the grounde cloue a sunder that was vnder them:
32 And the earth opened her mouth, and swallowed them vp, and their houses, and al the men that were with Corah, and al their goodes.
33 And they, & al that they had, went downe alive vnto the pit, and the earth closed vpon them: and they perished from among the congregation.
34 And al Israel that were about them, fled at the crye of them: and they sayd, Lest the earth swalowe vs vp also.
35 And there came out a fyre from the Lord, and consumed the two hundred and fiftie men that offered incense.
36 And the Lorde spake vnto Moses, sayeing,
37 Speake vnto Eleazer the sonne of Aaron the Priest, that he take vp the censers out of the burnyng, and scatter the fyre here and there, for they are halowed. F
38 The censers of these sinners (e) agaynst their owne soules: let them make of them hyode plates for a couering of the aulter: For they offered them before the Lord, and therefore they are halowed, and they shalbe a sygne vnto the chyldren of Israel. (e) That haue destroyed them selues by their own sinnes, beyng the cause of their own deathes,
39 And Eleazar the priest tooke the brasen censers, whiche they that were burnt had offered, and made hyode plates, for a (f) couering of the aulter,
40 To be a remembrance vnto the chyldren of Israel, that no stranger, whiche is not of the seede of Aaron, comme neare to offer incense before the Lorde, that he be not like vnto Corah and his company, as the Lord sayde to hym by the hande of Moses. (f) To be a remembrie vnto the children of Israel, of gods mighty handa gainst rebellion,
41 But on the morowe, al the multitude of the chyldren of Israel murmured agaynst Moses and Aaron, sayeing, Ye haue killed the people of the Lorde.
42 And when the multitude was gathered agaynst Moses and Aaron, they looked towarde the tabernacle of the congregation: and beholde, the cloude couered it, and the glory of the Lorde appeared.
43 And Moses and Aaron came before the tabernacle of the congregation.
44 And the Lorde spake vnto Moses, sayeing,
45 Geat you from among this congregation, G that I may consume them quickely. And they fel vpon their faces.
46 And Moses sayde vnto Aaron, Take a censer, & put fyre therein out of the aulter, and powre on incense, and goe quickely vnto the congregation, and make an atonement for them: for there is wrath gone out from the Lorde, and there is a plague begunne.

begun.

47 And Aaron tooke as Moſes commanded him, and ranne into the middes of the congregation: and behold, the plague was begun among the people, and he put on incenſe, and made an attonement for the people.

48 And when he ſtoode betweene the dead, and them that were alme, the plague was ſtayed.

49 They that died in the plague, were fourtiene thouſande and ſeuen hundred, beſyde them that dyed about the conſpiracie of Core.

50 And Aaron went againe vnto Moſes before the doore of the tabernacle of the congregation, and the plague was ſtayed.

The.xvii.Chapter.

9. Aarons rodde budded, and beareth bloſſomes, whereby his prieſthood is confirmed againſt the rebellious people.

1 AND the Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto the children of Iſrael, and take of euery one of them a rodde after the houſes of their fathers, of all their princes, according to the family of their fathers, euen twelue rodes: and write euery mans name vpon his rodde.

3 And wryte Aarons name vpon the rodde of Leui: for euery rodde ſhalbe for the head of the houſe of their fathers.

4 And put them in the tabernacle of the congregation before (the arke of) the teſtimony, where I will declare mee ſelfe vnto you.

5 And the mans rodde whom I chooſe, ſhal bloſſome: and I will make ceaſſe from me the grudgynges of the children of Iſrael, wherby they grudge againſt you.

6 And Moſes ſpake vnto the children of Iſrael, and all the princes gaue hym a rod, one rod for euery prince according to their fathers houſes, euen twelue rodes: and the rod of Aaron was among their rodes.

7 And Moſes put the rodes before the Lorde in the tabernacle of witneſſe.

Heb.9.a. 8 And on the morowe Moſes went into the tabernacle of witneſſe, & beholde the rodde of Aaron for the houſe of Leui was budded, and brought forth buddes, bare bloſſomes, and ripe almondes.

9 And Moſes brought out all the rodes from before the Lorde vnto al the children of Iſrael: and they looked vpon them, and tooke euery man his rodde.

10 And the Lorde ſaide vnto Moſes, Bring Aarons rodde againe before the witneſſe, to be kept for a token to the rebellious children, and that they murmuring may ceaſſe from me, and that they dye not.

11 And Moſes did as the Lorde commanded him, ſo did he.

12 And the children of Iſrael ſpake vnto Moſes, ſaying, Beholde, we are waſted away, and periſhed, we al come to nought.

13 Whoſoeuer commeth nigh, or approcheth to the tabernacle of the lord, ſhal dye: Shal we vtterly conſume away, and dye?

The.xviii.Chapter.

1. The office of the Leuites. 8. The tithes and firſt fruites muſt be geuen them. 20. Aarons heritage.

1 AND the Lord ſayd vnto Aaron, Thou and thy ſonnes, and thy fathers houſe with thee, ſhal (a) beare the iniquitie of the ſanctuary, and thou and thy ſonnes with thee, ſhal beare the iniquitis of your prieſtes office. A

(a) That is, if ye treſpaſſe in any thing concernyng the ceremonies of the ſanctuary or your office, ye ſhalbe puniſhed. Num 4.b.

2 And thy brethren of the tribe of Leui, and of thy fathers houſholde, thou ſhalt bryng with thee, that they may be ioyned vnto thee, and miniſter vnto thee: but thou and thy ſonnes with thee (ſhal miniſter) before the tabernacle of witneſſe.

3 They ſhal keepe thy charge, the charge of al the tabernacle: only let them not come nygh the veſſelles of the ſanctuarie and the aulter, that they and ye alſo dye not.

4 And they ſhalbe ioyned with thee, and kepe the charge of the tabernacle of the congregation for all the ſeruice of the tabernacle: and let no ſtranger come nigh vnto you.

5 Therfore ſhal ye keepe the charge of the ſanctuarie, and the charge of the aulter, that there fal no more wrath vpon the children of Iſrael.

6 Beholde, I haue taken your brethren the Leuites from among the children of Iſrael, whiche as a gift of yours are geuen vnto the Lorde, to do the ſeruice of the tabernacle of the congregation.

7 Therfore ſhalt thou and thy ſonnes with thee, kepe your prieſtes office for al thinges that perteyne vnto the aulter, and within the vayle: and ye ſhal ſerue, for I haue geuen your prieſtes office vnto you as a gyft, and therefore the ſtranger that commeth nigh, muſt be ſlayne. B

8 And the Lord ſpake vnto Aaron, Beholde, I haue geuen thee the keepyng of myne heaue offerynges, of all the halowed thynges of the children of Iſrael, (euen) vnto thee I haue geuen them for the anoyntyng, and to thy ſonnes for an ordinance for euer.

9 This shalbe thine, of the most holy things (reserued) from the fyre (of the aulter:) all their sacrifices for all their meate offerings, sinne offerynges, or trespasse offerynges, which they bryng vnto me, that shalbe most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eate it, and al that are males shall eate of it: let it be holy vnto thee.

Leuit.6.d. 11 And this also is thine: the heaue offerynges of their gyftes, throughout all the waue offerynges of the children of Israel: I haue geuen them vnto thee, & thy sonnes and thy daughters with thee, to be a dutie for euer: and al that are cleane in thy house shal eate of it.

(b) That is, the cheefest and the best. 12 All the (b) fat of the oyle, and al the fat of the wine, and of the wheate, whiche they shal offer vnto the Lord for first fruites, the same haue I geuen vnto thee.

13 And what so euer is first fyre in their lande, which they bryng vnto the Lorde, shalbe thine, and al that are cleane in thine house, shal eate of it.

¶ 14 All thinges separate from the common vse in Israel, shalbe thine.

15 Al that breaketh the matrice in all flesh that men bryng vnto the Lord, whether it be of men or beastes, shalbe thine: Neuertheles, the first borne of man shalt thou redeeme, and the first borne of vncleane beastes shalt thou redeeme.

16 Those that are to be redeemed, shalt thou redeeme, from the age of a moneth, according to thine estimation, for the money of fiue sicles, after the sicle of the sanctuarye, which is twentie Gerahs.

17 But the first borne of a cowe, sheepe, and goate, shalt thou not redeeme, for they are holy: therefore thou shalt sprincle their blood vpon the aulter, & shalt burne their fat as a sacrifice made by fyre for a sweete sauour vnto the Lorde.

Leuit.7.d 18 And the flesh of them is thine, as the waue brest, and the right shoulder, they are thine.

19 Al the heaue offerynges of holy thynges, whiche the children of Israel offer vnto the Lorde, haue I geuen thee, and thy sonnes and thy daughters with thee, to be a dutie for euer: let it be a (c) salted couenant for euer before the Lorde, both vnto thee, and to thy seede with thee.

(c) Lyke as salt dooth preserue flesshe from corruption, so this couenant shoulde be sure, stable, and incorruptible. 20 And the Lorde spake vnto Aaron, Thou shalt haue no inheritance in their lande, neyther shalt thou haue any parte among them: I am thy part, and thine inheritance among the children of Israel.

Deut.18.a. Eccle.43.g. 21 Beholde, I haue geuen the children of Leui al the tenth in Israel to inherite, for the seruice whiche they serue in the tabernacle of the congregation.

D 22 Neyther muste the children of Israel henceforth come nigh the tabernacle of the congregation, lest they beare sinne, and dye.

23 But the Leuites shal do the seruice in the tabernacle of the congregation, and beare their sinne: It shalbe a lawe for euer in your generations, that among the children of Israel they possesse no inheritance.

24 But the tithes of the children of Israel, whiche they pay as an heaue offerynge vnto the Lorde, I haue geuen the Leuites to inherite: and therefore I haue sayde vnto them, Among the children of Israel ye shal possesse no inheritance.

25 And the lord spake vnto Moses, saying,

26 Speake vnto the Leuites, and say vnto them, When ye take of the children of Israel the tithes whiche I haue geuen you of them for your inheritance, ye shall take an heaue offerynge of that same for the Lorde, euen the tenth part of that tithe.

27 And this your heaue offerynge shalbe reckened vnto you as though it were of the come of the barne, or as the fulnesse of the wine presse.

E 28 Of this manner ye shal therefore offer an heaue offerynge vnto the Lorde of all your tithes whiche ye receiue of the children of Israel, and ye shal geue therof the Lordes heaue offerynge to Aaron the priest.

29 Of all your gyftes ye shall offer all the lordes heaue offering, euen al the fat of the same, (to wit) the holy thynges therof.

30 Therefore thou shalt say vnto them, When ye haue taken away the fat of it frō it, it shalbe counted vnto the Leuites, as yf it were the increase of the come flooze, or the increase of the wine presse.

31 And ye shall eate it in al places, both ye and your houholdes: for it is your reward for your seruice in the tabernacle of the congregation.

32 And ye shal beare no sinne by the reason of it, when ye haue offered from it the fat of it: neither shal ye pollute the holy things of the children of Israel, lest ye dye.

The.xix.Chapter.

2. Of the ashes of the redde cowe. The water of expiation is made to washe away diuers vncleannesse.

1 AND the Lorde spake vnto Moses and Aaron, saying,

2 This is the ordinance of the lawe, which the Lord hath commaunded, saying, Speake vnto the children of Israel, that they

they bring thee a red Cowe without spot, and wherein is no blemishe, and vpon whiche neuer came yoke.

Deu.13.c. 3 And ye shall geue her vnto Eleazar the priest, that he may bryng her without the hoast, & cause her to be slaine before his face

4 And let Eleazar the priest take of her blood with his fynger, and sprinckle it directly before the tabernacle of the congregation seuen tymes,

5 And cause the Cowe to be burnt in his syght, with her skinne, flesshe, and blood: and the dounge of her shal he burne also.

6 And let the priest take Cedar wood, and hysope, and scarlet (lase) and cast it in the middes of the burning of the Cowe.

B 7 Then let the priest washe his clothes, and he shal bathe his flesshe in water, and then comme into the hoast, and the priest shalbe vncleane vntil the euen.

8 And he that burneth her, shal washe his clothes in water, and bathe his flesshe in water, and be vncleane vntyl the euen.

9 And a man that is cleane, shal gather vp the asshes of the Cowe, and lay them without the hoast in a cleane place, and it shalbe kept for the multitude of the chyldren of Israel for a water of (a) separation: it is a synne offering.

(a) Because they that were separated for their vncleanesse, were sprinckled therewith & made cleane, chap. viii, verse. vii it is also called holy water, because it was ordayned to an holy vse, Chap. v. verse. xvii.

10 Therefore he that gathereth the asshes of the Cowe, shall washe his clothes, and remaine vncleane vntil euen: and it shalbe vnto the chyldren of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of any man, shalbe vncleane seuen dayes,

12 And he shall purifye him selfe with this water the third day, and the seuenth day he shalbe cleane: but yf he purifye not him selfe the third day, then the seuenth day he shal not be cleane.

(b) So that he shoulde not be esteemed to be of the holy people, but as a polluted and excommunicated person.

13 Who so euer toucheth the dead coarse of any man that is dead, and pourgeth not him selfe, defyleth the tabernacle of the Lorde, and that soule shalbe cut of from (b) Israel, because the water of separation was not sprinckled vppon him: he shalbe therefore vncleane, his vncleannesse is yet vppon hym.

14 This is the lawe of a man that dyeth in a tent: All that come into the tent, and all that is in the tent, shalbe vncleane seuen dayes.

C

15 And all the vessels that be open, whiche hath no couerynge bounde vpon them, shalbe vncleane.

16 And who so euer toucheth one that is slayne with a swoorde in the fieldes, or a dead person, or a bone of a dead man, or a graue, shalbe vncleane seuen dayes.

17 Therefore, for an vncleane person they shal take of the burnt asshes of the synne offering, and running water shal be put therto in a vessel.

18 And let a cleane person take hysope, and dyppe it in the water, and sprinckle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon hym that touched a bone, or a slayne person, or a dead body, or a graue. Psalm.51.b

19 And the cleane person shal sprinckle vpon the vncleane the third day and the seuenth day: and the seuenth day he shall purifye him selfe, and washe his clothes, and bathe him selfe in water, and shalbe cleane at euen.

20 But the man that is vncleane, and purifyeth not him selfe, the same soule shalbe cut of from among the congregation: because he hath defyled the sanctuarie of the Lorde, and the water of separation hath not ben sprinckled vpon him, therefore shal he remayne vncleane.

21 And it shalbe a perpetual law vnto them, that he that sprinckleth the water of separation, shal washe his clothes: and he that toucheth the water of separation, shalbe vncleane vntyl euen. D

22 And what so euer the vncleane person toucheth, shalbe vncleane: and the soule that toucheth (the thing that was touched of the vncleane person) shalbe vncleane vntyl euen.

The. xx. Chapter.

1. Marie the sister of Moses and Aaron dyeth.
12. Moses and Aaron shall not enter into the lande of promise.

1 AND the chyldren of Israel came with the whole multitude into the desart of Sin, in the fyrst moneth, and the people abode at Cades: and there dyed Marie, and was buryed there. A Num. 33.b

2 But there was no water for the multitude; and they gathered them selues together against Moses and Aaron.

3 And the people chode with Moses, and spake, sayeing, Woulde God that we had perished when our brethren dyed before the Lorde.

4 Why haue ye brought the congregation of the Lorde into this wyldernesse, that both we and our cattayle should dye in it?

5 Wherefore haue ye made vs to come out of Egypte, to bryng vs to this euyl place, whiche is no place of seede, nor of figges, nor vines, nor pomegranates, neither is there any water to drinke? Exod.17.a.

6 And Moses and Aaron went from the presence of the congregation, into the dome

of the tabernacle of the congregation, and fel vpon their faces, and the glory of the Lorde appeared vnto them.

B 7 And the Lord spake vnto Moses, saying,
8 Take the rod, and gather thou and thy brother Aaron ꝑ congregation togather, & speake vnto the Rocke before their eyes, and it shall geue forth his water, and thou shalt bring them water out of the roche, to geue the company drinke, and their beastes also.
Exod.17.c. 9 And Moses toke the rodde from before the Lorde, as he commanded him.
10 And Moses & Aaron gathered the congregation togeather before the rocke, and (Moses) sayde vnto them, Heare ye rebels, must we fetch you water out of this rocke?
Psal.78.d. 11 And Moses lyft vp his hande, and with his rodde he smote the rocke two tymes, & the water came out abundantly, and the multitude dranke, and their beastes also.
12 And the Lorde spake vnto Moses and Aaron, Because ye beleeued me not, to sanctifye me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the lande which I haue geuen them.
13 This is the water of strife, because the children of Israel stroue with the Lorde, and he was sanctifyed in them.
C 14 And Moses sent messengers from Cades
Iud.11.c. vnto the kyng of Edom, thus sayth thy brother Israel, Thou knowest all the trauayle that we haue had.
15 Our fathers went downe into Egypt, & we haue dwelt in Egypt a long tyme: and the Egyptians vexed vs and our fathers.
16 And when we cryed vnto the Lorde, he hearde our voyce, and sent an angel, and hath set vs out of Egypt: and beholde, we are in Cades, in the vttermost citie of thy border.
Num.21.c. 17 Let vs passe, I pray thee, through thy countrey, but we will not goe through the feelds or vineyardes, neither will we drinke of the water of the fountaynes: we wyl goe by the kinges high way, and neither turne vnto the ryght hande nor to the left, until we be past thy borders.
18 And Edom answeared him, Thou shalt not goe by me, lest I come out agaynst thee with the swoorde.
19 The children of Israel sayde vnto him, We wyl goe by the beaten way: and yf I and my cattel drinke of thy water, I will pay for it: I wyl but onely (without any harme) goe through on my feete.
20 He answeared, Thou shalt not goe through me. And Edom came out agaynst hym with muche people, and with a mighty power.
21 And thus Edom denyed to geue Israel passage through his countrey: wherefore D
Israel turned away from him.
22 And the children of Israel departed from Cades, and came vnto mount Hor, with al the congregation.
23 And the Lorde spake vnto Moses and Aaron in mount Hor, by the coast of the lande of Edom, sayeing,
24 Aaron shalbe gathered vnto his people: for he shal not come into the lande which I haue geuen vnto the children of Israel, because ye dissobeyed my mouth at the water of strife.
25 Take Aaron and Eleazar his sonne, and bring them vp into mount Hor.
26 And cause Aaron to put of his garments, and put them vpon Eleazar his sonne: and Aaron shalbe gathered vnto his people, and shal dye there.
27 And Moses dyd as the Lorde commanded: and they went vp into mount Hor in the sight of al the multitude.
28 And Moses tooke of Aarons clothes, and put them vpon Eleazar his sonne, and Aaron dyed there in the toppe of the mount: Deut.10.b E
and Moses and Eleazar came downe out of the mount.
29 When al the multitude sawe that Aaron was dead, they mourned for Aaron thirtie dayes, al the housholde of Israel.

The.xxi. Chapter.

1. Israel vanquisheth king Arad a Chananite.
6. The fyrie serpentes are sent to sting the murmuring people.

1 AND when king Arad the Chananite A
which dwelt toward the south, heard tel that Israel came by the way that Num.33.d
the spyes had founde out, he fought against Israel, and tooke some of them prisoners.
2 And Israel vowed a vowe vnto the Lord, and sayd, If thou wylt deliuer this people into my hande, I wyl vtterly destroy their cities.
3 And the Lorde hearde the voyce of Israel, and deliuered them the Chananites: and they destroyed them and their cities, and called the name of the place Horma.
4 And they departed from mount Hor, by Iud.11.b.
the way of the redde sea, to compasse the Deut.2.d
lande of Edom: and the soule of the people was sore grieued, because of the way.
5 And the people spake against God, and against Moses, Wherefore haue ye brought vs out of Egypt, for to dye in the wylder- Num.11.b
nesse? for here is neither bread nor water, & our soule lotheth this light bread.

6 Wherefore

6 Wherefore the Lord sent fyery serpentes among the people, whiche stong them, and much people of Israel dyed.

B 7 Therfore the people came to Moses, and sayd, We haue sinned, for we haue spoken against the Lorde, and against thee: make intercession to the Lord, that he take away the serpentes from vs.

8 And the Lorde sayde vnto Moses, Make thee a * fiery (a) serpent, and set it vp vpon a pole: that as many as are bytten, may looke vpon it, and lyue.

9 And Moses made a serpent of brasse, and set it vppon a pole, and when a serpent had bytten any man, he beheld the serpent of brasse, and lyued.

10 And the chyldren of Israel departed thence, and pytched in Oboth.

11 And they departed from Oboth, and pitched at the heapes of Abarim, in the wylderneſſe, which is before Moab, on the east syde.

12 And they remooued thence, and pitched vpon the ryuer of Zared.

13 And they departed thence, and pytched on the other syde of Arnon, which is in the wylderneſſe, and commeth out of the coastes of the Amorites: for Arnon is the border of Moab, betweene Moab and the Amorites.

C 14 Wherefore it shalbe spoken in the booke of the warres of the Lorde, what thyng he dyd in the red sea, and in the ryuers of Arnon,

15 And at the streame of the ryuers that goeth downe to the dwelling of Ar, and lyeth vpon the border of Moab.

16 From thence (they returned) vnto Beer: the same is the wel wherof the Lord spake vnto Moses, Gather the people togeather, and I wyl geue them water.

17 Then Israel sang this song, Spryng vp wel, syng ye vnto it:

18 The princes dygged this wel, the captaynes of the people dygged it with the lawgeuer, and with their staues, and from the wylderneſſe they went to Mathana:

19 And from Mathana, to Nahaliel, and from Nahaliel, to Bamoth,

D 20 And from Bamoth of the valley, that is in the feelde of Moab, vnto the top of * the hyl that looketh towarde Jeſimon.

21 And Israel sent messengers vnto Sehon kyng of the Amorites, saying,

22 Let me passe thyrough thy lande, we wyl not turne into the feelues, or vineyardes, neither drinke of the waters of the wel: but we wyl goe along by the kinges hygh way, vntyl we be past thy countrey.

23 But Sehon would geue Israel no licence to passe thyrough his countrey: but gathered al his people togeather, & went out agaynst Israel into the wylderneſſe: and he came to Jaza, and fought agaynst Israel.

24 And Israel smote hym in the edge of the swoorde, and conquered his lande from Arnon vnto Jaboc, vnto the chyldren of Ammon: for the border of the chyldren of Ammon was strong. Deut.1.2. Iosuah.4.8

25 And Israel tooke al these cities, & dwelt in al the cities of the Amorites in Heſbon, and in al the townes that long therto. Deut.2.3.

26 For Heſbon was the citie of Sehon the kyng of the Amorites, which fought before against the king of the Moabites, and tooke al his land out of his hand, vnto Arnon.

27 Wherefore, they that speake in prouerbs, say, Come to Heſbon, and let the citie of Sehon be buylt and repayred.

28 For there is a fire gonne out of Heſbon, E and a flambe from the citie of Sehon, and hath consumed Ar in Moab, and the Lords of Bamoth in Arnon.

29 Woe to thee Moab, O people of (b) Chamos ye be vndonne: he hath suffered his sonnes to be pursued, and his daughters to be in captiuitie vnto Sehon the kyng of the Amorites. (b) An Idol of the Moabites. 1. Reg.11. verſ.33.

30 Their empire is lost from Heſbon vnto Dibon, and we made a wylderneſſe vnto Nopha, which reacheth vnto Medaba.

31 And thus Israel dwelt in the lande of the Amorites.

32 And Moses sent to searche out Jaezer, and they tooke the townes belonging therto, and rooted out the Amorites that were therein.

33 And they turned, and went vp towarde Basan: and Og the kyng of Basan came out agaynst them, hee, and al his people, to fyght at Edrai. Deut.3.2. and.29.b.

34 And the Lorde sayde vnto Moses, Feare hym not: for I haue deliuered him into thy hande, and al his people and his lande, and thou shalt doo to hym as thou diddest vnto Sehon the king of the Amorites, whiche dwelt at Heſbon.

35 They smote hym therefore, and his sonnes, and al his people, vntyl there was nothyng leaft hym, and they conquered his lande. F

The. xxii. Chapter.

5. Kyng Balac sendeth twyse for Balaam to curse the Israelites. 12. The Lord forbyddeth hym to goe. 21. The Angel rebuketh hym. 28. And Balaams Asse speaketh.

1 The

A 1 AND the childꝛen of Iſrael departed, & pitched in the feeldes of Moab, on
Joſua. 24.b the other ſide of Iordane frō Iericho.
2 And Balac the ſonne of Ziphoꝛ, ſawe al that Iſrael had donne to the Amorites.
3 And the Moabites were ſoare afrayde of the people, becauſe they were many, and they were ſtriken with feare of the childꝛen of Iſrael.
"Heb. with lirking to eſcape away. 4 And Moab ſayde vnto the elders of Madian, Nowe ſhal this compaine "licke vp al that are rounde about vs, as an Oxe licketh vp the graſſe of the feelde. And Balac the ſonne of Ziphoꝛ, was king of the Moabites at that tyme.
5 He ſent meſſengers therefoꝛe vnto Balaam the ſonne of Beoꝛ, to Pethoꝛ, whiche is by the ryuer of the lande of the childꝛen of his folke, to cal him, ſaying, Beholde, there is a people come out of Egypt, and beholde, they couer the face of the earth, and dwel
Deut. 23. 2. Pet. 2. c. (a) ouer againſt me.
(a) Not farre from me, euen harde by me. 6 Come nowe therefoꝛe, I pray thee, and curſe me this people, foꝛ they are to mighty foꝛ me, ſo it may be I ſhalbe able to ſmyte them, & to dryue them out of the land: Foꝛ I wote that he whom thou bleſſeſt, is bleſſed, and he whom thou curſeſt, is curſed.
B 7 And the elders of Moab, and the elders of Madian departed, hauing the (reward) of the ſoothſayeng in their haude: And they came vnto Balaam, and told hym the woꝛdes of Balac.
8 He anſweared them, Tarrye here this nyght, and I wyl bryng you woꝛde as the Lorde ſhal ſay vnto me: And the Lordes of Moab abode with Balaam.
9 And God came vnto Balaam, and ſayde, What men are theſe with thee?
10 And Balaam ſayd vnto God, Balac the ſonne of Ziphoꝛ, kyng of Moab, hath ſent vnto me (ſaying,)
11 Beholde, there is a people come out of Egypt, and couereth the face of the earth: come nowe therefoꝛe, and curſe them foꝛ my ſake, ſo it may be that I ſhalbe able to ouercome them in batalle, and to driue them out.
12 And God ſayde vnto Balaam, Goe not thou with them, neyther curſe the people: foꝛ they are bleſſed.
13 And Balaam roſe vp in the moꝛnyng, and ſayde vnto the Lordes of Balac, Goe you vnto your lande, foꝛ the Lorde wyl not
(b) Balaam was ſo blynded with couetouſneſſe, that he was willing to go if God had not forbydden hym. (b) ſuffer me to goe with you.
14 And the Lordes of Moab roſe vp, and went vnto Balac, and ſaid, Balaam would not come with vs.
15 And Balac ſent againe a greater compaine of Lordes, & moꝛe honourable then they.
16 Which came to Balaam, and told hym, Thus ſayth Balac the ſonne of Ziphoꝛ, Oh let nothyng let thee, but come vnto me:
17 Foꝛ I wyl greatly promote thee vnto great honour, and wyl do whatſoeuer thou layeſt vnto me: come I pray thee, curſe this people foꝛ my ſake.
18 And Balaam anſweared, and ſayd vnto the ſeruantes of Balac, If Balac would geue me his houſe ful of ſyluer and gold, I can not goe beyond the woꝛde of the Lord my God, to doo leſſe oꝛ moꝛe:
19 Nowe therefoꝛe, I pray thee, tarrye ye here this night, that I may wyt (c) what the Lord wyl ſay vnto me moꝛe.
(c) Becauſe he tempted god contrary to his former commandement, his petition was graunted, but it tended to his owne condemnation.
20 And God came vnto Balaam by night, and ſayde vnto hym, If the menne come to cal thee, ryſe vp, and goe with them: but looke what I ſay vnto thee, that ſhalt thou doo.
21 And Balaam roſe vp early, & ſadled his Aſſe, & (d) went with the Lords of Moab.
(d) He went more for ambyre & lucre ſake, then for any affection he had to obey God, as after in the xxxii. yeare.
22 And the wrath of God was kindled, becauſe he went: and the angel of the Lorde ſtoode in the way to be agayuſt hym, as he rode vppon his Aſſe, and his two ſeruantes were with hym.
23 And when the aſſe ſawe the angel of the Lorde ſtande in the way, and hauyng his ſwoorde drawen in his hande, the aſſe turned aſide out of the way, and went out into the feelde: And Balaam ſmote the aſſe, to turne her into the way.
24 But the angel of the Lord ſtood in a path betweene the vineyardes, & there was a wal on the one ſide, and another on the other.
25 And when the aſſe ſawe the angel of the Lorde, ſhe thruſt her ſelfe vnto the wal, and cruſht Balaams foote againſt the wal: and he ſmott her agayne.
26 And the angel of the Lorde went further, and ſtoode in a narowe place, where was no way to turne eyther to the ryght hand, oꝛ to the leaft.
27 And when the aſſe ſawe the angel of the Lorde, ſhe fel downe vnder Balaam: and Balaam was wroth, & ſmote the aſſe with a ſtaffe.
28 And the Lorde opened the mouth of the aſſe, and ſhe ſaid vnto Balaam, What haue I donne vnto thee, that thou haſt ſmitten me nowe theſe tymes?
29 And Balaam ſaid vnto the aſſe, Becauſe thou haſt mocked me: I would alſo there were a ſwoord in mine hand, foꝛ euen nowe would I kyl thee.
30 And the aſſe ſaid vnto Balaam, Am not I thine aſſe, whiche thou haſt ridden vppon ſince the firſt tyme vnto this day? Was I euer wont to do ſo vnto thee? He ſaid, Nay.
31 And

31 And the Lorde opened the eyes of Balaam, and he sawe the angel of the Lord standyng in the way, hauing his swoorde drawen in his hande: he bowed him selfe therfore, and fel flat on his face.

32 And the angel of the Lord sayd vnto him, Wherefore hast thou smytten thyne Asse these three tymes? Beholde, I came out to withstande thee, because (thyne hart) hath declined out of the way before me.

33 And the Asse sawe me, and turned from me nowe three tymes: or els yf she had not turned fro me, I had surely slaine thee, and saued her alyue.

34 Balaam sayd vnto the angel of the Lord, I haue sinned, for I wyste not that thou stoodest in the way against me: Nowe therefore, yf it displease thee, I wyl turne home againe.

35 The angel of the lord said vnto Balaam, Goe with the men: but what I say vnto thee, that shalt thou speake. And so Balaam went with the lordes of Balac.

36 And when Balac hearde that Balaam was come, he went out to meete him, vnto a citie of Moab, whiche is in the border of Arnon, in the vtmost coaste.

37 And Balac sayde vnto Balaam, Dyd I not sende for thee to call thee, and wherfore camest thou not vnto me? Am I not able in deede to promote thee vnto honour?

38 And Balaam made answeare vnto Balac, Loe, I am come vnto thee: and can I nowe say any thing at all? The woorde that GOD putteth in my mouth, that shall I speake.

39 And Balaam went with Balac, and they came vnto a citie of (c) streetes.

40 And Balac offered oxen and sheepe, and sent (therof) to Balaam, and to the lordes that were with him.

41 And on the morowe Balac tooke Balaam, and brought him vp into the high places of Baal, that thence he myght see the vtmost part of the people.

The. xxiii. Chapter.

I. Balaam causeth seuen aultars to be buylt. 5. God teacheth him what to answere. 8. In steade of cursing, he blesseth the Israelites.

1 AND Balaam said vnto Balac, Buylde me here seuen aultars, and prepare me here seuen oxen and seuen rammes.

2 And Balac dyd as Balaam sayde, and (a) Balac and Balaam offered on euery aultar an oxe and a ramme.

3 And Balaam sayd vnto Balac, Stand by thy whole burnt sacrifice, and I wyll goe, yf so be that the Lorde wyl meete me: and whatsoeuer he sheweth me, I wyl tel thee. And he went * vp hygher.

4 But God met Balaam, and (Balaam) said vnto him, I haue prepared seuen aultars, and haue offered vpon euery aultar an oxe and a ramme.

5 And the Lorde put a saying in Balaams mouth, and said, Goe againe to Balac, and say on this wyse.

6 And when he went agayne vnto him, loe, he stoode by his whole burnt sacrifice, he, and al the lordes of Moab.

7 And he tooke vp his parable, and sayde, Balac the kyng of Moab hath brought me from Mesopotamia, out of the mountaines of the east (saying,) Come, curse Jacob for my sake, come and defye Israel.

8 Howe shal I curse him, whom God hath not cursed? or how shal I defie him, whom the Lorde hath not defied?

9 For from the top of the rockes I see him, and from the hylles I beholde him: loe, the people shall dwell by them selues, and shall not be reckened among the nations.

10 Who can tell the (b) dust of Jacob, and the number of the fourth part of Israel? I pray God that my soule may dye the death of the righteous, and that my last ende may be like his.

11 And Balac sayde vnto Balaam, What hast thou donne vnto me? I tooke thee to curse myne enimies, and beholde, thou hast blessed them altogether.

12 He answeared, and said, Must I not take heede to speake that whiche the Lord hath put in my mouth?

13 And Balac sayd vnto him, Come, I pray ther, with me vnto another place, whence thou mayest see them, and thou shalt see but the vtmoste part of them, and shalt not see them al: curse them out of that place for my sake.

14 And he brought him into a feelde, where men myght see farre of, to the top of "an hyll, and buylt seuen aultars, and offered an oxe and a ramme on euery aultar.

15 And he sayde vnto Balac, Stande here by thy whole burnt sacrifice, while I meete (the Lorde) ponder.

16 And the Lorde met Balaam, and put a woorde in his mouth, and sayde, Goe againe vnto Balac, and say thus.

17 And when he came to him, beholde, he stoode by his whole burnt sacrifice, and the lordes of Moab with him. And Balac said vnto him, What hath the Lorde sayde?

18 And he tooke vp his parable, and answeared, Rise vp Balac, and heare, and hearken vnto me, thou sonne of Zyphor.

19 God is not a man, yt he should lie, neither the sonne of a man, that he shoulde repent:

shoulde

* or, foorth

alone, or, speedyly.

B Num. 22. 8.

(b) That is the multitude of the children of Israel.

C " Pisgah.

Num. 22. 5.

1. Cor. 1. b.

houlde he say, and not doo? or houlde he speake, and not make it good?

20 Beholde, I haue taken vpon me to blesse: for he hath blessed, and it is not in my power to alter it.

D 21 He beholde no vanitie in Iacob, nor sawe transgression in Israel: the Lord his God is with hym, and the ioyfull sute of a king is among them.

Num. 24. b. 22 God brought them out of Egypt, they haue strength as an Vnicorne.

23 For there is no sorcerie in Iacob, nor soothsaying in Israel, (c) according to this tyme it shalbe sayde of Iacob and Israel, What hath God wrought!

(c) As it is spoken at this tyme what wōderous workes the Lorde hath done for Israel, so shal it be in time to come

24 Beholde, the people shal ryse vp as a Lion, and heue vp him selfe as a young Lion: he shal not lye downe (d) vntyl he eate of the pray, and drinke the bloode of them that are slayne.

(d) Vntil he hath taken the spoyle from his enimies, & ouercome them.

25 And Balac sayde vnto Balaam, Neyther curse them, nor blesse them at all.

26 But Balaam answeared, and sayde vnto Balac, Tolde not I thee, saying, All that the Lorde speaketh, that I must doo?

27 And Balac sayde vnto Balaam, Come, I pray thee, and I wyll bring thee yet vnto an other place, yf at all it wyll please God that thou mayest thence curse them for my sake.

E 28 And Balac brought Balaam vnto the top of Peor, that looketh towarde Iesimon.

29 And Balaam sayde vnto Balac, Make me here seuen aulters, and prepare me here seuen oxen, and seuen rammes.

30 And Balac did as Balaam had sayd, and offred an oxe and a ramme on euery aulter.

The. xxiiii. Chapter.

Balaam prophecieth prosperously of the kyngdome of Israel, and of the comming of Christe.

A 1 AND when Balaam sawe that it pleased the Lorde that he houlde blesse Israel, he went not as he dyd twyse before to seeke (a) for soothsaying: but set his face towarde the wyldernesse.

(a) Hereof may be gessbered, that heretofore Balaā sought for soothsaying vnder the name of god, but the Lord was alway agaynst hym, & hindered his soothsaying, that he might haue taken holde of Gods true word, in the steade of soothsaying.

2 And Balaam lyft vp his eyes, and looked vpon Israel as he lay according to his tribes: and the spirit of God came vpon him.

3 And he tooke vp his parable, and sayde, Balaam the sonne of Beor hath sayde, and the man (b) whose eyes is open, hath sayd,

(b) He meaneth not the corporal eye, but the eye of the mynde.

4 He hath sayd which heareth the wordes of God, and seeth the visions of the almightie, and falleth downe with open eyes,

5 Howe goodly are thy tentes, O Iacob, and thyne habitations, O Israel!

6 As the valleyes are they laide abroade, and as gardens by the riuers syde, as the * tentes which the Lord hath * pitched, and as Cedar trees beside the waters.

* or, trees.

* or, tēt.

7 The water shoppeth out of his bucket, and (c) his seede shalbe in many waters, and his kyng shalbe higher then (d) Agag, and his kyngdome shalbe exalted.

(c) They shalbe very fruitful, & prosperous as trees & pleasant gardens that are watered.

(d) All the Romain Emperours their name of Cesar, the kinges of Egypt were called Pharao, & the kinges of Assyria were called Abimelech.

8 GOD brought him out of Egypt, his strength is as the Vnicorne: he shall eate the nations his enimies, and * gnaw their bones, and pearce them through with his arrowes.

* or, breake.

9 He couched him selfe, and lay downe as a Lion, and as a Lioneesse: who shall stirre hym vp? Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 And Balac was wroth with Balaam, & smote his handes together, & Balac sayde vnto Balaam, I sent for thee to curse myne enimies, and behold, thou hast blessed them this three tymes.

11 Therefore nowe, geat thee quickly vnto thy place: I thought that I would promote thee vnto honour, but loe, the Lorde hath kept thee backe from worshyp.

12 Balaam answeared vnto Balac, Told I not thy messengers whiche thou sendest vnto me, saying,

13 If Balac would geue me his house full of syluer and golde, I can not passe the worde of the Lorde, to doo eyther good or bad of myne owne mynde: But what the Lorde sayth, that wyl I speake.

14 And nowe beholde, I goe vnto my people: Come therefore, and I wyll aduertise thee what this people shal doo to thy folke in the latter dayes.

C

15 And he tooke vp his parable, and sayde, Balaam the sonne of Beor hath sayde, the man whose eyes is open, hath sayde:

16 He hath sayde that heareth the wordes of God, and hath the knowledge of the moste hygh, and beholdeth the vision of the almightie, and that falleth, and his eyes are opened,

17 I shal (e) see him, but not nowe: I shal behold him, but not nygh: There shal come a starre of Iacob, and rise a scepter of Israel, and shal smite the coastes of Moab, and vndermine all the children of Seth.

(e) Gen. 49. 2. Reg. 2. Esa. 11. Mich. 5. Iohn. 8. Heb. 9. Apoc. 22. Though he shall not come in our dayes in the flesh, yet shall we see him by faith.

18 And Edom shalbe possessed, and Seir shal fall to the possession of their enimies, and Israel shal doo manfully.

19 Out of Iacob shal come he that shal haue dominion, and shall destroy the remnant of the citie.

Gen. 49. Esa. 11.

20 And when he looked on Amalec, he tooke vp his parable, and sayde, Amalec is the fyrst of the nations, but his latter end shal perishe vtterly.

21 And

21 And he looked on the Kenites, and tooke vp his parable, & sayd, Strong is thy dwelling place, and thou puttest thy nest in a rocke.

22 Neuertheleſſe, the Kenite ſhalbe rooted out, vntyl Aſſur take thee priſoner.

23 And he tooke vp his parable, and sayde, Alas, who ſhal liue when God dooth this?

24 The ſhippes alſo ſhal come out of the (f) coaſt of Chittim, and ſubdue Aſſur, and ſubdue Eber, and he hym ſelfe ſhal periſhe at the laſt.

(f) These are the Romans whiche ſhal come out of Italie, and conquiſhe the Syrians, and after ward the Iſraelites, and at laſt ſhalbe deſtroyed them ſelues.

25 And Balaam roſe vp, and went and returned to his place: and Balac alſo went his way.

The. xxv. Chapter.

1. For the fornication of the people committed with the daughters of Moab, God commaundeth the cheefe rulers to be hanged. 8. Phinehes kylleth Zamrie and Cozbie.

1 AND Iſrael abode in Sittim, and the people began to commit whooredome with the dawghters of Moab,

2 Which called the people vnto the ſacrifice of their Gods: and the people dyd eate, and bowed downe to their Gods.

3 And Iſrael coupled hym ſelfe vnto Baal (a) Peor, and the indignation of the Lorde was kindled againſt Iſrael.

(a) A ſylthye idol of the Madianites, the Hebrue word Paar, both ſignifie to open and diſcouer: and Baal is common name vnto euery Idol, Openly, Suche as vnder his charge.

4 And the Lorde ſayde vnto Moſes, Take all the heades of the people, and hang them vp before the Lorde againſt the (b) ſunne, that the wrath of the Lordes countenance may be turned away from Iſrael.

5 And Moſes ſayde vnto the Iudges of Iſrael, Euery (c) one ſlaye his men that were ioyned vnto Baal Peor.

6 And behold, one of the chyldren of Iſrael came, and brought vnto his brethren a Madianitiſh woman, in the ſyght of Moſes, and in the ſyght of al the multitude of the chyldren of Iſrael that (d) wept before the doore of the tabernacle of the congregation.

7 And when Phinees the ſonne of Eleazar the ſonne of Aaron the prieſt, ſaw it, he roſe vp out of the myddes of the companie, and tooke a Iauelin in his hande,

8 And went after the man of Iſrael into the tent, & thruſt them through, both the man of Iſrael, & alſo the woman, euen through the belly of her: and the plague ceaſſed from the chyldren of Iſrael.

9 And there dyed in the plague, twentie and four thouſande.

10 And the Lorde ſpake vnto Moſes, ſayeing,

11 Phinees the ſonne of Eleazar, the ſonne of Aaron the prieſt, hath turned myne anger away from the chyldren of Iſrael, while he was zelous for my ſake among them, that I had not conſumed the chyldren of Iſrael in my iealouſie.

12 Wherefore ſay, Beholde, I geue vnto him my couenant of peace. Pſal. 2. a.

13 And he ſhal haue it, and his ſeede after him, euen the couenant of the prieſtes office for euer, becauſe he was zelous for his gods ſake, and made an attonement for the chyldren of Iſrael.

14 The name of the Iſraelite thus kylled, whiche was ſlayne with the Madianitiſhe woman, was Zamri, the ſonne of Salu, a Lorde of an houſe and kynred of Simeon. C

15 And the name of the Madianitiſhe woman that was ſlayne, was Cozbie, the daughter of Zur, a head ouer the people of his fathers houſe in Madian.

16 And the Lord ſpake vnto Moſes, ſaying,

17 Vexe the Madianites, and ſmite them:

18 For they trouble you with their (e) wyles, whiche haue begyled you by deceite in the cauſe of Peor, and in the cauſe of their ſiſter Cozbie, the daughter of a Lord of the Madianites, whiche was ſlaine in the day of the plague, for Peors ſake. Num. 31. a. (e) Cauſyng you to commit both corporal and ſpiritual fornication. Cap. 31. verſ. 16. Apoca. 2. verſ. 14.

The. xxvi. Chapter.

2. The children of Iſrael are numbred in the playne of Moab, from twentie yeeres and vpwarde.

1 AND after the plague, the Lorde ſpake vnto Moſes, and vnto Eleazar the ſonne of Aaron the prieſt, ſaying, A

2 Take the number of al the multitude of the chyldren of Iſrael, from twentie yeeres olde and aboue, throughout their fathers houſes, al that are able to goe to warre in Iſrael. Num. 1. a.

3 And Moſes and Eleazar the prieſt, ſpake vnto them in the feeldes of Moab, by Iordane (ouer againſt) Iericho, ſaying,

4 (Ye ſhal number the people) from twentie yeeres and aboue, as the Lorde commaunded Moſes, & the chyldren of Iſrael, when they were come out of Egypt.

5 Ruben the eldeſt ſonne of Iſrael. The chyldren of Ruben, Hanoch, of whom commeth the kinrede of the Hanochites: and Pallu, of whom commeth the kinred of the Palluites. Gen. 46. b. 1. Par. 5. a.

6 Of Hesron, commeth the kynrede of the Hesronites: of Charmi, commeth the kynred of the Charmites.

7 Theſe are the kinredes of the Rubenites, and they were in number fourtie and three thouſand, ſeuen hundred and thirtie. B

8 And the ſonnes of Pallu, Eliab.

9 And

9 And the sonnes of Eliab: Nemuel, Dathan, and Abiram. This is that Dathan and Abiram, whiche were famous in the congregation, and stroue agaynst Moses
Num. 16.a. and Aaron in the company of Corah, when they stroue agaynst the Lorde.

10 And the earth opened her mouth, and swalowed them vp: Corah also was in the death of that multitude, what tyme the fire consumed two hundred and fyftie men: and
Num. 16. c. they became a(a) signe.

(a) That is, for an example that other should not murmur and rebel against Gods ministers.

11 Notwithstanding, the children of Corah dyed not.

12 And the children of Simeon after their kinreds, were Nemuel, of whom commeth the kynrede of the Nemuelites: Jamin, of whom commeth the kinred of the Jaminites: Jachin, of whom commeth the kynred of the Jachinites.

13 Of Zareh, commeth the kinred of the Zarehites: and of Saul, commeth the kinrede of the Saulites.

℣ 14 These are the kynredes of Simeon, twentie and two thousand, ℣ two hundred.

15 The children of Gad after their kinreds, were Zephon, of whom commeth the kynrede of the Zephonites: Haggi, of whom commeth the kynred of the Haggites: Suni, of whom commeth the kynrede of the Sunites.

16 Of Ozni, commeth the kynrede of the Oznites: and of Eri, commeth the kinred of the Erites.

17 Of Arod, commeth the kinred of the Arodites: Of Ariel, commeth the kynred of the Arielites.

18 These are the kinredes of the children of Gad, according to their numbers, fourtie thousand and five hundred.

Gen.38.a. 19 The children of Juda, Er and Onan, ℣ Er ℣ Onan dyed in the lande of Chanaan.

D 20 But the children of Juda after their kinredes, were Sela, of whom commeth the kynred of the Selanites: Pharez, of whom commeth the kynred of the Pharezites, Zareh, of whom commeth the kinred of the Zarehites.

21 And the children of Pharez, were Hesron, of whom commeth the kinrede of the Hesronites: Hamul, of whom commeth the kynred of the Hamulites.

22 These are the kynredes of Juda after their numbers, three score ℣ fyxteene thousande, and five hundred.

23 The children of Issachar after their kinredes, were Thola, of whom commeth the kynred of the Tholaites: Phua, of whom commeth the kynred of the Phunites.

24 Of Jasub commeth the kynrede of the Jasubites: of Simron, commeth the kynrede of the Simronites.

25 These are the kinredes of Issachar, after their numbers, three score and foure thousande, and three hundred.

26 The children of Zabulon after their kinredes, were Sered, of whom commeth the kynred of the Seredites: Elon, of whom commeth the kynred of the Elonites: Jahelel, of whom commeth the kynred of the Jahelelites.

27 These are the kinreds of the Zabulonites after their numbers, three score thousande and five hundred.

28 The children of Joseph throughout their ℣ kynreds, were Manasse and Ephraim.

29 The children of Manasse, Machir, of Iosue. 17.a whom commeth the kinred of the Machirites: And Machir begat Gilead, ℣ of Gilead commeth the kinred of the Gileadites.

30 And these are the children of Gilead, Hiezer, of whom commeth the kynrede of the Hiezerites: Helech, of whom commeth the kynred of the Helechites.

31 And Asriel, of whom commeth the kynred of the Arielites: ℣ Sechem, of whom commeth the kynred of the Sechemites.

32 Semida, of whom commeth the kynred of the Semidites: and Hepher, of whom commeth the kynred of the Hepherites.

33 And Zalphaad the sonne of Hepher had no Iosue. 17.a sonnes, but daughters: and the names of the daughters of Zalphaad, were Mahela, Noa, Hagla, Melcha, and Thirza.

34 These are the kinredes of Manasse, and the number of them, fyftie and two thousand, and seuen hundred.

35 These are the children of Ephraim after F their kinredes: Suthelah, of whom commeth the kynred of the Suthelahites: Becher, of whom commeth the kynred of the Becherites: Thahen, of whom commeth the kynred of the Thahenites.

36 And these are the children of Suthelah: Eran, of whom commeth the kinred of the Eranites.

37 These are the kynredes of the children of Ephraim, after their numbers, thirtie and two thousande, and five hundred. And these are the children of Joseph after their kynredes.

38 These are the children of Beniamin after their kynreds: Bela, of whom commeth the kinred of the Belaites: Asbel, of whom commeth the kynred of the Asbelites: Ahiram, of whom commeth the kynred of the Ahiramites:

39 Supham, of whom commeth the kynred of the Suphamites: Hupham, of whom commeth the kinred of the Huphamites.

40 And the children of Bela, were Ard. and

and Naaman, from whence commeth the kynred of the Ardites, and of Naaman the kynred of the Naamites.

41 These are the chyldren of Beniamin after their kynredes, & after their numbers, fourtie and fyue thousande, & fyue hundred.

42 These are the children of Dan after their kynredes: Suham, of whom commeth the kynred of the Suhamites. These are the houholdes of Dan after their kynredes.

43 All the kynredes of the Suhamites, were after their numbers three score and foure thousande, and foure hundred.

44 The children of Aser after their kynredes, were Iemna, of whom commeth the kynrede of ỹ Iemnites: Iesui, of whom commeth the kynrede of the Iesuites: Bria, of whom commeth the kynred of the Briites.

45 The children of Bria, were Heber, of whom commeth the kynrede of the Hebrites: Malchiel, of whom came the kynrede of the Malchielites.

46 And the daughter of Aser was called Sarah.

47 These are the kynreds of Aser after their numbers, fyftie and three thousande and foure hundred.

48 The children of Nephthali after their kynredes, were Jahaziel, of whom came the kynrede of the Jahazielites: Guni, of whom came the kynrede of the Gunites.

49 Iezer, of whom came the kynrede of the Iezerites: Sellem, of whom came the kinrede of the Sellemites.

50 These are the kynredes of Nephthali accordyng to their houholdes, whose number is fourtie and fyue thousand, and foure hundred.

51 These are the numbers of the children of Israel, fyue hundred thousand, and a thousande, seuen hundred, and thirtie.

52 And the Lorde spake vnto Moses, saying,

53 Vnto these the lande shalbe diuided to inherite, accordyng to the number of names.

54 To many thou shalt geue the more inheritance, & to fewe the lesse: to euery (tribe) shal the inheritance be geuen, accordyng to the number thereof.

55 Notwithstanding, the land shalbe diuided by lot, and accordyng to the names of the tribes of their fathers, they shall inherite.

56 Accordyng to the lot shall the possession thereof be diuided betweene manie and fewe.

57 These are the numbers of the Leuites after their kynredes: Gerson, of whom came the kynrede of the Gersonites: Caath, of whom came the kynrede of the Caathites: Merari, of whom came the kynrede of the Merarites.

58 These are the kynreds of the Leuites, the kynrede of the Libnites, the kynrede of the Hebronites, the kynrede of the Mahelites, the kynrede of the Musites, the kynrede of the Corathites, and Caath begat Amram.

59 And Amrams wife was called Iochebed a daughter of Leui, which was borne vnto Leui in Egypt: And she bare vnto Amram Aaron, Moses, and Marie their sister. Exod. 6.b.

60 And vnto Aaron were borne Nadab and Abihu, Eleazar, and Ithamar. Num. 3.a.

61 And Nadab and Abihu dyed, when they offered strange fyre before the Lorde. Num. 3.b.

62 And after their numbers, they were twentie and three thousand, al males from a moneth olde, and aboue: For they were not numbred among the children of Israel, because there was no inheritance geuen them among the chyldren of Israel.

63 These are the numbers when Moses and Eleazar the priest numbred the children of Israel in the playne of Moab, fast by Iordane (ouer against) Iericho.

64 And among these there was not a man of them whom Moses and Aaron numbred, when they told the children of Israel in the wylderneſſe of Sinai.

65 For the Lorde sayde of them, They shal dye in the wylderneſſe: And there was not leaft a man of them, saue Caleb the sonne of Iephunne, and Iosuah the sonne of Nun.

The. xxvii. Chapter.

1. The law of the heritage of the daughters of Zalphaad. 16. Moses prayeth for a gouernour of the people, and Iosuah is appoynted.

1 THen came the daughters of Zalphaad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasse, of the kynrede of Manasse, the sonne of Ioseph: whose names were Maala, Noha, Hogla, Melcha, & Thirza,

2 And stoode before Moses and Eleazar the priest, and before the lordes, and all the multitude, by the doore of the tabernacle of the congregation, saying,

3 Our father dyed in the wylderneſſe, and was not in the companie of them that gathered them selues together against the Lorde in the congregation of Corah: but (a) dyed in his owne sinne, and had no sonnes.

4 Wherefore then is the name of our father

A Num 26.b. Iosua. 16.a.

(a) As al men dye for that they are sinners, some reade, dyed for his sinne, & expounde it thus: not for any particuler sinne that he had done, but for that general sinne that the people of the Iewes had committed in murmuryng against Moses, for whiche they entred not into the land of promise.

their name away from among his kynrede, because he hath no sonne? Geue vnto vs therfore a possession among the (b) brethre of our father.

5 And Moses brought their (c) cause before the Lorde.

6 And the Lorde spake vnto Moses, saying,

7 The daughters of Salphaad speake right: thou shalt geue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 And thou shalt speake vnto the children of Israel, saying, If a man dye, and haue no sonne, ye shal turne his inheritance vnto his daughter.

9 If he haue no daughter, ye shall geue his inheritance vnto his brethren.

10 If he haue also no brethren, ye shall geue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shal geue his inheritance vnto him, that is next to him of his kynrede, and he shall possesse it: And this shalbe vnto the children of Israel (d) a lawe of iudgement, as the Lorde hath commaunded Moses.

12 And the Lorde sayde vnto Moses, Get thee vp into this mount Abarim, and beholde the lande whiche I haue geuen vnto the children of Israel:

13 And "when thou hast seene it, thou shalt be (e) gathered vnto thy people also, as Aaron thy brother was gathered.

14 For ye were disobedient vnto my mouth in the desart of Zin, in the stryfe of the congregation, neyther dyd ye sanctifie me in the (f) waters before their eyes: that is, the water of strife in Cades, in the wyldernesse of Zin.

15 And Moses spake vnto the Lorde, saying,

16 Let the Lorde God of the spirites of all fleshe, set a man ouer the congregation,

17 Whiche may goe (g) out and in before them, and leade them out and in, that the congregation of the Lorde be not as sheepe whiche haue no shepheard.

18 And the Lorde sayde vnto Moses, Take thee Iosuah the sonne of Nun, a man in whom is the spirite, and put thyne handes vpon hym,

19 And set hym before Eleazar the priest, and before all the congregation, and geue hym a charge in their syght.

20 And put thy (h) honour vpon him, that all the companie of the children of Israel may be obedient.

21 And he shal stande before Eleazar the priest, whiche shal aske counsaile for hym after the (i) iudgement of Urim before the Lorde: And according vnto his worde shal they go out and in, both he, and all the children of Israel with him, and all the congregation.

22 And Moses did as the Lorde commaunded him, and he tooke Iosuah, and set hem before Eleazar the priest, and before al the congregation,

23 And put his handes vpon him, and gaue him a charge, as the Lorde commaunded through the hande of Moses.

(b) Brethren are here take for kinsmen.
(c) That is, their matter to be iudged, to knowe what he should determine, as he did al waighty matters.
(d) Meaning an ordinance to iudge by.
" Heb. And thou shalt see it.
(e) Thou shalt dye in the lande of Moab. Deut. 34.
(f) You dyd not exalt and magnifie my power and omnipotencie before the children of Israel, whe they desired water.
(g) To rule and gouerne them, to lead them foorth to batayle, and to bring them backe.
(h) Of thy authoritie, or thy dignitie, that the people may haue him in the greater reuerence, & yeelde them selues more to his obedience.
(i) That is, god shal direct & instruct him the best of the priest so the people must depende and seeke forth their of god by them.

The. xxviii. Chapter.

What must be offered on euery feast day.

1 AND the Lorde spake vnto Moses, saying,

2 Commaunde the children of Israel, and say vnto them, My offeryng, and my bread for my sacrifices, whiche are made by fyre for a sweete sauour, shall ye obserue, to offer vnto me in their due season.

3 And thou shalt say vnto them, This is the offeryng made by fyre, whiche ye shall offer vnto the Lorde: two (a) lambes of a yeere olde without spot day by day, for a continual whole burnt offeryng.

4 One lambe shalt thou prepare in the mornyng, and the other at euen,

5 And therto the tenth part of an Epha of flowre for a meate offeryng, mingled with the fourth part of an Hin of beaten oyle.

6 It is a dayly whole burnt offeryng, suche as was ordeyned in the mount Sinai for a sweete sauour, a sacrifice made by fyre vnto the Lorde.

7 And let the drinke offeryng of the same, be the fourth part of an Hin for one lambe, and in the holy place shalt thou commaund the wyne to be powred vnto the Lorde:

8 And the other lambe shalt thou offer at euen, after the maner of the meate offering, and the drinke offering of the mornyng, a sacrifice made by fyre shalt thou offer for a sweete sauour vnto the Lorde.

9 And on the Sabboth day, two lambes of a yeere olde without spot, and two tenth deales of flowre for a meate offering mingled with oyle, & the drinke offering therto.

10 This is the whole burnt offering of euery Sabboth, beside the daily whole burnt offering, and his drinke offering.

11 And

(a) The lawe dyd but that by the beast that is sacrifised, the sinner vnderstode. For wit beast is hol to be hol the trespa ought (they) thynke though for his o fence wer led vnto same, & to confesse O Lord, gyltye death, I deserued be slayne this mo and not beast, or be strayn for this greffe, or be burnt this ex

But these sacrifices doo by shadowe signifie Christ true lambe of God, who woulde afterwarde cleanse sinnes, and pay the price for them. Howe greuously therfore should we acknowledge & confesse our sinnes for the whiche no beast, but the innocent sonne of hath dyed? For the father sparyng vs, hath his sonne vnto death.

11 And in the beginning of your monethes, ye shal offer a whole burnt offeryng vnto the Lorde: two yong bullockes, and a ramme, and seuen lambes of a yeere olde without spot,

12 And three tenth deales of flowre for a meate offeryng, myngled with oyle for one bullocke, and two tenth deales of flowre for a meate offeryng, myngled with oyle for one ramme:

13 And a tenth deale of flowre mingled with oyle for a meate offeryng vnto one lambe, for a whole burnt offeryng of a swete sauour, and a sacrifice made by fyre vnto the Lorde.

14 And their drinke offeringes shalbe halfe an Hin of wine vnto one bullocke, and the third part of an Hin of wine vnto a ramme, & the fourth part of an Hin vnto a lambe: This is the whole burnt offeryng of euery moneth, throughout the monethes of the yeere.

15 And one hee goate for a synne offeryng vnto the Lorde shalbe offered, beside the dayly whole burnt offeryng, and his drinke offeryng.

16 And the fourtienth day of the first moneth is the Passouer of the Lorde.

17 And in the fiftienth day of the same moneth, is the feast: seuen dayes long shal vnleauened bread be eaten.

Leuit. 23. b. 18 In the first day shalbe an holy conuocation, ye shal do no manner of seruile worke therein.

19 But ye shal offer a sacrifice made by fire for a whole burnt offering vnto the Lorde, two young bullockes, one ramme, & seuen lambes of a yeere olde, let them be without spot.

20 And let their meate offering be of flowre mingled with oyle: three tenth deales also shal ye offer for a bullocke, and two tenth deales, for a ramme,

21 One tenth deale shalt thou offer for euery lambe of the seuen lambes,

D 22 And an hee goate for a synne offeryng, to make an attonement for you.

23 Ye shal offer these beside the whole burnt offering in the morning, whiche is a continual whole burnt sacrifice.

24 After this manner ye shal offer throughout the seuen dayes, the fleshe of the sacrifice made by fyre for a swete sauour vnto the Lorde: and it shalbe done beside the dayly whole burnt offering, and his drinke offeryng.

25 And in the seuenth day ye shall haue an holy conuocation, (wherein) ye shall do no seruile worke.

26 Also in the day of your first fruites when ye bryng a newe meate offeryng vnto the Lord, at ending (b) weekes, ye shal haue an holy conuocation, and ye shall do no seruile worke in it. (b) Accomptyng seuen weekes betweene Easter & Whitsuntyde, as Leuit. 23.

27 But offer the whole burnt offeryng for a swete sauoure vnto the Lord, two young bullockes, a ramme, and seuen lambes of a yeere olde,

28 With their meate offeryngs of flowre mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto a lambe, throwout the seuen lambes,

30 And an hee goate to make an attonement for you.

31 This ye shall doo, besydes the continuall whole burnt offeryng, and his meate offeryng, (and they shalbe vnto you without spot) with their drinke offeryngs.

The. xxix. Chapter.

1. What must be offered the eyghe first dayes of the seuenth moneth.

1 AND in the first day of the (a) seuenth moneth, ye shal haue an holy conuocation, ye shal do then no seruile worke: For it is a day of blowyng the trumpettes vnto you. A (a) Conteynyng part of September, and part of October. Leuit. 23. b.

2 And ye shal offer a whole burnt offeryng for a swete sauour vnto the Lord, one yong bullocke, one ramme, and seuen lambes of a yeere olde without blemishe:

3 And their meate offeryng shalbe made of flowre, myngled with oyle, three (b) tenth deales vnto the bullocke, and two tenth deales vnto the ramme, (b) Of the measure Epha.

4 And one tenth deale vnto one lambe, throughout the seuen lambes:

5 And an hee goate for a synne offering, to make an attonement for you:

6 Beside the whole burnt offeryng of the (c) moneth, and his meate offering, and beside the dayly whole burnt offering, and his meate offeryng, & the drinke offeryngs of the same, which must be done according vnto the manner of them, for a sauour of swetenesse, it is a sacrifice made by fyre vnto the Lorde. (c) Offered in the newe moone, or beginning of euery moneth.

7 And ye shal haue the tenth day of this seuenth moneth an holy (d) conuocation, and ye shall humble your soules, and shall do no manner worke (therein.) B Leuit. 23. f. (d) Namely, the feast of reconciliation.

8 But ye shall offer a whole burnt offeryng vnto the Lorde for a swete sauour, one young bullocke, a ramme, & seuen lambes of a yeere olde, whiche shalbe vnto you without blemishe.

9 Their meate offeryng shalbe of flowre, mingled with oyle, three tenth deales to a

bullocke, and two tenth deales to a ramme:
10 And a tenth deale vnto euery lambe, throwout the seuen lambes:
11 And an hee goate for a sinne offeryng, beside the sinne offering of attonement, and dayly whole burnt offering, and the meate and drinke offerings that long to the same.
12 And in the fiftienth day of the seuenth moneth, ye shall haue an holy conuocation, and do then no seruile worke, and ye shall keepe a feast vnto the Lord seuen dayes.
13 And ye shal offer a whole burnt offeryng for a sacrifice made by fyre, for a sweete sauour vnto the Lorde, thirtiene young bullockes, two rammes, and fourtiene lambes of a yeere olde, whiche shalbe without blemishe.
E 14 And their meate offering shalbe of floure mingled with oyle, three tenth deales vnto euery one of the thirtiene bullockes, two tenth deales to either of the two rammes,
15 And one tenth deale vnto eche of the fourtiene lambes:
16 And one hee goate for a sinne offeryng, beside the dayly whole burnt offeryng, with his meate and drinke offering.
(e) Of the feast of tabernacles.
17 And the (e) second day ye shal offer twelue young bullockes, two rammes, fourtiene yeereling lambes without spot.
18 And let their meate offeringes & drynke offerings vnto the bullockes, rammes, and lambes, be according to the number of them, and after the manner:
19 And an hee goate for a sinne offering, beside the dayly whole burnt offeryng, and his meate and drynke offeryng.
20 And the third day ye shall offer eleuen bullockes, two rammes, and fourtiene yeereling lambes without spot:
21 And let their meate and drinke offeryngs vnto the bullockes, rammes, and lambes, be after the number of them, and according to the manner.
D 22 And there shalbe offered an hee goate for a sinne offeryng, beside the dayly whole burnt offeryng, and his meate and drynke offeryng.
23 In the fourth day ye shall offer ten bullockes, two rammes, and fourtiene yeereling lambes without blemishe.
24 Let their meate and drynke offerynges vnto the bullockes, rammes, and lambes, be according to the number of them, and after the manner:
25 And an hee goate for a sinne offering, beside the dayly whole burnt offeryng, and his meate and drinke offeryng.
26 In the fifth day ye shall offer niene bullockes, two rammes, and fourtiene lambes of one yeere olde without spot:
27 And let their meate and drinke offerings vnto the bullockes, rammes, and lambes, be according to the number of them, and after the manner:
28 And an hee goate for a sinne offering, beside the dayly whole burnt offering, and his meate and drinke offering.
29 And in the sixth day, ye shal offer eight E bullockes, two rammes, and fourtiene yeereling lambes without spot.
30 And let their meate and drinke offerings vnto the bullockes, rammes, and lambes, be according to the number of them, and after the manner:
31 And an hee goate for a sinne offering, beside the dayly whole burnt offeryng, and his meate and drynke offering.
32 In the seuenth day ye shall offer seuen bullockes, two rammes, and fourtiene lambes that are yeereliynges without blemishe.
33 And let their meate and drinke offerings vnto the bullockes, rammes, and lambes, be according to their number, and after the manner:
34 And an hee goate for a sinne offeryng, beside the dayly whole burnt offering, and his meate and drinke offering.
35 In the eight day ye shall haue a solemne assembly, and ye shall do no seruile worke therein:
36 But ye shal offer a whole burnt offering, a sacrifice made by fyre, for a sweete sauour vnto the Lorde, one bullocke, one ramme, and seuen yeereling lambes without spot.
37 Let their meate and drynke offerynges vnto the bullocke, ramme, and lambes, be according to the number, and according to the manner:
38 And an hee goate for a sinne offering, beside the dayly whole burnt offering, and his meate and drinke offering.
39 These thinges ye shal do vnto the Lorde in your feastes, beside (f) your vowes and freewil offeringes, your whole burnt offeringes, meate offeringes, drinke offeringes, and peace offerynges.
(f) Your lustarie sacrifices.
40 And Moses tolde the children of Israel al that the Lorde commaunded hym.

The. xxx. Chapter.

2. Of vowes, when they shalbe kept, and when not.

1 AND Moses spake vnto the heades of A the tribes, concerning the children of Israel, saying, This is the thyng whiche the Lorde hath commaunded.
2 If a man vowe a vowe vnto the Lord, or sweare an othe to binde his soule: he shall not

not goe backe with his wooyde, but ſhall fulfyl al that is proceded out of his mouth.

3 If a woman alſo bowe a bowe vnto the Lo3de, and bind her ſelfe, being in her fathers houſe in the tyme of her youth,

4 And her father heare her bowe & bonde whiche ſhe hath made vpon her ſoule, and holde his peace therete: then all her bowes and bondes whiche ſhe hath made vppon her ſoule, ſhal ſtande in effect.

5 But yf her father diſalowe her the ſame day that he heareth al her bowes & bondes whiche ſhe hath made vpon her ſouls: they ſhal not be of value, and the Lo3de ſhal fo3geue her, becauſe her father (a) diſalowed her.

6 If ſhe had an huſbande when ſhe bowed o3 pronounced ought out of her lippes, wherewith ſhe bound her ſoule:

7 And her huſbande hearde it, and helde his peace thereat the ſame day he hearde it: then her bowes ſhal ſtande, and her bondes wherewith ſhe bounde her ſoule, ſhal ſtand in effect.

8 And yf her huſbande diſalowe her the ſame day that he hearde it, then he ſhall make her bowe whiche ſhe hath vpon her, and the opening of her lippes wherewith ſhe bounde her ſoule, of none effect, and the Lo3de ſhal fo3geue her.

9 But euery bowe of a wydowe, and of her that is diuo3ſed, that they haue bounde their ſoule withal, ſhal ſtand in effect with them.

10 If ſhe bowed in her (b) huſbandes houſe, o3 bounde her ſoule with an othe:

11 And her huſbande hearde it, and helde his peace concernyng her, and diſalowed her not: then al her bowes ſhal ſtande, and euery bonde wherewith ſhe bounde her ſoule, ſhal ſtande.

12 But yf her huſbande diſanulled them the ſame day that he hearde them: then nothyng that proceedeth out of her lippes in bowes and bondes wherewith ſhe bounde her ſoule, ſhal ſtande in effect: fo3 her huſbande hath diſanulled them, and the Lo3de ſhal fo3geue her.

13 All bowes and othes that binde to (c) humble the ſoule, may her huſbande ſtabliſhe o3 breake.

14 But yf her huſband holde his peace from (d) one day to another, then he ſtabliſheth al her bowes and bondes which ſhe had vpon her: he confyrmeth them, becauſe he helde his peace concernyng her the ſame day that he hearde them.

15 But (e) yf he breake them, after that he hath hearde them, he ſhal beare her ſinne him ſelfe.

16 Theſe are the ordinances which the Lo3d commaunded Moſes betweene a man and his wyfe, and betweene the father and his daughter, being yet a damſel in her fathers houſe.

The. xxxi. Chapter.

8. The Madianites are ſlayne, and their cities burnt, Balaam alſo is ſlayne. 18. Onlye the virgins are reſerued aliue.

1 AND the Lo3de ſpake vnto Moſes, ſayeing, a Num. 25. b.

2 Auenge the chyldren of Iſrael of the Madianites, and afterwarde ſhalt thou be geathered vnto thy people.

3 And Moſes ſpake vnto the folke, ſayeing, Harneſſe ſome of you vnto warre, and let them go vpon the Madianites, and auenge the Lo3de of the Madianites.

4 Of euery tribe a thouſande, thro3wout al the tribes of Iſrael, ſhall ye ſende to the warre.

5 And there were deliuered out of the thouſandes of Iſrael, twelue thouſande prepared vnto warre, of euery tribe a thouſande.

6 And Moſes ſent them to the warre, a thouſande of euery tribe, and with them Phinees the ſonne of Eleazar the prieſt to the warre, and the holy veſſelles, and the trumpets to blowe, were in his hande.

7 And they warred againſt the Madianites, as the Lo3de commaunded Moſes, and ſlue al the males. B Num. 10. a.

8 And they ſlue the Kinges of Madian among other that were ſlayne: Namely Eui, and Reken, Sur, and Hur, and Reba: fyue kinges of Madian, with (a) Balaam the ſonne of Beo3, whom they ſlue with the ſwoo3de. (a) Becauſe that falſe prophete gaue counſel how to cauſe the Iſraelites to offende God.

9 And the chyldren of Iſrael tooke all the women of Madian priſoners, and they3 chyldren, and ſpoyled al their catel, and al their flockes, and al their goodes.

10 And they burnt al their cities wherein they dwelt, and al their goodly dwellings with fyre:

11 And they tooke al the ſpoyle, and all the bootie, both of men and beaſtes.

12 And they bro3ght the captiues, and that whiche they had taken, and the ſpoyle, vnto Moſes and Eleazar the prieſt, and vnto the company of the children of Iſrael, euen vnto the hoaſt that were in the feeldes of Moab by Iordane, ouer againſt Iericho:

13 And Moſes and Eleazar the prieſt, and al the lo3des of the congregation, went out of the hoaſt to meete them.

14 And Moſes was angry with the officers of the hoaſt, with the captaynes ouer C

(a) Agreed not to her vowe,

(b) Her huſband liuing, or before ſhe is diuorſed.

Your anſwere.

(c) Through mortifycation, by abſtinence or bodily exerciſe, (d) Not diſſwalling her vowe the ſame day that he heard it, (e) Any day after the firſt day that he hard them.

thousandes, and nine hundredth, which came from the warre and batayle.

15 And Moyses sayde vnto them, Haue ye saued al the (b) women alyue?

(b) As who would say, ye shoulde haue leaft none alyue.

16 Beholde, these caused the chyldren of Israel, through the counsell of Balaam, to commit trespasse agaynst the Lorde in the busynesse of (c) Peor, and there folowed a plague among the congregation of the lord.

(c) In honoring that idol. Iudi. 21. b.

17 Nowe therefore slay al the men chyldren, and kyl the wemen that haue lyen with men fleshly.

18 But al the women chyldren that haue not lyen with men carnally, kepe alyue for your selues.

Num. 19. a. 19 And ye shall remayne without the hoast seuen dayes, al that haue killed any person, and al that haue touched any dead body, and purifye both your selues and your prysoners the third day, and the seuenth:

20 And purifye al your rayments, and that is made of skinnes, and al worke of goates heare, and al thinges made of wood.

D 21 And Eleazar the priest sayde vnto the men of warre whiche went to the batayle, This is the ordinance of the lawe whiche the Lorde commaunded Moyses:

22 As for golde, siluer, brasse, and iron, tinne, and lead,

23 And al that may abyde the fyre, ye shall make it goe through the fyre, and it shalbe cleane: Neuertheleſſe, it shalbe purifyed with water of separation: And al that suffereth not the fyre, ye shall make goe thorowe the water:

24 And washe your clothes the seuenth day, and ye shalbe cleane, and afterwarde come into the hoast.

25 And the Lorde spake vnto Moyses, sayeing,

26 Take the summe of the pray that was taken, both of the persons and of the catayle, thou and Eleazar the priest, and the cheefe fathers of the congregation:

27 And deuide the pray into two partes, betweene them that tooke the warre vppon them and went out to batayle, and all the congregation.

E 28 And take a tribute vnto the Lorde of the men of warre whiche went out to batayle: one soule of fyue hundred, both of the persons, and of the beeues, and of the asses, and of the sheepe.

29 And ye shal take it of their halfe, & gene it vnto Eleazar the priest, as an heaue offering of the Lorde.

30 And of the halfe of the chyldren of Israel, thou shalt take one portion of fyftie, of the persons, and of the beeues, of the asses, and of the sheepe, and of all manner of beastes, and gene them vnto the Leuites which wayte vpon the charge of the tabernacle of the Lorde.

31 And Moyses and Eleazar the priest, dyd as the Lorde commaunded Moyses.

32 And the bootie, and the rest of the pray whiche the men of warre had caught, was sixe hundred thousande, and three score and fyfteene thousand sheepe,

33 And three score and twelue thousande of beeues,

34 And three score and one thousande asses,

35 And thirtie and two thousande persons in al, of women that hadde lyen by no man.

36 And the halfe, whiche was the part of them that went out to warre, was in number three hundred thousande, and seuen and thirtie thousand, and fyue hundred sheepe,

37 And the (d) Lordes part of the sheepe, was sixe hundred and three score and fyfteene.

(d) This is that portion whiche the soulidiers gaue to god.

38 And the beeues were thirtie and sixe thousande, of whiche the Lordes part was three score and twelue.

39 And the asses were thirtie thousande and fyue hundred, of whiche the Lordes part was three score and one.

40 And the (e) persons were sixteene thousande, of whiche the Lordes part was thirtie and two persons.

(e) The virgins.

41 And Moyses gaue the tribute, whiche was the Lordes heaue offering, vnto Eleazar the priest, as the Lorde commaunded Moyses:

42 And the other (f) halfe of the chyldren of Israel, whiche Moyses diuided from the men of warre,

(f) Of that part of the people whiche was alotted to those that had not ben at warre.

43 (That is to wit) the halfe that parteyned vnto the congregation, was three hundred thousande, and thirtie and seuen thousande, and fyue hundred sheepe:

44 And thirtie and sixe thousande beeues:

45 And thirtie thousande asses, and fyue hundred.

46 And sixteene thousand persons.

47 And Moyses tooke of the halfe that parteyned vnto the (g) chyldren of Israel, one portion of fiftie, both of the persons and of the catayle, and gaue them vnto the Leuites whiche wayted vppon the charge of the tabernacle of the Lorde, as the Lorde commaunded Moyses.

(g) Those that were soulidiers.

48 And the officers of thousandes of the hoast, the captaynes ouer the thousandes, and the captaynes ouer the hundredes, came foorth,

49 And saide vnto Moyses, Thy seruantes haue taken the summe of the men of warre which are vnder our auctho͂rite, and there lacketh

lacketh not one man of vs:

50 We haue therfore brought a present vnto the Lorde, what euery man founde, of iewels of golde, bracelets, chaynes, rynges, eare rynges, and spangles, to make an attonement for our soules before the Lorde.

51 And Moses and Eleazar the priest toke the golde of them, al the wrought iewels.

52 And all the golde of the heaue offeryng that they heaued vp to the Lorde, of the captaynes ouer thousandes and hundreds, was sixtene thousande, seuen hundred, and fiftie sicles.

53 (For the men of warre had spoyled, euery man (h) for him selfe.)

54 And Moses and Eleazar the priest toke the golde of the captaynes ouer the thousandes and hundredes, and brought it into the tabernacle of the congregation, for a (i) memorial of the children of Israel before the Lorde.

(h) Euery one part to their captaynes.

(i) That God might haue them in remembraunce.

The .xxxii. Chapter.

Moses geueth to the Rubenites, Gadites, and to the halfe tribe of Manasses, their portion of their inheritance beyonde Iordane.

1 THe children (a) of Ruben, and the children of Gad, had an exceedyng great multitude of cattell: And when they sawe the landes of Iazer, and the lande of Gilead, that it was an apt place for cattel,

2 The children of Ruben, and the children of Gad, came and spake vnto Moses and Eleazar the priest, and vnto the lordes of the congregation, saying,

3 The lande of Ataroth and Dibon, Iazer and Nemrah, Hesbon and Elealeh, Sabam, and Nebo, and Beon,

4 Whiche countrey the Lorde smote before the congregation of Israel, is a lande meete for cattell, and we thy seruantes haue cattel.

5 Wherefore, saide they, if we haue founde grace in thy sight, let this lande be geuen vnto thy seruantes to possesse, and bryng vs not ouer Iordane.

6 And Moses sayde vnto the children of Gad and of Ruben, Shal your brethren goe to warre, and ye shal sit here?

7 Wherefore discourage ye the hart of the children of Israel, that they should not goe ouer into the lande whiche the Lorde hath geuen them?

8 Thus did your fathers when I sent them from Cades Barnea to see the lande.

9 For when they went vp euen vnto the ryuer of Escol, and sawe the lande, they discouraged the hart of the children of Israel, that they shoulde not goe into the land whiche the Lorde had geuen them.

10 And the Lordes wrath was kyndled the same tyme, and he sware, saying,

11 None of the men that came out of Egypt, from twentie yeeres olde and aboue, shall see the land which I sware vnto Abraham, Isahac, and Iacob, because they haue not wholly followed me,

12 Saue Caleb the sonne of Iephunne the Kenesite, and Iosuah the sonne of Nun: for they haue constantly followed the Lorde.

13 And the Lord was very angry with Israel, and made them wander in the wyldernesse fourtie yeeres, vntil al the generation that had done euyl in the sight of the Lorde, were consumed.

14 And beholde, ye are risen vp in your fathers steade, as an increase of sinful men, to augment the fierce wrath of the Lorde towarde Israel.

15 And yf ye turne away from after hym, he wyll yet agayne leaue the people in the wyldernesse, (b) and ye shal destroy al this folke.

16 And they went neare hym, and sayde, We wil builde sheepefoldes here for our sheepe, and for our cattel, and (walled) cities for our children:

17 But we our selues will goe redy armed before the children of Israel, vntil we haue brought them vnto (c) their place: and our children shal dwel in the fensed cities, because of the inhabiters of the lande.

18 We wyll not returne vnto our houses, vntil the children of Israel haue inherited, euery man his inheritance:

19 Neyther wyl we inherite with them on yonder side Iordane forward, because our inheritance is fallen to vs on this side Iordane eastwarde.

20 And Moses sayde vnto them, If ye wyl do this thing, and goe harnessed (d) before the Lorde to warre,

21 And wyll goe all of you in harnesse ouer Iordane before the Lord, vntil he haue cast out his (e) enimies from his sight,

22 And vntyl the lande be subdued before the Lorde: then ye shal returne, & be without blame (f) before the Lord, and before Israel, and this lande shalbe your possession before the Lorde.

23 But if ye wil not do so, beholde, ye haue sinned against the Lorde: and be sure (g) your sinne wyl fynde you out.

24 Make therefore, builde cities for your children, and foldes for your sheepe, and do that ye haue spoken.

25 The children of Gad, and the children of Ruben spake vnto Moses, saying, Thy

(a) Gen. 13. b.

(b) Ye shalbe the cause that they shal perishe.

(c) Into the lande of promise.

(d) Before the arke.

(e) The inhabitantes of Chanaan.

(f) God wil geue you the lande that ye desyre.

(g) You shal not goe vnpunished for your sinne.

seruantes wyl do as my Lorde commaundeth.

26 Our chyldren, our wyues, our shepe, and our cattel, shal remayne here in the cities of Gilead:

27 But thy seruantes wyl goe all harnessed for the warre, and vnto battayle before the Lorde, as my lorde sayth.

28 And for their sakes Moses commaunded Eleazer the preest, and Iosuah the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel.

29 And Moses sayd vnto them, If the chyldren of Gad, and the chyldren of Ruben wil goe with you ouer Iordane, all armed to fight before the Lorde, then when the lande is subdued before you, ye shal geue them the lande of Gilead to possesse:

(h) Ouer Iordane.

30 But yf they (h) wyll not goe ouer with you in harnesse, they shall haue their possessions among you in the lande of Chanaan.

31 And the chyldren of Gad, and the chyldren of Ruben answeared, saying, As the Lorde hath sayde vnto thy seruantes, so wil we do:

32 We wyl goe harnessed before the Lorde into the lande of Chanaan, that the possession of our inheritance may be geuen vs on this syde Iordane.

33 And Moses gaue vnto the chyldren of Gad, and to the children of Ruben, & vnto halfe the tribe of Manasse the sonne of Ioseph, the kyngdome of Sehon kyng of the (i) Amorites, and the kyngdome of Og kyng of Basan, the lande, with the cities therof, in the coastes and cities of the countrey rounde about.

(i) Those Amorites that dwelt on this side Iordane. Some of thē dwelt by Iordane, of whō mention is made, Ios. 10

34 And the chyldren of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Sophan, Iazer, and Iogbea,

36 Bethnimra, and Betharan, fenced cities: and they built foldes for the shepe.

37 And the children of Ruben built Hesbon, Eleale, Kiriathaim,

38 Nebo, Baalmeon, & turned their names, and Sibama also: and gaue other names vnto the cities whiche they builded.

39 And the children of Machir, the sonne of Manasse, went to Gilead, and tooke it, and put out the Amorites that dwelt therin.

40 And Moses gaue Gilead vnto Machir the sonne of Manasse, and he dwelt therin.

Deut. 3. b.

41 And Iair the sonne of Manasse, went and tooke the smal townes therof, and called them (k) Hauoth Iaire.

(k) That is to say, the villages of Iair.

42 And Nobah went, and toke Kenath, and the townes longing thereto, and called it Nobah, after his owne name.

The xxxiii. Chapter.

1. The, xxiii. mansion places of Israel are numbered. 50. They are commaunded to kyl the Chananites.

1 THese are the iourneys of the children of Israel, which went out of the lande of Egypt with their armies, vnder the (a) hande of Moses and Aaron.

(a) The guiding and conducting.

2 And Moses wrote their goeyng out by their iourneys, according to the commaundement of the Lord. These are the iourneys of their goeing out.

3 They departed from (b) Rameses the fiftienth day of the (c) firste moneth, on the morowe after the Passouer: and the chyldren of Israel went out (d) with an hygh hande in the sight of the Egyptians.

(b) A citie in the lande of Gosen.

(c) Which the Iewes of Nisan, which commeth in part of March and part of April.

(d) With great power, and rather deuine then humane.

4 (For the Egyptians buried all their first borne, whiche the Lord had smitten among them, and vpon their (e) goddes also the Lorde dyd execution.)

(e) They idols, or their chiefe rulers. Exod. 12. d

5 And the children of Israel remoued from Rameses, and pitched in Sucoth.

6 And they departed from Sucoth, and pitched their tentes in Etham, whiche is in the edge of the wyldernesse.

7 And they remooued from Etham, and turned agayne vnto Pihairoth, whiche is before Baal Zephon: and they pytched before Migdol.

8 And they departed from Pihairoth, and went thyrough the middes of the sea into the wyldernesse, and went three dayes iourney in the wyldernesse of Etham, and pitched in Marah. Exod. 14. d

9 And they remoued from Marah, and came vnto Elim, where were twelue fountaynes of water, and threescore and tenne Palme trees, and they pytched there. Exod. 15. d

10 And they remooued from Elim, and campyd fast by the red sea.

11 And they remoued from the red sea, and camped in the wyldernesse of Zin. Exod. 16. d

12 And they tooke their iourney out of the wildernesse of Zin, and set vp their tentes in Daphka.

13 And they departed from Daphka, and lay in Alus.

14 And they remooued from Alus, and lay at Raphidim, where was no water for the people to drynke. Exod. 17. d

15 And they departed from Raphidim, and pitched in the wildernesse of Sinai. Exod. 19. d

16 And they remoued from the desart of Sinai, and pitched at the graues of lust. Num. 11. b

17 And they departed from the sepulchres of lust, and lay at Hazeroth. Num. 11. b

18 And they departed from Hazeroth, and pitched in Rithma.

19 And

19 And they departed from Rithma, and pitched at Rimon Phares.
20 And they departed from Rimon Phares, and pitched in Libna.
21 And they remooued from Libna, and pitched at Ressa.
22 And they iourneyed from Ressa, and pitched in Reheiatha.
23 And they went from Reheiatha, and pitched in mount Sepher.
24 And they remooued from mount Sepher, and lay in Hadara.
25 And they remooued from Hadara, and pitched in Makeloth.
26 And they remooued from Makeloth, and lay at Thahath.
27 And they departed from Thahath, and pitched at Tharath.
28 And they remooued from Tharath, and pitched in Mithca.
29 And they went from Mithca, and pitched in Hasmona.
30 And they departed from Hasmona, and lay at Moseroth.
31 And they departed from Moseroth, and pitched in Bene Iaakan.
32 And they remooued from Bene Iaakan, and lay at Horgadgad.



¶ This Charte sheweth the way that the people of Israel passed the space of fourtie yeeres, from Egypt (through the desartes of Arabia) til they entred into the lande of Chanaan, as is mentioned in the bookes of Exodus, Numeri, and Deuteronomium: It conteyneth also the fourtie and two iourneyes or stations, named in this thirtie & three Chapter of Numeri, with the obseruations of the degrees, aswel of the longitude, as of the latitude of the places of the sayde iourneyes, and also the order of the numbers of them.

53 And they went from Hoygadgad, and pitched in Iethebatha.
34 And they remooued from Iethebatha, and lay at Abrona.
35 And they departed from Abrona, and lay at Eziongaber.
Num.20.b. 36 And they remooued from Eziongaber, and pitched in the wylderneſſe of Sin, whiche is Cades.
37 And they remooued from Cades, and pitched in mount Hor, whiche is in the edge of the lande of Edom.
Num.20.d. Deut.32.g. 38 And Aaron the prieſt went vp into mount Hor, at the commaundement of the Lorde, and dyed there, in the fourtieth yeere after the chyldren of Iſrael were come out of the lande of Egypt, and in the fyrſt day of the fyfth moneth.
E 39 And Aaron was an hundred and twentie & three yeeres olde when he dyed in mount Hor.
40 And kyng Erad the Chanaanite (which dwelt in the South, in the land of Chanaan) hearde of the comming of the chyldren of Iſrael:
Num.21.b. 41 And they departed from mount Hor, and pitched in Zalmona.
42 And they departed from Zalmona, and pitched in Phunon.
Num.21.c. 43 And they departed from Phunon, and pitched in Oboth.
44 And they departed from Oboth, and pitched in Iim abarim, in the border of Moab.
45 And they departed from Iim abarim, and pitched in Dibon Gad.
46 And they remooued from Dibon Gad, and lay in Almon Diblathaim.
F 47 And they remooued from Almon Diblathaim, and pitched in the mountaynes of Abarim, before Nabo.
48 And they departed from the mountaines of Abarim, and pitched in the feeldes of Moab, faſt by Iordane (ouer againſt) Iericho.
Num. 25.a. 49 And they pitched by Iordane from Beth Ieſimoth, vnto the plaine of Sittim, in the feeldes of Moab.
50 And the Lorde ſpake vnto Moſes in the feeldes of Moab by Iordane (ouer againſt) Iericho, ſayeing,
Deut.7.a. 51 Speake vnto the chyldren of Iſrael, and ſay vnto them, When ye are come ouer Iordane (to enter) into the lande of Chanaan,
52 Ye ſhal dryue out all the inhabiters of the lande before you, and deſtroy all their pictures, and breake a ſunder al their images of metal, and plucke downe all their high places,
53 And poſſeſſe the lande, and dwel therein: for I haue geuen you the lande to enioy it.
54 And ye ſhal diuide the inheritance of the lande by lot among your kinredes, & geue to the moe, the more inheritance, and to the fewer, the leſſe inheritance: and your inheritance ſhalbe in y tribes of your fathers, euery mans inheritance in the place where his lot falleth. Num.26.f.
55 But if ye wyl not dryue out the inhabiters of the lande before you, then thoſe whiche ye let remayne of them, ſhalbe prickes in your eyes, and dartes in your ſydes, and ſhal vexe you in the lande wherein ye dwel. Iudi.2.f.
56 Moreouer, it wyl come to paſſe, that I ſhal doo vnto you, as I thought to do vnto them.

The.xxxiiii. Chapter.

I. The coaſtes and borders of the lande of promiſe. 17. Certayne men are aſsygned to diuide the lande.

1 AND the Lorde ſpake vnto Moſes, ſayeing, A
2 Commaunde the chyldren of Iſrael, and ſay vnto them, When ye come into the lande of Chanaan, (a) this is the lande that ſhal fal vnto your inheritance, (euen) the lande of Chanaan, with her coaſtes. (a) That is to ſay, this is the deſcription of the lande of Chanaan, whiche ye ſhal inherit. Ioſue.15.a.
3 And your ſouth quarter ſhalbe from the wylderneſſe of Zin, along by the coaſt of Edom, ſo that your ſouth quarter reache vpon the ſyde of the (b) ſalt ſea eaſtwarde. (b) Otherwyſe, the dead ſea.
4 And fet a compaſſe from the ſouth vp to Acrabim, and reacheth to Zin: And goe out from the ſouth to Cades Barnea, and goe out alſo to Hazar Addar, and goe along to Azmon.
5 And fet a compaſſe agayne from Azmon vnto the (c) riuer of Egypt, and ſhall goe out at the ſea. (c) By which ryuer ſome thinke Nilus to be meant: ſome others Rinocorura, called Mediterraneum.
6 And let your weſt quarter be the great ſea, let the ſame ſea be your weſt coaſt.
7 And this ſhalbe your north quarter: ye ſhall compaſſe your border from the great ſea, vnto (d) mount Hor. (d) Hor, a litle hill, but not that whereon Aaron dyed.
8 And from mount Hor, ye ſhal deſcribe your border til it come vnto Hemath, and the ende of the coaſt ſhalbe at Zedada.
9 And the coaſt ſhal reache out to Ziphron, and goe out at Hazar Enan: This ſhalbe your north quarter.
10 And ye ſhall deſcribe your eaſt quarter from Hazar Enan to Sepham.
11 And the coaſt ſhall goe downe from Sepham to Ribla, on the eaſt ſyde of Ain: And the ſame border ſhall deſſend and goe out

(c) Which is in the gospel called the lake of Genareth.

out at the fine of (c) Cenereth eastward.

12 And then goe downe along by Jordane, and leane at the salt sea: And this shalbe your lande, with the coastes thereof rounde about.

13 And Moses commaunded the chyldren of Israel, saying, This is the lande which ye shal inherite by lot, and which the Lorde commaunded to geue vnto nine tribes and an halfe.

14 For the tribe of the chyldren of Ruben, according to the houholdes of their fathers, and the tribe of the chyldren of Gad, according to their fathers houholdes, and halfe the tribe of Manasse, haue receyued their inheritance.

Num. 32. f.

15 Two tribes and an halfe haue receyued their inheritance on this side of Jordane, ouer against Jericho, eastward.

16 And the Lord spake vnto Moses, saying,

17 These are the names of the men whiche shal deuide the lande vnto you: Eleazar the priest, and Josuah the sonne of Nun.

18 And ye shal take also a (f) Lord of euery tribe, when ye deuide the lande.

Deut. 3. d. Josu. 14. a. (f) One of the chefe men of euery tribe.

19 The names of the men are these: Of the tribe of Juda, Caleb the sonne of Jephune.

20 Of the tribe of the chyldren of Simeon, Semuel the sonne of Amiud.

D 21 Of the tribe of Beniamin, Elidad the sonne of Cislon.

22 Of the tribe of the chyldren of Dan, the Lorde Bucki the sonne of Jogli.

23 From among the chyldren of Joseph, for the tribe of the chyldren of Manasse, the Lord Haniel the sonne of Ephod.

24 Of the tribe of the chyldren of Ephraim, the lord Camuel the sonne of Siphtan.

25 Of the tribe of the sonnes of Zabulon, the lord Elisaphan the sonne of Pharnach.

26 Of the tribe of the chyldren of Issachar, the Lord Paltiel the sonne of Asan.

27 Of the tribe of the sonnes of Aser, the Lord Ahiud the sonne of Salomi.

E 28 Of the tribe of the chyldren of Nephthali, the lord Pedael the sonne of Ammihud.

29 These are they whom the Lorde commaunded to deuide the inheritance vnto the chyldren of Israel, in the lande of Chanaan.

The.xxxv. Chapter.

16. The lawe of manslaughter. 30. For one mans witnesse shal no man be condemned.

A Josua. 21. a.

1 AND the Lord spake vnto Moses in the feldes of Moab by Jordane, ouer against Jericho, saying,

2 Commaunde the chyldren of Israel, that they geue vnto the Leuites of the inheritance of their possession, cities to dwel in: & ye shal geue also vnto the cities of the Leuites, suburbes, harde by their cities rounde about them.

3 The cities shal they haue to dwel in, and the suburbes for their cattel, and for their possession, and al manner of beastes of theirs.

4 And the suburbes of the cities whiche ye shal geue vnto the Leuites, shal reach from the wal of the citie outwarde, a thousande cubites rounde about.

5 And ye shal measure without the citie of the eastlyde, two thousande cubites: and of the southside, two thousand cubites: and of the westside, two thousande cubites: and of the Northside, two thousande cubites also, and the citie shalbe in the myddes, and these shalbe the suburbes of their cities.

6 And from among the cities which ye shal geue vnto the Leuites, there shalbe syxe cities for refuge, whiche ye shal appoynt (to that intente) that he which killeth, may flee thyther: And to them ye shal adde fourtie and two cities moe. Josua. 20. a

7 So that all the cities whiche ye shal geue the Leuites, may be fourtie and eight, them (shal ye geue) with theyr suburbes. B

8 And these cities which ye shall geue, shalbe out of ye possession of the chyldren of Israel. They that haue many, shal geue many: but of them that haue fewe, ye shal take fewe. Euery one shal geue of his cities vnto the Leuites, according to the inheritance whiche he inheriteth.

9 And the Lorde spake vnto Moses, saying, Deut. 19. a. Josua. 20. a

10 Speake vnto the chyldren of Israel, and say vnto them, When ye be come ouer Jordane, into the lande of Chanaan,

11 Ye shal appoynt you cities, to be cities of refuge for you: that he which sleeeth a person vnwares, may flee thyther.

12 And these cities shalbe vnto you a refuge from the (a) auenger of blood: that he which killeth, dye not, vntyl he stande before the (b) congregation in iudgement.

13 And of these cities whiche ye shal geue, syxe cities shal ye haue for refuge.

14 Ye shal geue three (c) on this side Jordane, and three in the lande of Chanaan, whiche shalbe cities of refuge.

15 And these syxe cities shalbe a refuge, both for the chyldren of Israel, and for the stranger, and for hym that dwelleth among you: that al they which kil any person vnwares, may flee thyther.

(a) The next of kyn to the partie slaine, which ought to folow the suite.

(b) The Hebrues vnderstande by the congregatio, the Senators and chefe Iudges in the cities.

(c) In the possession of the Rubenites, Gadites, and the halfe tribe of Manasses.

16 And

Deut. 21. b. 16 And if any man smyte another with an instrument of yron, that he dye, then is he a murtherer, and the murtherer shal dye for it.

17 If he smyte him with throwing a stone, that a man may dye with, and if he dye, he that smote him is a murtherer: let the same murtherer be slaine therfore.

18 Or if he smyte hym with a hand weapon of wood, that a man may dye with, & if he dye, he is a murtherer: let the same murtherer be slayne therfore.

(d) He that is next of kyn to hym that is murthered

19 The (d) reuenger of blood hym selfe shal slay the murtherer: when he meeteth hym, he shal slay hym.

20 But if he thrust hym of hate, or hurle at hym by laying of wayte, that he dye,

21 Or smite hym with his hand of enmitie, that he dye: he that smote hym shal dye the death, for he is a murtherer: the reuenger of the blood shal slaye the murtherer, when he meeteth hym.

22 But if he pushed him vnadui sedly, and not of hate, or cast vpon him any thing, and not in laying of wayte,

23 Or any maner of stone, that a man may dye with, and saw him not, & he caused it to fal vpon him, and he dye, and was not his enimie, neyther sought him any harme:

24 Then the congregation shal iudge betweene the slayer & the reuenger of blood, according to these lawes.

25 And the congregation shal deliuer the slayer out of the hande of the reuenger of blood, and the congregation shal restoare hym to the citie of his refuge whyther he was fledde: and he shal abyde there vnto the death (e) of the high priest, which was annointed with the holy oyle.

(e) This was a figure of Christe, by whose death our sinnes are pardoned.

26 But if the slayer come without the borders of his citie of refuge, whyther he was fledde:

27 And the reuenger of blood finde hym without the borders of the citie of his refuge, and the reuenger of blood kil the slayer, he shalbe guiltles:

28 Because he shoulde haue bydden in the towne of his refuge, vntyl the death of the high priest: and after the death of the high priest, the slayer shoulde returne vnto the lande of his possession.

(f) That is, to iudge wilful or casual murtherers.

29 So these thinges shalbe (f) a lawe of iudgment vnto you, throughout your generations in al your dwellinges.

30 Who so kylleth any person, the (Iudge) shal put the murtherer to death through witnesses: but one witnesse shal not testifie against any person, to cause hym to dye.

31 Moreouer, ye shal take no recompence for the lyfe of the murtherer which is worthy to dye, but he shalbe put to death.

32 And ye shal take no recompence for hym that is fledde to the citie of his refuge, that he shoulde come againe & dwel in the lande, before the death of the high priest.

33 So ye shal not pollute the lande whiche ye shal dwel in, for blood defileth the land: and the land can not be cleansed of the blood that is shed therin, but by the blood of hym that shed blood.

34 Defile not therefore the lande which ye shal inhabite, for I am in the middes therof: (euen) I the Lorde dwel among the chyldren of Israel.

The. xxxvi. Chapter.

1. An order for the marriage of the daughters of Zelaphead. 7. The inheritance coulde not be geuen from one tribe to another.

1 AND the cheefe fathers of the families A of the children of Gilead, the sonne of Machir, the sonne of Manasse, of the kynred of the sonnes of Ioseph, came forth, & spake before Moses, and before the princes the cheefe fathers of the children of Israel.

2 And said, The Lord commaunded (a) my Lord to geue the lande to inherite by lot to the chyldren of Israel: and my Lorde was commaunded by the Lorde to geue the inheritance of Zelaphead our brother, vnto his daughters.

(a) He meaneth Moses.

3 If they be marryed to any of the sonnes of (b) the other tribes of the chyldren of Israel, then shal their inheritance be taken from the inheritance of our fathers, and shalbe put to the inheritance of the tribe whiche they are receiued into, and so shal it be taken from the lot of our inheritance.

(b) To any of another tribe then of Manasses.

4 And when the Iubilee of the children of Israel commeth, then shal their inheritance be put vnto the inheritance of the tribe whereinto they are receiued, and so shal their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commaunded the chyldren of Israel according to the worde of the Lord, saying, The tribe of the sonnes of Ioseph hath (c) sayd wel.

(c) For the tribe coulde not haue continuance, if their inheritance had ben taken from them.

6 This therfore doth the Lord commaund the daughters of Zelaphead, saying, Let them be wyues to whom they them selues thinke best: onely to the familie of the tribe of their father shal they marry.

7 So shal not the inheritance of the chyldren of Israel remoue from tribe to tribe: for euery one of the chyldren of Israel shal ioyne hym selfe to the inheritance of the tribe of his fathers.

8 And

8 And euery daughter that possesseth any
(d) whiche
is the case where
there is no
male childe
to inherite.
inheritance (d) in any tribe of the children
of Israel, shalbe wyfe vnto one of the kyn-
rede of the tribe of her father, that the chil-
dren of Israel may enioy euery man the
inheritance of his father.
9 Neither ought the inheritance to go from
one tribe to another: but euery one of the
tribes of the children of Israel, shalbe ty-
ned to his owne inheritance.
10 And as the Lorde commaunded Moses,
so dyd the daughters of Zelaphead:
11 For Mahela, Thirza, Hogla, Milcha,
and Noa, the daughters of Zelaphead, were
maried vnto their fathers brothers sonnes.
12 They were wyues vnto the families of
the sonnes of Manasse the sonne of Ioseph,
and so their inheritance remayned in the
tribe of the kynrede of their father.
13 These are the (e) commaundementes and
lawes whiche the Lorde commaunded by
the hande of Moses, vnto the children of
Israel in the feldes of Moab, by Iordane
(towarde) Iericho.
(e) That is,
concernyng
the ceremo-
nial & iudi-
cial lawes.

The ende of the fourth booke of Moses, called Numeri.

¶ The fifth booke of Moses, called in the Hebrue Elle haddebarim, and in the Latine Deuteronomium.

The first Chapter.

Moses reprooueth the people for their incredulitie.

¶ 1 These be the woordes whiche Moses spake vnto all Israel, on (a) the other syde Iordane in the wyldernesse, in the playne ouer against the red sea, betweene Pharan and Thophel, Laban, Haseroth, and Dizahab.
(a) In the
countrey of
Moab: and
this wylder-
nesse was be-
tweene the
playne of
Moab and
the sea.
2 There are eleuen dayes iourney from Ho-
reb, by the way of mount Seir, vnto Ca-
des Barnea.
3 And it came to passe in the fyrst day of the
eleuenth moneth, in the fourtieth yere, that
Moses spake vnto the children of Israel,
according vnto al that the Lord had geuen
him in commaundement vnto them,
4 After he had slayne Sehon the kyng of
the Amorites, which dwelt in Hesbon, and
Og kyng of Basan, which dwelt at Asta-
roth in Edrai.
5 On the other syde Iordane in the lande of
Moab, began Moses to declare this lawe,
saying,
6 The Lord our GOD spake vnto vs in
(b) Horeb, saying, Ye haue dwelt long ye-
nough in this mount:
(b) In the se-
conde yeere,
and seconde
moneth.
Num. 10.
Exod. 15.
7 Turne you, and take your iourney, and
goe to the mount of the Amorites, and vn-
to al the places nigh therevnto, both vnto
the playne, & hilles, and dales, to the south,
to the seas syde, to the lande of Chanaan,
and vnto Libanon, vnto the great ryuer,
the ryuer Euphrates.
8 Beholde, I haue set the lande before you:
Goe in and possesse the lande whiche the
Lorde sware vnto your fathers, Abraham,
Isahac, and Iacob, to geue vnto them, and
to their seede after them.
9 And (c) I spake vnto you in y same time,
saying, I am not able to beare you me
selfe alone:
(c) By the
counsell of
Iethro my
father in law
Exod. 18.
Gene. 15. d.
Deuarst. 19.
10 For the Lorde your God hath multiplyed
you, so that you be this day as the starres
of heauen in number.
11 (The Lorde God of your fathers make
you a thousande tymes so many mo as ye
are, & blesse you, as he hath promised you.)
12 How can I mee selfe alone (d) beare your
cumbrance, your charge & your stryfe that
is (among you?)
Exod. 18. c.
(d) Meanyng
that Moses
had an hard
gouernance
among them
13 Bring you men of wisdome, and of vnder-
standyng, and expert, according to your
tribes, & I will make them rulers ouer you.
14 And ye answeared me, and sayde, That
whiche thou hast spoken, is good for vs to
doo.
C
15 And so out of your tribes (e) I tooke the
cheefe men of wysedome, and that were ex-
pert, and made them rulers ouer you, cap-
taynes ouer thousandes, & captaynes ouer
hundredes, captaynes ouer fifties, and cap-
taynes ouer tennes, and officers among
your tribes.
(e) To signi-
fie, that ex-
pert & know
men in
godlynesse
ought to be
taken to gou
uerne.
16 And I charged your iudges that same
tyme, saying, Heare the cause of your bre-
thren, and iudge ryghteously betweene eue-
ry man and his brother, and the stranger
that is with him.
Iosuah. 7. d.
Leuit. 19. c.
Deu. 24. c.
17 Ye shall haue no respecte of any person in
iudgement,

hilles thereto, but you shal deale the same as well as the greate: You shall not feare the face of any man, for the iudgement is gods: & that the cause that is to hard for you, ye shall bring vnto me, and I wyl heare it.

18 And I commaunded you the same season, all the thynges whiche ye shoulde doo.

19 And when we departed from Horeb, we went through al that great & terrible wylderneſſe, as ye haue seene by the way of the mountayne of the Amorites, as the Lorde our God commaunded vs: and we came to Cades Barnea.

(f) So that it is to be imputed to thē selues, that they inioyed not the inheritance sooner.

20 And (f) I sayde vnto you, Ye are come vnto the mountayne of the Amorites, whiche the Lorde our God doeth geue vnto vs.

21 Beholde, the Lorde thy God hath set the lande before thee: goe vp and possesse it, as the Lorde God of thy fathers hath sayde vnto thee: Feare not, neyther be discouraged.

D

Deut.20.8. Num.14.8.

22 And ye came vnto me euery one, & sayde, We wyl sende men before vs, to searche vs out the land, and to bring vs worde againe what way we must goe vp by, & vnto what cities we shal come.

23 And the saying pleased me wel: and I toke twelue men of you, of euery tribe one.

24 Whiche departed, and went vp into that mountayne, and came vnto the (g) valley Eschol, and searched it out.

(g) Otherwise vnto the valley of grapes.

25 And tooke of the lande in their handes, and brought it vnto vs, and brought vs worde againe, and (h) sayd, It is a good land which the lord our God doth geue vs.

(h) To wyt, Caleb and Iosuah.

26 Notwithstanding, ye would not goe vp, but were disobedient vnto the worde of the Lorde your God,

27 And murmured in your tentes, and sayde, Because the Lorde (i) hated vs, therefore hath he brought vs out of the lande of Egypt, to deliuer vs into the handes of the Amorites, and to destroy vs.

(i) Suche was the Iewes vnthankfulnes, that they counted gods special loue hatred. Num.13.b.

28 Whyther shall we goe vp? Our brethren haue discouraged our hart, saying, The people is greater and taller then we, the cities are great, and walled vp to heauen, and moreouer, we haue seene the sonnes of the (k) Anakims there.

E

(k) That is, the race of the giantes, as in Nu.13. verse.33.

29 Then I sayde vnto you, Dread not, nor be afrayde of them:

30 The Lorde your God whiche goeth before you, he shal fyght for you, according to all that he dyd vnto you in Egypt before your eyes:

31 And in the wylderneſſe, where thou hast seene how that the lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone by, vntil ye came vnto this place:

32 Neuertheles in this thyng ye did not beleeue the Lorde your God:

Exod.13.1

33 He went in the way before you, to searche you out a place to pitche your tentes in, in fyre by nyght, that ye might see what way to goe, and in a cloude by day.

34 And the Lorde hearde the voyce of your wordes, and was wroth, and sware, saying,

Num.14.1.

35 There shall not one of these men, and of this frowarde generation, see that good land whiche I sware to geue vnto your fathers:

36 Saue Caleb the sonne of Iephunne, he shal see it, and to him wyl I geue the land that he hath troden vpon, and to his children, because he hath followed the Lorde.

Iosu.14.1. Num.20.1.

37 Also the Lorde was angrie with me for your sakes, saying, Thou also shalt not goe in thyther.

38 But Iosuah the sonne of Nun, whiche (l) standeth before thee, he shal goe in thyther. Encourage him therefore, for he shal cause Israel to inherite the lande.

(l) Ministreth vnto thee.

39 Moreouer, (m) your children, whiche ye sayde should be a pray, and your sonnes which in that day had no knowledge betweene good and euyl, they shal goe in thyther, and vnto them will I geue it, and they shal enioy it.

(m) Whiche were vnder twentie yeres olde. Num.14. deut.31.

40 But as for you, turne your face, and take your iourney into the wylderneſſe, by the way of the red sea.

41 Then ye answered, and sayde vnto me, We haue sinned against the Lorde, (n) we wyl goe vp and fyght, according to al that the Lorde our God commaunded vs. And when ye had gyrde on euery man his weapons of warre, ye were redy to goe vp into the hyl.

Num.14.b. (n) This doth declare what is the sinne of man, whiche wyl doe that whiche God forbiddeth, & wyl not doo that whiche God cōmaundeth.

42 And the Lorde sayde vnto me, Say vnto them, Goe not vp, neyther fyght, for (o) I am not among you: lest ye fal before your enimies.

(o) He sheweth that our strength faileth in god a assistance.

43 And I tolde you these thynges, and you would not heare, but disobeyed the worde of the Lorde, and went presumptuously vp into the hyll.

44 And the Amorites whiche dwelt in that mountayne came out against you, and chased you as Bees vse to doo, and destroyed you in Seir, euen vnto Horma.

(p) The cause was, for they lamented not their sinne, but for the losse of their lande: and so were hypocrites in their lamenting.

45 And ye came againe, and wept before the Lorde: but the Lorde (p) would not heare your voyce, nor hearken vnto you.

46 And so ye abode in Cades a long season, according vnto the tyme that ye remayned (before.)

The

The.ii. Chapter.

7. A rehearsall of the benefites of God bestowed vpon his people. 9. Israel is forbidden to fyght agaynst the Edomites, Moabites, and Ammonites. 33. Sehon kyng of Hesbon is discomfited.

2 1 Then we turned our face, and toke our iourney into the (a) wyldernesse by the way of the red sea, as the Lorde spake vnto me: and we compassed mount Seir a long tyme.

2 And the Lorde spake vnto me, saying,

3 Ye haue compassed this mountayne long ynough: turne you Northwarde.

4 And warne thou the people, sayeing, Ye shal goe through the (b) coast of your brethren the chyldren of Esau, which dwel in Seir, and they shalbe afrayd of you.

5 Take ye good heed vnto your selues therfore: Ye shal not prouoke them, for I wyl not geue you of their lande, no not so much as a foote breadth, because I haue geuen mount Seir vnto Esau to possesse.

6 Ye shal buye meate of them for money to eate, and ye shal procure water of them for money to drinke:

7 For the Lorde thy God hath blessed thee in al the workes of thy hand, and (c) knoweth thy walking through this great wildernesse, and this fourtie yeeres the Lorde thy God hath ben with thee, so that thou haste lacked nothing.

8 And when we were departed from our brethren the children of Esau, which dwelt in Seir, through the way of the wyldernesse, from Elath, and from Ezion gaber, we turned and went by the way of the wyldernesse of Moab.

9 And the Lorde sayd vnto me, Thou shalt not fyght against the Moabites, neyther prouoke them to batayle: For I wyl not geue thee of their lande to possesse, because I haue geuen Ar vnto the children of Loth to possesse.

10 The (d) Emims dwelt therein in tymes past, a people great, many, and tal, as the (e) Anakims,

11 Which also were taken for gyantes, as the Anakims, whom the Moabites cal Emims.

12 The Horims also dwelt in Seir before tyme, whom the chyldren of Esau chased out, and destroyed them before them, and dwelt in their stede, as Israel dyd vnto the lande of his possession, which the Lorde gaue them.

13 Now rise ye vp (sayd I) and goe you ouer the ryuer Zared: and we went ouer the ryuer Zared.

14 The space in which we came from Cades Barnea, vntyl we were come ouer the ryuer Zared, was thirtie and eyght yeeres, vntyl al the generation of the men of warre were wasted out from among the host, as the Lord sware vnto them.

15 For in deede the hande of the Lord was agaynst them, to destroy them from among the (f) host, tyl they were consumed.

16 And so it came to passe, that al the men of warre were consumed and dead from among the people.

17 And the Lord spake vnto me, saying,

18 Thou shalt goe through Ar, the coast of Moab, this day:

19 And when thou comnest nygh vnto the chyldren of Ammon, thou shalt not laye siege vnto them, nor moue warre agaynst them: For I wyl not geue thee of the land of the chyldren of Ammon any possession, I haue geuen it vnto the chyldren of Loth to possesse.

20 That also was taken for a lande of gyantes, and gyantes dwelt therein in olde tyme, whom the Ammonites cal (g) Zamzummims,

21 A people that was great, many, and tal, as the Anakims: But the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stede:

22 As he dyd for the children of Esau which dwelt in Seir, for whom he destroyed the Horims before them, and they possessed them, & dwelt in their stede vnto this day.

23 And the Auims whiche dwelt in Hazarim, euen vnto Azza, the (h) Caphthorims whiche came out of Caphthor, destroyed them, and dwelt in their stede.

24 Ryse ye vp therfore, and take your iourney ouer the ryuer Arnon: Behold, I haue geuen into thy hand Sehon the Ammonite, kyng of Hesbon, and his land, beginne to possesse it, and prouoke hym to batayle.

25 This day wyl I begynne to sende the feare and dread of thee vpon al nations that are vnder al the heauen, so that they which heare speake of thee, shal tremble & quake before thee.

26 And so I sent messengers out of the wyldernesse of Kedemoth, vnto Sehon kyng of Hesbon, with wordes of peace, saying,

27 Let me passe through thy lande, I wyl goe along by the hygh way, I wyl neither turne vnto the ryght hand, nor to the left.

28 Thou shalt sel me meate for money, for to eate, and geue me water for money, for to drynke: Only I wyl goe through on my feete,

29 As the (i) children of Esau which dwel in

(a) The desert of Zin.

(b) Ar theyr neame thy-ther, for be-fore they were re-uel-led by the Romans. Num. 20. pref. 11. Gen. 13. b.

(c) Knowing, taking taken for ignoring, as in many other places of Scripture.

(d) Desart.

(e) Giantes, the word sig-nifieth terri-ble, or Giantes like vnto Anak. Deut. 2. 13. & 23.

(f) That were of the age of twenty yeres and vpward.

(g) Called Zamzummims, that is to say, wicked, and as bominable. But they couered theyr wyckednesse with a godly name, calling them selues Rephaims, that is, phisitions or preseruers, to cure and reforme vices.

(h) These are menne of Cappadocia, as some meane say, Iosephus sayth, that this people is vnknowen. Num. 21. f.

Num. 21. f. Deut. 20. f.

(i) Because Sehon could be mooued neither with examples, nor requests, his destruction was most iust

in Seir, and the Moabites whiche dwel in Ar, dyd vnto me, vntil I be come ouer Iordane, into the land which the lord our God geueth vs.

30 But Sehon the kyng of Hesbon wolde not let vs passe by hym, for the Lorde thy God hardened his spirite, and made his hart obstinate, because he wolde deliuer hym into thy hande, as it is come to passe this day.

31 And the Lorde sayde vnto me, Beholde, I haue begun to geue Sehon and his lande before thee, begyn to possesse and inherite his lande.

Num. 21. c. Deut. 20. b. 32 Then both Sehon & al his people, came out against vs to fight at Iaza.

33 And the Lorde set hym before vs, and we smote him, & his sonnes, and al his people.

34 And we tooke al his cities the same season, and slue the men, women, and children of al the cities, and let nothyng remayne,

35 Saue the cattel only we caught vnto our selues, and the spoyle of the cities whiche we tooke.

36 From Aroer whiche is by the brynke of the ryuer of Arnon, and from the citie that is in the ryuer vnto Gilead, there was not one citie too strong for vs: the Lord our god deliuered al (k) vnto vs.

(k) into our handes.

37 Onely vnto the lande of the chyldren of Ammon thou camest not, nor vnto euery place of the * ryuer Iaboc, nor vnto the cities in the mountaynes, nor vnto what so euer the Lorde our God forbade vs.

* or, Iaboc.

The. iii. Chapter.

Thynges that chaunced from the victorie of the two kynges, Sehon and Og, vnto the institution of Iosuah in Moses steede.

A 1 Then we turned, and went vp the way to Basan: and Og the kyng of Basan came out against vs, he and al his people, to fight at Edrai.

Num. 21. g. Deut. 29. b.

2 And the Lorde sayde vnto me, Feare hym not: for I wyl deliuer him, and al his people, and his lande, into thy hande, and thou shalt doo vnto hym, as thou diddest vnto Sehon king of the Amorites, which dwelt at Hesbon.

3 And so the Lorde our God deliuered into our handes Og also the king of Basan, and al his folke: and we smote hym vntyl none was leaft hym alyue.

4 And we tooke al his cities the same season, neyther was there a citie whiche we tooke not from them, three score cities throughout the region of Argob, of the kingdome of Og in Basan.

5 Al these cities also were made strong with high walles, gates, and barres, beside vnwalled townes a great many.

6 And we vtterly destroyed them, as we dyd vnto Sehon king of Hesbon, bringyng to nought al the cities, with men, women, and (a) children:

(a) As God commanded them.

7 But al the cattel, and the spoyle of the cities, we tooke for our selues.

8 And thus we tooke the same season out of the hande of two kinges of the Amorites, the lande that was on the other syde Iordane, from the ryuer of Arnon, vnto mount Hermon:

9 (Whiche Hermon the Sidons cal Syrion, and the Amorites cal it Senir.)

10 Al the cities that lay in the playne, and al Gilead, and al Basan, vnto Selcha and Edrai, cities of the kingdome of Og in Basan:

11 For onely Og kyng of Basan remayned of the remnant of the gyantes, whose bed was a bed of (b) yron: And is it not yet at Rabbath among the chyldren of Ammon? Nine cubites doth the length thereof contayne, and foure cubites the breadth of it, after the cubite of a (c) man.

(b) The most terrible thing that was, the more to Gods prayse and power to be magnified for the conquest.

(c) Of the common stature.

12 And so we conquered this land the same tyme from Aroer, whiche is by the ryuer of Arnon, vnto halfe mount Gilead, and the cities thereof gaue I vnto the Rubenites, and Gadites.

Num. 32. d. Deut. 29. b. Iosua. 12. b.

13 And the rest of Gilead, and al Basan, of the kingdome of Og, gaue I vnto the halfe tribe of Manasse: euen al the region of Argob, with al Basan, whiche is called the lande of the gyantes.

C

14 Iair the sonne of Manasse, tooke al the countrey of Argob, vnto the coastes of Gessuri, and Maachati, and called them after his owne name, Basan Hauoth Iair, (d) vnto this day.

(d) Tyl the tyme when this storie was written.

15 And I gaue Gilead vnto Machir.

16 And vnto the Rubenites and Gadites, I gaue Gilead, vnto the ryuer of Arnon, halfe the valley, and beyond, euen vnto the ryuer (e) Iaboc, whiche is the border of the chyldren of Ammon:

(e) Which deuideth the Ammonites from the Amorites.

17 The (f) playne also, and Iordane, and the coast thereof, from (g) Cenereth, vnto the sea whiche is the playne, euen the salt sea, vnder the springes of the hyl, eastward.

(f) The desart.

(g) Called also Genezareth or the sea of Galilee, or Tiberias.

Num. 34. b.

18 And I commaunded you the same time, sayeing, the Lord your God hath geuen you this lande to enioy it: Ye shal goe harnessed before your brethren the children of Israel, al that are meete for the warre.

19 Your wyues onely, your chyldren, and your cattel (for I know we that ye haue muche cattel) shall abyde in your cities

whiche

whiche I haue geuen you,
20 Untyll the Lorde haue geuen rest vnto your brethren, as wel as vnto you, and vntyl they also possesse the lande whiche the Lorde your God hath geuen them beyonde Iordane: and then shal ye returne agayne euery man vnto his possessiō which I haue geuen you.
D 21 And I commaunded Iosuah him selfe the same tyme, saying, Thyne eyes haue seene al that the Lorde your God hath done vnto these two kynges: so shal he doo vnto al kyngdomes whyther thou gorst.
22 Ye shal not feare them: for the Lord your God he shal fyght for you.
23 And I besought the Lord the same time, saying,
24 O Lorde God, thou hast begun to shewe thy seruant thy greatnesse, and thy mighty hand: for where is there a (h) God in heauen or in earth, that can doo after thy workes, and lyke to thy power?
25 I pray thee let me go ouer, and see the good lande that is beyonde Iordane, that goodly (i) mountayne, and Libanon.
26 But the Lorde was angrie with me for your sakes, and would not heare me: and the Lord sayd vnto me, Be content, speake no more vnto me of this matter.
27 Get thee vp into the toppe of * the hyl, and lyft vp thyne eyes weastwarde, northwarde, southwarde, and eastwarde, and beholde it with thyne eyes: for thou shalt not goe ouer this Iordane.
28 But charge Iosuah, and encourage him, and bolden him: For he shal go before this people, and he shall diuide vnto them the lande whiche thou shalt see.
29 And so we abode in the valley ouer agaynst the * house of Peor.

The iiii. Chapter.

An exhortation to obserue the lawe without adding thereto, or diminishyng. 9. We must teach the law to our children. 15. We ought to make no image wherby we might be induced to idolatrie.

1 NOwe therfore hearken, O Israel, vnto the ordinances and lawes whiche I teache you, for to doo them, that ye may lyue, and goe in and possesse the land which the Lorde God of your fathers geueth you.
2 Ye shal put nothing vnto the word which I commaunde you, neyther shall you take ought from it, that ye may (a) keepe the commaundementes of the Lord your God, whiche I commaunde you.
3 (b) Your eyes haue seene what the Lorde dyd agaynst Baal Peor: for all the men that folowed Baal Peor, the Lorde thy God hath destroyed from among you.
4 But ye that cleaue vnto the Lorde your God, are aliue euery one of you this day.
5 Beholde, I haue taught you ordinances and lawes, such as the Lord my God commaunded me, that ye shoulde doo so in the lande whither ye goe to possesse it.
6 Keepe them therefore, and doo them, for that is (c) your wysedome and vnderstandyng in the syght of the people, that they may heare all these ordinances, and say, Surely it is a wise and vnderstanding people, it is a great nation. (c) True wisdome standeth in faith & in kepyng of Godscommaundementes.
7 For what other nation is so great, that goddes come so nigh vnto, as the Lord our God is nigh vnto vs in al thinges as oft as we cal vnto him? B
8 Yea, and what nation is so great, that hath ordinances and lawes so righteous, as al this lawe which I set before you this day?
9 Take heede to thee selfe therefore, & keepe thy soule diligently, that thou forget not the thinges whiche thine eyes haue seene, and that they depart not out of thy hart all the dayes of thy lyfe: but teache them thy sonnes, and thy sonnes sonnes.
10 Specially the day that thou stoodest before the Lorde thy God in Horeb, when the Lord said vnto me, Gather me the people togeather, and I wyl make them heare my woordes, that they maye learne to feare me all the dayes that they shall lyue vpon the earth, and that they may teache their children. Deut. 6. b.
11 Ye came and stoode also vnder the mountayne, and the mountayne (d) burnt with fyre vnto the middes of heauen, and there was darknesse, cloudes, and mist. Ephe. 6. a. Exod. 19. c. (d) The geuyng of the law in dreadful manner, declareth that god was auctour of it, and that no fleashe could beare the riogur thereof. C
12 And the Lorde spake vnto you out of the middes of the fyre, and ye heard the voyce of the woordes, but sawe no similitude, saue heard a voyce onely.
13 And he declared vnto you his covenant whiche he commaunded you to doo, (euen) ten commaundementes, whiche he wrote vpon two tables of stone.
14 And the Lorde commaunded me that same season, that I shoulde teach you ordinances and lawes, whiche ye ought to doo in the lande whither ye goe to possesse it.
15 Take therefore good heede vnto your selues, as parteyning vnto your soules (e) (for ye sawe no maner of image in the day that the Lorde spake vnto you in Horeb out of the myddes of the fyre,) (e) Meanyng that plagues hang ouer them that would make any image to represent god by.
16 Lest ye marre your selues, and make you a grauen image and a picture of any maner of

of figure, whether it be the likenes of man, or woman,

17 The likenesse of any manner of beast that is on the earth, or the likenesse of any manner feathered foule that fleeth in the ayre,

18 Or the likenesse of any manner wormme that creepeth on the earth, or the likenesse of any manner fyshe that is in the waters beneath the earth.

Deut.7.8. Bapt.14.8. Iob.21.f.

19 Yea, and lest thou lyft vp thyne eyes vnto heauen, and when thou seest the sunne, the moone, and the starres, with al the host of heauen, shouldest be dryuen to worshyp them, and serue them, and shouldest worshyp and serue the thynges, which the Lord thy GOD hath made to serue all nations vnder the whole heauen.

Gene.3.b.

20 But the Lorde hath taken you, & brought you out of the (f) iron furnace, euen out of Egypt, to be vnto him a people and inheritance, as ye be this day.

(f) Moste harde and cruel bondage.

D

21 Furthermore, the Lorde was angry with me for your wordes, and sware that I should not goe ouer Iordane, and that I should not goe in vnto that good lande whiche the Lorde thy God geueth thee for thyne inheritance.

22 But I must dye in this land, and shal not goe ouer Iordane: but ye shal goe ouer, and possesse that good lande.

23 Take heede vnto your selues, that ye forget not the appoyntment of the Lord your God whiche he made with you, and that ye make you no grauen (g) image, or lykenesse that the Lord thy God hath forbydden thee.

(g) To represent god, or to worshyp it, this so often forbydding of images declareth how detestable idolatrie is in gods sight: and also that god did forsee that the people would turne them selues to suche wickednesse.

24 For the Lord thy God is a (h) consuming fyre, and a (i) ielous God.

(h) To them that come not to hym in reuerence & feare, but contrariwise resist hym. Hebr.12. verse.29.

25 When thou shalt begeat children, and thy children begeat children, and shalt haue remayned long in the lande, ye doo wickedly, and make any maner of grauen image, and woorke euyll in the syght of the Lorde thy God, to prouoke hym to anger:

(i) So that he wil not suffer his honor to be geuen to any other.

26 I cal heauen and earth to recorde against you this day, that ye shall shortly perishe from of the lande whereunto you goe ouer Iordane to possesse it: ye shall not prolong your dayes therein, but shal vtterly be destroyed:

27 And the Lord shal scatter you among the people, and ye shalbe leaft fewe in number among the nations whyther the Lorde shal bring you.

28 And there ye shal serue goddes which are the woorke of mans hand, wood and stone, whiche neyther see, nor heare, nor eate, nor smell.

29 If from thence thou shalt seeke the Lorde thy God, thou shalt fynde hym, yf thou seeke him with al thy hart, and with al thy soule.

30 When thou are in tribulation, and when all these thinges that be here spoken of, are come vpon thee, euen in the latter dayes, if thou turne to the Lorde thy God, and shalt be obedient vnto his voyce,

31 (For the Lorde thy GOD is a merciful God) he wyll not forsake thee, neyther destroy thee, nor forgeat the appoyntment of thy fathers, which he (k) sware vnto them.

Leuit.26.g

(k) God confirmeth his promise by an othe, to thende we may be the more certified of the hope of our saluation.

32 For aske of the dayes that are past, which were before, and since the day that GOD created man vpon the earth, & (aske) from the one syde of heauen vnto the other, yf euer there came to passe such a great thing, or whether any suche lyke thing hath ben heard as this.

33 Dyd euer any people heare the voyce of God speaking out of the myddes of a fyre, as thou hast heard, and yet lyued?

34 Or hath God assayed to goe and take him a people from among nations, by temptations, by signes, by woonders, by warre, by a myghty hand, by a stretched out arme, and by great syghts, according to al that the Lord your God dyd vnto you in Egypt before your eyes?

f

Psal.136.a. or, terrible.

35 Vnto thee it was shewed, that thou mightest knowe that the Lord is God, and that there is none other but he.

36 Out of heauen he made thee heare his voyce, that he myght instruct thee: and vpon earth he shewed thee his great fyre, and thou heardest his woorde out of the myddest of the fyre.

Exo.19.a

37 And because he loued thy fathers, he chose their seede after them, and brought thee out in his sight with his myghtie power out of Egypt,

38 To thrust out nations, greater & myghtier then thou art, before thee, and to bring thee in, & to gene thee their land to inheritance, as it is come to passe this day.

Exod.34.a

39 Understande therefore this day, and consyder it in thyne hart, that the Lorde he is God in heauen aboue, and vpon the earth beneath, neyther is there any other.

40 Thou shalt keepe therefore his ordinances & his commaundements, which I commaunde thee this day, that it may goe well with thee, and with thy children after ther, and (l) that thou mayest prolong thy dayes vpon the earth, whiche the Lord thy God geueth thee for euer.

(l) God promiseth men, not that they shal serue it, to make them rich: but that they serue it, wel disposed and with what they shal not serue hym in vayne.

41 Then Moses seuered three cities on the other syde Iordane, towarde the sunne rysyng:

42 That he shoulde flee thyther whiche had killed his neyghbour vnawares, and hated

hated him not in times past, and therefore shoulde flee vnto one of the same cities, and liue:

43 Namely Beser in the wyldernesse, in the playne country, of the tribe of Ruben, and Ramoth in Gilead of the tribe of God, and Golan in Basan of the tribe of Manasse.

44 And so this is the lawe whiche Moses set before the children of Israel:

(m) The articles of the covenant that God made with them.

45 These are (m) wytnesses, statutes, and ordinances, whiche Moses tolde the children of Israel after they came out of Egypt,

Num. 19. l.

46 On the other side Iordane in the valley ouer against the house of Peor, in the lande of Sehon kyng of the Amorites, whiche dwelt at Hesbon, whom Moses and the children of Israel smote, after they were come out of Egypt,

47 And possessed his lande, and the lande of Og kyng of Basan, two kynges of the Amorites, which were on the other side Iordane toward the sunne rysyng,

48 From Aroer, whiche is by the banke of the riuer Arnon, vnto mount Sion, which is Hermon,

(n) Namely the salt sea, a dead sea.

49 And al the playne on the other side Iordane eastwarde, euen vnto the (n) sea, whiche is in the playne vnder the springes of the hyl.

The. v. Chapter.

5. Moses is the meane betweene God and the people. 6. The lawe is repeated. 23. The people were afrayd at Gods voyce. 29. The Lord wisheth that the people woulde feare hym. 32. They must neyther decline to the ryght hande, nor leaft.

5 1 AND Moses called al Israel, and sayde vnto them, Heare O Israel, the ordinances and lawes whiche I speake in your eares this day, that ye may learne them, and fulfyl them in deede.

2 The Lorde our GOD made a couenant with vs in Horeb.

(o) With fache strange wonders.

3 The (a) Lorde made not this couenant with ours fathers, but with vs: but with vs whiche are al here alyue this day.

(p) So cleare, that you coulde not doubt but that it was he that spake.

4 The Lorde talked with you (b) face to face, in the mount out of the middes of the fyre:

5 And I stoode betweene the Lord and you the same tyme, and shewed you the worde of the Lorde: For ye were afrayde at the sight of the fyre, and went not vp into the mount, and he sayde,

(q) The ferre of chapter with the. 20. of Exodus.

6 (c) I am the Lorde thy GOD, whiche brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt haue none other gods in my presence.

8 Thou shalt (d) make thee no graue image, or any likenesse of that whiche is in heauen aboue, or that is in earth beneath, or that is in the waters beneath the earth.

(e) Namely to worship it, or to represent me by it.

9 Thou shalt neither bowe thee selfe vnto them, nor worshyp them: for I the Lorde thy God am a ielous GOD, visityng the wyckednesse of the fathers vpon the children, vnto the thirde and fourth generation among them that hate me:

10 And shewe mercy vpon thousandes among them that loue me, and kepe my commaundementes.

11 Thou shalt not take the name of the lord thy GOD in vayne: for the Lorde wyl not holde him gyltlesse that taketh his name in vayne. Exod. 19. c.

12 Kepe the sabboth day, that thou sanctifie it, as the lord thy God hath commaunded thee.

13 Sixe dayes thou shalt labour, and do al that thou hast to do: Leuit. 23. a.

14 But the seuenth day is the Sabboth of the Lorde thy God: thou shalt not do any worke, thou nor thy sonne, nor thy daughter, nor thy man seruant, nor thy mayd, nor thine oxe, nor thine Asse, nor any of thy cattel, nor the stranger that is within thy gates: that thy man seruant, and thy maid, may rest as wel as thou. Exod. 13. b.

15 Remember that thou wast a seruant in the land of Egypt, and howe that the Lord thy God brought thee out thence through a mightie hande, and a stretched out arme: For whiche cause the Lorde thy GOD commaunded thee to keepe the Sabboth day. Psal. 136. b.

16 Honour thy (e) father and thy mother, as the Lorde thy God hath commaunded thee, that thy dayes may be prolonged, and that it may goe wel with thee in the lande whiche the Lorde thy God geueth thee. Exod. 20. b.

(e) By this name father, he comprehendeth also al those that are in degree of superiorities: as princes, magistrates, maisters, and maistresses.

17 Thou (f) shalt not kyl.

18 Thou shalt not commit adultrie.

19 Thou shalt not steale.

20 Thou shalt not beare false witnesse against thy neighbour.

(f) He forbiddeth not only the outward act, but also all rancour & outrage against our neighbour.

21 Thou shalt not lust after thy neighbours wife, thou shalt not couet thy neyghbours house, his feelde, his seruant, or his maide, his oxe, his Asse, or ought that thy neyghbour hath.

22 These wordes the Lorde spake vnto al your multitude in the mount, out of the middes of the fyre of the cloude, and of the darknesse, with a great voice, and added no more (thereto:) and wrote them in two tables of stone, and deliuered them vnto me.

23 And it came to passe, that when ye heard the voice out of the middes of the darknes (for the mountayne did burne with fyre) then ye came vnto me, with the captaynes of your tribes, and your elders,

24 And ye sayde, Beholde, the Lorde our GOD hath shewed vs his glorie and his greatnesse, and we haue heard his voyce out of the middes of the fire: we haue seene this day that God doth talke with man, and he yet liueth. Exod. 19.b.

25 Nowe therefore why shulde we die? that this great fire shulde consume vs: If we heare the voyce of the Lord our GOD any more, we shal dye.

26 For what fleshe hath it ben that euer heard the voyce of the liuing God speaking out of the middes of the fyre (as we haue done) and yet did liue?

27 Goe thou and heare al that the Lord our God saith, and tell thou vnto vs all that the Lorde our God saith vnto thee, and we wil heare it, and do it. Exod. 19.a.

28 And the Lorde heard the voyce of your wordes when ye spake vnto me, and the Lorde saide vnto me, I haue heard the voyce of the wordes of this people, whiche they haue spoken vnto thee: they haue wel saide al that they haue spoken.

29 Oh that there were such an hart in them, that they would feare me, and kepe all my commaundementes alway, that it might go wel with them, and with their children for euer. Iere. 24.b.

30 Goe, and say vnto them, Get you into your tentes againe:

31 But stande thou heare by me, and I wil tel thee al the commaundementes, ordinances, and lawes whiche thou shalt teache them, that they may do them in the lande whiche I gene them to possesse.

32 Take heede therefore, that ye do in deede as the Lorde your God hath commaunded you, and (g) turne not aside either to the right hande, or to the leaft:

(g) Ye shal neyther put any thyng to my woorde, nor take therefro.

33 But walke in all the wayes whiche the Lorde your God hath commaunded you, that ye may liue, and that it may go wel with you, and that ye may prolong your dayes in the lande whiche ye shal possesse.

The. vi. Chapter.

I. An exhortation to feare God, and keepe his commaundementes. 16. God ought not to be tempted.

¶ 1 THese are the commaundementes, ordinances, and lawes, whiche the Lorde your God commaunded me to teache you, that ye might do them in the lande whither ye go to possesse it:

2 That thou mightest feare the Lorde thy God, and kepe all his ordinances and his commaundementes whiche I commaunde thee, thou and thy sonne, and thy sonnes sonne, al the dayes of thy life: that thy dayes may be prolonged. Deut. 10.a.

3 Heare therefore, O Israel, and take heede that thou do it, that it may go wel with thee, and that ye may encrease mightily, as the Lorde God of thy fathers hath promised thee, a lande that (a) floweth with milke and honie.

(a) which hath great store of thynges pertaynyng to mans lyfe. Deut. 11.c. Deut. 11.b.

4 Heare, O Israel, the Lord our GOD is Lorde only.

5 And thou shalt loue the Lorde thy GOD with all thine hart, and with all thy soule, and with all thy might.

6 And these wordes which I commaunde thee this day, shalbe in thine hart:

7 And thou shalt shewe them vnto thy children, and shalt talke of them when thou art at home in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp. B

8 And thou shalt bind them for a signe vpon thine hande, and they shalbe as * frontiets betweene thyne eyes. * or, signe of remembrance.

9 And thou shalt write them vpon the (b) postes of thyne house, and vpon thy gates. (b) Byeth kyndes of speach, he meaneth nothing but continual meditation of the law.

10 And when the Lorde thy GOD hath brought thee into the lande which he sware vnto thy fathers, Abraham, Isahac, and Jacob, and shal gene to thee great & goodly cities, which thou buildedst not,

11 Houses ful of al manner of goodes, which thou filledst not, and welles digged, which thou diggedst not, vineyardes and olive trees, whiche thou plantedst not, and when thou hast eaten, and art ful:

12 Then beware lest thou forget the Lorde whiche brought thee out of the lande of Egypt, from the house of bondage.

13 Thou shalt feare the Lorde thy God, and serue him, and shalt sweare by his name.

14 See that ye walke not after strange gods, the goddes of the nations which are about you: C

15 (For the Lorde thy God is a ielous God among you) lest the countenance of the Lorde thy God be moued to wrath against thee, and destroy thee from the face of the earth.

16 Ye shal not tempt the Lorde your God, as ye did in the place of * temptation: Exod. 17.a. Mat. 4.b. * or, tryal.

17 But you shall diligently kepe the commaundementes of the Lord your God, and his testimonies and his ordinances, which he hath commaunded thee. Exod. 15. vers. 7.

18 And

18 And thou shalt doo that whiche is ryght and good in the syght of the Lorde: that thou mayest prosper, and that thou mayest goe in, and possesse that good lande whiche the Lorde sware vnto thy fathers,

19 To cast out all thyne enimies before thee, as the Lord hath sayde.

20 And (c) when thy sonne asketh thee in time to comme, sayeing, What meaneth these testimonies, ordinances, and lawes, which the Lorde our God hath commaunded you?

(c) We must not only serue God our selues during our lyfe, but also endeuour that our children may doo the same after vs.

21 Then thou shalt say vnto thy sonne, We were Pharaoes bondmen in Egypt, and the Lorde brought vs out of Egypt with a mighty hande.

22 And the Lorde shewed signes, and woonders, great and cruel vppon Egypt, vppon Pharao, and vpon al his houshold, before our eyes:

23 And brought vs out from thence, to bring vs in, and to geue vs the lande which he sware vnto our fathers.

24 And he hath commaunded vs to doo all these ordinances, and to feare the Lord our god, for our wealth, al the dayes of our life, as it is come to passe this day.

D

(d) No man can perfectly fulfyl the law: therefore we must haue recourse to Christe, by fayth in whom we are reputed for iust.

25 Moreouer, this shalbe our (d) righteousnesse before the Lorde our God, if we take heede, and keepe al these cõmaundements, as he hath commaunded vs.

The. vii. Chapter.

I. The Israelites may make no couenant with the Gentiles.

A

1 When the Lorde thy God shall bring thee into the lande whyther thou goest to possesse it, and hath cast out many nations before thee, the Hethites, the Gergesites, the Amorites, the Chananites, the Pherezites, the Heuites, and the Iebusites, seuen nations, greater & myghtyer then thou:

Exod. 23. 8.

2 And when the Lorde thy GOD hath set them before thee, thou shalt smite them, and vtterly destroy them, and make no couenant with them, nor haue compassion on them.

3 Thou shalt make no mariages with them: neither geue thy daughter vnto his sonne, nor take his daughter vnto thy sõne.

4 For they wyl deceyue thy sonne, that he shoulde not folowe me, and they shall serue strange goddes: and then wyl the wrath of the Lorde waxe hotte against thee, and destroy thee sodenly.

(e) GOD would haue his seruice pure, without superstition. Deu. 13. 8.

5 But thus ye shal deale with them: (e) Ye shal ouerthrowe their aulters, and breake downe their pillers, & cut downe their groues, and burne their grauen images with fyre:

6 For thou art an holy people vnto the lord thy God: the Lorde thy God hath chosen thee to be a special people vnto him selfe, aboue al nations that are vpon the earth.

7 The Lorde did not set his loue vpon you, B nor choose you, because ye were moe in number then any people (for ye were the fewest of al people:)

8 But because the Lorde loued you, and because he woulde keepe the othe whiche he had sworne vnto your fathers, therefore hath the Lorde brought you out through a mighty hande, and deliuered you out of the house of bondage, from the hande of Pharao king of Egypt. Gene. 22. 1.

9 Understande therefore, that the Lorde thy God, he is God, and that a true God, whiche keepeth appoyntment and mercie vnto them that loue him, and keepe his commaundements, throughout a thousand generations: Exod. 20. 2.

10 And rewardeth them that hate him to their (b) face, so that he bringeth them to nought, and dooth not deferre the time, but rewardeth him that hateth him before his face.

(b) Manyfestly, or in this lyfe.

11 Keepe thou therefore the commaundementes, and ordinances, and lawes, which I commaunde thee this day, that thou doo them.

12 If ye hearken vnto these lawes, and obserue and doo them: the Lorde thy (c) God also shal keepe vnto thee the couenant and the mercie whiche he sware vnto thy fathers.

(c) This couenant is grounded vppon his free grace: therefore in recompensing their obedience, he hath respect to his mercie, and not to their merites.

13 He wyl loue thee, & blesse thee, and multiply thee: he will also blesse the fruite of thy wombe, and the fruite of thy lande, thy corne, thy wine, and thyne oyle, and the increase of thy kine, and the flockes of thy sheepe, in the lande whiche he sware vnto thy fathers to geue thee.

14 Thou shalt be blessed aboue all nations: there shalbe neither man nor woman vnfruiteful among you, nor any of your catel shalbe barren.

15 Moreouer, the Lorde wyl take away from thee al manner infyrmities, and wyl put none of the euil diseases of Egypt (whiche thou knowest) vppon thee: but wyll sende them vpon al them that hate thee. Exod. 23. 25. & Exod. 9. 8.

16 Thou shalt consume al the nations which the Lorde thy God shall deliuer thee: thyne eye shal haue no pitie vppon them, neither shalt thou serue their goddes, for that shalbe thy decay.

17 If thou say in thyne harte, These nations are moe then I, howe can I cast them out?

Deut.20.a. Iosua.8.a.

18 Thou shalt not feare them: but remember what the Lorde thy God did vnto Pharao, and vnto al Egypt.

19 The great temptations whiche thyne eyes sawe, and the signes, and woonders, and the mighty hande, and streatched out arme, whereby the Lorde thy God brought thee out: so shall the Lorde thy God doo vnto al nations of whom thou art afrayde.

Exod.13.d. Iosua.34.c. (d) There is not so smal a creature, whiche I wyl not arme to fyght on thy syde agaynst them.

20 Moreouer, the Lorde thy God wyl sende (d) hornettes among them, vntil they that are leaft, and hyde them selues from thee, be destroyed.

21 Thou shalt not feare them: for the Lorde thy God is among you, a mighty God, and a terrible.

Exod.23.d. (e) So that it is your commoditie that God accomplisheth not his promise so soone as ye woulde wysshe.

22 For the Lorde thy God wyl put out these nations before thee by a litle and a litle: thou mayest not consume them at once, lest the (e) beastes of the fielde encrease vppon thee.

Iosua.7.a. 2.Mac.12.f

23 But the Lorde thy God shal geue them before thee, and shall destroy them with a mightie destruction, vntil he haue brought them to nought.

24 And he shal deliuer their kinges into thyne hande, and thou shalt destroy their name from vnder heauen: There shal no man be able to stande before thee, vntyll thou haue destroyed them.

(f) And be entised to idolatrie.

25 The grauen images of their goddes shalt thou burne with fyre: and couet not the golde and syluer that is on them, nor take it vnto thee, lest thou be (f) snared therein: for it is an abomination before the Lorde thy God.

26 Bryng not therefore abomination into thyne house, lest thou be a cursed thing as it is: but vtterly defye it, and abhorre it, for it is a curfed thing.

The.viii. Chapter.

Moses putteth the Israelites in remembrance of al the benefytes whiche God bestowed vpon them, and the afflictions whiche God sent them in the wyldernesse, 19. lest the forgetfulnesse thereof shoulde bryng them to destruction.

1 ALL the commaundementes whiche I commaund thee this day, shal ye keepe for to doo them, that ye may liue, and multiply, and goe in, and possesse the lande whiche the Lorde sware vnto your fathers.

A

(a) Which is declared in affliction, eyther by patience, or by grudging against Gods visitation.

2 And thou shalt remember al the way whiche the Lorde thy God led thee this fourtie yeeres in the wyldernesse, for to humble thee, and to (a) prooue thee, and to knowe what was in thyne harte, whether thou wouldest keepe his commaundementes, or na.

3 He humbled thee, and suffered thee to hunger, and fed thee with Manna, whiche neyther thou nor thy fathers knewe of: to make thee knowe that a man doth not liue by bread onely, but by euery (woorde) that proceedeth out of the mouth of the Lorde, dooth a man liue. Exod.16.d. Num.11.b. Mat.4.a.

4 Thy rayment waxed not olde vpon thee, neyther dyd thy foote (b) swel these fourtie yeeres. Deut.29.d. (b) As they that goe barefoote.

5 This also shalt thou consyder in thyne hart: that as a man chastiseth his sonne, so the Lorde thy God chastneth thee.

6 Therfore shalt thou keepe the commaundementes of the Lorde thy God, that thou walke in his wayes, and feare him.

7 For the Lorde thy God bryngeth thee into a good lande, a lande in the whiche are riuers of water, and fountaines, & drapthes that spryng out of valleyes and hylles: B

8 A lande wherein is wheate and barlye, vineyards, fyggetrees, and pomegranates, a lande wherein is oyle Oliue, and hony:

9 A lande wherein thou shalt eate bread without scarcenesse, neyther shalt thou lacke any thing: a lande whose stones (c) are iron, and out of whose hilles thou shalt digge brasse. (c) Which hath myes of metal.

10 When thou hast eaten therefore, and fylled thee selfe, thou shalt blesse the Lord thy God, for the good lande whiche he hath geuen thee.

11 Beware that thou forgeat not the Lorde thy God, that thou wouldest not keepe his commaundementes, his lawes, and his ordinances, whiche I commaunde thee this day:

12 Yea, and when thou hast eaten and fylled thee selfe, and hast built goodly houses, and dwelt therein: Num.15.c. 1.Esd.10.d.

13 And when thy beastes and thy sheepe are waxen many, and thy siluer and golde is multiplyed, and al that thou hast is encreased:

14 Then beware lest thyne (d) harte ryse, and thou forgeat the Lorde thy God whiche brought thee out of the land of Egypt, and from the house of bondage: C (d) Because prosperne maketh men proude, and to forget GOD.

15 And whiche was thy guyde in the great and terrible wyldernesse (wherein were) fyerie serpentes, scorpions, and drouth without any water: But he brought out water for thee out of the rocke of flint.

16 He fedde thee in the wyldernesse with Manna, whiche thy fathers knewe not, for to humble thee, and to prooue thee, and that he myght so doo thee good at the latter ende.

17 Lest thou shouldest saye in thyne harte, 1.Reg.13.

(b) Vnder this worde power, he comprehendeth wisedome, dexteritie, skill, peace, and all thinges by whiche men might get goods, & all earthly goodes come only from God, muche more heauenly.

My power (c) and the might of mine owne hande hath prepared me this abundance:

18 But remember the Lorde thy God, for it is he whiche geueth thee power to get (f) substance, for to make good the promyse whiche he sware vnto thy fathers, as appeareth this day.

19 And if thou forgeat the Lord thy God, and walke after straunge goddes, and serue them, and worship them: I testifie (g) vnto you this day, that ye shal surely perishe.

(c) Denoteth a proufe.

20 As the nations which the Lord destroyed before your face, so ye shal perysshe, because ye wolde not be obedient vnto the voyce of the Lorde your God.

The. ix. Chapter.

4. God is not good to them for their owne ryghteousnesse, but for his owne sake. 17. The two tables are broken. 26. Moses prayeth for the people.

9.1 HEare, O Israel, thou passest ouer Iordane (a) this day, to go in, and possesse nations greater and myghtier then thee selfe, cities great, and walled vp to heauen:

(a) That is, or tribe long.

Num.13.c.

2 A people great and tall, the children of the Anakims, whiche thou knowest of, and of whom thou hast heard say, Who can stande before the children of Anac?

3 Understande therefore this day, that the Lorde thy God is he whiche goeth ouer before thee as a consumyng (b) fyre, he shall destroy them, and he shall bryng them downe before thy face: so thou shalt cast them out, and bring them to nought quickly, as the Lorde hath sayde vnto thee.

(b) To consume your enimies, as fire consumeth wood.

4 Speake not thou in thyne hart, after that the Lorde thy God hath cast them out before thee, saying, For my ryghteousnesse the Lorde hath brought me in to possesse this lande: but for the wickednesse of these nations the Lord hath cast them out before thee.

Lmit.10.c.

5 It is not for thy ryghteousnesse sake, or for thy ryght hart, that thou goest to possesse their lande: but for the wickednesse of these nations the Lorde thy GOD doth cast them out before thee, to performe the worde whiche the Lorde thy GOD sware vnto thy fathers, Abraham, Isahac, and Iacob.

(c) As an vnmutable ore that refuseth the yoke.

6 Understande therefore, that it is not for thy ryghteousnesse sake, that the Lorde thy GOD doth geue thee this good lande to possesse it, seeyng thou art a (c) stifnecked people.

(f) This he saith, for that it is not necessarie to haue men brought to the acknowleging of their sinnes,

7 Remember, (d) and forget not howe thou prouokedst the Lorde thy God to anger in the wildernesse: since the day that thou diddest depart out of the lande of Egypt, vntyll ye came vnto this place, ye haue rebelled agaynst the Lorde.

8 Also in Horeb ye prouoked the Lorde to anger, so that the Lorde was wroth with you, to haue destroyed you,

* Or, Sinai.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables of the couenant whiche the Lorde made with you, & I abode in the mount fourtie dayes and fourtie nightes, when I neyther dyd eate bread, nor drynke water.

10 And the Lorde deliuered me two tables of stone, writtē with the (e) fynger of God, and in them were conteyned al the wordes which the Lord sayd vnto you in the mount out of the middes of fyre, in the day when ye came togeather.

Exod. 17.b.

(e) After a diuine manner, and not by the deuice of man.

11 And when the fourtie dayes and fourtie nightes were ended, the Lorde gaue me the two tables of stone, the tables of the couenant.

12 And the Lorde sayde vnto me, Aryse, and geat thee downe quickly from hence, for thy people which thou hast brought out of Egypt, haue (f) marred all: they are turned at once out of the way whiche I commaunded them, and haue made them a moulten image.

Exod. 32.b

(f) Mens doynges are corrupt, whē they depart from their obedience to God.

13 Furthermore, the Lorde spake vnto me, saying, I haue seene this people, and beholde it is a stifnecked people.

14 (g) Let me alone, that I may destroy them, and put out the name of them from vnder heauen, & I will make of thee a mightie nation, and greater then they be.

(g) Meanyng that godly mens prayers do stay Gods vengeance.

15 And I turned me, and came downe from the hyl, euen from the hyl that burnt with fyre, and the two tables of the couenant were in my handes.

16 And I looked, and beholde, ye had sinned agaynst the Lorde your God, and had made you a moulten calfe, and had turned at once out of the way, which the Lord had commaunded you.

17 And I tooke the two tables, and cast them out of my two handes, and brake (h) them before your eyes.

Exod. 32.d.

(h) Moses did this of a godly zeale, and not of any humane affection.

18 And I fel downe flat before the Lord as at the first tyme, add fourtie dayes, and fourtie nyghtes, I dyd neyther eate bread, nor drinke water, because of al your sinnes whiche ye sinned, in doyng wickedly in the sight of the Lorde, in that ye prouoked him vnto wrath.

Exod. 24.b.

19 (For I was afrayde, that for the wrath and fiercenesse wherewith the Lorde was moued agaynst you, he wolde haue de-

stroyed you) but the Lord heard me at that time also.

20 The Lord was very angry with Aaron also, to haue (i) destroyed him: and I made intercession for Aaron also the same time.

(i) This sheweth howe dangerous a thing it is for rulers to suffer wickednesse to be committed.

21 And I toke your sinne, the calfe whiche ye had made, and burnt him with fire, and stamped him, and grounde him very smal, euen to dust: and I cast the dust therof into the brooke that descended out of the (k) mount.

(k) Horeb, or Sinai.

22 Also at the burning place, at the place of tempting, & at the sepulchres of lust, ye prouoked the Lorde to anger.

Num. 11. a.

23 Likewise when the Lorde sent you from Cades Barnea, saying, Goe vp and possesse the lande which I haue geuen you: you rebelled against the worde of the Lorde your God, and neither beleeued him, nor hearkened vnto his voyce.

Actes. 7. f.

24 Ye haue ben rebellious vnto the Lorde, since the day that I knewe you.

25 And I fel downe flatte before the Lorde fourtie dayes and fourtie nightes, as I fel downe before: for the lord saide, he would destroy you.

Exod. 34. a.

26 I made intercession therefore vnto the Lorde, and saide, O Lorde God, destroy not thy people, and thine inheritance, whiche thou hast deliuered through thy great goodnesse, and whiche thou hast brought out of Egypt through a mightie hande.

(l) That is, thy promise made to the.

27 (l) Remember thy seruantes Abraham, Isahac, and Iacob, and looke not vnto the stubburnesse of this people, nor to their wickednesse and sinne:

28 Lest the lande whence thou broughtest them, say, The Lorde is not able to bryng them into the lande whiche he promised them, and because he hated them, therefore hath he caried them out, to slay them in the wildernesse.

29 Beholde, they are thy people, and thine inheritance which thou broughtest out in thy mighty power, & in thy stretched out arme.

The .x. Chapter.

I. The tables are renued, and put into the arke.

1 AT the same season the Lorde sayde vnto me, Hewe thee two tables of stone, like vnto the first, and come vp vnto me into the mount, and make thee an arke of wood.

Exod. 34. a.

(a) Which is a very excellent kinde of Cedar, not subiect to putrefaction.

2 And I wil write in the tables the wordes that were in the first tables whiche thou brakest, & thou shalt put them in the arke.

3 And I made an arke of (a) Sittim wood, and hewed two tables of stone like vnto the first, and went vp vnto the mountayne, hauing the two tables in mine hande.

Exod. 34. b.

4 And he wrote in the tables according to the fyrst writyng, the tenne commaundementes, whiche the Lorde spake vnto you in the mount out of the middes of the fyre, in the day when (b) you were gathered together: and the Lord gaue them vnto me.

(b) When you came together to receiue the lawe at the mount Sinai.

5 And I departed, and came downe from the hyl, & put the tables in the arke whiche I had made, and there they be, as the Lord commaunded me.

Deut. 31. f.

6 And the children of Israel tooke their iourney from Beroth, of the children of Iaakan, to Mosera, where (c) Aaron died, and was buried, and Eleazar his sonne became priest in his steade.

Num. 33. b.

(c) Fourtie yeeres after the worshipping of the golden calfe.

7 From thence they departed vnto Gudgodah, and from Gudgodah to Iethebah, a lande whiche hath riuers of waters.

8 The same season the Lorde separated the tribe of Leui, to beare the arke of the couenant of the Lorde, and to stande before the Lorde, and to minister vnto him, & to blesse in his name vnto this day.

Num. 3. 4. and. 18.

9 Wherefore the Leuites haue no part nor inheritance with their brethren: but the Lorde (d) is their inheritance, as the Lord thy God hath promised them.

Num. 6. vers. 2. Deut. 18. a. (d) So God turned the curse of Iacob. Gen. 49. b. into blessing.

10 And I taried in the mount, as at the first time, fourtie dayes, and fourtie nightes: and the Lord hearde me at that tyme also, and the Lorde wouldē not destroy thee.

11 And the Lorde sayde vnto me, Arise, and goe forth in the iourneys before the people, that they may goe in, and possesse the lande whiche I sware vnto their fathers, to geue vnto them.

Deut. 9. a.

12 And nowe Israel, what doth the Lorde thy GOD require of thee, but to feare the lorde thy God, & to walke in al his wayes, to loue him, and to serue the Lord thy God with al thy hart, and with al thy soule?

Deut. 6. f. Deu. 6. b. Matth. 22. f. Iosu. 22. b.

13 That thou keepe the commaundements of the Lorde, and his ordinances which I commaunde thee this day for thy welth.

14 Beholde, heauen and the heauen of heauens is the Lordes thy God, and the earth, with al that therein is.

C

15 Notwithstanding, the Lorde had a delight in thy fathers to loue them, and chose their seede after them, euen you, aboue all nations, as thou seest this day.

(e) That is, let al your euyl affection be cut of: as sheweth in these wordes the ende of circumcision Ier. 4. vers. 4 Gal. 2. b. Rom. 2. b.

16 (e) Circumcise therefore the foreskinne of your hart, and be no more stifnecked.

17 For the Lord your God, is God of gods, and Lorde of lordes, a great God, a mighty and atterrible, whiche regardeth no mans person, nor taketh rewarde.

18 He doth right vnto the fatherlesse & wyd-

Dowe,

Actes 10.c. Colos.3.b. Ephes.6.b. 1.Pet.1.c. Deut.6.c. Mat.4.b. Luke.4.b.

Gen.46.c.

(f) He alludeth to the promise made to Abraham.

Exod.14.f.

Num.16.c.

'Or, at his feete.

bowe, and loueth the stranger, to geue him feode and rayment.

19 Loue ye therefore the stranger also: for ye were strangers your selues in the lande of Egypt.

20 Thou shalt feare the Lorde thy GOD, and him onely shalt thou serue, to him shalt thou cleaue, and sweare by his name.

21 He is thy prayse, and thy God that hath done for thee these great & terrible thinges, whiche thyne eyes haue seene.

22 Thy fathers went downe into Egypt with three score and tenne persons: and nowe the Lorde thy God hath made thee, and multiplied thee as the (f) starres of heauen.

The.xi. Chapter.

An exhortation to loue God, and alwayes to be mindful of his lawes, and to kepe them.

1 THerefore thou shalt (a) loue the Lorde thy God, and keepe his obseruaunces, his ordinances, his lawes, & his commaundementes alway.

2 Knowe you this day (for I speake not to your children whiche haue neither knowen nor seene) the chastisement of the lord your God, his greatnesse, his mightie hand, and his stretched out arme,

3 His miracles and his actes which he dyd in the middes of Egypt, euen vnto Pharao the king of Egypt, and vnto al his lande:

4 And what he did vnto the host of Egypt, vnto their horses and charrettes: howe he brought the water of the red sea vpon them as they pursued you behinde, and howe the Lorde hath brought them to nought vnto this day:

5 And what he did vnto you in the wylderneſſe, vntyl ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Ruben: howe the earth opened her mouth, and swalowed them, with their householdes, and their tentes, & al their substaunce that was * in their possession in the middes of Israel.

7 Doubteleſſe, your eyes haue seene all the great actes of the Lorde, whiche he dyd.

8 Therefore shal ye keepe al the commaundementes, whiche I commaunde you this day, that ye may be strong, and goe in, and possesse the lande whyther ye goe to possesse it:

9 And that ye may prolongue your dayes in the lande whiche the Lorde sware vnto your fathers to geue vnto them, & to their seede, a lande that floweth with mylke and hony.

10 For the lande whyther thou goest vp to possesse it, is not as the land of Egypt that ye came out of, where thou sowedst thy seede, and (b) watereddst it with thy feete, as a gardeine of herbes. Deut.8.a.

11 But the lande whyther ye goe ouer to possesse it, is a lande that hath hilles and valleyes, and drinketh water of the rayne of heauen. (b) As by making gutters & pipes to conuay water out of Nilus. For they were wont to haue no rayne in Egypt.

12 This lande dooth the Lorde thy GOD care for, and the eyes of the Lorde thy God are alwayes vppon it, from the beginnyng of the yeere, vnto the ende of the yeere.

13 If you shall hearken therefore vnto my commaundementes whiche I commaunde you this day, that ye loue the Lorde your God, and serue him with al your hart, and with al your soule:

14 I also wyl geue rayne vnto your lande in due season, the (c) fyrst raine and the latter, that thou mayest gather in thy corne, thy wine, and thyne oyle. (c) In the seede tyme. C

15 And I wyl sende grasse in thy feeldes for thy catel, that thou mayest eate, and fyll thee selfe.

16 But beware that your (d) harte deceyue you not, and ye turne aside, and serue straunge goddes, and worship them: (d) By falling to blind deuotion, proceeding of your own inuentions.

17 And then the Lorde, being wroth agaynst you, shut vp the heauen, that there be no rayne, and that your lande yeelde not her fruite, and lest ye perishe quickely from of the good lande whiche the Lorde geueth you. Deut.28.c. 3.Reg.17.a. and.28.a. Amos.4.b.

18 Therefore shal ye put vp these my wordes in your harte, and in your soule, and binde them for a signe vppon your hande, that they may be as a * frontlet betweene your eyes. Deut.6.b. Prou.3.a.

* or, signes of remembrance.

19 And ye shall teache them your children, that they may talke of them, when thou sittest in thyne house, and when thou walkest by the way, when thou lyest downe, and when thou rysest vp. Deut.6.b. Prou.3.a.

20 Yea, and thou shalt wryte them vpon the doore postes of thyne house, and vppon thy gates:

21 That your dayes may be multiplied, and the dayes of your children, in the lande whiche the Lorde sware vnto your fathers to geue them, as long as the dayes of heauen last vpon the earth. D

22 For yf ye keepe all these commaundementes whiche I commaunde you, so that ye doo them: (namely) that ye loue the lord your God, and walke in al his wayes, and cleaue vnto him:

23 Then wyl the Lorde cast out all these nations before you, and ye shalbe the heyres

of great nations, & of them that are mightyer then your selues.

Iosua.1.a. (e) This was fulfylled in Dauid and Solomons raigne.

24 Al (e) the places whereon the soles of your feete shall treade, shalbe yours: from the wylderneſſe, and from Libanon, and from the riuer Euphrates, vnto the vttermoſt ſea, shal your (f) coaſt be.

(f) He deſcribeth the largeneſſe of their kingdome when it florished moſt.

25 There shal no man be hable to ſtande before you: for the Lorde your God shal caſt the feare and dreade of you vppon all the lande that ye shal treade vppon, as he hath sayde vnto you.

26 Beholde, I ſet before you this day, a bleſſing and a curſe:

27 A bleſſing, if ye obey the commaundementes of the Lorde your God, whiche I commaunde you this day:

Deut.30.c. Deut.28.b.

28 And a curſe, if ye wyl not obey the commaundementes of the Lorde your GOD, but turne out of the way whiche I commaunde you this day, to goe after ſtrange goddes whiche ye haue (g) not knowen.

(g) The very certaintie of dooing wel, is to folowe the woord of god, and not the inuention of man. Deut.27. verſe.12. Iosua.8. verſe.33.

29 When the Lorde thy God therefore hath brought thee into the lande whyther thou goeſt to poſſeſſe it, thou ſhalt put the bleſſyng vppon mount Garizim, and the curſe vpon mount Ebal.

30 Are not theſe mountaynes on the other ſyde Iordane, on that part of ye way where the ſunne goeth downe, in the lande of the Chanaanites, whiche dwel in the playne ouer agaynſt Gilgal, beſyde the groue of Moreh?

31 For ye ſhal paſſe ouer Iordane, to goe in, and poſſeſſe the land which the Lorde your God geueth you, and ye ſhal poſſeſſe it, and dwel therein.

32 Take heede therefore that ye doo all the commaundementes and lawes whiche I ſet before you this day.

The.xii.Chapter.

1. God commaundeth the places of idolatrie to be deſtroyed. 5. 8. God wylbe ſerued as he doth appoynt, & not as man dooth fantaſie.

THeſe are the ordinances and lawes, whiche ye ſhal obſerue and doo, in the lande whiche the LORD GOD of thy fathers geueth thee to poſſeſſe it, as long as ye lyue vpon the earth.

2 Ye ſhal deſtroy al places, wherein the nations whiche ye ſhal poſſeſſe ſerued their goddes, vppon high mountaynes, on hilles, and vnder euery greene tree.

Deut.7.a. (a) When they made ſacrifyce to their falſe goddes. Exod.14.b. and 16.b.

3 Pou ſhall ouerthrowe their aultares, and breake their pillers, and burne their (a) groues with fyre, and you ſhal hewe downe the grauen images of the goddes that they haue, & bryng the names of them to nought out of that place.

4 Ye ſhall not doo ſo vnto the Lorde your God:

5 But ye ſhall ſeeke the place whiche the Lorde your God ſhall chooſe out of al your tribes, to put his name there, and there to dwel, and thyther thou ſhalt come:

6 And thyther ye ſhall bryng your whole burnt ſacrifyces, your offeringes, your tythes, and heaue offeringes of your hand, your vowes, your freewyl offeringes, and ye firſt borne of your kine, & of your sheepe.

7 And there ye ſhal eate (b) before the Lord your God, and ye ſhal reioyce in all that ye put your hande vnto, both ye & your houſeholdes, wherein the Lorde thy God hath bleſſed thee.

(b) In the place where the arkein.

8 Ye ſhal not doo after all (c) the thinges that we doo here this day, euery man what ſeemeth him good in his owne eyes.

(c) He meaneth not that they now ſerued God after their owne inuentions, but that neuertheleſſe they ſhould ſerue him yet more purely in the lande of Chanaa.

9 For ye are not yet come to reſt, and to the inheritance whiche the Lorde your GOD geueth you.

10 But when ye goe ouer Iordane, and dwel in the lande whiche the Lorde your GOD hath geuen you to inherite, and when he hath geuen you reſt from all your enimies rounde about, and ſhal dwel in ſafetie:

11 Then vnto the place whiche the Lorde your GOD hath choſen to put his name there, ye ſhal bryng al that I commaunde you: your whole burnt ſacrifyces, your offeringes, your tithes, the heaue offering of your hande, and al your ſpecial vowes which ye vowe vnto the Lorde.

12 And ye ſhal reioyce before the Lorde your God, ye and your ſonnes, and your daughters, your ſeruauntes, and your maydens, and the Leuite that is within your gates, foraſmuche as he hath no part nor inheritance with you.

13 Take heede that thou offer not thy whole burnt offeringes in euery place that thou ſeeſt:

Deut.10.b. and 18.a.

14 But in the place whiche the Lorde ſhall chooſe in one of thy tribes, there thou ſhalt offer thy whole burnt offeringes, and there thou ſhalt doo al that I commaunde thee.

15 Notwithſtandyng, thou mayſt kyl & eate fleſhe in al thy * cities, what ſo euer thy ſoule luſteth after, (d) accordyng to the bleſſing of the Lorde thy God whiche he hath geuen thee: both the vncleane and the cleane may eate thereof, of the Roe bucke, and of the Hart.

* or, gates.

(d) Accordyng to the abilitie that he hath geuen thee.

16 Onely ye ſhal not (e) eate the blood, but powre it vpon the earth as water.

(e) This prohibition was made, that men myght learne to abhorre cruelties.

17 Thou mayeſt not eate within thy gates the tithe of thy corne, of thy wine, and of thy

thy oyle, and the firſt borne of thy kyne, and of thy ſheepe, neither any of thy vowes whiche thou voweſt, nor thy free wyl offerings, or heaue offeryng of thine hand:

18 But thou muſt eate them before the Lord thy God, in the place whiche the Lord thy God hath choſen, thou, and thy ſonne, and thy daughter, thy ſeruant, and thy mayde, and the Leuite that is within thy gates: and thou ſhalt reioyce before the Lorde thy God, in al that thou puttеſt thine hand to.

Exod.17.a. 19 Beware that thou forſake not the Leuite, as long as thou lyueſt vpon the earth:

20 If when the Lord thy God ſhal enlarge thy border, as he hath promiſed thee, thou ſay, I wyl eate fleſh (becauſe thy ſoule longeth to eate fleſhe) thou mayeſt eate fleſhe whatſoeuer thy ſoule luſteth.

D 21 If the place whiche the Lorde thy God hath choſen to put his name there, be too farre from thee, then thou ſhalt kyl of thy oxen, and of thy ſheepe, which the lord hath geuen thee, as I haue commaunded thee, and thou ſhalt eate in thine owne citie * whatſoeuer thy ſoule luſteth.

* q. gates.

22 And as the Roe Bucke and the Hart is eaten, ſo thou ſhalt eate them: both the cleane, and the vncleane ſhal eate of them.

* q. be ſtrong.

23 But * take heede that thou eate not the (f) blood: for the blood is the life, and thou mayeſt not eate the lyfe with the fleſhe.

(f) Thus he ſaith, for that their life conſiſteth in their blood.

24 Thou ſhalt not eate it, but powre it vpon the earth as water.

25 Thou ſhalt not eate it, that it may goe wel with thee, and with thy chyldren after thee: but thou ſhalt do that which is ryght in the ſight of the Lorde.

(g) Thynges conſecrated to God, or that are appointed for ſacrifice.

26 But thy holy (k) thynges whiche thou haſte, and thy vowes, thou ſhalt take, and come vnto the place which the Lorde hath choſen.

27 And thou ſhalt offer thy whole burnt offeringes, both fleſhe and blood, vpon the aulter of the Lorde thy God: and the blood of thine offeringes ſhalbe powred out vpon the aulter of the Lord thy God, & thou ſhalt eate the fleſhe.

E 28 Take heede, and heare al theſe wordes whiche I commaund thee, that it may goe wel with thee, and with thy chyldren after thee for euer, if thou doeſt that whiche is good and ryght in the ſyght of the Lord thy God.

29 When the Lorde thy God ſhal deſtroye the nations before thee, whyther thou goeſt to poſſeſſe them, & thou ſucceedeſt in their inheritance, and dwelleſt in their lande:

(h) By fallyng into their idolatrie and ſuperſtition. Deut.17.c.

30 Beware that thou be not taken in (l) a ſnare after them, after that they be deſtroyed before thee, and that thou aſke not after their Gods, ſaying, As theſe nations ſerue their Gods, I wyl doo ſo likewiſe.

31 Nay, thou ſhalt not doo ſo vnto the Lord thy God: for al abominations, and that which the Lord hateth, the ſame haue they donne vnto their Gods.

(m) This declareth the extreme horrour of idolatry, by whiche the Panims committed moſt vnnatural cruelties. Ioſuah.1.b. Deut.4.a. Ioſua.23.b. Pſa.30.a.

32 For they haue (m) burned both their ſonnes and their daughters with fire before their Gods. Therefore whatſoeuer I commaunde you, take heede ye doo it: and put thou nought thereto, nor take ought therefrom.

The.xiii. Chapter.

I. The falſe prophecees. 5. and the intiſers to Idolatrie, muſt be put to death.

1 IF there ariſe among you a prophete, or a dreamer of dreames, and geue ther a ſigne or a woonder, A

2 And that ſigne or woonder which he hath ſayd, come to paſſe, and then ſay, Let vs (a) goe after ſtrange Gods (whiche thou haſte not knowen) and let vs ſerue them:

(a) He declareth who be the falſe prophetes: euen thoſe that would turne vs from God

3 Hearken not thou vnto the wordes of that prophete, or dreamer of dreames: For the Lorde thy God proueth you, to know whether ye loue the Lorde your God with al your hart, and with al your ſoule.

4 Ye ſhal walke after the Lorde your God, and feare hym, keepe his commaundementes, and hearken vnto his voyce, you ſhal ſerue hym, and cleaue vnto hym.

5 And that prophete or dreamer of dreames ſhal (b) die (becauſe he hath ſpoken to turne you away from the Lorde your God, which brought you out of the land of Egypt, and deliuered you out of the houſe of bondage, to thruſt thee out of the way which the lord thy God commaunded thee to walke in,) and therefore thou ſhalt put the euyl away from thee.

(b) After that he hath ben conuicted by witneſſe, and had ſentence of death pronounced on hym by the Iudge.

6 If (c) thy brother, the ſonne of thy mother, or thine owne ſonne, or thy daughter, or the wife that lyeth in thy boſome, or thy freende, which is as thine owne ſoule vnto thee, entyce thee ſecretely, ſayeing, Let vs goe and ſerue ſtrange Gods, (whiche thou haſt not knowen, nor yet thy fathers:)

(c) Gods glorye muſt be preferred before naturall affection.

7 And they be any of the Gods of the people whiche are round about you, whether they be nygh vnto thee, or farre of from thee, from the one ende of the earth vnto the other:

B

8 Thou ſhalt not conſent vnto hym, nor hearken vnto hym, thyne eye ſhal not pitie him, neither ſhalt thou haue compaſſion on hym, nor keepe hym ſecrete:

Deut.17.b.

9 But cauſe hym to be ſlayne: (d) Thyne hande

(d) Thou ſhalt caſt the fyrſt ſtone at hym.

hand shalbe first vpon him to kyl him, and then the handes of al the people.

10 And thou shalt stone him with stanes, that he dye, because he hath gonne about to thrust thee away from the Lorde thy God, which brought thee out of the lande of Egypt, and from the house of bondage.

11 And al Israel shal heare, and feare, and shal doo no more any suche wickednesse as this is among you.

12 If thou shalt heare say in one of thy cities, which the Lorde thy God hath geuen thee to dwel in,

13 That certaine men, being the children of Belyal, are gonne out from among you, and haue mooued the inhabiters of their citie, sayeing, Let vs goe and serue strange Gods, which ye haue not knowen:

14 Then thou must seeke, and make search, and enquire diligently: and beholde, if it be true, and the thyng of a suertie, that suche abomination is wrought among you:

15 Then thou shalt smyte the dwellers of that citie with the edge of the swoorde, and destroy it vtterly, and al that is therin, and the very cattel therof, with the edge of the swoorde:

16 And gather al the spoyle of it into the myddes of the streete therof, and burne with fire both the citie and al the spoyle therof euery whyte, for (f) the Lorde thy God: and it shalbe an heape for euer, and shal not be buylt againe.

17 And (g) there shal cleaue nought of the damned thing in thine hand, that the Lord may turne frō the fiercenesse of his wrath, and shewe thee mercy, and haue compassion on thee, and multiplie thee, as he hath swoorne vnto thy fathers.

18 Therefore shalt thou hearken vnto the voyce of the Lorde thy God, to keepe al his commaundementes whiche I commaund thee this day, that thou doo that whiche is right in the eyes of the Lorde thy God.

(f) In the honour of god, shewing that God is honored in destroying the that rob him of his honor.

(g) Thou shalt seue no part of that spoyle. Deut. 7. and. 26.

The. xiiii. Chapter.

1. The manner of the Gentiles in mourning for the dead may not be folowed.
4. What meates are cleane to be eaten, and what not.

1 YE are the children of the Lorde your God: Ye shal not cut your selues, nor make you any baldnesse betweene your eyes for the dead.

Leuit. 10. b.

(a) As the heathen dyd in mourning for the dead. Deut. 6. a. Leuit. 11. a.

2 For thou art an holy people vnto the Lord thy God, and the Lorde hath chosen thee to be a seuerall people vnto him selfe, aboue al the nations that are vpon the earth.

3 Thou shalt eate no manner of abomination.

4 (b) These are the beastes whiche ye shal eate of, Oxen, Sheepe, and Goates,

5 Roe, Hart, and Bugle, wilde Goate, Anicorne, wilde Oxen, and Camoyle,

6 And al the beastes that cleaue the hoofe, and cleaueth the clyft into two clawes, and chewe the cud, them ye shal eate.

7 Neuerthelesse, these ye shal not eate of them that chewe cud, and of them that diuide and cleaue the hoofe, (only) the Camel, the Hare, and the Conye: for they chew the cud, but diuide not the hoofe, therefore they are vncleane vnto you.

8 And also the Swyne, though he diuide the hoofe, yet he cheweth not cud, therefore is he vncleane vnto you: ye shal not eate of the flesshe of suche, nor touche the dead carkasse of them.

9 These ye shal eate, of al that are in the waters: al that haue fynnes and scales shal ye eate. Leuit. 11. b.

10 And whatsoeuer hath not fynnes and scales, of that ye may not eate, but it is vncleane vnto you.

11 Of al cleane byrdes ye shal eate.

12 But these are they of whiche ye shal not eate: the Eagle, the Goshauke, and the Osprey,

13 The Glede, the Ryte, and the Vulture, after their kinde.

14 And al kynde of Rauens.

15 The Estritche, the Nyghtcrowe, the Cockowe, and the Sparowhauke, after their kynde.

16 The litle Owle, the great Owle, nor the Redshanke.

17 The Pellicane, the Swanne, nor the Cormorant.

18 The Stoyke, the Heron in his kynd, the Lapwyng, the Backe.

19 And let euery creepyng fowle be vncleane vnto you, and not be eaten of.

20 But of cleane fowles ye may eate.

21 Ye shal eate of nothing that dieth alone: but thou shalt geue it vnto the stranger that is in thy * citie, that he eate it, or thou mayst sel it vnto a stranger: For thou art an holy people vnto the Lorde thy God. Thou shalt not (c) seeth a Rydde in his mothers mylke.

* or, gates

(c) This signifieth the forbyddyng of thinges pertaining to cruelte. Exod. 23. d. and. 34. b. Deut. 12. b.

22 Thou shalt tythe al the increase of thy seede, that the feelde bryngeth foorth yeere by yeere.

23 And thou shalt eate before the Lorde thy God, in the place whiche he hath chosen, to where he hath put his name, the tythe of thy corne, and of thy wyne, and of thyne oyle, & the first borne of thy kyne, and of thy sheepe:

(b) Hereby was sygnified to the Iewes a spirituall pureneſſe, euen in their meate and drinke.

sheepe: that thou mayest learne to feare the Lorde thy God allwayes.

Deut.12.a. 24 If the way be to long for thee, so that thou art not able to carrie it, & if the place be farre from thee, whiche the Lorde thy God hath chosen to set his name there, and the Lorde thy God hath blessed thee:

25 Then shalt thou make it in money, and take * the money in thyne hande, and goe vnto the place whiche the Lorde thy God shal choose.

* or, binde vp.

26 And thou shalt bestowe that money for whatsoeuer thy soule lusteth after, for oxen, and sheepe, wyne, and strong drynke, and for whatsoeuer thy soule desyreth: and thou shalt eate there before the Lorde thy God, and be merie, both thou, and thyne housholde.

Deut.10.b. 27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neyther part nor inheritance with thee.

E Deut.16.c. 28 At the ende of three yeeres, thou shalt bring forth all the tithes of thine increase the same yeere, and lay it vp within thine owne gates.

29 And the Leuite whiche hath no parte nor inheritance with thee, shall come, and the stranger, the fatherlesse, and the widow, which are within thy gates, shal eate, and be filled, that the Lorde thy God may blesse thee, in al the workes of thine hande whiche thou doest.

The. xv. Chapter.

I. The forgeuenesse of debtes in the seuenth yeere. 7. To helpe the poore is commaunded. 12. The freedome of seruauntes.

AT the terme of seuen yeeres thou shalt make a freedome.

2 And this is the manner of the freedome, Whosoeuer (a) lendeth ought with his hand vnto his neyghbour, may not aske agayne (that whiche he hath lent) of his neighbour, or of his brother, because it is called the Lordes free yeere:

(a) This is spoken in fauor of those debters that were poore, & not able to pay.

3 Yet of a stranger thou mayest call it home agayne, but he that is thy brother, him shal thine hande remit.

Ezech.4.a (b) Also that yf the debter be rich, he may be forced to pay his debt, his ordinance not withstanding.

4 In any wyse there (b) shalbe no begger among you: for the Lorde shall blesse thee, in the lande whiche the Lorde thy God giueth thee for an inheritance *:

5 So that thou hearken vnto the voyce of the Lord thy God, to obserue & do al these commaundements whiche I commaunde thee this day:

6 For the Lorde thy God hath blessed thee, as he hath promised thee, and thou shalt lende vnto many nations, but thou thee selfe shalt not borow: and thou shalt raigne ouer many nations, & they shal not raigne ouer thee. Deut.28.b

7 If one of thy brethren among you be poore, within any of thy gates, in the land which the Lorde thy God giueth thee: thou shalt not harden thine hart, nor shut thine hande from thy poore brother: B John.3.c

8 But thou shalt open thine hand vnto him, and lend him sufficient for his neede which he hath.

9 Beware þ there be not a wicked thought in thine hart, that thou wouldest say, The seuenth yeere, the yeere of freedome is at hande: and therefore it greeueth thee to looke on thy poore brother, and giuest him nought, and he then crye vnto the Lorde agaynst thee, and it be sinne vnto thee.

10 Thou shalt giue him, and let it not greeue thine hart to giue vnto him: because that for this thing the Lorde thy God shal blesse thee in all thy workes, and in all that thou puttest thine hande vnto.

11 The lande shall neuer be without (c) poore: and therefore I commaunde thee, saying, Thou shalt open thine hande vnto thy brother that is needie and poore in thy lande. Math.29.a (c) For a tryal of your charitie.

12 If thy brother an Hebrue sel him selfe to thee, or an Hebrue woman, and serue thee syx yeeres, in the seuenth yeere thou shalt let him goe free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him goe awaye emptie: Leuit.26.b

14 But (d) shalt giue him liberally of thy sheepe, of thy corne, and of thy wine, and giue hym of that wherewith the Lorde thy God hath blessed thee. E (d) To acknowledge Gods benefites receiued by his labour.

15 And remember that thou wast a seruaunt in the lande of Egypt, and the Lorde thy God deliuered thee thence: and therefore I commaunde thee this thing to day.

16 And if he say vnto thee, I wyll not goe away from thee, because he loueth thee, and thine house, and is well at ease with thee, Exod.21.a.

17 Then shalt thou take an aule, and nayle his eare to the doore therwith, and let him be thy seruant for euer, and vnto thy maid seruant thou shalt doo likewise.

18 And let it not greeue thine eye when thou letrest him goe out free from thee, for he hath ben worth a double hyred seruant to thee in his service syx yeeres: and the Lord thy GOD shal blesse thee in al that thou dost.

19 All the first males that come of thy cattel, and of thy sheepe, thou shalt halowe vnto Leuit.27.b.

vnto the Lorde thy God: thou shalt doo no worke with the first borne bullocke, nor sheare the first borne of thy sheepe.

20 Thou shalt eate it before the Lorde thy God yeere by yeere, in the place which the Lorde shall choose, both thou and thy household.

D 21 If there be any blemishe therein: as if it be lame or blinde, or haue any other euill fauouredmisse, thou shalt not offer it vnto the Lorde thy God,

22 But shalt eate it within thyne owne gates: the vncleane & cleane person shal eate it alyke, as the Roe and the Hart.

23 Onely eate not the blood thereof: but powre it vpon the grounde as water.

The. xvi. Chapter.

I. Of Easter, 10. Whitsontide. 13. and the feast of tabernacles. 18. What officers and iudges ought to be ordeyned. 21. Idolatrie is forbydden.

A 1 OBserue (a) the moneth of newe corne, that thou mayest offer the passouer vnto the Lorde thy GOD: For in the moneth when corne begynneth to rype, the Lorde thy God brought thee out of Egypt by nyght.

(a) That is, the moneth of newe fruites, whiche was partely in March, and partly in April. Exod. 13. vearse. 4.

2 Thou shalt therfore offer the passouer vnto the Lorde thy God (of sheepe and oxen) in the place whiche the Lorde shall choose to put his name there.

3 Thou shalt eate no leauened bread with it: but seuen dayes shalt thou eate vnleauened (b) bread therewith, euen the bread of tribulation (for thou camest out of the land of Egypt in haste) that thou maist remember the day when thou camest out of the lande of Egypt, al the dayes of thy lyfe.

(b) or, Abib. (b) whiche declared the troubles that they were in, beyng vnder Pharao.

4 And there shalbe no leauened bread seene in al thy coastes seuen dayes long, neyther shall there remayne any thing of the flesshe whiche thou offerest the first day at euen, vntyl the morowyng.

5 Thou mayst not offer the passouer within any of thy gates whiche the Lorde thy God geueth thee:

6 But in the place whiche the Lorde thy God shall choose to set his name in, there thou shalt offer the passouer at euen, about the goyng downe of the Sunne, in the season that thou camest out of Egypt.

B 7 And thou shalt roste and eate it in the place whiche the Lorde thy God hath chosen, and thou shalt returne on the morowe, and goe vnto thy tentes.

8 Syxe dayes thou shalt eate sweete bread, and the seuenth day shalbe a solemne assemblie before the Lorde thy God: thou shalt doo no worke therein.

9 Seuen weekes shalt thou (c) number vnto thee, and beginne to number the seuen weekes, when thou beginnest to put the sicle to the corne:

(c) Nombring frō the next day after tyng the passouer. Leuit. 23. vearse. xv. Acts. 2.

10 And keepe the feast of weekes vnto the Lord thy God, with a free wyl offeryng of thyne hande, whiche thou shalt geue vnto the Lorde thy God, accordyng as the Lorde thy God hath blessed thee.

11 And thou shalt reioyce before the Lorde thy God, thou, and thy sonne, thy daughter, thy seruaunt, and thy mayde, and the Leuite that is within thy gates, and the stranger, the fatherlesse, and the widdowe, that are among you, in the place which the Lord thy God hath chosen to put his name there.

12 And remember that thou wast a seruaunt in Egypt: and thou shalt obserue and doo these ordinances.

13 Thou shalt also obserue the (d) feast of tabernacles seuen dayes, after that thou hast gathered in thy corne and thy wyne.

(d) which is kept in the xv. day of the seuenth moneth. Leuit. 23 vearse. 34.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, thy daughter, thy seruaunt, and thy mayde, the Leuite, the stranger, and the fatherlesse, and the widdowe, that are within thy gates.

C

15 Seuen dayes shalt thou keepe a solemne feast vnto the Lorde thy God, in the place whiche the Lorde shal choose: for the Lorde thy God shall blesse thee in all thy fruites, and in al the workes of thyne handes, therfore shalt thou be glad. 1. Reg. 8.

16 Three tymes in a yeere shal al thy males appeare before the Lorde thy God, in the place whiche he shall choose, in the feast of vnleauened bread, in the feast of (e) weekes, and in the feast of tabernacles: & they shall not appeare before the (f) Lord (g) empty. Exod. 23. 4.

(e) Whitsontyde. (f) He meaneth both before the arke. (g) Without some offring.

17 Euery man shall geue (h) accordyng to the gyft of his hande, and accordyng to the blessyng of the Lorde thy God, whiche he hath geuen thee. (h) According to his power.

18 Iudges and officers shalt thou make thee, in all thy cities whiche the Lorde thy God geueth thee, throughout thy tribes, and they shall iudge the people with iuste iudgement.

19 Wrest not thou the lawe, nor knowe any person, neyther take any reward: for giftes doo blynde the eyes of the wyse, and peruert the woordes of the ryghteous.

20 That whiche is iuste and ryght shalt thou folowe, that thou maiest line, and enioy the land which the Lord thy God geueth thee.

21 (i) Thou shalt plant no groue of any trees neare vnto the aulter of the Lorde thy God, whiche thou shalt make thee. (i) According to the maner of the Paganims, which planted trees about their aulters to shadow the, whereby the place seemed to them to haue the more majestie.

22 Thou

* Image. 22 Thou shalt set thee vp no * pyller, which the Lord thy God hateth.

The.xvii. Chapter.

2. The punishment of the Idolater. * 15. The election of the kyng.

Leuit.22.c. (a) God must be serued with the perfectest & purest thinges. (b) The frailtie of the offender, shal not excuse the offence. Deut.4.c. (c) God refuseth suche seruice as he hath not commaunded.

1 Thou shalt offer vnto the Lord thy God no ore nor sheepe wherein is (a) blemishe, or any euyl fauourdnesse: for that is an abomination vnto the Lorde thy God.

2 If there be founde among you within any of thy gates whiche the Lorde thy God geueth thee, man or (b) woman that hath wrought wickednesse in the sight of the Lorde thy God, in transgressyng his couenant:

3 And gone and serued straunge Gods, and worshypped them, as the sunne, or moone, or any of the host of heauen, (c) whiche I haue not commaunded:

4 And it is told thee, and thou hast heard of it, then shalt thou enquire diligently: and if it be true, & the thyng of a surettie, that such abomination is wrought in Israel:

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto the gates, and shalt stone them with stones, tyl they dye.

Num.35.b. (d) To shewe that their witnesse was true. (e) To declare that al must be of one accorde in punishyng Idolaters. (f) Cryme and cryme. (g) Who shal pronounce sentence according to the priest shal enioyne him, agreable to Gods word. (h) That the controuersie may be the sooner ended. (i) Disobedience is the true mother of God, & pronounceth agreable to his worde,

6 At the mouth of two or three witnesses, shal he that is worthy of death, dye: and at the mouth of one witnesse, let no man dye.

7 The (d) handes of the witnesses shalbe first vpon hym, to kyl hym, and afterward the handes (e) of al the people: and thou shalt put the wicked away from thee.

8 If there rise a matter too hard for thee in iudgement, betweene (f) blood and blood, betweene plee and plee, betweene plague and plague, and the matters come to stryfe within thy gates: then shalt thou aryse, and geat thee vp vnto the place which the Lord thy God hath chosen,

9 And come vnto the priests the Leuites, and vnto the (g) Iudge that shalbe in those dayes, and aske: and they shal shewe thee the sentence of iudgement.

10 And thou muste doo accordyng to that whiche they of that place (which the Lord hath chosen) shewe thee, and thou shalt obserue to doo accordyng to all that they enfourme thee:

11 Accordyng to the sentence of the lawe whiche they tel thee, (h) shalt thou doo: and bowe not from that which they shewe thee, neyther to the ryght hande, nor to the left.

12 And that man that wyl doo presumptuously, & wyl not (i) hearken vnto the priest, (that standeth there before the Lorde thy God to minister) or vnto the Iudge: that man shal dye, and thou shalt put away euyl from Israel.

13 And al the people shal heare, and feare, and doo no more presumptuously.

14 When thou art come vnto the land whiche the Lord thy God geueth thee, and enioyest it, and dwellest therein, and if thou shalt say, I wyl set a kyng ouer me, like as al the nations that are about me:

1. Reg.8.a.

15 Then shalt thou make hym kyng ouer ther, whom the Lorde thy God shal choose: One from among thy brethren shalt thou make kyng ouer thee, and thou mayest not set a stranger ouer thee, which is not of thy brethren.

3. Reg.4.b.

16 But he shal not multiply horses to hym selfe, nor bring the people agayne to (k) Egypt, to increase the number of horses: for as much as the Lorde hath sayde vnto you, Ye shal henceforth goe no more agayne that way.

(k) To reuenge such wrong as the Egyptians had done vs to them.

17 Also he ought not to * multiply wyues to hym selfe, least his hart turne (l) away: neither shal he gaather him syluer & golde too much.

* or, take many wiues (l) From the lawes of god

18 And when he is set vppon the seate of his kyngdome, he shal write hym out a copie of this (m) lawe in a booke, before the (n) priestes the Leuites:

(m) That is, Deuteronomium. (n) According to the copie which the priestes doo vse.

19 And it shalbe with hym, and he ought to reade therein al the dayes of his lyfe, that he may learne to feare the Lorde his God, and to keepe al the wordes of this law, and these ordinances, for to doo them.

Iosua.1.b.

20 And that his harte aryse not aboue his brethren, and that he turne not from the commaundement, to the ryght hande, or to the left, but that he may prolongue his dayes in his kyngdome, he, and his children in the myddes of Israel.

The.xviii. Chapter.

3. The portion of the Leuites. 15. God wyl not leaue them without a true prophete. 20. The false prophete shalbe slayne. 22. And howe he may be knowen.

A Num.18.c.

1 The priestes and the Leuites, and al the tribe of Leui, muste haue no parte nor inheritance with Israel, but shal eate the offeringes of the Lorde made by fyre, and his (a) inheritance.

(a) The tithes were due to the Leuites.

2 Therefore shal they haue no inheritance among their brethren, but the Lorde he is their inheritance, as he hath sayde vnto them.

3 And the priestes duetie of the people, and of them that offer, whether it be ore or sheepe,

(b) The right shoulder.

sheepe, they muste geue vnto the priest (b) the shoulder, and the two cheekes, and the mawe.

4 The first fruites also of thy corne, wyne, and oyle, and the first of the fleeces of thy sheepe, shalt thou geue him.

5 For the Lorde thy God hath chosen hym out of all thy tribes, to stande and to minister in the name of the Lorde, he, and his sonnes for euer.

(c) To serue God with a good wyl.

6 If a Leuite come out of any of thy cities of all Israel, where he is a sojourner, and come (c) with all the lust of his hart vnto the place which the Lord hath chosen:

7 He shal minister in the name of the Lorde his God, as his other brethren the Leuites doo, which remaine there before the Lord.

(d) Besydes that whiche they haue of their fathers goodes, they shal lyue of the offrynges and fyrste fruites as the other Leuites doo.

8 And they shal haue like portions to eate, beside (d) that whiche commeth of the sale of his patrimonie.

(e) Whiche thought the goeyng betweene two fyres to be a kynde of purifyeing.

9 When thou art come into the land which the Lorde thy God geueth thee, thou shalt not learne to do after the abominations of those nations.

10 Let there not be founde among you any one that maketh his sonne or his daughter to (e) go through the fire, or that vseth witchcraft, or a regarder of tymes, or that regardeth the fleeyng of fowles,

11 Or a sorcerer, or a charmer, or that counsayleth with spirites, or a soothsayer, or that asketh counsaile of the dead.

12 For al that doo suche thynges, are abomination vnto the Lorde: and because of these abominations, the lord thy God doth cast them out before thee.

13 Thou shalt be perfect therefore in the sight of the Lorde thy God.

14 For these nations which thou shalt possesse, hearken vnto regarders of times, and vnto sorcerers: but the Lord thy God hath not suffered thee so to doo.

Actes. 3. b.

15 The Lorde thy God wyl stirre vp vnto thee a prophete among you of thy brethren, like vnto me, vnto him ye shal hearken.

Matt. 17. b.

16 According to al that thou desiredst of the Lorde thy God in Horeb, in the day of the assemblie, when thou saydest, Let me heare the voyce of my Lorde God no more, nor see this great fire any more, that I dye not.

Exod. 20. a.

17 And the Lord sayd vnto me, They haue wel spoken.

18 I wyl raise them vp a prophete from among their brethren, like vnto thee, and wil put my wordes in his mouth, and he shal speake vnto them al that I shal commaunde hym.

19 And whosoeuer wyll not hearken vnto my wordes, whiche he shal speake in my name, (f) I wyl require it of him.

(f) I wyl punish him for it.

20 But the prophet which shal presume to speake a worde in my name, whiche I haue not commaunded hym to speake, or that speaketh in the name of straunge Gods, the same prophete shal dye.

21 And if thou say in thine hart, Howe shal we knowe the worde which the Lord hath not spoken?

22 When a prophet speaketh in the name of the Lorde, (g) if the thyng folowe not, nor come to passe: that is the thing whiche the Lorde hath not spoken, but the prophete hath spoken it presumptuously: thou shalt not therefore be afrayde of hym.

(g) That is one sure token of a false prophet: of an other, mention is made before Chap. xiii.

The. xix. Chapter.

2. The townes of refuge. 16. The punishment of hym that beareth false witnesse.

1 When the Lorde thy God hath rooted out the nations, whose lande the Lord thy God geueth thee, and thou succeedest in their inheritance, and dwellest in their cities, and in their houses:

2 Thou shalt (a) separate three cities for thee in the myddes of the lande, which the Lorde thy God geueth thee to possesse it:

3 Thou shalt (b) prepare the way, and deuide the coastes of thy land, which the Lord thy God geueth thee to inherite, into three partes, that whosoeuer (c) committeth murder, may flee thyther.

4 For this cause muste the slayer flee thyther, that he may lyue, who so killeth his neyghbour ignorantly, and hated hym not in tyme past:

5 And when a man goeth vnto the wood with his neighbour, to hewe wood, and as his hande fetcheth a stroke with his axe to cut downe the tree, the head slypped from the helue, and smyteth his neyghbour that he dyeth, the same shal flee vnto one of the same cities, and lyue:

6 Lest the auenger of the blood folow after the slayer while his harte is hot, and ouertake hym, because the way is long, and slay hym, and yet there is no cause (d) worthy of death in him, in as muche as he hated hym not in tyme past.

7 Wherefore I commaunde thee, sayeng, Thou shalt appoynt out three cities for thee.

8 And yf the Lorde thy God (e) enlarge thy coastes, (as he hath sworne vnto thy fathers) and geue thee al the lande which he sayde he would geue vnto thy fathers:

(e) When thou goest ouer Iordane.

9 Thou shalt keepe al these commaundements to doo them, which I commaunde thee this day, that thou loue the Lorde thy

God,

A Num. 35. b.

(a) Appoynt three cities of refuge.

(b) Make it able to be trauyled without any lette.

Exod. 21. a.

(c) That hyr lieth onely by chaunce, and not of set purpole.

Num. 35. deut. 19.

(d) Or can not be iudged to death

God, & walke in his wayes euer: and adde three cities moe for thee, beside these three,
10 That innocent blood be not shed in thy lande which the Lorde thy God giueth thee to inherite, and (f) so blood come vpon thee.
11 But and yf any man hate his neighbour, and lay awaite for hym, and ryse agaynst hym, and smyte hym that he dye, and then fleeth vnto any of these cities:
12 The (g) elders of his citie shal send and fetch hym thence, and deliuer him into the handes of the auenger of blood, that he may dye.
13 (h) Thyne eye shal not spare him, but thou shalt (i) put away innocent blood from Israel, that it may goe wel with thee.
14 Thou shalt not remoue thy neighbours (k) marke, whiche they of olde tyme haue set in thyne inheritance, that thou shalt inherite, in the lande whiche the Lorde thy god geueth thee to inioy it.
15 One witnesse shall not ryse agaynst a man for any trespasse, or for any sinne, or for any fault that he offendeth in: but at the mouth of two witnesses, or of three witnesses, shal the matter be stablished.
16 If a false witnesse ryse vp agaynst a man, to accuse him of trespasse:
17 Then both the men whiche stryue together, shal stande (l) before the Lord, before the priestes and the iudges whiche shalbe in those dayes:
18 And the iudges shal make diligent inquisition: and yf the witnesse be founde false, & that he hath geuen false witnesse agaynst his brother:
19 Then shall ye doo vnto him, as he had thought to doo vnto his brother: and thou shalt put euill away from the myddes of thee.
20 And other shal heare, and feare, and shal henceforth commit no more any such wickednesse among you.
21 And thine eye shall haue no compassion, but lyfe for lyfe, eye for eye, tooth for tooth, hande for hande, foote for foote.

The .xx. Chapter.

3. The exhouration of the priest when the Israelites goe to battayle. 10. Peace must first be proclaymed. 19. The trees that beare fruite must not be destroyed.

1 When thou goest out to battaile against thine enimies, and seest horses and charrets, and people more then thou, be not afrayde of them: for the Lorde thy God is with thee, whiche brought thee out of the lande of Egypt.
2 And when ye are come nigh vnto battaile, the priest shal come forth to speake vnto the people.
3 And shal say vnto them, Heare, O Israel, you are come this day vnto battaile against your enimies, let not your hartes faint, neither feare, nor be amazed, nor a dread of them: Num.14.b.
4 For the Lorde (a) your God goeth with you, to fyght for you agaynst your enimies, and to saue you. (a) Gods grace and power is euer redy to helpe you.
5 And let the officers speake vnto the people, saying, If any man haue buylt a newe house, and (b) haue not dedicate it: let him goe and returne to his house, lest he dye in the battayle, and another man dedicate it. (b) When any tooke possession of an house, he rendered thankes to God for that benefite.
6 And if any man haue planted a vineyard, and haue not made it * common: let hym goe and returne againe vnto his house, lest he dye in the battayle, and another make it common. * or, eaten of the fruite. Leuit.19. verse.23.
7 And if any man be betrothed vnto a wife, and haue not taken her, let him goe and returne agayne vnto his house, lest he dye in the battayle, and another man take her.
8 And let the officers speake further vnto the people, and say, If any man feare, and be faynt harted, let him goe and returne vnto his house, lest he make his brothers hart faynt, as wel as his. B Deut.24.8 Iudi.7.a.
9 And when the officers haue made an ende of speaking vnto the people, they shall make captaynes of the armie to gouerne the people.
10 When thou commest nigh vnto a citie to fyght against it, offer them peace. Deut.2.c.
11 And if they (c) aunswere thee agayne peaceably, and open vnto thee, then let all the people that is founde therein, be tributaries vnto thee, and serue thee. (c) If it alow thy offer of peace.
12 And yf they wyll make no peace with thee, but make warre agaynst thee, thou shalt besiege it.
13 And when the Lorde thy God hath deliuered it into thine handes, thou shalt smite all the males thereof with the edge of the swoorde.
14 But the women, and the children, and the cattel, and al that is in the citie, and al the spoyle thereof, shalt thou take vnto thee selfe, and eate the spoyle of thyne enimies, whiche the Lord thy God hath geuen thee. C Iosu.8.a.
15 Thus shalt thou doo vnto all the cities which are a great way of from thee, which are not of the cities of (d) these nations. (d) Of the Chananites. &c.
16 But of the cities of these nations, which the Lorde thy God shall geue thee to inherite, thou shalt saue alyue nothyng that breatheth:

17 But

17 But thalt destroy them without redemption, namely, the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Iebusites, as the Lorde thy God hath commaunded thee:

18 That they teache you not to doo after all their abominations, which they haue done vnto their goddes, and so ye shoulde sinne agaynst the Lorde your God.

19 When thou hast besieged a citie a long tyme, and made warre agaynst it, to take it, destroy not the trees thereof, that thou wouldest hynit an axe vnto them: but eate of them, and cut them not downe to further thee in thy siege: * for the tree of the feelde (c) is mans lyfe.

20 Onely those trees whiche thou knowest to be (f) vnfruitfull, those shalt thou destroy, and cut downe, & make bulwarkes agaynst the citie that maketh warre with thee, vntyl thou subdue it.

* For it is but wood vppon the feelde, and no man, and can not come and be bulwarkes agaynst thee.

(c) That is, beareth fruit good for the sustenaunce of man. For he speaketh here of fruitfull trees.

(f) Whiche beare no fruite for man to eate.

The .xxi. Chapter.

2. Inquisition for murder, 11. Of the woman taken in warre. 15. The byrthryght can not be changed for affection. 18. The disobedient child. 23. The body may not hang al nyght.

21 If one be founde slayne in the land, whiche the Lord thy God geueth thee to possesse it, and lyeth in the feelde, and it is not knowen who hath slayne him:

2 Then thyne elders and thy iudges shall come forth, and measure vnto the cities that are rounde about him that is slayne:

3 And let the elders of that citie whiche is nerest vnto the slayne man, take out of the herde an heiffer that hath not ben put to labour, nor hath drawen in the yoke:

4 And let the elders of that citie bring the heiffer vnto a (a) harde and rough valley, whiche is neyther eared nor sowed, and stryke of the heiffers necke there in the valley.

5 And the priestes y sonnes of Leui (whom the Lord thy God hath chosen to minister, and (b) to bleste in the name of the Lorde) shall come forth: and by their worde shal al stryfe and plague be tryed.

6 And all the elders of the citie that come forth to the slayne man, shall washe their handes ouer the heiffer that is beheaded in the valley,

7 And shal answeare, and say, Our handes haue not shed this bloud, neyther haue our eyes seene it.

8 Be mercifull (c) Lorde vnto thy people Israel, which thou hast delyuered, and lay no innocent bloud vnto thy people of Israels charge. And the bloud shalbe forgeuen them.

9 And so shalt thou put (d) innocent blood from thee, when thou shalt haue done that whiche is ryght in the syght of the Lorde.

10 When thou goest to warre agaynst thyne (e) enimies, and the Lorde thy God hath delyuered them into thine handes, and thou hast taken them captiue,

11 And seest among the captiues a beautifull woman, and hast a delyre vnto her, that thou wouldest haue her to thy wyfe:

12 Thou shalt bring her home to thine house, and she shal (f) shaue her head, & pare her nayles,

13 And put her rayment, that she was taken in, from her, and let her remayne in thyne house, and (g) bewepe her father and her mother a moneth long: and after that shalt thou goe in vnto her, & (h) marrie her, and she shalbe thy wyfe.

14 And if thou haue no fauour vnto her, then let her go whyther she lusteth, and sell her not for money, nor * make marchandise of her, because thou hast (i) humbled her.

15 If a man haue two wyues, one beloued, and an other hated, and they haue borne him children, both the loued, and also the hated: If the first borne be the sonne of the hated:

16 Then when the tyme commeth that he dealeth his goodes among his children, he may not make the sonne of the beloued first borne, * before the sonne of the hated, whiche is in deede the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, and geue him (k) double portion of all that he hath: For he is the (l) first of his strength, and to him belongeth the right of the first borne.

18 If any man haue a sonne that is stubborne and disobedient, that he wyl not hearken vnto the voyce of his father, and voyce of his mother, and they haue chastened him, and he wolde not hearken vnto them:

19 Then shal his father and his mother take him, and bring him out vnto the elders of that citie, and vnto the gate of that same place,

20 And say vnto the elders of the citie, This our sonne is stubborne and disobedient, and wyl not hearken vnto our voyce, he is a riotour and a drunkarde.

21 And (m) all the men of that citie shall stone him with stones vnto death: and thou shalt put euil away from thee, and al Israel shal heare, and feare.

22 If a man haue committed a trespasse worthy the

(a) That the slaying of the beast in a solitarie place, might stryke into their myndes an horror of the fault or offence.

(b) To make publique prayer.

(c) This prayer the priests vsed in the hearyng of the people.

(d) The vengeaunce due for the murder.

(e) Not chyldren of the lande of Chanaan, but others.

(f) This decreeth that she shoulde be alienated from her old conuersation, before she were made a member of gods people.

(g) As vsually forbydden her countrey and kynred.

(h) This libertie was graunted for such as were taken in warre, otherwyse the Iewes myght not marrie out of their owne nacion.

* or, to sell as thy seruaunt.

(i) Vsed her as thy wyfe.

* or, to sell as the seruaunt doeth lyue.

(k) His portion shalbe a great token of the other.

(l) That is, he was begotten in the hope of his father age.

(m) This declareth the greatnesse of the offence. For blasphemers of the laters were put to no other death then this.

worthy of death, and is put to death for it, and thou hangest him (n) on tree:

(n) A gibbet or gallowes.

23 His body shal not remaine all night vpon the tree, but thou shalt burie him the same day, for the curse of God is on hym that is hanged: Defile not thou the lande which the Lorde thy God geueth thee to inherite.

The. xxii. Chapter.

1. He commaundeth to haue care of our neighbours goodes. 13. Of the wife not being founde a virgin. 22. The punishment of adultrie.

1 THou shalt not see thy brothers oxe or sheepe goe astray, and withdrawe thy selfe from them: but shalt bring them agayne vnto thy brother.

(a) Charitie shall be shewed to thy brother as well farre absent, as present.

2 And yf thy brother be not (a) nigh vnto thee, or if thou knowest him not, then bring it vnto thine owne house, & it shal remayne with thee, vntil thy brother aske after thē, and then deliuer him them againe.

3 In like maner shalt thou do with his Asse, & so shalt thou do with his rayment: and with al lost things of thy brother, which he hath lost, and thou hast founde, shalt thou do likewise, and thou mayest not hide it from them.

(b) This sheweth that enemies to be kepte vnto vs, in all occasions for diuersitie of persons.

4 Thou shalt not see thy brothers Asse or oxe fall downe by the way, and withdraw thee selfe from them: but shalt helpe him to heaue them vp agayne.

(c) If cruelte may not be shewed to litle brutes, much lesse to men, whom God created vnto his image.

5 The woman shal not (b) weare that which perteyneth vnto the man, neyther shal a man put on womans rayment: For all that do so, are abomination vnto the Lorde thy God.

(d) Meaning by this lawe, that they should stand to the truth in the Sacralle of lust.

6 Yf thou chaunce vpon a birdes nest by the way, in whatsoeuer tree it be, or on the grounde, whether they be yong or egges, and the damme sitting vpon the yong, or on the egges: thou shalt (c) not take the damme with the yong:

(e) For that nature is not lyke in strength, declaring that cruelte, humanitie, and charitie should be in man, not to ouermatch his neigh. bour,

7 But shalt in any wise let the damme goe, and take the yong to thee, that thou mayest prosper, and prolong thy dayes.

8 When thou buildest a newe house, thou shalt make a battlement on the roofe, that thou lade not thine house with blood, if any man fal from thence.

9 Thou shalt not sowe thy vineyarde with (d) diuers seedes: lest the fruite of the seede which thou hast sowen, and the fruite of thy vineyarde be defiled.

10 Thou shalt not plowe with an oxe and an (e) Asse togeather.

11 Thou shalt not weare a garment made of wool and linnen togeather.

12 Thou shalt make thee gardes vpon the foure quarters of thy vesture, wherewith thou coueredst thee selfe. Num. 15. vers. 38.

13 If a man take a wife, and when he hath lyen with her, hate her,

14 And lay shameful thinges to her charge, and bring vp an euil name vpon her, and say, I tooke this wyfe, and when I came to her, I founde her not a mayde:

15 Then shal the father of the damsel, and the mother, bring foorth the tokens of the damsels virginitie, vnto the elders of the citie, in the gate,

16 And the damsels father shal say vnto the elders, I gaue my daughter vnto this man to wyfe, and he hateth her:

17 And loe, he layeth shameful thinges vnto her charge, saying, I found not thy daughter a mayde: and yet these are the tokens of my daughters virginitie. And they shal spreade the vesture before the elders of the citie.

18 And the elders of that citie shal take that man, and chastise him,

19 And mearle him in an hundred sicles of syluer, and geue them vnto the (f) father of the damsel, because he hath brought vp an euil name vpon a mayde of Israel: And she shalbe his wyfe, and he may not put her away al his dayes.

(f) The father receiueth recompence, because the shame of the fact shoulde haue lighted vpon him.

20 But and if the thing be of a suretie that the damsel be not founde a virgin:

21 They shal bring the damsel to the doore of her fathers house, and the men of that citie shal stone her with stones to death, because she hath wrought folly in Israel, to play the whore in her fathers house: and so thou shalt put euyl from among you.

Leuit. 20. b.

22 If a man be founde lying with a woman, that hath a wedded husbande, they shal both dye, both the man that lay with the wyfe, and also the wyfe: and so thou shalt put away euyl from Israel.

23 If a mayde be betrothed vnto an husbande, and then a man fynde her in the towne, and lye with her:

24 Ye shall bring them both out vnto the gates of the same citie, and shal stone them with stones to death: the damsell, because she cryed not, being in the citie: and the man, because he hath (g) humbled his neighbours wife: and thou shalt put away euil from thee.

(g) Defiled.

25 But if a man finde a betrothed damsell in the feeld, and force her, and lie with her: then the man that lay with her, shall dye alone.

26 But vnto the damsell thou shalt do no harme: because there is in the damsell no cause of (h) death. For as when a man

(h) No sinne worthy of death.

risteth against his neighbour and slayeth hym treson (i) so is this matter.

(i) The mayd is no more woorthy of blame, then he that is assaulted, and murdered by an other, is gylte of that murder.

27 For he founde her in the fyelde, and the betrothed damsel cryed, and there was no man to succour her.

28 If a man fynde a maide that is not betroothed, and take hir, and lye with her, and they be founde,

29 Then the man that lay with her, shall geue vnto the damsels father fiftie sicles of syluer, and she shalbe his wyfe, because he hath humbled her: and he may not put her away all his dayes.

Leuit. 18. a. 30 No man shall take his fathers wife, nor vncouer his fathers couertyng.

The xxiii. Chapter.

9. What they ought to auoyde when they goe to warre. 17. To flee all kynde of whoredome. 19. Of vsurie. 21. Of vowes.

A Leuit. 21. c. Deu. 23. 56 a.

1 NOne that is hurt by burstyng, or hath his priuie members cut of, shal come into the congregation (a) of the Lord.

(a) He shal neither marrie nor beare office.

2 And a bastarde (b) shal not come into the congregation of the Lord: no not in the tenth generation shall he not enter into the congregation of the Lorde.

(b) The child borne in adulterie, or of a common harlot. This was to moue them to chastlyfe, lest their licentiousnes might preiudice their posteritie.

3 The Ammonites, and the Moabites, shal not come into the congregation of the Lord, no not in the tenth generation, & they shall neuer come into the congregation of the Lorde:

2. Esd. 13. a.

4 Because they met you not with (c) bread and water in the way when ye came out of Egypt, and because they hyred against thee Balaam the sonne of Beor of Pethor of Mesopotamia to curse thee.

(c) Denyed you victuales Num. 22. b.

5 Neuerthelesse, the Lord thy God wouldest not hearken vnto Balaam: but the Lorde thy God turned the curse to a blessyng vnto thee, because the Lorde thy God loued thee.

(d) Succour them or doo them any good. Gen. 25. c.

6 Thou shalt not seeke their peace, (d) nor wealth al thy dayes, for euer.

(e) The Edomites, or the Idumeans, were those that came of Esau.

7 Thou shalt not abhorre an (e) Edomite, for he is thy brother: neyther shalt thou abhorre an Egyptian, because thou wast a stranger in his lande.

8 The children that are begotten of them, shal come into the congregation of the Lord in the thirde generation.

9 When thou goest out with the host against thyne enimies, keepe thee from all wyckednesse.

10 If there be among you any man that is vncleane, by reason of vncleannesse that chaunceth him by night, let him goe out of the host, and not come in againe into the host.

11 But at euen let hym washe hym selfe with water: and then when the sunne is downe, let hym come into the host again.

12 Thou shalt haue a place also without the host, whither thou shalt resort to.

13 And thou shalt haue a * paddle vpon thy weapon: and when thou wylt ease thee selfe, digge therwith, and turne and couer that whiche is departed from thee.

* Or, a thing poynt.

14 For the Lorde thy GOD walketh in the C middes of thine host, to ryd thee, and to set (f) thine enimies before thee: therfore shal the place of thine host be pure, that he see no vncleane thyng in thee, and so turne hym selfe from thee.

(f) To geue thee victorie against thine enimies.

15 Thou shalt not deliuer vnto his maister, (g) the seruant whiche is escaped from his maister vnto thee.

(g) He speaketh this of the Paynim, Which being cruelly vsed of their maisters, fled to the Iewes, it were turned to the true religion.

16 He shal dwel with thee (euen) among you, in what place he him selfe liketh best, in one of thy cities where it is good for him: and thou shalt not vexe him.

17 There shalbe no whore of the daughters of Israel, nor whore keeper of the sonnes of Israel.

18 Thou shalt neyther bryng the hyre of a (h) whore, nor the price of a dogge into the house of the Lorde thy God in any manner of vowe: for both of them are abomination vnto the Lorde thy God.

(h) God wyl not be serued with straunge vyle gyftes. Esa. 22. b. Leuit. 19. b.

19 Thou shalt not burt thy brother by vsury of money, nor by vsury of corne, nor by vsurie of any thyng that he may be hurt withal.

20 Vnto a (i) stranger thou mayest lende vpon vsury, but not vnto thy brother: that the Lord thy God may blesse thee in al that thou settest thine handes to, in the land whither thou goest to possesse it.

(i) Because they were a harde hartid people, therfore warlike libertie was them for a tyme.

21 When thou hast (k) vowed a vowe vnto the Lorde thy God, thou shalt not slacke to pay it: For the Lorde thy God wil surely require it of thee, & it shalbe sinne in thee.

(k) We vow vnto the Lord when we vowe any thyng acceptable to his woorde.

22 But thou shalt leaue vowing, it shalbe no sinne in thee.

23 But that whiche is euen gone out of thy lippes, thou shalt (l) keepe, and do accordyng as thou hast vowed vnto the Lord thy God of a free wil, and as thou hast spoken with thy mouth.

(l) If the vowe haue authorize of Gods woorde.

24 When thou comest into thy neyghbours vineyarde, thou mayest eate grapes thy belly full at thine owne pleasure, but thou shalt put none in thy vessel.

25 Euen so, when thou comest into thy neighbours corne, thou mayest pluche the eares with thine handes: but thou shalt not moue a sicle vnto thy neyghbours corne.

The

The.xxiiii. Chapter.

1. Deuorcement is permitted. 5. He that is newely married, is exempted from warre. 6. Mercie is to be shewed towarde the poore debters.

1 When a man hath taken a wyfe and married her, yf she fynde no fauour in his eyes, because he hath spyed some vncleannesse in her: (a) then let him write her a bil of diuorcement, and put it in her hande, and send her out of his house.

2 And when she is departed out of his house, let her goe and be another mans wyfe.

3 And if the seconde husbande hate her, let him write her also a letter of diuorcement, and put it in her hande, and sende her out of his house: Or yf the seconde man dye which tooke her to wyfe.

4 Her first man whiche sent her away, may not take her agayne to be his wyfe after that she is defyled: For that is abominacion in the syght of the Lorde, and (b) thou shalt not cause the lande to sinne which the Lorde thy God shal geue thee to inherite.

5 When a man taketh a newe wyfe, he shal not goe a warfare, neither shalbe charged with any busynesse: but shalbe free at home one yeere, and reioyce with his wyfe which he hath taken.

6 No man shall take the (c) nether or the vpper mylstone to pledge: for he hath layd his lyfe to pledge to thee.

7 If any man be founde stealing any of his brethren the children of Israel, and abuseth him, or selleth him: the theefe shal dye, and thou shalt put euyl away from the middes of thee.

8 Take heede to thee selfe as concernyng the plague of leprosie, that thou obserue diligently, and doo according to al that the priestes the Leuites shal teache you: as I commaunded them, so ye shal obserue to doo.

9 Remember what the Lorde thy God dyd vnto Marie by the way, after that ye were come out of Egypte.

10 When thou doest lende thy brother any thing, (d) thou shalt not goe into his house to fetche a pledge from thence:

11 But shalt stande without, and the man that borowed it of thee, shall bryng the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore body, thou shalt not sleepe with his pledge:

13 But deliuer him the pledge agayne when the sunne goeth downe, that he may sleepe in his owne rayment, and blesse thee: and it shalbe (e) righteousnesse vnto thee before the Lorde thy God.

14 Thou shalt not oppresse an hyred (f) seruant that is needy & poore, whether he be of thy brethren, or of the strangers that are in thy lande within thy gates:

15 But shalt geue him his hyre the same day, and let not the sunne goe downe thereon, for he is needy, and therewith sustayneth his lyfe: lest he crye agaynst thee vnto the Lorde, and it be sinne vnto thee.

16 The fathers shal not be put to death for the children, nor the children for the fathers: but euery man shalbe put to death for his owne sinne.

17 Thou shalt not pervert the right of the stranger, (g) nor of the fatherlesse, nor take a wydowes rayment to pledge:

18 But remember that thou wast a seruant in Egypt, and howe the Lorde thy God deliuered thee thence: and therefore I commaunde thee to doo this thing.

19 When thou cuttest downe thyne harueste in thy fielde, and hast forgot a sheafe in the fielde, thou shalt not goe agayne to fet it: But it shalbe for the stranger, the fatherlesse, and the wydowe: that the Lorde thy God may blesse thee in al the woorkes of thyne handes.

20 When thou * beatest downe thyne olyue tree, thou shalt not beate ouer the boughes agayne: but it shalbe for the stranger, the fatherlesse, and the wydowe.

21 When thou geatherest the grapes of thy vineyarde, thou shalt not geather the grapes cleane after thee: but leaue them for the stranger, the fatherlesse, and the wydowe.

22 And remember that thou also wast a seruant in the lande of Egypt: and therefore I commaunde thee to doo this thing.

The.xxv. Chapter.

3. The beating of the offenders. 11. In what case a womans hande must be cut of. 13. Of iust wayghtes and measures.

1 If there be strife betweene men, they shal comme vnto the lawe, and let the Iudges geue sentence betweene them: and iustifye (a) the righteous, and condempne the vngodly.

2 And if any man be vngodly, and woorthy of stripes, then let the Iudge cause him to lye downe, and to be beaten (b) before his face, according to the measure of his trespasse, vnto a certayne number.

3 Fourtie stripes he shal geue him, and not passe: lest if he shoulde exceede, and beate him aboue that with many stripes, thy brother shoulde appeare despised and vyle before thyne eyes.

(a) This was ordered, only for preuenting a furie of the husbands mis-chiefe. Matth. 5. Mark. 10. 11. 12. Luke. 16. 18.

(b) Thou shalt not defile the lande of thy heritage. Deut. 21. 23.

(c) Vnder the superlatiues is al inferiours and al degrees of the same kinde vnderstanded. Iosh. 11. b.

(d) Thou shalt not withhold his wages from him.

(e) This is the righteousnesse of the Gospel. Rom. 3. 4. 10. 1. Cor. 1. 30.

(f) Thou shalt not withhold his wages from him.

Ierr. 31. c.

(g) God most careth for these people, for that they were least regarded. Leuit. 19. b.

* or, gatherest thyne olyues.

* or, grapes of the vine.

(a) Shal haue right done him, in geuing sentence on his side.

(b) If the greatnesse of the offence deserue not death.

2. Cor. 11. c.

1.Cor.9.a. 1.Tim.5.c. Mark.12.b. Rath.4.b.

4 Thou shalt not muzzell the oxe that treadeth out the corne.

5 If brethren dwell together, and one of them dye, and haue no childe, the wyfe of the dead shal not marry without vnto a stranger: but his * kinsman shall goe in vnto her, and take her to wyfe, and occupie the roome of his kinsman.

* or, brother.

6 And the eldest sonne whiche she beareth, shall succede in the name of his brother whiche is dead, that his name be not put out of Israel.

7 And yf the man wyl not take his kinswoman, then let her goe vp to the gate, vnto the elders, and say, My kinsman refuseth to stirre (c) vp vnto his brother a name in Israel, neither wyll he marry me.

(c) This lawe was made to thintent inheritance should not passe from one tribe to another.

8 Then the elders of his citie shal call him, and commune with him: and yf he stande and say, I wil not take her

(d) That wyl not begeat a childe to beare his kinsmans name.

9 Then shal his kinswoman come vnto him in the presence of the elders, and lose his shoe of his foote, and spit in his face, and answeare, and say, So shall it be done vnto that man that dooth not (d) build vp his brothers house.

10 And his name shalbe called in Israel, the vnshoo house.

(e) This ordinance declareth, that vnshamefastnesse in a woman is horrible, and therfore woorthy of sharpe punishment.

11 If (e) when men stryue togeather one with another, the wyfe of the one drawe neare for to ridde her husbande out of the handes of him that smyteth him, and put foorth her hand, & take him by the secretes:

12 Thou shalt cut of her hande, and let not thyne eye pitie her.

13 Thou shalt not haue in thy bagge two manner of waygh tes, a great and a small:

14 Neither shalt thou haue in thyne house diuers measures, a great and a small.

15 But thou shalt haue a right & iust waight, and a perfect, and a iust measure shalt thou haue: that thy dayes may be lengthed in the lande whiche the Lord thy God geueth thee.

16 For al that doo suche thinges, and al that doo vnright, are abomination vnto the lord thy God.

Exod.17. verse.8.

17 Remember what Amaleck dyd vnto thee by the way, when ye were comme out of Egypt:

18 Howe he met thee by the way, and smote the hyndmost of you, al that were feeble and came behynde, when thou wast fayntrd and weery, and he feared not God.

(f) That is, vtterly destroy the Amalakites: whiche king Saul dyd partly performe, about 450. eres after.

19 Therefore when the Lorde thy God hath geuen thee rest fro al thyne enimies round about, in the lande whiche the Lorde thy God geueth thee to inherite and possesse, see that thou put (f) out the remembrance of Amaleck from vnder heauen, & forget not.

The xxvi. Chapter.

3. The offering of the fyrst fruites. 19. To what honour God preferreth them whiche acknowledge himen be their Lorde.

Exod.22.c. and 34.c. Psa.3.b.

1 When thou art comme into the lande whiche the Lorde thy God geueth thee to inherite, and hast enioyed it, and dwellest therein:

2 Take of the fyrst of all the fruite of the earth, and bring it out of the land that the Lorde thy God geueth thee, and put it in a basket, and goe vnto the place whiche the Lorde thy GOD shal choose (a) to set his name in it:

(a) To be called vpon and worshipped.

3 And thou shalt comme vnto the priest that shalbe in those dayes, and saye vnto him, I knowledge this day vnto the Lorde thy God, that I am comme vnto the countrey whiche the Lorde sware vnto our fathers for to geue vs.

4 And the priest shal take the basket out of thyne handes, and set it downe before the auter of the lorde thy God.

5 And thou shalt answeare and say before the Lorde thy God, * The Syrians went (b) about to destroy my father, and he went downe into Egypt, and so iourned there with a fewe folke, and grewe there vnto a nation, great, mighty, and ful of people.

* or, my father was Syrian.

(b) Meaning Iacob, who was seruant in Syria to Laban lxx. twentie yeres space.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with most cruel bondage.

7 And when we cryed vnto the lorde God of our fathers, the lorde hearde our voyce, and looked on our aduersitie, labour, and oppression.

Exod.3.b. Exod.14.c.

8 And the Lorde brought vs out of Egypt in a mighty hande, and a stretched out arme, and in great terribleneslle, & sygnes, and woonders.

9 And he hath brought vs into this place, and hath geuen vs this lande that floweth with milke and hony.

10 And (c) nowe loe, I haue brought the fyrst fruites of the lande whiche thou O Lorde hast geuen me: and thou shalt set it before the lorde thy God, and woorship before the lorde thy God.

(c) To acknowledge Gods benefyte in geuing them the lande of Chanaan.

11 And reioyce in all the good thinges which the Lorde thy God hath geuen vnto thee, and vnto thyne house, thou, and the Leuite, and the stranger that is among you.

12 When thou hast made an ende of tithing al the tithes of thyne encrease the thirde yeere, whiche is the yeere of tithing, thou shalt geue it vnto the Leuite, the stranger, the fatherlesse, and the wydowe, that they may eate within thy gates, and fyll them selues:

13 And

13 And (d) thou shalt say before the Lord thy God, I haue brought the halowed thinges out of mine house, and haue geuen them vnto the Leuite, the stranger, the fatherlesse, and the widowe, according to all thy commaundements which thou hast commaunded me: I haue not transgressed thy commaundementes, nor forgotten them.

(d) Thou shalt protest with a pure conscience, hauing regard to God more then to men.

14 I haue not eaten therof in my (e) mourning, nor suffered ought to perishe through vncleannesse, nor geuen ought therof for the dead: but haue hearkened vnto the voyce of the Lorde my God, and haue done after al that thou hast commaunded me.

(e) Though I should in deede so to do. Exod. 19.2. Deut. 2.7.

15 Loke downe therefore from thy holy habitation, from heauen, and bleſſe thy people Israel, and the lande whiche thou hast geuen vs, as thou swarest vnto our fathers, a lande that floweth with milke and hony.

16 This day the Lorde thy God hath commaunded thee to do these ordinances and lawes: keepe thou them, and do them with al thine hart, and al thy soule.

(f) Thou hast promised to take the Lord to thy God, refusing all false gods. Exod. 19.8.

17 Thou hast set (f) vp the Lorde this day to be thy God, and to walke in his wayes, and to kepe his ordinances, his commaundementes, and his lawes, and to hearken vnto his voyce.

(g) Peculier, or chosen.

18 And the Lorde hath set thee vp this day to be a seuerall (g) people vnto hym, as he hath promised thee, and that thou keepe all his commaundementes:

19 And to make thee high aboue al nations whiche he hath made, in prayse, in name, and honour, and that thou mayest be an holy people vnto the Lorde thy GOD, as he hath sayde.

The. xxvii. Chapter.

2. They are commaunded to wryte the lawe vpon stone for a remembrance.

1 AND Moses with the elders (a) of Israel commaunded the people, saying, Kepe al the commaundementes whiche I commaunde you this day.

(a) In Gods name. Iosu. 8.2.

2 And in that day when you shal passe ouer Iordane, vnto the lande whiche the Lorde thy God geueth thee, thou shalt set thee vp great stones, and plaster them with plaster:

3 And wryte vpon them al the wordes of this law when thou art come ouer, because thou art come into the lande whiche the Lorde thy GOD geueth thee, a lande that floweth with milke and hony, as the Lorde God of thy fathers hath promised thee.

(b) God wil-leth his lawe to be graue in stone at the entrie of the lande of promise, that men might learne, & vnderstand that the same lande was consecrate vnto hym.

4 Therefore when ye be come ouer Iordane, ye shal set vp these (b) stones which I commaunde you this day in mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou build vnto the Lorde thy God an aulter of stones, and lift vp no iron vpon them. Iosu. 8.f. Exod. 20.b.

6 Thou shalt make the aulter of the Lorde thy GOD of whole stones, and offer whole burnt offeringes therevpon vnto the Lord thy God:

7 And thou shalt offer peace offeringes, and shalt eate there, and reioyce (c) before the Lorde thy God. B

(c) Thou shalt geue God thankes for bringing thee into the land of promise. Deut. 11.b.

8 And thou shalt wryte vpon the stones, all the wordes of this lawe, playnely, and distinctly.

9 And Moses and the preistes the Leuites spake vnto al Israel, saying, Take heede and heare, O Israel, this day thou art become the people of the Lorde thy God.

10 Thou shalt hearken therefore vnto the voyce of the Lorde thy GOD, and do his commaundementes, and his ordinances whiche I commaunde thee this day.

11 And Moses charged the people the same day, saying,

12 These shal stande vpon mount Garizim to (d) bleſſe the people, when ye are come ouer Iordane, Simeon, Leui, Iuda, Issachar, Ioseph, and Beniamin.

(d) Theyr bleſſynges serued to shewe that they ought to serue god wyllyngly.

13 And these shal stande vpon mount Ebal (e) to curse, Ruben, Gad, Aser, Zabulon, Dan, Nephthali.

(e) Declaring that they should haue cause to feare God for his vengeance, if they woulde not obey him for his loue.

14 And the Leuites shal answeare, and say vnto al the men of Israel with a loude voyce,

15 Cursed be the man that maketh any carued or molten image, an abomination vnto the Lorde, the worke of the handes of the craftes man, & putteth it in a secrete place: and all the people shal answeare and say, Amen. Exod. 20.a. Exod. 21.b.

16 Cursed be he that * curseth his father and his mother: and al the people shal say, Amen. * or, contemneth. Deut. 19.b. Leuit. 19.c. Deut. 24.c.

17 Cursed be he that remoueth his neyghbours marke: and al the people shal say, Amen.

18 Cursed be he that maketh the blynde to goe out of his way: and al the people shal say, Amen.

19 Cursed be he that hyndreth the ryght of the stranger, fatherlesse, and widdowe: and al the people shall say, Amen.

20 Cursed be he that lyeth with his fathers wyfe, and vnhealeth his fathers couerynge: and al the people shal say, Amen.

21 Cursed be he that lyeth with any maner of beast: and al the people shal say, Amen. D Leuit. 18.a. Leuit. 18.c. Leuit. 18.b.

22 Cursed be he that lyeth with his sister, the daughter of his father, or the daughter of his mother: and al the people shal say, Amen.

Leuit.18.b. Exod. 21.b. (f) This declareth, that although an offence be vnknowen to man, yet God wil reuenge it. Ezech. 22.c. Galat. 3.b.

23 Cursed be he that lieth with his mother in lawe: and al the people shal say, Amen.
24 Cursed be he that smiteth his neyghbour (f) secretly: and al the people shal say, Amen.
25 Cursed be he that taketh a rewarde to slay the soule of innocent blood: and al the people shal say, Amen.
26 Cursed be he that continueth not in all the wordes of this lawe to do them: and al the people shal say, Amen.

The. xxviii. Chapter.

1. The promises to them that obey the commaundementes. 15. The threatnynges to them that disobey.

A 1 IF thou shalt hearken diligently vnto the
Leuit. 26.c. voyce of the Lorde thy GOD, and obserue and do all his commaundementes whiche I commaunde thee this day: the Lord wil set thee on high aboue al nations of the earth.

Deut. 11.b. 2 And al these blessinges shal come on thee, and ouertake thee, if thou shalt hearken vnto the voyce of the Lorde thy God.
3 Blessed shalt thou be in the citie, and blessed in the feelde.
4 Blessed shalbe the fruite of thy body, and the fruite of thy grounde, and the fruite of the cattell, the * increase of thy kyne, and the flockes of thy sheepe.
* or, fyrst borne.
5 Blessed shalbe thy basket and thy stoze.
6 Blessed shalt thou be when thou commest in, and blessed when thou (a) goest out.
(a) Al that thou dooest, shal prooue wel. Deut. 20.a.
7 The Lorde shall geue ouer thine enimies that ryse against thee, that they may fal before thy face: they shall come out agaynst thee one way, and flee before thee seuen wayes.
B 8 The Lorde shall commaunde the blessyng vpon thee in thy stoze houses, and in al that thou settest thine hand vnto, and wil blesse thee in the lande whiche the Lord thy God geueth thee.
9 The Lorde shal make thee an holy people vnto him self, as he hath swoine vnto thee: yf thou shalt keepe the commaundementes of the Lorde thy GOD, and walke in his wayes.
10 And al nations of the earth shal see, that the name of the (b) Lorde is called vpon ouer thee, and they shalbe afrayde of thee.
(b) For he wyl declare that he is thy God, and that thou art his chosen people.
11 And the Lorde shall make thee plentious in goodes, in the fruite of thy body, in the fruite of thy cattel, and in the fruite of thy grounde, in the lande whiche the Lorde sware vnto thy fathers to geue thee.
12 The Lorde shal open vnto thee his good treasure, (c) the heauen to geue rayne vnto thy lande in due season, and to blesse al the labours of thy hande: and thou shalt lende vnto many nations, but shalt not borowe thee selfe.
(c) For nothyng vpon earth can prosper, vnlesse God by his heauenly blessing encrease and conserue it. Deut. 11.b. Deut. 15.a. Deut. 44.
13 And the Lord shal make thee chefest, and not the lowest, and thou shalt be aboue only, and not beneath: yf that thou hearken vnto the commaundementes of the Lorde thy God, whiche I commaunde thee this day, to keepe, and to do them:
C
14 And see that thou bowe not aside from any of these wordes whiche I commaunde thee this day, eyther to the ryght hande, or to the leaft, that thou wouldest goe after strange goddes to serue them.
15 But and yf thou wylt not hearken vnto the voyce of the Lord thy God, to keepe and to do al his commaundementes and his ordinances, whiche I commaunde thee this day, al these curses shal come vpon thee, and ouertake thee. Leuit. 26.b.
16 Cursed shalt thou be in the citie, and cursed in the feelde. Baruc. 1.c. Dan. 9.c.
17 Cursed shalbe thy basket and thy stoze.
18 Cursed shalbe the fruite of thy body, and the fruite of thy lande, and the increase of thy kyne, and the flockes of thy sheepe.
19 Cursed shalt thou be when thou goest in, and cursed when thou goest out.
20 The Lorde shal sende vpon thee curling, destruction, and rebuke, in al that thou settest thyne hande to, and that thou doest, vntil he destroy thee, and bring thee to nought quickly, because of the wickednesse of thine inuentions, and because thou hast forsaken me.
21 The Lord shal make the pestilence cleaue vnto thee, vntyll he haue consumed thee from of the lande whyther thou goest to enioy it. D
22 The Lord shal smite thee with swelling, with feuers, heate, burnyng, and with the swoorde, with blasting, and myldeawe: and they shal folowe thee vntil thou perysshe.
23 And the heauen that is ouer thy head shalbe (d) brasse, and the earth that is vnder thee shalbe iron. Leuit. 26.b. Leuit. 26.c. Deut. 11.b.
(d) Meaning the heauen shal be so hardened, that it shal geue no moysture.
24 The Lorde shal turne the rayne of thy lande vnto powder and dust, from heauen shal they come downe vpon thee, vntil thou be brought to nought.
25 And the Lorde shal cause thee to fall before thyne enimies: thou shalt come out one way against them, and flee seuen wayes before them, and shalbe scattered among al the kingdomes of the earth.
26 And thy carkasse shalbe meate vnto all manner of foules of the ayre, and vnto the beastes

beastes of the earth, and no man shall fraye them away.

Exod.9.b. 27 The Lorde wyl smite thee with the botch of Egypt, and the emerodes, scabbe, and itche, that thou mayest not be healed thereof.

28 And the Lorde shal smite thee with madnesse, and blindnesse, and dasing of harte.

(e) Thou shalt not be able to vnderstande thinges that be plaine, for want of discretion.

29 Thou shalt grope at noone dayes, as the (e) blinde groeth in darknesse, and shalt not prosper in thy wayes: Thou shalt be oppressed with wrong, and be polled euermore, and no man shal succour thee.

2.Reg.12.c. Deut.25.b. 30 Thou shalt be betrothed vnto a wyfe, and another man shall lye with her: thou shalt builde an house, and not dwel therein: thou shalt also plant a vineyarde, and shalt not gather the grapes.

31 Thine oxe shalbe slayne before thyne eyes, and thou shalt not eate thereof: thyne asse shalbe violently taken away before thy face, and shal not be restored to thee againe: thy sheepe shalbe geuen vnto thine enimies, and no man shal rescue them.

32 Thy sonnes and thy daughters shalbe geuen vnto another nation, and thyne eyes shall see it, and (i) pine vpon them all the day long: and there shalbe no myght in thyne hande.

(i) Withing that they may comme from their bondage.

33 The fruite of thy lande, and all thy labours, shal a nation whiche thou knowest not, eate vp: and thou shalt continually suffer violence, and be oppressed alway:

34 So that thou shalt be cleane beside thee selfe, for the syght of thyne eyes whiche thou shalt see.

35 The Lorde shall smite thee in the knees and legges with a mischeuous botche, that cannot be healed, from the sole of thy foote, vnto the croppe of thy head.

(g) Gods wrath hath ben se: as for example, Manasses, Amon, and Ezechias.

36 The (g) Lorde shal bring thee, and thy king which thou shalt ordeyne thee, vnto a nation whiche neither thou nor thy fathers haue knowen, that there thou mayest serue straunge goddes, wood and stone.

37 And thou shalt be woondred at, spoken of, and iested at, among al nations whyther the Lorde shal carry thee.

38 Thou shalt carry much seede out into the feelde, and shalt gather but litle in: for the grashoppers shal destroy it.

39 Thou shalt plant a vineyarde and dresse it, but shalt neither drinke of the wine, nether gather the grapes: for the woormes shal eate it.

40 Thou shalt haue olive trees throughout al thy coastes, but shalt not annoynt thee selfe with the oyle: for thyne olives shal * fall downe.

* q. be ripe before they be ripe.

41 Thou shalt begeat sonnes and daughters, but shalt not haue them: for they shalbe caryed away captiue.

42 Al the trees and fruite of thy lande shall (h) * woormes consume.

(h) Vnder this one sort, he compreheudeth al kinde of vermine, whiche are wont to consume the fruites of the earth.

* q. grashoppers.

43 The stranger that is among you, shall clime aboue thee vp on high, and thou shalt come downe beneath alowe.

44 He shal lende thee, and thou shalt not lende him: he shalbe the head, and thou shalt be the tayle.

45 Moreouer, al these curses shal come vpon thee, and shal folowe thee, and ouertake thee, tyl thou be destroyed: because thou hearkenedst not vnto the voyce of the Lord thy God, to keepe his commaundements, and his ordinances whiche he commaunded thee.

(i) Thou shalt be punished after such a sort, that thou shalt be constrayned to confesse that Gods hande is vpon thee.

46 And they shalbe vpon thee (i) for signes and woonders, & vpon thy seede for euer:

47 Because thou seruedst not the Lorde thy God with ioyfulnesse, and with a good hart, when thou haddest abundance of al thinges.

(k) Shal handle thee marueylous rigorously and cruelly.

48 Therefore shalt thou serue thyne enimie, whiche the Lorde shall sende vpon thee, in hunger, and thirste, in nakednesse, and in neede of al thinges: and he shal put a (k) yoke of iron vpon thy necke, vntil he haue brought thee to nought.

49 And the Lorde shal bring a nation vpon thee from farre, and from the ende of the worlde, as swyft as an Eagle fleeth, a nation whose tonguethou shalt not vnderstand:

50 A nation of a shameleste and cruel countenance, whiche shal not regarde the person of the olde, nor haue compassion on the young:

51 The same shal eate the fruite of thy catel, and the fruite of thy lande, vntyl he haue destroyed thee: and shal leaue thee neither corne, wine, nor oyle, neyther the encreaste of thy kine, nor the flockes of thy sheepe, vntyl he haue brought thee to nought:

4.Reg.6.f. (l) This came to passe in Samaria, in the dayes of Eliseus the prophete, 4.Reg.6. and in Hierusalem when it was besieged by the Emperour Titus, fourtie and two yeeres after Christe.

52 And he shal keepe thee in, in al thy cities, vntil he haue cast downe thy high walles and strong holdes wherein thou trustedst, throughout al thy land: and he shal besiege thee in al thy cities throughout al thy lande whiche the Lorde thy GOD hath geuen thee.

53 And thou shalt eate the fruite of thyne owne body, the flesche (l) of thy sonnes and of thy daughters, whiche the Lorde thy God hath geuen thee, in that straightnesse and siege wherewith thyne enimies shall inclose thee.

Leuit.xiii. vearse.x. Baruch.ii. vearse.iii.

54 So that it shal greeue the man that is tender and exceeding delicate among you, to looke on his brother, and vpon his wyfe that lyeth in his bosome, & on the remnant

of his children which he hath yet leaft,

55 For feare of geuing vnto any of them of the fleſhe of his children, whom he ſhall eate: becauſe he hath nothing leaft him in that ſtraightneſſe and ſiege, wherewith thyne enimies ſhal beſiege thee in al thy cities.

56 Yea, and the woman that is ſo tender and delicate, that ſhe dare not aduenture to ſet the ſole of her foote vpon the ground, for ſoftneſſe and tenderneſſe, ſhalbe greeued to looke on her husbande that lyeth in her bolome, and on her ſonne, and on her daughter,

(m) She ſhal be ſo vexed with hunger, that ſhe ſhal thinke it long ere her childe be borne, that ſhe might eate it. Exod. 15. d.

57 And on her (m) afterbirth that is come out from betweene her feete, and her children whiche ſhe ſhall beare: For when al thinges lacke, ſhe ſhal eate them ſecretly, during the ſiege and ſtraightneſſe wherewith thyne enimies ſhal beſiege thee in thy cities.

58 If thou wylt not keepe and doo al the wordes of this lawe that are written in this booke, and feare this glorious & fearful name, The Lorde thy God:

59 The Lorde wyl ſende vnto thee and thy ſeede great plagues, and of long continuance, euyl ſickneſſes, and of long durance.

60 Moreouer, he wyl bryng vpon thee al the diſeaſes of Egypt, and thoſe whiche thou waſt afrayde of, ſhal cleaue vnto thee.

61 And al manner ſickneſſes, and all maner plagues whiche are not written in ỹ booke of this lawe, wyl the Lorde bryng vppon thee, vntil he bryng thee to nought.

62 And ye ſhalbe leaft fewe in number, where before ye were as the (n) ſtarres of heauen in multitude: becauſe thou wouldeſt not hearken vnto the voyce of the lord thy God.

(n) He alludeth to the promiſe made to Abraham. Gene. 15. Iere. 33. c.

63 And it ſhal come to paſſe, that as the Lord reioyced ouer you to doo you good, and to multiplie you: ſo he wyl reioyce ouer you to deſtroy you, and to bryng you to nought, & ye ſhalbe waſted from of the lande whyther thou goeſt to enioy it.

64 And the Lorde ſhall ſcatter thee among al nations, from the one ende of the worlde vnto the other: and there thou ſhalt ſerue ſtrange goddes, whiche thou nor thy fathers haue known, euen wood and ſtone.

65 And among theſe nations thou ſhalt find none eaſe, neyther ſhall the (o) ſole of thy foote haue reſt: But the Lorde ſhall geue thee there an vnquiet hart, & dazling eyes, and ſorowe of minde.

(o) Thou ſhalt be a vagabonde.

66 And thy life ſhall hang in doubt before thee, and thou ſhalt feare both day & night, and ſhalt haue none aſſurance of thy life.

67 In the morning thou ſhalt ſay, Woulde God it were night: and at night thou ſhalt ſaye, Woulde God it were morning, for feare of thing that whiche thou ſhalt feare, and for the ſight of thyne eyes whiche thou ſhalt ſee.

68 And the Lorde ſhal bring thee into Egypt againe with (p) ſhippes by the way which I ſayde to thee, thou ſhalt ſee it no more againe: and there ye ſhalbe ſolde vnto your enimies for bondmen and bondwomen, and no man ſhal buye you.

(p) Becauſe they were vnthankful to God for his myraculous deliuering of them by the parting aſunder of the redde ſea.

The. xxix. Chapter.

2. The people are exhorted to obſerue the commaundementes. 10. The whole people from the higheſt to the loweſt are comprehended vnder Gods couenant. 19. The puniſhment of him that flattereth him ſelfe in his wickednesſe. 24. The cauſe of Gods wrath againſt his people.

1 THeſe are the wordes of the * couenant whiche the Lorde commaunded Moſes to make with the children of Iſrael in the lande of Moab, beſyde the appointment whiche he made with them in * Horeb.

* articles. Exod. 19. a.

* or, mount Sinai, where the lawe was firſt geuen, fourtie yeeres before the making of this couenant.

2 And Moſes called all Iſrael, and ſayde vnto them, Ye haue ſeene al that the Lorde did before your eyes in the lande of Egypt, vnto Pharao, and vnto all his ſeruantes, and vnto al his lande,

3 The great * temptations whiche thyne eyes haue ſeene, thoſe great myracles and woonders:

* oh, yyes.

4 And yet the Lorde hath not geuen you an hart to perceyue, and eyes to ſee, and eares to heare, vnto this day.

5 And I haue led you fourtie yeeres in the wildernesſe: and your clothes are not waxed olde vpon you, and thy ſhoe is not waxed olde vpon thy foote.

6 Ye haue eaten no (a) bread, nor dronke wine or ſtrong drinke: that ye might know howe that I am the Lord your God.

(a) Made by man: but Manna, the foode of angels, which ſerued them for bread & al other ſuſtenance. Num. 20. f.

7 And ye came vnto this place: and Sehon the king of Heſbon, and Og the king of Baſan, came out againſt vs vnto batayle, and we ſmote them,

8 And tooke their lande, and gaue it for an inheritance vnto the Rubenites and Gadites, and to the halfe tribe of Manaſſe.

9 Keepe therefore the wordes of this couenant, and doo them, that ye may vnderſtande al that ye ought to doo.

10 Ye ſtande this day euery one of you before the (b) Lord your God: your captaines, your tribes, your elders, your officers, and al the men of Iſrael:

(b) Who ſercheth your hartes, and therefore ye may not diſſemble with hym. Iosua. 9. d.

11 Your children alſo, your wyues, and the ſtraunger that is in thyne hoaſt, from the hewer

hewer of thy wood, vnto the drawer of thy water:

(c) He allu-deth to an ordinar ceremoni, by which they that made couenant, deuided a beast into two partes, and passyng betwene the same, sayde, so be he deuided that breaketh this couenat. Gene. 15. ver. 10.

12 That thou shouldest (c) goe into the couenant of the Lord thy God, and into his othe whiche the Lorde thy God maketh with thee this day:

13 For to make thee a people vnto him selfe, and that he may be vnto thee a God, as he hath sayd vnto thee, and as he hath sworne vnto thy fathers, Abraham, Isahac, and Iacob.

14 I make not this bond and this oth with you onely:

15 But both with hym that standeth here with vs this day before the Lord our God, and also with him that is not (d) here with vs this day.

(d) Meanyng them that were yet vnborne.

16 For ye knowe howe we haue dwelt in the lande of Egypt, and howe we came thyough the myddest of the nations which ye passed by:

(e) That is, fruite: the roote wherof muste spredy be cut vp, leste after-ward the bite or fruit ther of doo choke the reste.

17 And ye haue seene their abominations, and their idols, wood, and stone, syluer and golde, whiche were among them.

18 Leste there be among you man or woman, kynrede, or tribe, whose hart turneth away this day from the Lorde our God, to goe and serue the Gods of these nations: and leste there be among you some (e) roote that beareth gal and woormewood.

19 So that when he heareth the wordes of this curse, he * blesse him selfe in his hart, saying, I shal haue peace, I wyl walke in the meanyng of mine owne hart: * to put the drunken to the thirstie.

20 And so the Lorde wyl not consent to be mercyful vnto hym, but then the wrath of the Lord, & his gelousie shal smoke against that man: and al the curses that are written in this booke, shal light vpon hym, and the Lord shal doo out his name from vnder heauen.

D 21 And the Lorde shal separate hym vnto euyl, out of al the tribes of Israel, according vnto al the curses of the couenant that are written in the booke of this lawe.

22 So that the generation to come of your children, that shal rise vp after you, and the stranger that shal come from a farre lande, shal say, when they see the plagues of that land, and the diseases wherewith the Lord hath smitten it,

23 How al the land is burnt vp with brimstone and salt, and that it is neither sowen, nor beareth, nor any grasse groweth therin, like as in the place of the ouerthrowyng of Sodome, Gomorre, Adama, and Zeboim, whiche the Lorde ouerthrewe in his wrath and anger.

Gene. 19. c.

24 Then shal al nations say, Wherefore hath the Lorde borne on this fashion vnto this lande? O howe fierce is this great wrath?

Jere. 22. b.

25 And men shal say, Because they haue forsaken the couenant of the Lord god of their fathers, whiche he made with them when he brought them out of the land of Egypt.

26 For they went and serued strange Gods, and worshipped them, Gods whiche they knewe not, and * whiche had geuen them nothyng.

* or, which had not geuen them a lande to possesse.

27 And the wrath of the Lorde waxed hot against this lande, to bryng vpon it al the curses that are written in this booke.

28 And the Lorde caste them out of their lande, in anger, wrath, and great indignation, and cast them into a strange lande, as this day beareth witnesse.

E

29 The (g) secretes of the Lorde our God are opened vnto vs, and to our children for euer, that we may doo al the wordes of this lawe.

(g) He condemneth the curious searchers of thinges reserued to Gods secrete knowledge, neglectyng the things reuealed by God, as his lawe.

The. xxx. Chapter.

I. Mercye shewed when they repent.
19. Lyfe and death is set before them.
20. The Lorde is their lyfe which obey hym.

1 When al these wordes are come vpon thee, the blessyng and the curse, which I haue set before thee, thou shalt (a) turne vnto thine hart among al the nations whyther the Lorde thy God hath driuen thee,

A

(a) By bryngyng to mind both his fauour and his displeasure.

2 And come againe vnto the Lord thy God, and hearken vnto his voyce in al these thinges that I commaund thee this day, thou, and thy children, with al thine hart, and with al thy soule:

3 And the Lorde thy God (b) wyl turne thy captiuitie, and haue compassion vpon thee, and wyl turne and fetche thee againe from al the nations among which the Lorde thy God hath scattered thee,

(b) That is, wyl change his purpose, wil reconcile hym selfe to thee.

4 Though thou wast cast vnto the extreme partes of heauen: from thence wil the Lord thy God gather thee, and from thence wil he fetche thee:

5 And the Lorde thy God wyl bring thee into the land whiche thy fathers possessed, and thou shalt enioy it: and he wyl shewe thee kindnesse, and multiply thee aboue thy fathers.

6 And the Lord thy God wyl (c) circumcise thyne hart, and the hart of thy seede, that thou mayest loue the Lord thy God with al thine hart, and al thy soule, that thou mayest lyue.

(c) Wyl cut away thy vngodly lustes & affections.

7 And the Lorde thy God wyl put al these curses

curses vppon thine enimies, and on them that hate thee, and that persecute thee.

8 But thou shalt turne and hearken vnto the voyce of the Lorde, and doo al his commaundementes which I commaunde thee this day:

9 (And the Lorde thy God wyl make thee plenteous in al the woorkes of thine handes, in the fruite of thy body, and in the fruit of thy cattel, and in the fruite of thy lande, for thy wealth: For the lord wil turne againe, and (d) reioyce ouer thee to doo thee good, as he reioyced ouer thy fathers.

Jerem. 32.f

(d) Not that god is subiect to affections: but hereby is set forth his fauour toward repentant sinners

10 If thou hearken onely vnto the voyce of the Lorde thy God, to keepe his commaundementes, and his ordinances whiche are written in the booke of this lawe, and if thou turne vnto the Lorde thy God, with al thine hart, and al thy soule:)

(e) Somme reade, not seperate from thee. He meaneth, that the lawe is so plaine, that none can pleade ignorance.

11 For the commaundement which I commaunde thee this day, is (e) not hydden from thee, neither farre of:

12 It is not in heauen, that thou needest to say, Who shal goe vp for vs to heauen, and bring it vnto vs, that we may heare it, and doo it?

(f) By heauen and the sea he meaneth places very farre of.

13 Neither is it beyond the (f) sea, that thou shouldest say, Who shal goe ouer the sea for vs, and bring it vnto vs, that we may heare it, and doo it?

¶ Deut. 21.b.

14 But the woorde is very nigh vnto thee, euen in thy mouth, and in thyne hart, that thou doo it.

15 Behold, I haue set before thee this day, life, and good, death, and euyl:

16 For where as I commaunde thee this day to loue the Lorde thy God, to walke in his wayes, & to keepe his commaundementes, his ordinances, & his lawes, (if thou so doo) thou shalt liue, and multiply, and the Lorde thy God shal blesse thee in the lande, whyther thou goest to possesse it.

17 But if thine hart turne away, so that thou wylt not heare, but shalt goe astraye, and woorshyppe strange Gods, and serue them:

18 I pronounce vnto you this day, that ye shal surely perishe, and that ye shal not prolongue your dayes vpon the lande, whither thou passest ouer Iordane to go & possesse it.

Deut. 4.b.

(g) That is to say, shewe thy loue and obedience to God, whiche is not performed by our owne strength, but by Gods grace woorkyng in his elect.

19 I cal heauen and earth to recorde this day against you, that I haue set before you life, and death, blessing, and cursing: therefore (g) choose lyfe, that both thou and thy seede may liue.

20 That thou mayest loue the Lorde thy God, and be obedient to his voyce, and cleaue vnto hym: For he is thy lyfe and the length of thy dayes, that thou mayest dwel vpon the earth, whiche the Lorde sware vnto thy fathers, Abraham, Isahac, and Iacob, to geue them.

The.xxxi. Chapter.

2.7. Moses preparyng hym selfe to dye, appoynteth Iosuah to rule the people. 9. He geueth the lawe to the Leuites, that they shoulde reade it to the people.

1 AND Moses went and spake these woordes vnto al Israel,

2 And sayd vnto them, I am an hundred and twentie yeeres old this day, & can no more (a) goe out and in: also, the Lorde hath sayde vnto me, Thou (b) shalt not goe ouer this Iordane.

(a) Can no longer performe the charge committed vnto me.

(b) That is to the lande of Chanaan, for Iordane in the end of Moab is the bounde of the lande of Chanaan. Num. 20.f

3 The Lorde thy God he wyl goe ouer before thee, and he wyl destroy these nations before thee, and thou shalt possesse them: and Iosuah shal go before thee, as the Lord hath sayde.

4 And the Lorde shal doo vnto them, as he dyd to Sehon and Og, kinges of the Amorites, and vnto the lande of them whom he destroyed.

5 And the Lorde shal geue them ouer (c) before your face, that ye may doo vnto them accordyng vnto al the commaundementes whiche I haue commaunded you.

(c) Into your power.

6 Plucke vp your hartes therefore, and be strong, dread not, nor be afrayde of them, for the Lorde thy God him selfe dooth goe with thee, he shal not fayle thee, nor forsake thee.

7 And Moses called vnto Iosuah, and sayd vnto hym in the syght of al Israel, Be strong, and of good courage: for thou muste goe with this people vnto the lande which the Lorde hath swoorne vnto their fathers to geue them, and thou shalt geue it them to inherite.

8 And the Lord he dooth goe before thee, he shalbe with thee, he shal not fayle thee, neither forsake thee: feare not therefore, nor be discomfited.

9 And (d) Moses wrote this lawe, and deliuered it vnto the priestes the sonnes of Leui, whiche bare the arke of the testament of the Lorde, and vnto al the elders of Israel.

(d) Before Moses time, the doctrine whiche conteyned the maner of seruyng God, was not put in writing, but onely deliuered by woorde of mouth, by the fathers, to the children, from one generation to another.

10 And Moses commaunded them, saying, Euery (e) seuenth yeere, in the solemnitie of the free yeere, in the feast of tabernacles,

(e) Notwithstanding this solemne readyng of the lawe at the end of euery seuen yeres, they had in the meane time ordinarie exercise in the same.

11 When al Israel is come to appeare before the Lorde thy God, in the place whiche he hath chosen: thou shalt reade this lawe before al Israel, that they may heare it.

12 Gather the people together, men, women, and children, and the stranger that is within thy gates, that they may heare, and learne, and feare the Lorde your God, and

kepe

keepe and obserue all the wooꝛdes of this lawe,

13 And that their chilꝺren whiche * knowe (f) nothyng, may heare, and learne to feare the Loꝛde your God, as long as ye lyue in the lande whither ye goe ouer Ioꝛdane to possesse it.

14 And the Loꝛde sayde vnto Moses, Beholde, thy ꝺayes are come that thou must ꝺye: cal Iosuah therefoꝛe, and stande ye in the tabernacle of the congregation, that I may gene hym a charge. And Moses and Iosuah went and stoode in the tabernacle of the congregation.

15 And the Loꝛd appeared in the tabernacle, in the pyller of the cloude: and the pyller of the cloude stoode ouer the dooꝛe of the tabernacle.

16 And the Loꝛde sayde vnto Moses, Beholde, thou shalt sleepe with thy fathers, and this people wyl ryse vp, and goe (g) a whooꝛyng after strange goddes of the land whyther they goe, and wyl foꝛsake me, and breake the appoyntment whiche I haue made with them.

17 And then my wzath wyl waxe hot against them in that ꝺay, and I wyl foꝛsake them, and wyll (h) hyde my face from them, and they shalbe consumed, and much aduersitie and tribulation shall come vpon them, so that then they wyl say, Are not these troubles come vpon me, because GOD is not with me?

18 And I also wyll surely hyde away my face in that ꝺay, foꝛ all the euyls sake which they shall haue wzought, in that they are turned vnto strange goddes.

19 Nowe therefoꝛe, wzite ye this songue foꝛ you, and teach it the chilꝺren of Israel, and put it in their mouthes, that this song may be my witnesse against the chilꝺren of Israel.

20 Foꝛ I will bzing them into the lande whiche I sware vnto their fathers, that floweth with mylke and hony: and they shal eate, and fyl them selues, and waxe fat, and turne vnto strange gods, and serue them, and blaspheme me, and breake my couenant.

D 21 And when muche mischeefe and tribulation is come vpon them, this song shal (i) answeare them as a witnesse: Foꝛ it shal not be foꝛgotten out of the mouthes of their seede: foꝛ I knowe their imagination, whiche they goe about euen now, before I haue bzought them into the land whiche I sware.

22 Moses therefoꝛe wzote this song the same ꝺay, and taught it the chilꝺren of Israel.

23 And he gaue Iosuah the sonne of Nun a charge, and sayde, Be bolde and strong: foꝛ thou shalt bzing the chilꝺren of Israel into the lande whiche I sware vnto them: and I wyl be with thee.

24 And when Moses had made an ende of wziting the woꝛdes of this lawe in a booke, vntyl he had finished them,

25 Moses commaunded the Leuites whiche bare the arke of the couenant of the Loꝛde, saying,

26 Take ye the booke of this lawe, and put it in the (k) side of the arke of the couenant of the Loꝛd your God, that it may be there foꝛ a witnesse against thee.

27 Foꝛ I knowe thy rebellion, and thy styffe necke: whyle I am yet alyue with you this ꝺay, ye haue ben disobedient vnto the Loꝛd, and howe muche moze after my ꝺeath?

28 Gather vnto me all the elders of your tribes, & your officers, that I may speake these woꝛdes in their eares, and call heauen and earth to recoꝛde against them.

29 Foꝛ I am sure, that after my ꝺeath, ye wil vtterly be coꝛrupt, and turne from the way which I haue commaunded you: & tribulation wil come vpon you in the latter ꝺayes, because ye shal haue wzought wickednesse in the syght of the Loꝛde, to pzouoke him through (i) the woꝛkes of your handes.

30 And Moses spake in the eares of al the congregation of Israel the woꝛdes of this song, vntil he had ended them.

Iosu. 1. b. 3. Reg. 2. a.

Deut. 10. a

(k) To declare the maiestie of the doctrine conteyned therein, as proceeding from God.

(i) By wor shyppyng images, whiche your handes haue made.

The. xxxii. Chapter.

7. The song of Moses concerning Gods benefites towarde the people. 48. God forewarneth Moses of his death.

1 HEare, O ye (a) heauens, and I shal speake, & let the earth heare the woꝛdes of my mouth.

2 My doctrine shal ꝺzop as ꝺoth the rayne: and my speache shal flowe as ꝺooth the deawe, as the shewze vpon the herbes, and as the ꝺzoppes vpon the grasse.

3 Foꝛ I will publishe the name of the Loꝛd: ascribe ye honour vnto our God.

4 Perfect is the woꝛke of the most mightie "God, foꝛ al his wayes are iudgement: He is a God of trueth, without wyckednesse, ryghteous and iust is he.

5 Frowardly haue (b) they done against him by their (c) vices, not being his owne chilꝺren, but a wicked & frowarꝺ generation.

6 Doo ye so rewarde the Loꝛd, O thou foolyshe nation, and vnwise? Is not he thy father that hath bought thee? Hath he not made thee, and oꝛꝺeyned thee?

7 Remember the ꝺayes of the woꝛlꝺ that is past, consyder the yeres of so many generations: Aske thy father, and he wyl shewe thee,

A (a) As witnesses of the vnthankefulnesse of this moste insensible people.

" Heb. rocke This declareth Gods strength, & stedfastnesse in his promises.

(b) The Israelites.

(c) Somme reade, sports: meanynge therby, filthy affections which made them turne away from God.

ther, thy elders, and they wyl tel thee.

8 When the most hyghest diuided to the nations their inheritance, and when he seperated the sonnes of Adam, he put the borders of the nations, accordyng to the number of the children of Israel:

9 For the Lords part is his people, and Jacob is the portion of his inheritance.

10 He founde him in a desart lande, in a voyde grounde, and in a * roaryng wyldernesse: he led him about, he gaue him vnderstanding, and kept him as the apple of his eye.

11 As an Egle that styrreth vp her nest, and flytteth ouer her young, and spreadeth her wynges, taketh them, and beareth them on her wynges:

12 The Lord alone was his guide, and there was no strange God with him.

13 He carried him vp to the hygh places of the earth, that he might eate the increase of the fieldes, & he fed him with honye out of the rocke, and with oyle out of the moste harde stone:

14 With butter of Kyne, and mylke of the sheepe, with fat of the Lambes, and fat of the Rammes, & hee Goates, with the fat of the moste plenteous wheate, and that thou mightest drinke the most pure blood of the grape.

15 But he that was vpryght, when he waxed fat, * spurned with his heele: Thou art well fed, thou art growen thicke, thou art laden with fatnesse: And he forsooke God his maker, and regarded not the God of his saluation.

16 They prouoked him to anger with strange goddes, with abominations prouoked they him.

17 They offered vnto deuyls, & not to God: to goddes whom they knewe not, to newe goddes that came newly vp, whom their fathers feared not.

18 Of God that begat thee thou art vnmindful, and hast forgotte God that made thee.

19 The Lorde therefore sawe it, and was angry: because of the prouoking of his sonnes (d) and his daughters.

20 And he sayde, I wyll hide my face from them, and wyl see what their ende shalbe: For they are a very frowarde generation, children in whom is no fayth.

21 They haue angred me with that whiche is no God, and prouoked me with their vanities: And I also wyl prouoke them with those whiche are no people, I wyll anger them with a foolishe nation.

22 For fire is kindled in my wrath, and burneth vnto the bottome of hel, and hath consumed the earth with her increase, and set a fyre the bottomes of the mountaynes.

23 I wyll heape mischeefes vpon them, and wyl destroy them with myne arrowes.

24 They shalbe * burnt with hunger, and consumed with heat, & with bitter destruction: I wyll also sende the teeth of beastes vpon them, with the * furiousnesse of serpentes in the dust.

25 Outwardly shal the swoorde rob them of their children, and in the chamber feare, both young men, & young women, and the sucklynges, with the men of gray heades.

26 I haue sayd, I wyl scatter them abrode, & make the remembrance of them to ceasse from among men:

27 Were it not that I feared the wrath of the enimie, lest their aduersaries shoulde (e) waxe proude, and lest they shoulde say, Our high hand hath done all this, and not the Lorde.

28 For it is a nation voyde of counsayle, neyther is there anye vnderstandyng in them.

29 O that they were wyse, and vnderstoode this, that they would consyder their latter ende.

30 Howe should one chase a thousande, and two put ten thousand to flight, except their * maker had solde them, and except the Lorde had * shut them vp?

31 For their God is not as our * God: our enimies also them selues are iudges.

32 For their vine is of the vine yarde of Sodome, and of the feeldes of Gomorra: their grapes are grapes of gal, and their clusters be bytter.

33 Their wyne is the poyson of dragons, and the cruel gal of aspes.

34 Is not (f) this layde in store with me, and sealed vp among my treasures?

35 Vengeaunce is mine, and I wyl reward, their feete shall slyde in due tyme: For the day of their destruction is at hand, and the thynges that shal come vppon them, make haste.

36 For the Lorde shall iudge his people, and haue compassion on his seruantes, when he seeth that their power is gonne, and that they be in a manner shut vp, or brought to nought and forsaken.

37 And when it shalbe sayde, Where are their goddes, their * god in whom they trusted?

38 The fat of whose sacrifices they did eate, and dranke the wyne of their drinke offerynges: let them rise vp and helpe you, and be your protection.

39 See nowe howe that I, I am God, and there is none but I: I kyll, and wyl make aliue: I wounde, and wyl heale: neither is there

*Ful of wild beastes.

Psal.81.e.

*Rebelled against god.

Psal.106.f.

(d) He calleth them gods childrē, not to honor them, but to shewe them from what state they are fallen.

D

Rom.10.d. Jerr.20.c.

* or, burnt with hunger, & consumed with hunger. Jerr.5.h. Joel.1.h.

* or, pop.

(e) Reioycing to see the godlyfied, and attributyng that to them selues, which is wrought by gods hande.

E

* or, such.

* or, gaue them ouer, & deliuered them into their enimies hande.

* or, rocke. 1.Reg.5.h.

F

(f) As yf he sayd: I thinke not that I forgat mens sinnes: but reserue them to the time of punishment. Rom.12.h. 2.Mac.7.d.

Jerem 2.h.

* or, rocke.

Deut.4.f. 2.Reg.2.f. Job.15.h.

there any that can deliuer out of my hand.

40 For I wyl lyft vp my hande to heauen, and wyl say, I lyue euer.

41 If I whet the edge of my swoorde, and mine hande take holde to do iustice, I wyl recompence vengeance on mine enimies, and wyl rewarde them that hate me.

42 I will make mine arrowes drunke with blood, and my swoorde shal deuoure flesthe, and that for the blood of the slayne, and for their captiuitie, since the captiuitie of the wyth of the enimie.

(g) That is, as is before Gods goodnes vnto vs, so wil he be vnto them.

43 (g) Ye nations prayse his people, for he wil auenge the blood of his seruantes, and wil auenge him of his aduersaries, and wil be mercyful vnto his lande, and to his people.

44 And Moses came, and spake al the woordes of this songue in the eares of the people, he, and Iosuah the sonne of Nun.

45 And Moses made an ende of speaking al these woordes to al the people of Israel,

46 And sayde vnto them, Set your hartes vnto al the woordes which I testifie vnto you this day, and ye shal commaunde them vnto your children, that they may obserue and doo al the woordes of this lawe.

47 And let it not be a vayne woorde vnto you: for it is your life, and through this woorde ye shal prolongue your dayes in the lande whyther ye goe ouer Iordane to possesse it.

48 And the Lorde spake vnto Moses the same day, saying,

49 Get thee vp vnto this mountaine Abarim, vnto mount Nebo, whiche is in the lande of Moab, ouer against Iericho, and beholde, the lande of Chanaan whiche I giue vnto the children of Israel to possesse:

Num.20.b. Deut.32.a.

50 And dye in the mount whiche thou goest vnto, and thou shalt be gathered vnto thy people, as Aaron thy brother dyed in mount Hor, and was gathered vnto his people:

51 Because ye trespassed against me among the chyldren of Israel at the waters of strife, at Cades in the wyldernesse of Zin: for ye sanctified me not among the chyldren of Israel.

52 Thou shalt therfore see the lande before ther, and shalt not go thither vnto the land whiche I geue the children of Israel.

The.xxxiii. Chapter.

26. There is no God like vnto the God of Israel. 29. Nor any people like vnto his.

1 THis is the blessyng wherewith Moses the man of God blessed the children of Israel before his death, and sayd,

2 The (a) Lord came from Sinai, and rose vp from Seir vnto them, and appeared from mount Pharan, and he came with ten thousande of Saintes, and in his right hande a lawe of fire for them.

(a) Here Moses bringeth the people in minde of the glorious reuealing of the lawe.

3 And he loued the people, al (b) his saintes also are in thy handes: they sate downe at thy feete, euerceine thy woordes.

(d) The children of Israel.

4 Moses gaue vs a lawe for (c) an inheritance of the congregation of Iacob:

(c) To continue among vs from age to age.

5 And as he was in Israel (as) kyng, when the heades of the people, and the tribes of Israel, were gathered togeather.

6 Let Ruben liue, and not dye, and be fewe in number.

7 This is the (blessing) of Iuda, and he sayde, Heare Lorde the voyce of Iuda, and bryng (d) hym vnto his people: his handes shalbe good ynough for hym, if thou helpe hym against his enimies.

(b) That is, to be ruler, or cheefe ouer his people.

8 And vnto Leui he saide, "Right & lyght shalbe with thee, and with every one that is godly in thee: thou dyddest prooue hym also in thee, thou dyddest striue with hym at the waters of strife.

"Heb. Thummim and Urim.

9 He that hath sayde (e) vnto his father, and to his mother, (I haue not seene hym) and he that knewe not his brethren, nor knewe his owne children: those are they that haue obserued thy woorde, and shal keepe thy couenant.

(e) That more esteemed the seruing of God then the loue of his parents and familie. Exod.32. vers.29.b.

10 They shal teache Iacob thy iudgementes, and Israel thy lawe: they shal put incense to thy nose, and the whole burnt sacrifice vpon thine aulter.

11 Blesse Lorde his first * fruites, & accept the woorke of his handes, smyte the loynes of them that ryse against him, and of them that hate hym, that they ryse not agayne.

* or, substance.

12 And of Beniamin he sayde, The beloued of the Lord shal dwel in saftie by him, and the Lorde shal couer hym al the day long, and he shal dwel betweene his shoulders.

* or, sweetenesse of heauen: meaning the sweete dewes & rayne that come from heauen. Looke Genesis.49.

13 And of Ioseph he sayde, Blessed of the Lorde is his lande * for the fruites of heauen, through the deawe and sprynges that lye beneath,

14 And for the sweete fruites of the encrease of the sunne, & ripe fruites of the moone:

15 For the firste fruites of the principall mountaynes, and for the fruites that the hylles bryng foorth for euer:

16 And for the fruites of the earth, and fulnesse thereof: and for the good wyll of (f) hym that dwelt in the bushe, shal the blessyng come vppon the head of Ioseph, and vppon the top of the head of hym that was

(f) Whiche was God that appeared to Moses in a bushe. Exod.3. vers.2.

was separated from among his brethren.

17 His glory is like the first borne Oxe, and his homes are as the homes of an Vnicorne, and with them he shal toss the nations together vnto the endes of the world: These are also tenne thousandes of Ephraim, and the thousandes of Manasses.

18 And vnto Zabulon he sayde, Reioyce Zabulon in thy going out, and thou Isachar in thy tentes.

19 They shal cal the people vnto the hyl, & there they shal offer offeringes of righteousnes: for they shal sucke of the abundance of the sea, and of treasure hyd in the sand.

20 And vnto Gad he sayde, Blessed be he that enlarged Gad: he dwelleth as (g) a Lion that catcheth for a pray the arme with the head.

21 He looked to hym selfe at the beginning, because there was a portion of the (h) lawgeuer hydde, and he came with the heades of the people, and executed the righteousnesse of the Lord, and his iudgmentes with Israel.

22 And vnto Dan he sayd, Dan (i) is a Lions whelpe, he shal leape from Basan.

23 And vnto Nephthali he sayde, O Nephthali, satisfied with Gods fauour, and ful with the blessing of the Lord, possesse thou the West, and the South.

24 And to Aser he sayde, Aser shalbe blessed with children, he shalbe acceptable vnto his brethren, & shal dyp his foote in oyle.

25 Thy shoes shalbe yron and brasse, and thy strength shal continue as long as thou lyuest.

26 There is none like vnto the God of Israel, which though he syt vpon the heauen, (as vpon an horse) yet is he thyne helper, whose glory is in the * celestial places.

27 The eternal God is thy refuge, and vnder the armes of the euerlasting God shalt thou lyue: he shal cast out the enimie before thee, and say, Destroy them.

28 Israel then shal dwel in safetie, and alone, and the fountaine of Jacob shalbe vpon a land of corne and wyne, and his heauens shal drop the dewe.

29 Happy art thou, O Israel, who is lyke vnto thee, O people, that art saued in the Lord, which is the shield of thy helpe, and swoorde of thy glory? thine enimies haue lost their strength to thee ward, and thou shalt treade vpon their high places.

(g) Meanyng that this tribe should be victorius.

(h) That is, whiche God the lawe geuer had reserued for the Gadites.

(i) That is, shalbe strong yenough to defende him selfe, as appeared by Samson. Judic. 13.

* or, clowdes.

The xxxiii. Chapter.

1. Moses seeth al the lande of Chanaan, 5. He dyeth. 8. Israel weepeth 9. Iosue succeedeth in Moses roome, 10. The prayse of Moses.

1 AND Moses went from the playne of Moab, vp into the mountayne (a) Nebo, and vnto the top of the (b) hyl that is ouer against Jericho: and the Lorde shewed hym al the lande of Gilead, vnto Dan:

2 And al Nephthali, and the lande of Ephraim, and Manasse, and al the lande of Juda, vnto the vttermost (c) sea:

3 And the South, and the plaine of the valley of Jericho, the citie of palme trees, vnto Zoar.

4 And the Lorde sayde vnto hym, This is the lande whiche I sware vnto Abraham, Isahac, and Jacob, sayeng, I wyl geue it vnto thy seede: I haue caused thee also to see it with thine eyes, but thou shalt not go ouer thyther.

5 So Moses the seruant of the Lorde dyed there in the lande of Moab, according to the woorde of the Lorde.

6 And he (d) buryed hym in a valley in the lande of Moab, ouer against the house of Peor: but (e) no man knoweth of his sepulchre vnto this day.

7 Moses was an hundred & twentie yeere old when he dyed: his eye was not dimme, nor his natural force abated.

8 And the children of Israel wept for Moses in the playne of Moab thirtie dayes: and the dayes of weepyng and mournyng for Moses were ended.

9 And Iosuah the sonne of Nun was ful of the spirite of wisedome, for Moses had put his handes vpon him: and the children of Israel were obedient vnto hym, and did as the Lorde commaunded Moses.

10 And there arose not a prophete since in Israel like vnto Moses, whom the Lorde knewe face (f) to face,

11 According vnto all the myracles and wonders whiche the Lorde sent hym to doo in the lande of Egypt before Pharao and al his seruantes, and before all his (g) lande,

12 And according to al that (h) mychtie hande, and al the great feare which Moses shewed in the sight of al Israel.

1 Num. 16. & Nu. 27. 12.

(a) Whiche was a part of the mount Abarim.

(b) Some reade, the top of Phasga, betweene whiche hyl and Jericho the riuer of Iordane doth runne.

(c) The sea meditereanum, whiche lyeth Westwarde from Iurie.

(d) Gods Angel.

(e) Lest the Israelites should take occasion of idolatrie thereby.

Num. 20. 3

Num. 27. 4.

(f) To whom God spake most plainly and familiarly.

(g) Al the inhabitauns of his lande.

(h) Great power.

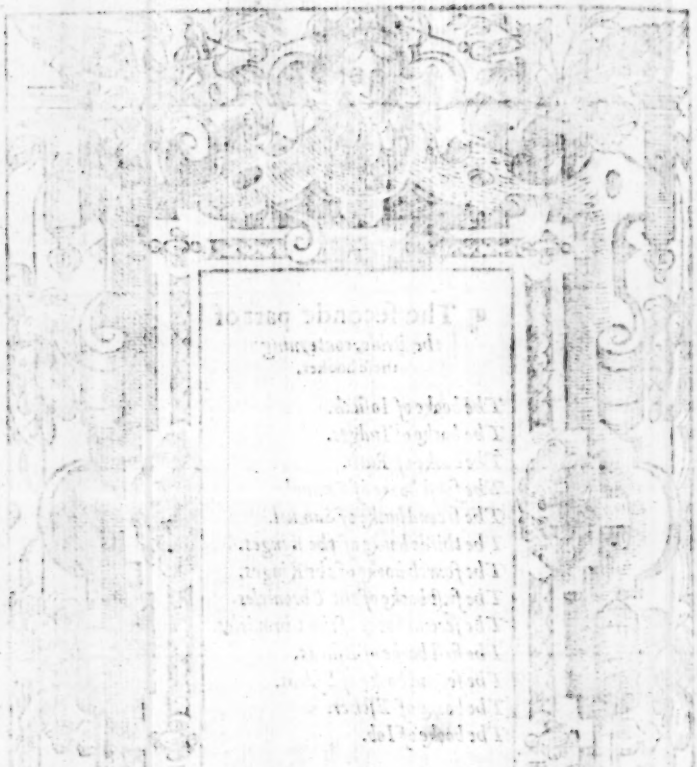
¶ *The ende of the fyfth booke of Moses,*

called in the Hebrue Elle haddebarim, and

in the Latine, Deuteronomium.


¶ The ſeconde part of
the Byble, conteyning
theſe bookes.
The booke of Ioſuah.
The booke of Iudges.
The booke of Ruth.
The fyrſt booke of Samuel.
The ſecond booke of Samuel.
The thirde booke of the Kinges.
The fourth booke of the Kinges.
The firſt booke of the Chronicles.
The ſecond booke of the Chronicles.
The firſt booke of Eſdras.
The ſecond booke of Eſdras.
The booke of Eſther.
The booke of Iob.
OMNE BONV SVPERNÆ

1649
1578



The booke of Ioſuah, whom the *Hebrewes cal Iehoſua.*

The fyrſt Chapter.

1. The Lorde incourageth Ioſuah to inuade the lande of promiſe. 5. The Lorde promiſeth to aſſiſt Ioſuah if he obey his woorde. 11. Ioſuah commaundeth the people to prepare them ſelues to paſſe ouer Iordane, 12. and exhorteth the Rubenites to execute their charge.



AFter the (a) death of Moſes the ſeruant of the Lorde, it came to paſs, that ỹ Lorde ſpake vnto Ioſuah the ſonne of Nun, Moſes (b) miniſter, ſayeng,

2 Moſes my ſeruant is dead: nowe therefore aryſe, goe ouer this Iordane, thou and al this people, vnto the lande the whiche I to them the children of Iſrael doo (c) geue.

3 Al the places that the ſoles of your feete ſhal treade vpon, haue I geuen you, as I ſaide vnto Moſes.

4 From the (d) wyldernes and this Libanon, vnto the great riuer Euphrates, al the lande of the (e) Hethites, euen vnto the (f) great ſea, towarde the going downe of the ſunne, ſhalbe your coaſt.

5 There ſhall not a man be hable to withſtande thee al the dayes of thy lyfe: for as I was with Moſes, ſo wyl I be with thee, and wyl not fayle thee, nor forſake thee.

6 Be ſtrong therefore and bolde: for vnto this people ſhalt thou diuide the lande for inheritance, whiche I ſware vnto their fathers to geue them.

7 Only be thou ſtrong, and of a ſtoute courage, that thou mayſt obſerue and doo accordyng to al the lawe whiche Moſes my ſeruant commaunded thee: turne from the ſame neither to the right hande, nor to the leaſt, that thou mayſt doo wyſely in al that thou takeſt in hande.

8 Let not the booke of this lawe depart out of thy mouth, (g) but occupie thy mynde therein day and night, that thou mayſt obſerue and doo accordyng to al that is wrytten therein: for then ſhalt thou make thy way (h) proſperous, and then thou ſhalt doo wyſely.

9 Haue not I commaunded thee, that thou ſhouldeſt be ſtrong & hardie, and not feare nor be faint harted? For ỹ Lorde thy God am with thee, whyther ſo euer thou goeſt.

10 Then Ioſuah commaunded the officers of the people, ſayeng,

11 Goe through the middes of the hoaſt, and commaunde the people, ſayeng, Prepare you vitailes: for after (i) three dayes ye ſhall paſſe ouer this Iordane, to goe in, and enioye the lande whiche the Lorde your God geueth you, to poſſeſſe it.

12 And vnto the Rubenites, Gadites, and halfe the tribe of Manaſſes, ſpake Ioſuah, ſayeng,

13 Remember the woorde whiche Moſes the ſeruant of the Lorde commaunded you, ſayeng, The Lorde your God hath geuen you reſt, and hath geuen you this (k) lande.

14 Your wyues, your children, and your cattel, ſhal remayne in the lande whiche Moſes gaue you on (l) this ſyde Iordane: but ye ſhal goe before your brethren armed, all that be men of warre, and helpe them:

15 Vntyl the Lorde haue geuen your brethren reſt, as he hath you, and vntyl they alſo haue obteyned the lande which the Lord your God geueth them: and then ſhall ye returne vnto the lande of your poſſeſſion, and enioye it, which (lande) Moſes the Lordes ſeruant gaue you on this ſyde Iordane towarde the ſunne ryſing.

16 And they anſweared Ioſuah, ſayeng, Al that thou haſt commaunded vs, we wyll doo: and whyther ſo euer thou ſendeſt vs, we wyl goe.

17 Accordyng as we obeyed Moſes in all thinges, ſo wyl we obey thee: only the Lord thy God be with thee, as he was with Moſes.

18 And who ſo euer he be that dooth diſobey thy mouth, and wyl not hearken vnto thy woords in al that thou commaundeſt him, let him dye: only be ſtrong, and of good courage.

(a) The begin ning of this booke depe deth on the laſt Chapters of Deut. which was written by Ioſuah, as a continuation of his hiſtory

(b) Studie and obſerue gods lawe, and be ſure of proſperous ſucceſſe in al thy doinges.

(i) Meaning from the day that this was proclaymed.

Num. 32. d.

(k) Meaning the lande of Sihon, the king of the Amorites, & Og king of Baſhan.

(l) In reſpect of the lande of the Amorites.

Iere. 42. a.

The.ii. Chapter.

9. Rahab acknowledgeth the God of Israel to be the highest God.

(a) Whiche place was in the plaine of Moab, neare vnto Iordane

* Or, taverners house, or hostesse.

(b) Though the wicked see the hand of God vpon them, yet they repent not, but seke howe they may by their power resist his meanes.

(c) Albeit Rahab lyed for a good intent: yet in that she lyed she dyd amisse. For as Paul saith, we must not doo euyl, that good may come of it. For as her act in hyding gods people came of fayth, and is prayed. Heb.xi. verse.31. and Iames. 2 verse.2. so her lye came of the feare and weakenesse of the flesshe, and therfore not to be followed.

* Or, melt.

* Or, spirite.

(d) God is no respecter of persons: For here is a daughter of Abraham by fayth & worthy cõfession found among the gentiles, yea in the sinful citie of Iericho.

1 AND Iosuah the sonne of Nun, sent out of (a) Sittim two men, to spie secretly, sayeing, Goe, and viewe the land, and also Iericho. And they went, and came into an * harlots house, named Rahab, and lodged there.

2 And it was tolde the king of Iericho, sayeing, Beholde, there came men in hyther to night of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, sayeing, (b) Bring forth the men that are comme to thee, and whiche are entred into thyne house: for they be come to searche out al the lande.

4 And the woman tooke the two men, and hidde them, and saide thus, In deede there came men vnto me, but I (c) wyst not whence they were.

5 And about the time of the shutting of the gate, when it was darke, the men went out, whyther the men went, I wote not: followe ye after them quickely, for ye shal ouertake them.

6 But she had brought them vp to the roofte of the house, and hyd them with the stalkes of flaxe whiche she had lying abrode vppon the roofte.

7 And the men pursued after them the way to Iordane, vnto the fourdes: and as soone as they whiche pursued after them were gone out, they shut the gate.

8 And or euer they were a sleepe, she came vp vnto them vpon the roofe,

9 And sayde vnto the men, I knowe that the Lorde hath geuen you the lande, for the feare of you is fallen vppon vs, and the inhabitantes of the lande faint at the presence of you:

10 For we haue heard howe the Lorde dryed vp the water of the red sea before you, when you came out of Egypt, and what you dyd vnto the two kinges of the Amorites that were on the other syde of Iordane, Sehon and Og, whom ye vtterly destroyed.

11 And as soone as we had hearde these thinges, our hartes dyd * faynt, & there remained no more * courage in any man at þ presence of you: for the (d) Lorde your God he is the God in heauen aboue, and in earth beneath.

12 Nowe therefore, I pray you, sweare vnto me by the Lorde, that as I haue shewed you mercie, ye shal also shewe mercie vnto my fathers house, and geue me a true token:

13 And that ye shall saue alyue both my father and my mother, my brethren and my sisters, and al that they haue, and that ye shall deliuer our * liues from death.

14 And the men answeared her, (e) Our lyues for you to die, if ye vtter not this our businesse. And when the Lorde hath geuen vs the lande, we wyl deale mercyfully and truely with thee.

15 And then she let them downe by a corde thrugh a wyndowe: for her house was vppon the towne wall, and she dwelt vppon the towne wall.

16 And she sayde vnto them, Get you into the (f) mountayne, lest the pursuers meete you, and hide your selues there three dayes, vntyl the pursuers be returned, and then shal ye goe your owne way.

17 And the men sayde vnto her, (g) We wyl be blamelesse of this thy othe whiche thou hast made vs sweare:

18 Beholde, when we come into the lande, thou shalt binde this corde of redde thred in the wyndowe whiche thou dyddst let vs downe by: and thou shalt bring thy father and thy mother, thy brethren, and al thy fathers householde into thyne house.

19 And then who so euer doeth goe out at the doores of thy house into the streete, (h) his blood shalbe vpon his owne head, and we wyl be gyltelesse: and who so euer shalbe with thee in the house, his blood shalbe on our head, if any mans hande touche him.

20 And if thou vtter these our woordes, we wyl be quyte of thy othe whiche thou hast made vs sweare.

21 And she saide, According vnto your woordes, so be it. And she sent them away, and they departed: and she bounde the * red corde in the wyndowe.

22 And they departed, and came into the mountayne, and there abode three dayes, vntyl the pursuers were returned: And the pursuers sought them throughout all the way, but founde them not.

23 And the two men returned, and descended from the mountayne, and passed (i) ouer, & came to Iosuah the sonne of Nun, and tolde him al that came vnto them.

24 And they sayd vnto Iosuah, Truely the Lorde hath deliuered into our handes all the lande, and all the inhabitantes of the countrey saynt at the presence of vs.

The.iii. Chapter.

1. Iosuah commeth with the people vnto Iordane. 7. God sheweth by myracles that he is with Iosuah, and that he guydeth the people.

1 AND

* Or, liues, &

(e) Whiche was sayde vnto the citie.

(f) That is, we shalbe discharged of our oth, if thou doest not performe the condition that is here with: but and we otherwyse shal we be hable to kepe thee and thyne.

(g) That is, he shal be gyltie of his owne death.

* Or, scarlet.

(h) By this token they knewe in the house.

(i) To wit, the ryuer Iordane.

1 AND Iosuah rose early, and they remoued from Sittim, and came to (a) Iordane, he and al the children of Israel: and lodged there before they went ouer.

2 And after (b) three dayes, the officers went throughout the host,

3 And commaunded the people, saying, When ye see the arke of the couenant of the Lorde your God, and the priestes that are Leuites bearyng it, ye shall depart from your place, and goe after it.

4 So yet that there shalbe a space betweene you and it, about * two thousande cubites by measure: and ye shal not come nygh vnto it, that ye may knowe the way by whiche ye must goe: for ye haue not gone this way in times past.

5 And Iosuah sayde vnto the people, Sanctifie your selues: for to morowe the Lorde shal do wonders among you.

6 And Iosuah spake vnto the priestes, saying, Take vp the arke of the couenant, and goe ouer before the people. And they tooke vp the arke of the couenant, and went before the people.

7 And the Lorde sayde vnto Iosuah, This day wyll I begyn to magnifie thee in the syght of all Israel, that they may knowe howe that as I was with Moses, so wil I be with thee.

8 And thou shalt commaunde the priestes that beare the arke of the couenant, saying, When ye are come to the edge of the waters of Iordane, ye shall stande styll in (c) Iordane.

9 And Iosuah sayd vnto the children of Israel, Come hither, and heare the wordes of the Lorde your God.

10 And Iosuah sayde, (d) Herby ye shal knowe that the liuing God is among you, and that he wil without fayle cast out before you the Chananites, & the Hethites, the Hiuites, the Pherezites, the Gergesites, the Amorites, and the Iebusites.

11 Beholde, the arke of the couenant of the Lorde of al the worlde, goeth before you into Iordane.

12 Nowe therefore take from among you (e) twelue men out of the tribes of Israel, out of euery tribe a man.

13 And assoone as the soles of the feete of the priestes, that beare the arke of the Lord the gouernour of al the worlde, treade in the waters of Iordane, the waters of Iordane shalbe diuided: and the waters that come from aboue, shal stande styl vpon an heape.

14 And so when the people were departed from their tentes to goe ouer Iordane, the priestes bearyng the arke of the (f) couenant, went before the people.

15 And assoone as they that bare the arke, came vnto Iordane, and the feete of the priestes that bare the arke were dipped in the brimme of the water (for Iordane vseth to fyll al his (g) bankes al the time of harueste.)

16 The waters also that came downe from aboue, did ryse vp vpon an heape, and departed farre from the citie of Adam, that was beside Zarthan: and the waters that were beneath toward the sea of the wildernesse, (euen) the salt sea, fayled, and were cut of: and the people went ryght ouer against Iericho.

17 And the priestes that bare the arke of the couenant of the Lorde, stoode drye within Iordane, redy (h) prepared, and al the Israelites went ouer through the drye, vntyll all the people were gone cleane ouer throwe Iordane.

(a) In March the ryuer of Iordane vseth to ouerflowe his bankes after the sonne hath melted the snowe vpon the hilles of Libanus, whereby the water is made very swift and violent. Whiche was ye cause that they were commaunded to prepare them selues to passe ouer, as it appeareth cap. 4. vers. 13.

* Or, a mile. Exod. 30. 5. Deut. 11. 6. Gen. 16.

(b) Three dayes before they remoued from Sittim, they had sent out spyes to Iericho, cap. 2. vers. 1. which had bene there three dayes, and returned backe to the campe, before the officers went throughout the host.

(c) Iordane. Iosh. 3. 8.

(d) Herby ye shal knowe that the liuing God is among you, and that he wil without fayle cast out before you the Chananites, &c. By this miracle in diuiding the waters.

(e) Whiche twelue were set twelue men in remembrance of the benefite.

(f) So called, because in it the tables layde vp in the tabernacle wherein the couenant of the Lorde was written, were, or, is, the testimonie, or commaundement.

(g) In that ripe soile the sunne hasteth harueste, and melteth the snowe in the hils, whereby Iordane then swelleth, and so this miracle is the greater.

(h) Either tarying tyl the people were past: or as some reade, fayre, as though they had ben vpon the drye lande.

The. iiii. Chapter.

Twelue stones out of the chanel be erected for a signe of the drying of Iordane.

1 AND so when the people were all gone ouer Iordane, the Lorde spake vnto Iosuah, saying,

2 Take you twelue men out of the people, out of euery tribe a man.

3 And commaund you them, saying, Take you hence out of the middes of Iordane, out of the place where the priestes feete stoode in a redynesse, twelue stones, whiche ye shall take away with you, and leaue them in the (a) lodging where you shal lodge this night.

4 Then Iosuah called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man:

5 And Iosuah sayde vnto them, Goe you before the arke of the Lorde your GOD, through the middes of Iordane, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel:

6 That this may be a signe among you, that when your (b) children aske them fathers in time to come, saying, What (meane) these stones with you?

7 Ye may answeare them, howe that the waters of Iordane were diuided at the presence of the arke of the couenant of the Lorde, (for when it went ouer Iordane, the waters of Iordane were diuided) and these stones are become a memorial vnto the children of Israel for euer.

8 And the children of Israel did euen so as Iosuah commaunded, and tooke vp twelue

(a) Meaning the place where they shoulde campe.

Deut. 27. 2.

(b) God commaundeth that not only we our selues profite by his woonderfull workes, but that also our posteritie may knowe the cause thereof, and glorifie his name.

stones out of the middes of Iordane, as the Lorde sayde vnto Iosuah, according to the number of the tribes of the children of Israel, and caryed them away with them vnto the place where they lodged, and layde them downe there.

(c) Besides the twelue stones which were caryed by the tribes, and set vp in Gilgal.

9 And Iosuah set vp twelue (c) stones in the middes of Iordane, in the place where the feete of the priestes whiche bare the arke of the testament stoode: and there haue they continued vnto this day.

10 For the priestes whiche bare the arke, stoode in the middes of Iordane, vntyll all was finished that the Lorde commaunded Iosuah to say vnto the people, according to all that Moses charged Iosuah: And the people hasted, and went ouer.

11 And when al the people were cleane passed ouer, the arke of the Lord went ouer also, and the priestes (d) before the people.

(d) The arke & the priests which came ouer after the people, beyng ouer, went before the people as Iosuah had appointed. Chapter .3.

12 And the children of Ruben, and the children of Gad, & halfe the tribe of Manasses, went before the children of Israel armed, as Moses charged them.

13 Euen fourtie thousande prepared for warre, went before the (e) Lorde vnto battayle, through the playne of Iericho.

(e) That is, before the Arke.

14 That day the Lorde magnified Iosuah in the syght of al Israel, and they * feared hym, as they feared Moses al the dayes of his lyfe.

* Or, reuerenced hym.

15 And the Lorde spake vnto Iosuah, saying,

16 Commaunde the priestes that beare the (f) arke of the testimonie, to come vp out of Iordane.

(f) wherein was the rod of Aaron, & Manna, witnesses of gods woonderful woorkes, and also the tables testifiyng Gods wyl.

17 Iosuah therfore commaunded the priestes saying, Come ye vp out of Iordane.

18 And when the priestes that bare the arke of the couenant of the Lorde, were come vp out of the middes of Iordane, and assoone as the soles of the priestes feete were set on the dry lande, the waters of Iordane returned vnto their place, and flowed ouer al their bankes, as they dyd before.

19 And the people came vp out of Iordane the tenth (day) of the (g) first moneth, and pytched in Gilgal, in the east border of the citie Iericho.

(g) Called Abib or Nisan, conteyning part of March and part of April which was from the beginning of the worlde, 2492. and before the birth of Christ, 1467

20 And the twelue stones which they tooke out of Iordane, dyd Iosuah pitche in Gilgal.

21 And he spake vnto the children of Israel, saying, When your children aske their fathers in tyme to come, and say, What (meane) these stones?

22 Ye shall shewe your children, and say, Israel came ouer this Iordane on dry lande.

23 For the Lorde your GOD dryed vp the waters of Iordane before you, vntil ye were gone ouer, as the Lorde your God dyd the redde sea, whiche he dryed vp before vs, tyl we were gone ouer:

24 That al the people of the (h) worlde may knowe the hande of the Lorde howe mighty it is, and that ye myght feare the Lorde your God for euer.

(h) The wicked of the world, wooldes cause of the ouerthrowe of nations: but in the godly an occasion to prayse and feare him.

The. v. Chapter.

2. Of the seconde circumcision vnder Iosuah, and wherefore it was. 12. Manna fayleth, and becommeth scarse.

1 AND when all the kynges of the (a) Amorites whiche are beyonde Iordane westwarde, and all the kynges of the Chananites which were by the sea, heard howe the Lorde had dryed vp the waters of Iordane before the children of Israel, vntil they were gone ouer, their hartes faynted for feare, and there was no * spirit in them any more, for the presence of the children of Israel.

(a) The Amorites were on both sides Iordane, whereof the kynges were slayne alredy on the yst towarde Moab.

* Or, courage.

2 That same tyme the Lord sayde vnto Iosuah, Make thee sharpe knyues, and goe to (b) agayne, and circumcise the children of Israel the seconde tyme.

(b) For now they had left it of about 40. yeres.

3 And Iosuah made him sharpe knyues, and circumcised the children of Israel in the (c) hyl of the foreskinnes.

(c) Gilgal was so called because they were there circumcised.

4 And this is the cause why Iosuah circumcised al the people, euen the males that came out of Egypt: because that al the men of warre dyed in the wyldernesse by the way, after they came out of Egypt.

5 For al the people that came out, were circumcised: but al the people that were borne in the wyldernesse, by the way, after they came out of Egypt, were not (d) circumcised.

(d) They could not do it without danger, in that trouble from vnderstanding that they were in their iourney. Num. 14.4. Num. 15.6

6 For the children of Israel walked fourtie yeeres in the wyldernesse, til al the people of the men of warre that came out of Egypt were consumed, because they hearkened not vnto the voyce of the Lorde: vnto whom the Lorde sware that he would not shewe them the lande whiche the Lorde sware vnto their fathers that he would geue vs, euen a lande that floweth with milke and hony.

7 And their children, whom he set vp in their steede, them Iosuah circumcised, for they were vncircumcised: because they circumcised them not by the way.

8 And when they had circumcised all the people, they abode in their places in the campe, tyl they were whole.

9 And the Lorde sayde vnto Iosuah, This day

day haue I taken away the (c) shame of Egypt from you. Wherefore the name of the same place is called Gilgal, vnto this day.

10 And the chyldren of Israel abode in Gilgal, and helde the feast of Passeouer the fourteenth day of the (i) moneth at euen, in the playne of Iericho.

11 And they dyd eate of the corne of the lande on the morowe after the Passeouer, sweete cakes, and parched corne, in the selfe same day.

12 For the Manna ceassed on the morowe after they had begunne to eate of the corne of the lande, neyther had the chyldren of Israel Manna any more, but dyd eate of the fruite of the lande of Chanaan that yeere.

13 And when Iosuah was nygh to Iericho, he lyft vp his eyes, and looked: and behold, there stoode a man agaynst him, hauyng a swoorde drawen in his hande: and Iosuah went vnto him, and sayde vnto him, Art thou on our syde, or on our aduersaries?

14 And he sayde, Nay, but as a captayne of the hoast of the Lorde am I nowe comme. And Iosuah fell on his face to the earth, and dyd (g) worshyp, and saide vnto him, What sayth my Lorde vnto his seruant?

15 And the captayne of the Lordes hoast said vnto Iosuah, Doo thy shoe (h) of thy foote, for the place wheron thou standest, is holy. And Iosuah dyd so.

The.vi. Chapter.

1. God geueth the cirie of Iericho vnto Iosuah. 20. Iericho is taken. 22. Rahab is saued. 26. The buylder agayne of Iericho is cursed.

1 AND Iericho was shut vp and closed, because of the chyldren of Israel, neyther might any man goe out or in.

2 And the Lorde sayde vnto Iosuah, Beholde, I haue geuen into thyne hande Iericho, and the king thereof, and the strong men of warre.

3 And ye shal compasse all the citie, all ye that be men of warre, and goe rounde about it once: and so shal you doo sixe dayes.

4 And seuen priestes shal beare before the Arke seuen trumpettes of (a) rammes hornes: and the seuenth day ye shal compasse the citie seuen times, and the priestes shal blowe with the trumpettes.

5 And when they make a long blast with the rammes horne, and ye heare the sounde of the horne, al the people shal shoute with a great showte: and then shall the wall of the citie fal downe, and the people shal assende vp euery man straight before him.

6 And Iosuah the sonne of Nun called the priestes, and sayde vnto them, Take vp the arke of the couenant, and let seuen priestes beare seuen trumpettes of rammes hornes before the Arke of the Lorde.

7 And he sayde vnto the people, (b) Goe and compasse the citie, and let him that is harnessed goe before the arke of the Lorde.

8 And when Iosuah had spoken vnto the people, the seuen priestes bare the seuen trumpettes of rammes hornes, and went forth before the arke of the Lorde, & blewe with the trumpettes: and the arke of the couenant of the Lord followed them.

9 And the men of armes went before the priestes that blewe with the trumpettes: and the (c) gathering hoast came after the arke as they went, & blewe with trumpettes.

10 And Iosuah had commaunded the people, sayeing, Ye shall not shoute, nor make any noyse with your voyce, neither shal any woorde proceede out of your mouth, vntyll the day I bidde you shoute, then shal ye shoute.

11 And so the arke of the Lorde compassed the citie, and went about it (d) once: and they returned into the hoast, and lodged there.

12 And Iosuah rose early in the morowyng, & the priestes tooke vp the arke of the Lorde.

13 And seuen priestes bare seuen trumpettes of rammes hornes, and went before & arke of the Lorde, and going, blewe with the trumpets: & the men of armes went before them, but the (e) gathering hoast came after the arke of the Lord, whiche went before with the blowing of the trumpettes.

14 And the seconde day they compassed the citie once, and returned agayne into the hoast: and so they dyd sixe dayes.

15 And when the seuenth day came, they rose early with the dawnyng of the day, and compassed the citie after & same manner (f) seuen tymes: onely that day they compassed the citie seuen tymes.

16 And at the seuenth time, when the priests blewe with the trumpettes, Iosuah sayde vnto the people, Shoute, for the Lorde hath geuen you the citie.

17 And the citie shalbe (g) accursed, and all that are therein, vnto the Lorde: onely Rahab the harlot shall liue, and al that are with her in the house, because she hyd the messengers that we sent.

18 And in any wyse be ye ware of the accursed thinges, lest ye make your selues accursed, and take of the accursed thinges, and make the hoast of Israel accursed, and trouble it.

(a) The consent might not be assigned to any mans power, but to the mercie of God, which with most weake thinges can ouercome that whiche seemeth most strong.

(b) That is cheefely ment by the Rubenites, Gadites, and halfe the tribe of Manasses.

(c) Meaning the reareward, wherein was the standarde of the tribe of Dan. Num. 10.

(d) For that day.

(e) The tribe of Dan was so called, because it marched last, & gathered vp whatsoeuer was least of others.

(f) Beside euery day once, for the space of sixe dayes.

(g) Condemned vtterly to be destroyed.

19 But al the siluer, golde, vessels of brasse and iron, shalbe (h) consecrated vnto the Lorde, and all shal comme into his treasurie.

(h) Man and beast being destroyed, and al other thinges that coulde not by fire be moulten and transformed, abhominable thinges are so reserued to the Lordes vse, that they should neuer be conuerted to any priuate vse.

20 And the people shouted, and blewe with trumpettes: and when the people hearde the sounde of the trumpe, they shouted with a great shoute, & the wall fel downe flat, so that the people went vp into the citie, euery man straight before him, & tooke the citie:

21 And they vtterly destroyed al that was in the citie, both man and woman, young and olde, oxe, sheepe, and asse, with the edge of the swoorde.

22 But Iosuah had sayde vnto the two men that had spied out the countrey, Goe into the harlottes house, and bring out thence the woman & al that she hath, as ye sware vnto her.

A 23 And the young men that were spies, went in, and brought out Rahab, and her father and mother, and her brethren, and all that she had: and they brought out al her kynrede, and put them (i) without the hoast of Israel.

(i) For it was not lawful for strangers to dwel among the Israelites, til they were instructed in the law, and purified.

24 And they burnt the citie with fyre, and al that was therein: only the siluer and the golde, the vesselles of brasse and iron, they put into the treasurie of the (k) house of the Lorde.

(k) Meaning the tabernacle.

25 And Iosuah saued Rahab the harlot, and her fathers household, and al that she had: and (l) she dwelt in Israel euen vnto this day, because she hyd the messengers whiche Iosuah sent to spie out Iericho.

(l) For she was maryed to Salmon, prince of the tribe of Iuda. Matth. 1.

26 And Iosuah sware at that time, saying, Cursed be the man before the Lorde, that ryseth vp and buyldeth this citie Iericho: he shal lay the (m) fundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.

(m) He shall builde it to the destruction of all his stocke, which thing was fulfilled in Hiel of Bethel. 1. kinges. 16.

27 And so the Lorde was with Iosuah, and his fame was noysed throughout al lands.

The. vii. Chapter.

1. Achan vsurpeth of the Churche iewels. 2. Ai is searched. 21. What thinges Achan had conueyed of those which ought to haue ben burnt.

A 1 BVt yet the children of Israel trespassed in the (a) cursed thing: for Achan the sonne of Charmi, the sonne of Zabdi, the sonne of Zareth, of the tribe of Iuda, tooke of the cursed thing: and the wrath of the Lorde warred hotte against the children of Israel.

(a) By taking that whiche was commaunded to be destroyed

2 And Iosuah sent menne from Iericho to (b) Ai, whiche is beside Bethauen, on the east side of Bethel, and spake vnto them, saying, Goat you vp, and viewe the countrey. And the men went vp, & viewed Ai,

(b) Ai was two daies iourney from Iericho. One kinde of the dominaries, which were the greatest, and is hard described there of the Ammonites. Ierem. 49.

3 And returned to Iosuah, and sayde vnto him, Let not al the people go vp: but let as it were two or three thousande men goe vp, & smyte Ai: and make not al the people to labour thyther, for they are but fewe.

4 And so there went vp thyther of the people about three thousand men, and they fled before the men of Ai.

5 And the menne of Ai (c) smote of them vppon thirtie and sixe men: for they chased them from before the gate, euen into Sebarim, and smote them in the going downe: Wherefore the hartes of the people for feare melted away like water.

(c) God will by this ouerthrowe make them more earnest in searche of and punish the least commaund.

6 And Iosuah (d) rent his clothes, and fel to the earth vppon his face, before the arke of the Lorde, vntil the euentide, he and the elders of Israel, and put earth vpon their heades.

(d) It was a signe of mourning and of sadnes as followeth in many places, thus seemed it to tende to the reproche of Gods name.

7 And Iosuah sayde, Alas, O Lorde God, wherefore hast thou brought this people ouer Iordane, to deliuer vs into the handes of the Amorites, and to destroy vs? Would to GOD we had ben content, and dwelt on the other (e) side Iordane.

(e) Iosuah here is ready to distrust the manifest promises of God, which declareth that there is no stay in man without the continual assistant of God.

8 O Lorde, what shal I saye, when Israel turneth their backes before their enimies?

9 Surely the Chanaanites, and al the inhabitantes of the land, shal heare of it, and shal conspire against vs, and destroy the name of vs out of the earth: and what wilt thou doo vnto thy mighty name?

10 And the Lorde sayde vnto Iosuah, Goat thee vp, wherefore lyest thou thus vppon thy face?

11 Israel hath sinned, and they haue transgressed my couenant whiche I commaunded them: for they haue taken of the cursed thinges, and haue also stolen, and dissembled also, and put them vnto their owne stuffe.

12 And therefore is it that the children of Israel can not stand before their enimies, but shall turne their backes before their enimies, because they be accursed: neyther wyl I be with you any more, except ye (f) destroy the accursed from among you.

(f) To take wickednesse vnpunished is to reuile God wylingly.

13 Vp and sanctifye the people, and saye, Sanctifye your selues against to morowe, for so said the Lord God of Israel, There is a * dampned thing among you, O Israel: and therefore ye can not stande against your enimies, vntyl ye haue put the dampned (g) thing from among you.

* or, Accursed.

(g) Meaning the man that tooke of the thing forbidden.

14 To morowe morning therefore ye shalbe brought, according to your tribes: and the

the tribe whiche the Lorde (h) taketh, shal come according to the kynredes therof, and the kinred which the Lord shal fynde gyltie, shal come by housholdes: and the household which the Lord shal finde faultie, shal come man by man.

15 And he that is founde with the accursed thyng, shalbe burnt with fire, he, and all that he hath, because he hath transgressed the couenaunt of the Lord, and wrought folie in Israel.

16 And so Iosuah rose vp early in the morning, and brought Israel by their tribes, and the tribe of Iuda was taught.

17 And he brought the kinredes of Iuda, and toke the kinredes of the Zarehites: and he brought the kinredes of the Zarehites, man by man, and Zabdi was taught.

18 And he brought his household, man by man, and Achan the sonne of Charmi the sonne of Zabdi, the sonne of Zared, of the tribe of Iuda, was caught.

19 And Iosuah said vnto Achan, My sonne, I beseech thee giue glory to the Lorde God of Israel, and (i) make confession vnto him, and shewe me what thou hast done, hide it not from me.

20 And Achan answered Iosuah, and said, Of a truth I haue sinned against the Lord God of Israel, and thus and thus haue I done.

21 I sawe among the spoyles a goodly babylonish garment, and two hundred sicles of syluer, and a tongue of golde of fifty sicles weyght, and I coueted them, and toke them, and behold, they lye hyd in the earth in the myddest of my tent, and the syluer is there vnder.

22 And so Iosuah sent messengers, which whe they came vnto his tent, behold, they were hyd in his tent, and the syluer therevnder.

23 Therefore they tooke them out of the middest of his tent, and brought them vnto Iosuah, and vnto al the children of Israel, and layd them out (k) before the Lorde.

24 And Iosuah tooke Achan the sonne of Zared, and the siluer, and the garment, and the tongue of golde, and his sonnes, and his daughters, and his oxen, and his asses, his shepe, his tent, and al that he had, and al Israel with him brought them vnto the valley of Achor.

25 And Iosuah sayde, In (l) as muche as thou hast troubled vs, the Lorde shal trouble thee this day. And al Israel stoned hym with stones, and burned them with fire, & ouerwhelmed them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lorde turned from the feare of his indignation. And the name of the place is called the valley of (m) Achor vnto this day.

(h) That is, before the arke of the Lorde,

(i) Geue prayse and thanke vnto him.

(k) That is, before the arke of the Lorde,

(l) What corruption & gree punish bout they ought to me, that by wickednesse ouer Gods ouch vpon al his

(m) That is, the valley of trouble.

The viii. Chapter.

1. The siege. 19. and wynning of Ai. 29. The kyng thereof is hanged. 30. Iosuah setteth vp an aulter. 32. He writeth the lawe vppon stones. 35. and readeth it to al the people.

1 AND the Lord sayd vnto Iosuah, Feare not, neither be thou faint harted: take al the menne of warre with thee, and vp, and get thee to Ai: Beholde, I haue geuen into thy hande the king of Ai, and his people, his citie, and his lande:

A Deut. 5. 6.

2 And thou shalt doo to Ai and her king, as thou diddest vnto Iericho, and her kyng: Neuertheles, the spoyle and cattel therof shal ye take vnto your selues: Thou shalt lye in wayte against the citie, on the (a) backside therof.

Iosuah. 7. 8 Deut. 20. 6.

(a) Meanyng on the West side, as vers. ix.

3 And Iosuah arose, and al the menne of warre, to goe vp against Ai: and Iosuah chose out thirtie thousande strong menne, and valiant, and sent them away by night:

4 And he commaunded them, sayeng, Beholde, ye shal lye in wayte against the towne on the (b) backe syde therof: goe not very farre from the citie, but be al ready.

(b) God woulde not destroye Ai by myracle, as he dyd Iericho, to the intent that other nations myghte feare the power and policie of his people.

5 And I, and al the people that are with me, wyl approche vnto the citie: And when they come out against vs, as they dyd at the first time, then wyl we flee before them:

6 For they wyl come out after vs, tyl we haue brought them out of the citie, for they wyl say, They flee before vs as at the first tyme: and we wyl flee before them.

7 In the meane tyme shal ye ryse vp from lying in wayte, and destroy the citie: for the Lorde your God wyl deliuer it into your hande.

8 And when ye haue taken the citie, ye shal set it on fire: according to the commaundement of the Lorde shal ye doo. Beholde, I haue charged you.

9 Iosuah therefore sent them forth, and they went to lye in waite, and abode betweene Bethel and Ai, on the West syde of the citie of Ai: but Iosuah lodged that night (c) among the people.

(c) That is, with the rest of the armie.

10 And Iosuah rose vp early in the morning, and (d) numbred the people, & went vp, he, and the elders of Israel, before the people, against Ai.

(d) That is, mustred the, and set them in aray.

11 And al the men of warre that were with him, went vp, and drue nygh, and came against the citie, and pitched on the North side of Ai: and there was a valley betweene them and Ai.

12 And

12 And he toke vppe a fyue thousande men, and (c) set them to lye in waite betweene Bethel and Ai, on the west side of the citie.

(c) He set these fewe, that the other whiche lay in ambush, might not be discouered.

13 And the people set al the hoste that was on the north side, against the citie, and the lyers in wayte on the west, against the citie: and Iosuah walked the same nyght in the myddest of the valley.

¶ 14 And when the king of Ai sawe it, they hasted, and rose vp early, and the menne of the citie went out against Israel to battaile, he, and al his people, at a tyme appointed, euen before the plaine: and wyste not that there were lyers in wayte against him on the backe side of the citie.

(f) As they whiche fayned them selues to flee for feare.

15 And Iosuah and al Israel, (f) as beaten before them, fled by the way of the wildernesse.

16 And al the people of the towne were called togeather, to followe after them: and they followed after Iosuah, and were drawen away from the citie.

17 And there was not a man leaft in Ai, and in Bethel, that went not out after Israel: and they leaft the citie open, and followed after Israel.

(g) Or lift vp the baner, to signifie when they shal inuade the citie.

18 And the Lorde sayde vnto Iosuah, (g) Stretche out the speare that is in thyne hande, towarde Ai, for I wyl geue it into thyne hande. And Iosuah stretched out the speare that he had in his hande, towarde the citie.

19 And the lyers in waite arose quickly out of their place, and ranne assone as Iosuah had stretched out his hand: and they entred into the citie, and tooke it, and hasted, and set the citie on fire.

20 And when the men of Ai looked behynde them, they sawe the smoke of the citie ascend vp to heauen, and they had no * place to flee, either this way, or that: and the people that fledde to the wyldernesse, turned backe againe vpon the followers.

* or, power

¶ 21 And when Iosuah and al Israel sawe that the lyers in wayte had taken the citie, and that the smoke of it ascended, they turned againe, and slue the men of Ai.

22 And the other issued out of the citie against them, and so were they in the myddest of Israel: for these were on the one side of them, and the rest on the other side, and they layd vpon them, so that they let none of them escape, nor remayne.

Deut.7.2. 23 And the king of Ai they tooke aliue, and brought him to Iosuah.

24 And when Israel had made an ende of slayeing al the inhabitantes of Ai, in the feeld of the wildernesse where they chased them, and when they were al fallen on the edge of the sworde, vntyl they were wasted, al the Israelites returned vnto Ai, and (h) smote it with the edge of the sworde.

(h) For the sheeing of the citie was not to destroy it, for they should take the spoyle thereof for a prayer: but was to smyte to death, that they were cruel.

25 And al that fel that day, both of menne, and women, twelue thousande, euen al the men of Ai.

26 For Iosuah plucked not his hand backe againe, whiche he stretched out vppon the speare, until he had vtterly destroied al the inhabiters of Ai.

27 Only the cattel, and the spoyle of the citie, Israel tooke vnto them selues, according vnto the woorde of the Lord, which he commaunded Iosuah.

28 And Iosuah set Ai on fire, and made it an heape for (i) euer, and a wildernesse vnto this day.

(i) That it could neuer be buylt againe.

29 And the king of Ai he hanged on a tree vntyl euen: and as soone as the sunne was downe, Iosuah commaunded that (k) they should take the carkasse downe of the tree, and cast it at the entring of the gate of the citie, and lay theron a great heape of stones (that remayneth) vnto this day.

(k) According as it was commaunded by the lawe. Deut.21.3. Iosua.7.2. Deut.17.5. Ezra.10. Deut.25. Deut.17.5

30 Then Iosuah buylt an aulter vnto the Lord God of Israel in mount Ebal,

31 As Moses the seruant of the Lorde commaunded the children of Israel, and as it is written in the booke of the lawe of Moses, an aulter of whole stones, ouer whiche no man hath lift vp any yron: and they sacrificed thereon whole burnt sacrifices vnto the Lord, and offered peace offerings.

32 And he wrote there vppon the stones a (l) rehearsal of the lawe of Moses, and wrote it in the presence of the children of Israel.

(l) Think, the summe of the law, which sum is conteyned in the ten commaundements.

33 And al Israel, and the elders therof, and their officers, and Iudges, stoode parte on this side the arke, and part on that side, before the priestes that were Leuites, whiche bare the arke of the couenant of the Lorde, as wel the stranger, as they that were borne among them: halfe of them ouer against mount Garizim, and halfe of them ouer against mount Ebal, as Moses the seruant of the Lorde had commaunded before, that he shoulde blesse the people of Israel.

Deut.11.2 and.27.12.

34 Afterwarde he read al the woordes of the lawe, the blessynges and cursinges, according to al that is written in the booke of the lawe.

35 And there was not one woorde of al that Moses commaunded, whiche Iosuah read not before al the congregation of Israel, as wel the (m) women and chyldren, as the strangers that were conuersant among them.

(m) So neither young nor old, nor women were excused from hearyng the woordes of the Lorde. Deut.31. vers.10.

The

The .ix. Chapter.

1. Certayne kinges are gathered agaynst Iosuah. 3. The Gabaonites deo guyle fully require peace of Iosuah. 21. The Gabaonites are made ministers in cutryng wood, and bearyng of water.

1 AND when all the kynges that dwel (a) beyonde Iordane in the hilles and valleyes, and along by all the coastes of the (b) great sea ouer agaynst Libanon, (namely) the Hethites, the Amorites, the Chanaanites, the Pherezites, the Hiuites, and the Iebusites, hearde thereof:

2 They gathered them selues togeather to fyght agaynst Iosuah, and agaynst Israel, "with one accorde.

3 And the inhabiters of Gibeon hearde what Iosuah had done vnto Iericho, and to Ai,

4 And they did wonderfully wyly, and went and made them selues embassadours, and tooke olde sackes vpon their asses, & wyne bottels olde, both rent and (c) bounde vp:

5 And olde clowted shoes vpon their feete, and their rayment was olde: and all their prouision of bread was dried vp, & whoyed.

6 And they came vnto Iosuah into the host to Gilgal, and sayde vnto him, and vnto all the men of Israel, We be come from a farre countrey, and nowe make ye agreement with vs.

7 And the men of Israel sayde vnto the (d) Hiuite, It may be thou dwellest among vs, and then howe can I make peace with thee?

8 And they sayde vnto Iosuah, We are thy seruantes. And Iosuah sayde vnto them agayne, What are ye, and whence come ye?

9 They answeared him, From a very farre countrey thy seruauntes are come, for the name (e) of the Lorde thy God: For we haue heard the fame of him, and al that he dyd in Egypt,

10 And all that he did to the two kinges of the Amorites that were beyonde Iordane, Sehon kyng of Hesbon, and Og kyng of Basan, whiche were at Astaroth.

11 Wherefore our elders, and all the inhabiters of our countrey spake to vs, saying, Take victualles "with you, to serue by the way, and goe meete them, and say vnto them, We are your seruantes: and nowe make ye a couenant of peace with vs.

12 This (i) our lode of bread we tooke with vs, out of our houses whot, the day we departed to come vnto you: but nowe behold, it is dryed vp, and whoyed.

13 And these bottelles of wyne whiche we fylled, were new, and see they be rent: and these our garmentes and shoes are worne for oldenesse, by reason of the exceedyng long iourney.

14 And the men tooke of their (g) victuals, and counselled not with the mouth of the Lorde.

15 And Iosuah made peace with them, and made a couenaunt with them, that they shoulde be suffered to lyue: and the princes of the congregation sware vnto them.

16 But at the ende of three dayes, after they had made a league with them, they hearde that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their (h) iourney, & came vnto their cities the thyrd day: and their cities were Gibeon, and Caphira, Beroth, and Kiriath-iarim.

18 And the children of Israel slue them not, because the princes of the congregation had sworne vnto them by the Lorde God of Israel: And all the multitude murmured agaynst the princes.

19 But all the princes sayde vnto all the congregation, We haue sworne vnto them by the Lorde God of Israel: and therefore we may not hurt them.

20 But this we will doo to them, We will let them liue, lest wrath be vpon vs, because of the othe which we sware vnto them.

21 And the princes sayde vnto them agayne, Let them liue; and hewe wood, and drawe water vnto al the congregation, (and they dyd) as the princes sayde vnto them.

22 And Iosuah called for them, and talked with them, and sayde, Wherefore haue ye beguyled vs, saying, We dwel farre from you, when ye dwel among vs?

23 And now are ye cursed, and there shal not cease to be of you bondmen, and hewers of wood, and drawers of water, for the (i) house of my God.

24 And they answeared Iosuah, and sayde, It was tolde thy seruauntes howe that the Lorde thy GOD had commaunded his seruant Moyses to geue you al the land, and to destroy all the inhabiters thereof out of your syght: and therefore we were exceedyng sore afrayde for our lyues at the presence of you, and haue donne this thyng.

25 And beholde, we are in thine hande: as it seemeth good and ryght in thine eyes to doo vnto vs, so doo.

26 And euen so did he vnto them, and ryd them out of the hand of the children of Israel, that they slue them out.

27 And Iosuah made them that same day hewers

(a) (as respect of the playne of Moab. (b) Called Mediterranean. 2. Reg. 11. 8. Or west.

(c) Because they were al worne

(d) For the Gabaonites and the Hethites were al one people

(e) Been the tidinges for feare of death pretende honour the true god, and receiue his religion.

(i) In your lande. The wise shal lacke no meat, nor spare dayes to let forth their seruice, when they deceiue the seruauntes of God.

(g) As some write, to trye the oldnesse, & what taste it had beyng so old: some other say, it was to confirme the league, accordyng to the maner, that they did eate of their victuales.

(h) From Gilgal

(i) Which was the tabernacle vnto the tyme of Solomon, & after that the temple at Hierusalem. Deut. 7. a.

(k) That is, for the sacrifices.

he meanes of wood, and the meanes of water for the congregation, and for the (k) aulters of God vnto this day, in the place which he shoulde choose.

The.x. Chapter.

1. Fyue kynges make warre agaynst Gibeon, whom Iosuah discomfiteth. 12. The sunne standeth styll at Iosuahs prayer. 26. The fyue kynges are hanged.

Iosu.6. verse.15.

Iosu.8. verse.3.

AS Nowe when Adonizedec kyng of Hierusalem, had herd howe Iosuah had taken Ai, and had destroyed it: (and howe that as he had done to Iericho and her kyng, euen so he had done to Ai and her kyng,) and howe the inhabiters of Gibeon had made peace with Israel, & were among them,

2 They feared exceedingly, for Gibeon was a great citie, as one citie of the kingdome, and was greater then Ai, and all the men thereof were very mightie.

(a) That is, lorde of iustice, so tyrantes take to thé selues glorious names, when in deede they be very enimies agaynst God and all iustice.

3 Wherefore (a) Adonizedec kyng of Hierusalem, sent vnto Hoham kyng of Hebron, and vnto Piram kyng of Iarmuth, and vnto Iaphia kyng of Lachis, and vnto Dabir kyng of Eglon, saying,

4 Come vp vnto me, and helpe me, that we may smyte Gibeon: for they haue made peace with Iosuah, and with the children of Israel.

5 Therfore the fyue kings of the Amorites, the king of Hierusalem, the king of Hebron, the king of Iarmuth, the king of Lachis, and the king of Eglon, gathered them selues together, and went vp, they with al their hostes, & besieged Gibeon, and made warre agaynst it.

(b) As soone as thou makest a league with the children of God by regeneration: thou shalt be sure to haue the wicked children of the worlde in thy toppe.

6 And the men of Gibeon sent vnto Iosuah to the host in Gilgal, saying, Withdraw not thy hande from thy seruantes, come vp to vs quickly, and saue vs, and helpe vs: for al the kinges of the Amorites whiche dwel in the mountaines, are gathered together (b) agaynst vs.

7 And so Iosuah ascended from Gilgal, he, and al the people of warre with him, & al the men of myght.

(c) Lest Iosuah shoulde haue thought that god had sent this great power agaynst him for his leagne with the Gibeonites, the Lorde here doth strengthen hym.

8 And the Lorde said vnto Iosuah, (c) Feare them not: for I haue deliuered them into thine hand, neither shal any of them stande agaynst thee.

9 Iosuah therfore came vnto them sodenly, and went vp from Gilgal al nyght.

10 And the Lorde troubled them before Israel, and slue them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Bethoron, and smote them to Azeka and Maketa.

11 And as they fled from before Israel, and were in the going downe to Bethoron, the Lorde cast downe great stones from heauen vppon them vnto Azeka, and they dyed: there were mo dead with haile (d) stones, then they were whom the children of Israel slue with the swerde.

(d) Al kynde of creatures shal do the wicked whe the lord of hostes wyl haue it so.

12 Then spake Iosuah to the Lorde, in the day when the Lord deliuered the Amorites before the children of Israel, and he sayde in the sight of Israel, Sunne, stande thou styll vpon Gibeon, and thou Moone in the valley of Aialon.

13 And the sunne abode, and the Moone stodde styll, vntyll the people had auenged themselues vpon their enimies. Is not this written in the booke of the ryght iust? So the Sunne abode in the myddest of heauen, and hasted not to goe downe by the space of a whole day.

14 And there was no day like that before it or after it, that the Lorde heard the voyce of a man: for the Lorde (e) fought for Israel.

(e) By taking away the enimies harte, and destroying them with hailstones.

15 And Iosuah returned, and al Israel with him, vnto the campe to Gilgal.

16 But the fyue kinges fled, and were hid in a caue at Maketa.

17 And it was told Iosuah, saying, The fyue kinges are founde hid in a caue whiche is at Maketa.

18 And Iosuah sayde, Roule great stones vpon the mouth of the caue, and set men by it, to kepe it:

19 And stande ye not styll, but folowe after your enimies, and smyte al the hyndmoste, and suffer them not to enter into their cities: for the Lorde your God hath deliuered them into your handes.

20 And when Iosuah and the children of Israel had made an end of slaying them with an exceeding great slaughter, til they were wasted: the rest that remayned of them entred into walled cities.

21 And al the people returned to the host to Iosuah at Maketa in peace, neyther dyd any man moue his tongue agaynst the children of Israel.

22 Then sayde Iosuah, Open the mouth of the caue, and bryng out those fiue kynges vnto me out of the caue.

23 And they did so, and brought those fiue kynges vnto him out of the caue, (euen) the kyng of Hierusalem, the kyng of Hebron, the kyng of Iarmuth, the kyng of Lachis, and the kyng of Eglon.

24 And when they brought out those fiue kynges vnto Iosuah, Iosuah called for al the men of Israel, and sayde vnto the chiefe of the men of warre whiche went

with

with hym. Come neare, and put your feete vpon the (i) neckes of these kynges. And they came neare, and put their feete vpon the neckes of them.

25 And Iosuah sayde vnto them, Be shall not feare, nor be faynte harted, but be strong, and plucke vp your harte: for thus shall the Lord do to all your enimies against whom ye fyght.

26 And then Iosuah smote them, and slue them, and hanged them on slue trees: and they hanged styl vpon the trees, vntyl the euenyng.

27 And at the goyng downe of the sunne, Iosuah gaue commaundement, and they tooke them downe of the trees, and caste them into the caue wherein they had ben hydde, and layde great stones in the caues mouth (whiche remayne) vntyl this day.

28 And that same day, Iosuah tooke Maketa, and smote it with the edge of the swoorde, and the kyng therof also destroyed hee vtterly, with * al the soules that were therein, and let none remaine: and he dyd to the kyng of Maketa, as he did vnto the kyng of Iericho.

29 Then Iosuah went from Maketa, and al Israel with hym, vnto Libna, & fought against Libna.

30 And the Lord delinered it, and the king therof, into the hande of Israel: and he smote it with the edge of the swoorde, and al the * soules that were therein: he let none remaine in it, but dyd vnto the kyng therof, as he did vnto the king of Iericho.

31 And Iosuah departed from Libna, and al Israel with him, vnto Lachis, and besieged it, and assaulted it.

32 And the Lord delinered Lachis into the hande of Israel, which tooke it the second day, & smote it with the edge of the swoord, and al the soules that were therein, dooyng according to al, as he had done to the citie of Libna.

33 Then Horam king of Geser, came vp to helpe Lachis: and Iosuah smote hym and his people, vntyl none remained of him.

34 And from Lachis, Iosuah departed vnto Eglon, and al Israel with him, and they besieged it, and assaulted it,

35 And tooke it the same day, and smote it with the edge of the swoord, & al the soules that were therein he vtterly destroyed the same day, according to al that he had done to Lachis.

36 And Iosuah departed vp from Eglon, and al Israel with him, vnto Hebron, and they fought against it.

37 And when they had taken it, they smote it with the edge of the swoord, and the king thereof, and al the townes that parteyned to it, and al the soules that were therein, and he left none remayning, but dyd according to al, as he had done to Eglon, and destroyed it vtterly, and al the soules that were therein.

38 And Iosuah returned, and al Israel with him to Dabir, and fought against it.

39 And when he had taken it, and the king thereof, and al the townes that parteyned thereto, they smote them with the edge of the swoorde, and vtterly destroyed al the soules that were therein, neither let he any remaine: euen as he dyd to Hebron, so he dyd to Dabir, and the kyng thereof, as he had done also to Libna, and her kyng.

40 Iosuah therefore smote al the hyl countreyes, and the South countreyes, and the valleyes, & the townes, and al their kings, and let none remayne of them, but vtterly destroyed al that breathed, as the Lord God of Israel commaunded.

41 And Iosuah smote them from Cades barnea, vnto Asah, and al the countrey of Gosen, (euen) vnto Gibeon.

42 And al these kinges and their land dyd Iosuah take at (g) one time: because the Lorde God of Israel fought for Israel.

43 And Iosuah and al Israel returned vnto the hoste that was in (h) Gilgal.

The .xj. Chapter.

1. Certaine kinges are gathered against Iosuah. 6. God deliuereth al the kynges vnto Iosuah, whiche had conspyred agaynst hym.

1 AND when Iabin kyng of Hazor had heard those thinges, (a) he sent to Iobad kyng of Maron, and to the kyng of Simron, and to the king of Achsaph,

2 And vnto the kynges that were by the North, in the mountaynes and playnes towarde the South syde of (b) Cenereth, & in the lowe countreyes, and in the borders of Dor, Westwarde:

3 And vnto the Chanaanites, both by East and West, and vnto the Amorites, Hethites, Pherezites, & Iebusites in the mountaines, and vnto the Heuites that were (c) vnder Hermon in the lande of Mispath.

4 And they came out, and al their hostes with them, a multitude of folke, euen as the sande that is on the sea shore, in a great number, with horses and charets exceeding many.

5 And al these kynges met togeather, and came and pitched togeather at the waters of Merom, for to fyght against Israel.

6 And

* by this Iosua would encourage his captayne to shed bloud: wherin they shoulde loke to the ende of their conquestes, seyng kinges are slayne by them selues. Deut. 21. b. Iosuah. 8. f.

* Or, many times.

Iosuah. 6. b.

* Or, sometimes.

(g) In one batayle.

(h) Where the ark was, there to geue thanks for their victorie.

Deut. 20. b.

(i) In token of victorie.

(a) The Gibeonites at the appearing of Gods mightie hande for Israel, yelded to Gods decree, and sought saluation in the same: but these wicked the more the myghtie hande of God appeareth, the more they rage against it.

(b) The euangelistes cal it the lake of Genezareth, the sea of galilee, & the sea of Tiberias (c) And by another name Shion, but not Sion in Hierusalem, as Deu. 4. verse. 48.

6 And the Lorde saide vnto Iosuah, Be not afrayde at the presence of them: for to morowe about this time wyl I deliuer them all slayne before Israel: thou shalt hough their houses, and burne their charets with fire.

7 And so Iosuah came, and all the menne of warre with hym, against them, by the waters of Merom, and sodaynely fel vppon them.

8 And the Lorde delinered them into the handes of Israel, and they smote them, and chased them vnto great Sidon, and vnto (c) Misrephothmaim, & vnto the valley of Mispah, which is eastwarde: and smote them, vntyl they had none remaynyng of them.

(c) Which signifyeth hot waters, or according to some, bryne pittes.

9 And Iosuah dyd vnto them as the Lorde bade hym: he houghed their houses, and burnt their charets with fire.

10 And Iosuah at that time turned backe, and tooke Hazor, and smote the kyng therof with the swoorde: and Hazor before time was the head of all those kyngdomes.

(d) Both menne, women, and children.

11 And they smote all the (d) soules that were therein with the edge of the swoorde: vtterly destroying al, & nothing that breathed was let remaynyt: and he burnt Hazor with fire.

12 And all the cities of those kynges, and all the kinges of them, dyd Iosuah take, and smote them with the edge of the swoord, and vtterly destroyed them, as Moses the seruant of the Lorde commaunded.

Num. 33. f. Deut. 7. a.

13 But Israel burnt none of the cities that stoode styl in their (e) strength, saue Hazor onely that Iosuah burnt.

(e) Whiche were strong by situation, and not hurt by warre.

14 And all the spoyle of the sayde cities, and the catel, the children of Israel caught vnto them selues: but (f) euery man they smote with the edge of the swoord, vntyl they had destroyed them, neyther left they ought that had breath.

(f) That is, man, woman and childe.

Exod. 34. b Deut. 7. a.

15 As the Lorde commaunded Moses his seruant, so did Moses commaund Iosuah, and euen so did Iosuah: he minished no woord of all that the Lord commaunded Moses.

16 And so Iosuah tooke al the lande of the hylles, and all the South countrey, & al the land of Goshen, and the lowe countrey, and the playne, and the (g) mountaine of Israel, and the lowe countrey of the same:

(g) which is, Samaria.

17 Euen from the mount (h) Halak, that goeth vp to Seir, vnto "Baal Gad, in the valley of Libanon, vnder mount Hermon: and all the kinges of the same he tooke, and smote them, and slue them.

(h) So called because it was bare & without trees.

"The valley of Gad.

Iosuah. 9. a.

18 Iosuah made warre long time with those kynges.

19 Neyther was there any citie that made peace with the children of Israel, saue those Hethites that inhabited Gibeon, and therfore al other they tooke with battaile:

20 For it came of the Lorde, whiche dyd (i) harden their hartes, that they shulde come against Israel in battayle, and that they should destroy them vtterly, & shewe them no mercy: but to bring thē to nought, as the Lorde commaunded Moses.

(i) That he gaue them ouer to them selues, and therefore they could not but rebell against god, and seeke their owne destruction.

21 And that same season came Iosuah, and destroyed the Anakims out of the mountaynes, as out of Hebron, Dabir, Anab, & out of all the mountaines of Iuda, and out of al the mountaines of Israel: and Iosuah destroyed them vtterly, with their cities.

1. King. 7. f

22 There was not one Anakim leaft in the land of the children of Israel: only in Azah, Gath, and Asdod, there remained of them.

23 And Iosuah tooke the whole land, according to al that the Lord sayd vnto Moses, and Iosuah gaue it for a possession vnto Israel, according to their partes and tribes: and al the land rested from warre.

Num. 26. l.

The. xii. Chapter.

The rehearsal of the kynges which were smyten of the Israelites beyonde Iordane.

1 THese are the kynges of the land which the children of Israel smote, and possessed their lande on the one side Iordane eastwarde, from the ryuer Arnon, vnto mount Harmon, and al the playne eastwarde.

A "In Hebrue, toward the rising of the sunne.

2 Sehon kyng of the Amorites, that dwelt in Hesbon, and ruled from Aroer, which is beside the ryuer of Arnon, and from the middle of the ryuer, and from half Gilead, vnto the ryuer (a) Jabok, whiche is in the border of the children of Ammon:

Num. 21. 4 Deut. 2. 2. (a) where Iacob wrestled with the Angel. Gen. 32. 28, by detrect.

3 And from the playne, vnto the sea of Cenereth, eastwarde, and vnto the sea of the "playne, euen the salt sea, eastwarde, the way to Beth Iesimoth, & from the South, vnder the springes of (b) Pisgah.

(b) The ridge of mount Nebo, part of mount Abarim, where vnto Moses was commaunded to ascend when he should dye.

4 And the coast of Og king of Basan, whiche was of the remnant of the giantes, and dwelt at Astaroth, and Edrai:

Num. 21. l. Num. 32. d Iosuah. 13. Deut. 3. b

5 And raigned in mount Harmon, and in Salcah, and in al Basan, vnto the border of the Gessurites, & the Machathites, and halfe mount Gilead, vnto the borders of Sehon kyng of Hesbon.

6 Moses the seruant of the Lorde, and the children of Israel, smote them, and Moses the seruant of the Lord gaue their land for a possession vnto the Rubenites, Gadites, and the halfe tribe of Manasses.

7 These are the kynges of the countrey, which

whiche Iosiah and the chyldren of Israel smote on this syde Iordan westward, from Baal Gad whiche is in the valley of Libanon, euen vnto the mount (c) Halak, that goeth vp to Seir: which land Iosiah gaue vnto the tribes of Israel to possesse, to euery man his part,

(c) Whereof Chap. 11. c.

8 In the vpper lande and nether lande, in the playnes, and in * the hyll sydes, in the wyldernes, & in the south countrey, the Hethites, the Amorites, the Chananites, the Pherezites, the Hevites, & the Iebusites.

* or, in Aroch. Iosh. 6. a. Iosh. 8. a.

9 The king of Iericho, was one: the king of Ai, whiche is beside Bethel, one:

Iosh. 10. a.

10 The king of Hierusalem, one: the king of Hebron, one:

11 The king of Iarmuth, one: the king of Lachis, one:

12 The king of Eglon, one: the king of Gazer, one:

13 The king of Dabir, one: the king of Gader, one:

14 The king of Horma, one: the king of Arad, one:

15 The king of Libna, one: the king of Adullam, one:

16 The king of Makeda, one: the king of Bethel, one:

Iosh. 11. b.

17 The king of Thaphuha, one: the king of Hepher, one:

18 The king of Aphec, one: the king of Lasaron, one:

19 The king of Madon, one: the king of Hasor, one:

20 The king of Simron Meron, one: the king of Achsaph, one:

21 The king of Thanach, one: the king of Megiddo, one:

Gen. 14. a.

22 The king of Kedes, one: the king of Iokneam of Carmel, one:

23 The king of Dor in the countrey of Dor, one: the king of the nations of Gilgal, one:

24 The king of Thirza, one: all the kynges tograther, thirtie and one.

The xiii. Chapter.

1. The Lorde commaundeth Iosiah to diuide the lande that remayneth vnto the Israelites. 13. Possession is not geuen vnto the tribe of Leui. 22. Balaam is put to death.

1 IOsiah was olde, and stricken in yeres, and the Lorde sayde vnto him, Thou art olde, and stricken in yeres, and there remayneth yet exceeding much land to be (x) possessed.

(x) possessed.

2 This is the lande that yet remayneth: all the * regions of the Philistines, and all Gessuri:

3 From "Nilus, whiche is "vpon Egypt, vnto the borders of Accaron northwarde, whiche lande is counted vnto Chananite, euen fyue lordeshyppes of the Philistines, the Azathites, Asdothites, Ascalonites, Gethites, Accaronites, and the Euites.

" Sihor, " Vppon the face of Egypt.

4 And from the south, all the lande of the Chananites, and the "cane that is beside the Sidonians, euen vnto Aphec, and to the borders of the Amorites.

" Mearah.

5 And the lande of the Giblites, and all Libanon towarde the sunne ryssyng, from the playne of Gad vnder mount Hermon, vntyl a man come to Hamath.

6 All the inhabiters of the hyl countrey, from Libanon vnto (b) Misrephothmaim, and all the Sidonians wyl I cast out from before the chyldren of Israel: onelysse that thou in any wyse diuide it by lot vnto the Israelites to inherite, as I haue commaunded thee.

(b) Reade Chap. 11. d.

7 Nowe therefore, diuide this lande to inherite vnto the nine tribes, and the halfe tribe of Manasses.

8 For with that other, the Rubenites and the Gadites haue receyued their inheritance, which Moses gaue them beyonde Iordane eastwarde, as Moses the seruant of the Lorde gaue them:

Num. 32. f. Deut. 3. b.

9 From Aroer that lyeth on the brymme of the ryuer Arnon, and from the citie that is in the middest of the * ryuer, and all the playne of Medeba vnto Dibon:

* or, valley.

10 And all the cities of Sehon kyng of the Amorites, whiche raigned in Hesbon, vnto the border of the chyldren of Ammon:

11 And Gilead, and the border of Gessuri, and Machati, and al mount Hermon, with al Bason vnto Salecha:

12 All the kyngdome of Og in Basan, which raigned in Astaroth and Edrai, whiche same remained yet of the rest of the giants: these did Moses smite, and cast them out.

De ut. 3. b. Iosiah. 12. a

13 Neuertheselle, the chyldren of Israel (c) expelled not the Gessurites, & the Machathites: but the Gessurites and the Machathites dwel among the Israelites euen vnto this day.

(c) Because they destroyed not al, as God had cõmaunded, they that remained, were snares and prickes to hurt them. Num. 33. g.

14 Onely vnto the tribe of Leui he gaue none inheritance: but the sacrifices of the Lord God of Israel is their (d) inheritance, as he sayde vnto them.

(d) The Leuites shall haue the tythes, sacrifices, and offerynges for their inheritance.

15 Moses gaue vnto the tribe of the chyldren of Ruben (inheritance) according to their kynredes.

16 And their coast was from Aroer that lyeth on the banke of the ryuer Arnon, and from the citie that is in the middest of the riuer, and al the playne whiche is by Medeba:

17 Hesbon,

17 Heshon, with all their townes that lye in the playne: Dibon, and the high places of Baal, and the house of Baalmeon,
18 And Jahazah, and Kedemoth, and Mephaath,
19 Kiriathaim, Sabamath, and Zarath Zahar, in the mount of the valley,
Deut.3. 20 The house of Peor, and the springes of the hylles, and Beth peor, and Ashdoth pisgah, and Beth-iesimoth:
D 21 And all the cities of the playne, and all the kingdome of Sehon king of the Amorites, whiche reigned in Hesbon, whiche Moses smote, with the lordes of Midian, Eui, Rechem, Zur, and Hur, and Reba, the whiche were dukes of Sehon, dwellyng in the countrey.
Num.31.8. 22 Thus (e) Balaam alle the sonne of Beor, the soothsayer, dyd the children of Israel slay with the swerde, among other of them that were slayne.
(e) The false prophet who gaue counsel how to cause Israel to offend God. Num.24. verse.14. Num.31. verse.16. 23 And the border of the children of Ruben, was Jordane, with the countrey that lyeth theron: This was the inheritance of the children of Ruben after their kindredes, cities, and villages pertayning thereto.
24 And Moses gaue (inheritance) vnto the tribe of Gad, euen vnto the children of Gad he gaue by their kindredes:
25 And their coastes were Jazer, and all the cities of Gilead, and halfe the lande of the children of Ammon, vnto Aroer that lyeth before Rabbah:
26 And from Hesbon vnto Ramath, Mizpeh, and Betonim: and from Mahanaim vnto the border of Debir.
27 And in the valley they had Beth aram, Beth nimra, Succoth, and Zaphon, the rest of the kingdome of Sehon king of Hesbon, vnto Jordane, and the coastes that lye theron, euen vnto the edge of the sea of Cinereth, on the (f) other syde Jordane eastwarde.
(f) That is, in the land of Moab. E 28 This is the inheritance of the children of Gad after their kinredes, their cities, and villages.
29 And Moses gaue inheritance vnto the halfe tribe of Manasses: and this was the possession of the halfe tribe of Manasses, by their kinredes:
30 Their coast was from Mahanaim, euen all Basan, and all the kingdome of Og king of Basan, and all the townes of Jair which lye in Basan, threescore cities.
31 And halfe Gilead, Ashtaroth, and Edrai, cities of the kingdome of Og in Basan, whiche parteyned vnto the (g) children of Machir the sonne of Manasses, euen to the one halfe of the children of Machir by their kinredes.
Num.32.8. (g) Meaning, his neuewes & posteritie.
32 These are the heritages whiche Moses did distribute in the feldes of Moab, on the other syde Jordane ouer against Iericho eastwarde.
33 But vnto the tribe of Leui Moses gaue Iosh.13.1 none inheritance: for the Lorde God of Israel is their inheritance, as he sayde vnto Num.18.2 them.

The xiiii. Chapter.

I. The lande of Chanaan was diuided among the nine tribes and the halfe. 6. Caleb requireth the heritage that was promised him. 13. Hebron was geuen him.

1 AND these are the countreyes whiche the children of Israel inherited in the Num.34.1 land of Chanaan, whiche Eleazar the priest, & Iosuah the sonne of Nun, and the chiefest heades of the tribes of the children of Israel distributed to them:
2 By lot they receiued their possessions, as Num.26.55 and.33.4 the Lord commaunded by the hand of Moses, to geue vnto the nine tribes, and vnto the halfe tribe.
3 For Moses had geuen inheritance vnto (a) two tribes & an halfe on the other syde Jordane: but vnto the Leuites he gaue none inheritance among them. (a) The Ruebenites, the Gadites, and halfe the tribe of Manasses.
4 For the children of Joseph were two tribes, Manasses and Ephraim: and therfore they gaue no parte vnto the Leuites in the lande, saue cities to dwell in, with the suburbes of the same for their beastes and cattel.
5 As the Lorde commaunded Moses, euen Num.34.1 so the children of Israel did when they diuided the lande.
6 And the children of Iuda came vnto Iosuah to Gilgal, and Caleb the sonne of Iephune the Kenesite, sayde vnto him, Thou wotest what the Lorde sayde vnto Moses the man of God about (b) me and thee in Cades barnea.
(b) Which two euents should come into the Num.14.B
7 Fourtie yeres olde was I when Moses the seruant of the Lorde sent me from Cades barnea, to espye out the land: and I brought him worde againe as it was in myne hart.
8 Neuerthelesse my (c) brethren that went vp with me, discouraged the hart of the people: and I folowed the Lorde my God.
(c) That the other spyes that were sent with him. Num.14.
9 And Moses sware the same day, saying, The lande whereon thy feete haue troden, shall be thine inheritance, and thy children for euer, because thou hast folowed the Lorde my God.
10 And beholde, the Lorde hath kept me aliue as he sayde, this fourtie & fiue yeres, euen sence the Lord spake this worde vnto Moses, whyle the children of Israel wan-

dred

dyed in the wylderneſſe: and nowe loe I am this day fourescore and fyue yeeres olde,

11 And yet am as ſtrong at this tyme, as I was when Moſes ſent me: loke how ſtrong I was then, ſo ſtrong am I nowe, either for warre, or for gouernment.

12 Nowe therfore gene me this mountayne whereof the Lorde ſpake in that day, (for thou heardeſt in that day howe the * Anakims were there, and the cities great and walled) (d) If the Lorde wil be with me, and I ſhalbe able to dryue them out, as the Lorde ſayde.

13 And Iosuah bleſſed him, and gaue vnto Caleb the ſonne of Iephune Hebron to inheritte.

14 And Hebron therfore became the inheritance of Caleb the ſonne of Iephune the Kenezite, vnto this day: becauſe he folowed conſtantly the Lorde God of Iſrael.

15 And the name of Hebron was called in olde tyme, Kiriath-Arba, whiche (Arba) was a great man among the Enakims: and the lande ceaſſed from warre.

The. xv. Chapter.

I. The lot of the children of Iuda, and the names of the cities and villages of the ſame. 13. Calebs portion. 19. The requeſt of Achſah.

1 THIS was the lot of the tribe of the children of Iuda by theyr kynredes, euen to the border of Edom in the wilderneſſe of Zin ſouthwarde, euen from the vttermoſt part of the ſouth coaſt.

2 And their ſouth coaſt was from the bynke of the ſalt ſea, from a (a) rocke that leaneth ſouthwarde.

3 And it went out to the ſouth ſide towarde the going vp to Maale-acrabim, and went along to Zin, and aſſended vp on the ſouth ſyde vnto Cades barnea: and went along to Hesron, and went vp to Adar, and fet a compaſſe to Karcaa.

4 From thence went it along to Azmon, and reached vnto the ryuer of Egypt, and the ende of that coaſt was on the weſt ſyde: this is (b) their ſouth coaſt.

5 Their eaſt coaſt is the ſalt ſea, euen vnto the ende (c) of Iordane: and their border in the nozth quarter, was from the rocke * of the ſea, and from the ende of Iordane.

6 And the ſame border went vp to Beth-hagla, and went along by the nozth ſyde of Beth-arabah, and vp from thence to the ſtone of (d) Boben the ſonne of Ruben.

7 And againe the ſame border went vp to Debir, from the valley of Achor, ſo nozthwarde, turning towarde Gilgal, that lyeth before the goeing vp to Adummim, whiche is of the ſouth ſyde of the riuer: and the ſame border went vp to the waters of the fountayne of the ſunne, and ended at the wel of Rogel.

8 And then went vp to the valley of the ſonne of Hennom, euen vnto the ſouth ſyde of Iebuſi, the ſame is Hieruſalem: and then went vp to the top of the hyl that lyeth before the valley of Hennom weſtwarde, and by the ende of the valley of the giantes nozthwarde. 15 I. King. 1. b.

9 And then it compaſſeth from the top of the hyl vnto the fountayne of the water of Nephthoah, and goeth out of the cities of mount Ephzon, and draweth to Baala, whiche is (e) Kiriathiarim. (e) That is, the citie of woodes.

10 And then it compaſſeth from Baala weſtwarde vnto mount Seir, and then goeth along vnto the ſyde of mount Iarim, whiche is Chesalon on the nozth ſide, and commeth downe to Bethſames, and goeth to Thimnah.

11 And goeth out againe vnto the ſyde of Akaron nozthwarde: and then draweth to Secron, and goeth along to mount Baala, and ſtretcheth vnto Iabneel: and the endes of the coaſtes leaue at the * weſt ſea. * Meanyng towarde Syria.

12 And the weſt border was the great ſea, and the ſame coaſt was the coaſt of the children of Iuda rounde about, in theyr kynredes.

13 And vnto Caleb the ſonne of Iephune, did Iosuah gene a part among the chyldren of Iuda, according to the mouth of the lord, euen Kiriatharba of the father of Enac, whiche citie is Ebzon. Iosu. 14. d.

14 And Caleb (f) dzoue thence the thre ſonnes of Enac, Seſai, and Ahiman, and Thalmai (whiche were) the ſonnes of Enac. (f) Nowe in the tyme of Iosuah, and therefore is tolde by way of repetition Iudic. 1.

15 And he went vp thence to the inhabitours of Dabir: and the name of Dabir in the olde tyme was (g) Kiriath Sephar. (g) That is, a citie of letters.

16 And Caleb ſayde, He that ſmiteth Kiriath Sephar, and taketh it, to hym wyll I gene Achſah my daughter to wyfe.

17 And Othniel the ſonne of Kenes the * bzother of Caleb, rooke it: and he gaue him Achſah his daughter to wyfe. Iudic. 1. c. 1. Kin. 17. a. * o3, coſin.

18 And as ſhe went in vnto him, ſhe moued him to aſke of her father a fielde, and (h) ſhe alighted of her Aſſe, and Caleb ſayde vnto her, What ayleth thee? (h) Eyther becauſe her huſbande would not, or becauſe he deferred it to long. * o3, petition.

19 Who anſwearyd, Gene me a * bleſſing, for thou haſt geuen me a ſouth lande, gene me alſo ſpringes of water. And he gaue her ſpringes of water both aboue and beneath.

20 This is the inheritance of the tribe of the children of Iuda by theyr kynredes.

D 21 And the vttermost cities of the tribe of the children of Iuda towarde the coastes of Edom southwarde, were Kabzeel, Eder, and Iagur,
22 Kinah, Dimonah, and Adadah,
23 Kedes, Hazor, and Gethnan,
24 Ziph, Telem, and Baloth,
25 Hazor, Hadathath, Kerioth, Hesron, whiche is Hazor,
26 Aman, Shema, and Moladah,
27 Hazar, Gadda, Hasmon, and Beth-pheleth,
28 Hazursual, Berssabe, and Baziothia,
29 Baala, Iim, and Azem,
30 Eltholad, Cesil, and Horma,
31 Ziklag, Medemnah, and Sensenna,
32 Lebaoth, Selhim, Ain, and Rimon: all the cities are twentie and nine, with their villages.
33 And in the lowe countrey they had Estaol, Zareah, and Alenah,
34 Zanoah, En gannim, Thaphuah, and Enam:
35 Iarmuth, Adulam, Socoh, and Azekah,
36 Saarem, Adithaim, Gederah, and Gederothaim: fourtiene cities with their villages.
37 Zenan, Hadazah, and Magdalgad,

¶ The diuision of the lande to the children of Israel, that is to wytte, by Moses vnto two tribes & a halfe on the farther syde of the riuer Iordane towarde to east, and to the other tribes on the hyther syde, by Iosuah.



38 Dolean, Mispeh, and Iekthеel,
39 Lachis, Bazcath, and Eglon,
40 Chabbon, Lehaman, and Cethlis,
41 Gederoth, Bethdagon, Naamah, & Makedah: sixtiene cities with their villages.
42 Lebnah, Ether, and Asan,
43 Iephthah, Asnah, and Nezib,
44 Keilah, Achzib, and Mareiah: nine cities with their villages.
45 Akron with her townes and villages.
46 From Akron euen vnto the sea, all that lyeth about Asdod with their villages.
47 Asdod with her townes and villages, Azah with her townes and villages vnto the (i) riuer of Egypt, and the great sea was their coast. (i) Meaning Nilus,
48 And in the mountaynes they had Samir, Iathir, and Socoh,
49 Dannah, and Kariath Sennach, which is Dabir,
50 Anab, Esthemoh, and Anim,
51 Golan, Holon, and Giloh: eleuen cities with their villages.
52 Arab, Dumah, and Esean,
53 Ianum,

53 Janum, Beth-thaphnath, and Aphecah:
54 Humtah, and Kiriath-arbe, (whiche is Hebron) and Sior, nine cities with their villages.
55 Maon, Carmel, Ziph, and Iutah,
56 Iesreel, Iukadam, and Zanoah.
57 Cain, Gibeah, and Thamnah: tenne cities with their villages.
58 Halhul, Beth-zur, and Gedor,
59 Maarath, Beth-anoth, and Eltheco: sixe cities with their villages.
60 Kiriath-baal, which is Kiriath-iarim, & Rabba: two cities with their villages.
61 In the wyldernesse they had Beth-arabah, Middin, and Sacacah,
62 Nebsan, and the (k) citie of Salte, and Engaddi: sixe cities with their villages.
63 Neuertheles, the Iebusites that were the inhabitantes of Hierusalem, coulde not the children of Iuda (l) cast out: but the Iebusites dwel with the children of Iuda at Hierusalem vnto this day.

The. xvi. Chapter.

1. The lot or part of Ephraim. 10. The Chananites dwelled among them.

AND the lot of the children of Ioseph fel from Iordane by Iericho, vnto the water of Iericho eastwarde, and to the wyldernesse that goeth vp from Iericho throughout mount Bethel:
2 And goeth out from (a) Bethel to Luz, and runneth along vnto the borders of Archi Ataroth:
3 And goeth downe agayne westwarde, euen to the coast of Japhleti, and vnto the coast of Beth-horon the nether, and to Gazer, and the endes of their coastes leaue al the west sea.
4 And so the children of Ioseph, Manasses, and Ephraim, tooke their inheritance:
5 And the borders of the children of Ephraim was by their kinredes. Their border on the east syde was, Ataroth Addar, euen vnto Beth-horon the vpper:
6 And went out westwarde to Machmethath on the north syde, and returneth eastwarde vnto Thaanath Silo, and past it on the east syde vnto Janoah,
7 And went downe from Janoah to Ataroth and Naarath, and came to Iericho, and went out at Iordane.
8 And their border went from Thaphuah westwarde vnto the riuer Kanath, and the endes were the west sea: This is the inheritance of the tribe of the children of Ephraim by their kinredes.
9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasses, euen the cities, with their villages.
10 And they drane not out the Chananites that dwelt in Gazer: but the Chananites dwelt among the Ephraites vnto this day, and serue vnder tribute.

The. xvii. Chapter.

1. The portion of the halfe tribe of Manasse. 3. A portion is geuen to the daughters of Zelaphaad.

1 THis was the lotte of the tribe of Manasses, whiche was the eldest sonne of Ioseph, to wit, of Machir the eldest sonne of Manasses, whiche was the father of Gilead: (nowe because he was a man of warre) he had Gilead and Basan. A Gene. 46. b. exacte. 14.
2 This is the possession of the (a) rest of the children of Manasses by their kinredes, (namely) of the children of Abiezer, the children of Helek, the children of Asriel, the children of Sechem, the children of Hepher, the children of Semida: For these were the male children of Manasses, the sonne of Ioseph by their kinredes. (a) For the other halfe tribe had their portion beyonde Iordane. Num. 26. d.
3 But Zelaphaad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasses, had no sonnes, but daughters: whose names are these, Mahala, Noa, Hagla, Melcha, and Thirsa. Num. 26. b. 27. a. and 36. a.
4 Whiche came before Eleazar the priest, and before Iosuah the sonne of Nun, and before the Lordes, saying, The Lord commaunded Moses to geue vs an inheritance among our (b) brethren: And therefore according vnto the commaundement of the Lorde, he gaue them an inheritance among the brethren of their father. (b) Among them of our tribe.
5 And there fell ten portions to Manasses, beside the lande of Gilead and Basan, which were on the other syde Iordane.
6 Because the daughters of Manasses dyd inherite among his sonnes: and Manasses other sonnes had the lande of Gilead.
7 And the coast of Manasses was from Aser to Machmathath that lyeth before Sichem, and went along on the right hande, euen vnto the inhabitantes of Entaphuah. B
8 And the lande of Thaphuah belonged to Manasses: whiche (c) Thaphuah is beside the border of Manasses, beside the border of the children of Ephraim. (c) Meaning the citie it selfe.
9 And the coast descended vnto the * ryuer Canah southward, euen to the riuer: these cities of Ephraim are among the cities of Manasses: the coast of Manasses went also on the north syde to the riuer, and the endes of it got out at the sea: * Or, brooke of reedes.

10 So that the South quarter was by Ephraim, and the North by Manasses, and the sea is his border: and they met together in (d) Aser northwarde, and in Issachar eastwarde.

(d) In the tribe of Aser and the tribe of Issachar,

11 And Manasses had in Issachar and in Aser, Beth sean and her townes, Ibleam and her townes, & the inhabitours of Dor, with the townes parteynyng to the same, and the inhabitours of Endor, with the townes of the same, and the inhabitours of Thaanach with her townes, and the inhabitours of Mageddo with the townes of the same, euen three countreys.

(e) For at the first they were not coragious, and after agreed with them on condition contrary to God commaundement.

12 Yet the chyldren of Manasses coulde (e) not ouercome those cities, but the Chananites presumed to dwell in the same lande.

13 Neuertheles, as soone as the chyldren of Israel were waxed strong, they put the Chananites vnder tribute, but expelled them not.

14 And the chyldren of Ioseph spake vnto Iosuah, sayeing, Why hast thou geuen me but one lot and one portion to inherite, seing I am a great people, and forasmuche as the Lorde hath (f) blessed me hitherto?

(f) According to my father Iacobs prophesie, Gene. 48. d

15 And Iosuah answared them, If thou be muche people, then geat thee vp to the wood (countrey) and prepare for thy selfe there in the lande of the Pherezites and (g) of the Giantes, if mount Ephraim be to narowe for thee.

(g) If this mount be not large yenough, why dooest not thou geat more by destroying Gods enimies as he hath commaunded.

16 And the chyldren of Ioseph sayde, The hil is not yenough for vs: and al the Chananites that dwell in the lowe countrey haue charettes of iron, and so haue they that inhabite Beth sean and the townes of the same, and they also that dwel in the valley of Iezrael.

17 And Iosuah sayde vnto the house of Ioseph, Ephraim, and Manasses, Ye be much people, and haue great power, and shal not therefore haue one lott

18 Therefore the hil shalbe yours, and ye shal cut downe the wood that is in it: and the endes of it shalbe yours, if ye cast out the Chananites, whiche haue iron charettes, and are very strong.

The. xviii. Chapter.

1. The tabernacle is set in Silo. 4. Certayne are sent to dinide the lande to the other seuen tribes. 11. The lotte of the children of Beniamin.

1 AND the whole congregation of the chyldren of Israel came togeather at Silo, and set vp the (a) tabernacle of the congregation there, after the land was in subiection before them.

(a) Whiche had continued at Gilgal euer since they came to the lande tyl nowe.

2 And there remayned among the chyldren of Israel (b) seuen tribes, whiche had not yet receyued their inheritance.

(b) That is, Beniamin, Simeon, Zabulon, Issachar, Aser, Nephthali, and Dan.

3 And Iosuah said vnto the chyldren of Israel, Howe long are ye so slacke to comme and possesse the lande which the Lord God of your fathers hath geuen you?

4 Geue out from among you for euery tribe three men, that I may sende them: and that they may ryse, and walke through the lande, and distribute it accordyng to the (c) inheritance thereof, and comme agayne to me.

(c) That is, into seuen parts, to euery tribe one.

5 And let them diuide it vnto them into seuen partes: and Iuda shall abyde in their coast on the south, and the house of Ioseph shal stande in their coastes on the north.

6 Describe ye the lande therefore into seuen partes, and bring the description hyther to me: and I shall cast lottes for you here before the (d) Lorde our God.

(d) That is, before the arke of the Lorde.

7 But the Leuites haue no part among you, for the (e) priesthood of the Lorde is their inheritance: and Gad and Ruben, and halfe the tribe of Manasses, haue receyued their inheritance beyonde Iordane eastwarde, whiche Moses the seruant of the Lorde gaue them.

(e) That is, tribes, sacrifices, vessels Seringes, Iosua. 13.4. and 14.3. Iosua. 11.23

8 And the men arose, and went their way: and Iosuah charged them that went to describe the lande, sayeing, Depart, and goe through the lande, and (f) describe it: and comme agayne to me, that I may here cast lottes for you before the Lord in Silo.

(f) By writing the names of euery countrey & citie.

9 And the men departed, and walked throwe the lande, and described it by cities, into seuen partes, in a booke, and returned to Iosuah into the hoast at Silo.

10 And Iosuah cast (g) lottes for them in Silo before the Lorde: and there Iosuah diuided the lande vnto the chyldren of Israel, to eche their portion.

(g) To auoyde election, & that euery man should be content with Gods appoyntment.

11 And the lot of the tribe of the children of Beniamin came vp, accoyding to their kinredes, and the coast of their lot came betweene the children of Iuda, and the chyldren of Ioseph.

12 And their north coast was from Iordane, and went vp to the syde of Iericho on the north syde, and went vp through the mountaynes weastwarde, and they ended at the wylderneſſe of Beth auen.

13 And went from thence towarde Luz, euen to the south syde of Luz (the same is (h) Bethel) and dessended agayne to Ataroth Adar, vnto the hil that lyeth on the south syde of the neather Bethoron.

(h) Which was in the tribe of Ephraim: & nother Bethel was in the tribe of Beniamin.

14 And the coast turneth thence, and compasseth the corner of the sea southwarde, euen

euen from the hyll that lyeth before Beth-horon southwarde: and goeth out at Kiriath-baal (whiche is Kiriath iarim) a citie of the children of Juda: This is the west quarter.

15 And the south coast goeth from the ende of Kiriath-iarim, & goeth out * westward, and thence it turneth to the wel of waters of Nephtoah,

16 And commeth downe agayne to the ende of the hyll that lyeth before the valley of the sonnes of Hennom, euen in the valley of the giantes northwarde, & descendeth into the valley of Hennom beside * Iebusi southwarde, & goeth downe to the wel of Rogel,

17 And compasseth from the north, and goeth forth to (i) En semes, and departeth from thence to the places of Geliloth, whiche are toward the going vp vnto Adummim: and goeth downe to the stone of Bohen the sonne of Ruben.

18 And then goeth along towarde the syde of the playne northwarde, and goeth downe into the feeldes.

19 And goeth along to the syde of Beth hagla northwarde, and endureth the poynt of the salt sea northerfrom, (euen) at the (k) south end of Jordane: This is the south coast.

20 And Jordane keepeth in this coast on the east syde: and this is the inheritance of the children of Beniamin by their coastes round about, throughout their kinredes.

21 These were the cities of the tribes of the children of Beniamin throughout their kinredes, Jericho, Beth-hagla, and the plaine of Easis,

22 Beth-arabah, Samaraim, and Bethel,

23 Auim, Parah, and Ophrah,

24 Cephar haamonai, Ophni, and Gaba: twelue cities with their villages.

25 Gabaon, Ramah, Beeroth,

26 Mispeh, Cephirah, and Mosah,

27 Rekem, Jarapheel, and Thareala,

28 Sela, Eleph, and Iebusi (whiche is (l) Hierusalem) Gibath, and Cirkath, fourteene cities with their villages. This is the inheritance of the children of Beniamin throughout their kinredes.

* n. to the sea.

* n. Hierusalem.

(i) Whiche is in the tribe of Ephraim Iosu. 15. a.

(k) Where the riuer entreth vnto the salt sea.

(l) Whiche was not wholly in the tribe of Beniamin, but part of it was also in the tribe of Iuda.

The. xix. Chapter.

1. The portion of Simeon. 10. Of Zabulon. 17. Of Issachar. 24. Of Aser. 32. Of Nephthali. 40. Of Dan. 49. The portion of Iosuah.

1 AND the second lot came out to Simeon, euen for the tribe of the children of Simeon by their kynredes: and their inheritance was in the (a) middes of the inheritance of the children of Juda.

(a) According to Iacobs prophecie, that he should be scattered among the other tribes Gen. 49. b

2 And they had in their inheritance, Beersabe, Sabe, and Molada,

3 Hasarsual, Bala, and Asem,

4 Eltholad, Bethul, and Hormah,

5 Siklag, Beth-marcaboth, & Hasersusah,

6 Bethlebaoth, and Saruhen, thirtiene cities with their villages.

7 Ain, Remmon, Ether, and Asan, foure cities with their villages. B

8 And thereto all the villages that were rounde about these cities, euen to Balaath Beer, and Ramath southwarde. This is the inheritance of the tribe of the children of Simeon throughout their kynredes.

9 Out of the lot of the children of Juda came the inheritance of the children of Simeon: for the part of the children of Juda was (b) to muche for them, and therfore the children of Simeon had their inheritance in the inheritance of them.

(b) God prouiding aforehand for the great encrease that they should growe to in tyme to comme.

10 And the thirde lot arose for the children of Zabulon throughout their kinredes: and the coastes of their inheritance came to Sarid.

11 And went vp (c) westwarde euen to Maralah, & reached to Dabbaseth: and came thence to the riuer that lyeth before Jokneam.

(c) Meanyng towarde the great sea.

12 And turned from Sarid eastwarde towarde the sunne rysyng, vnto the border of Chisloth Thabor, and then goeth out to Daberath, and goeth vp to Japhia.

13 And from thence goeth along eastwarde to Gethah Hepher, to Ithah Kasin, & goeth to Remmon, and turneth to Neah:

14 And compasseth it on the north syde to Hannathon, and endeth in the valley of Iephthahel, C

15 And Katath, Nahalol, Simeon, Idalah, and (d) Bethlehem: twelue cities with their villages.

(d) There was another Bethlehem in the tribe of Iudah.

16 This is the inheritance of the children of Zabulon throughout their kynredes, and these are the cities with their villages.

17 And the fourth lot came out to Issachar, euen for the children of Issachar by their kynredes.

18 And their coast was Jesreelah, Kasuloth, and Sunem,

19 Hapharaim, Sion, and Anaharah,

20 Rabbith, Kision, and Abez,

21 Rameth, Enganim, Enhadah, & Bethphassis.

22 And his coast reacheth to Thabor, and Sahasimoth, and Bethsames, and endeth at Jordane: sixtiene cities with their villages. D

23 This is the inheritance of the tribe of the children of Issachar by their kynredes, and these are the cities with their villages.

24 And the fifth lot came out for the tribe of the chyldren of Aſer by theyr kynredes,
25 And theyr coaſt was, Helkath, Hali, Beten, and Achſaph,
26 Alameleh, Ammaad, and Miſeal: and came to Carmel weſtwarde, and to Sihor Libanath,
27 And turneth toward the ſunne ryſing to Beth dagon, and commeth to (c) Zabulon, and to the valley of Iephthahel, towarde the north ſyde of Bethemek and Neiel, and goeth out on the left ſide of Cabul,
28 And to Hebron, Rohob, Hammon, and Kanah, euen vnto great Sidon:
29 And then the coaſt turneth to Ramah, and to the ſtrong citie of (i) Zor, and turneth to Hoſah, and endeth at the ſea by the poſſeſſion of Achzibah,
30 Amah alſo, & Aphek, and Rohob: twentie and two cities with theyr villages.
31 This is the inheritance of the children of Aſer by theyr kynredes: theſe are the cities with theyr villages.
32 And the ſixth lotte came out to the chyldren of Nephthali (euen) to the children of Nephthali by theyr kynredes.
33 And theyr coaſt was from Heleph, (p) and from Elon to Zaenanim, Adami Nekeb, and Jabneel, euen to Lakum, and doth goe out at Iordane.
34 And then the coaſt turneth weſtwarde to Aſanoth Thabor, and then goeth out from thence to Hukukah, and reacheth to Zabulon on the ſouth ſyde, and goeth to Aſer on the weſt ſyde, and to Iuda vpon Iordane towarde the ſunne ryſyng.
35 And their ſtrong cities are Ziddim, Zer, Hamath, Raccath, and (h) Cereneth,
36 Adamah, Ramah, and Hazor,
37 Kedes, Edrai, and Enhazor,
38 Iron, Migdalel, Horem, Bethanah, and (i) Bethſames, nineteene cities with their villages.
39 This is the inheritance of the tribe of the children of Nephthali by theyr kynredes, theſe alſo are the cities and theyr villages.
40 And the ſeuenth lot came out for the tribe of the chyldren of Dan by theyr kynredes.
41 And the coaſt of theyr inheritance was, Zaraah, Eſthaol, Irſemes,
42 Saelabin, Ataion, Iethlah,
43 Elon, and Themnathah, and Akron,
44 Eltheked, Gibbethon, and Baalath,
45 Iehud, Banebarac, and Gathrimon,
46 Meiercon, and Arecon, with the border that lyeth before (k) Iapho.
47 And the coaſt of the chyldren of Dan went (l) out from them: and the chyldren of Dan went vp to (m) fight againſt Leſem, and toke it, and ſmote it with the edge of the ſworde, and conquered it, and dwelt therein, and called it Dan, after the name of Dan theyr father.
48 This is the inheritance of the tribe of the chyldren of Dan in their kinredes, theſe alſo are the cities, with theyr villages.
49 When they had made an ende of diuiding the lande by theyr coaſtes, the chyldren of Iſrael gaue an inheritance to Ioſuah the ſonne of Nun among them:
50 Accordyng to the worde of the Lorde they gaue hym the citie whiche he aſked, euen Thimnath Serah in mount Ephraim: and he built the citie, and dwelt therein.
51 Theſe are the inheritances which Eleazar the prieſte, & Ioſuah the ſonne of Nun, and the auncient fathers of the tribes of the chyldren of Iſrael diuided by lot in Silo before the Lord, at the doore of the tabernacle of the congregation, and ſo they made an ende of diuiding the countrey.

(a) That is, ioyneth to the tribe of Zabulon.
(l) whiche was Tirus a ſtrong citie in the ſea.
(g) Theſe cities were in the countrey of Ieananim
(h) Of the whiche the lake of Genezareth had his name.
(i) There were three cities of this name, one in Iuda, one in Iſachar, and this in Nephthali.
(k) Called Ioppe.
(l) That is, fayled them before al coulde be ſerued.
(m) Accordyng as Iacob had propheſied Gen. 49. c.
Ioſu. 24. verſ. 30.
Num. 35. verſ. 17.

The. xx. Chapter.

2. The Lorde commaundeth Ioſuah to appoint cities of refuge. 3. The vſe thereof. 7. And theyr names.

1 THe Lorde alſo ſpake vnto Ioſuah, ſaying,
2 Speake to the chyldren of Iſrael, and ſay, Appoynt out from among you cities of refuge, whereof I ſpake vnto you by the hande of Moſes:
3 That the ſlear that kylleth any perſon vnwares and vnwyttyngly, may flee thither: and thoſe cities ſhalbe your refuge from the (a) auenger of blood.
4 And he that doth flee vnto one of theſe cities, ſhal ſtande at the entring of the gate of the citie, & ſhal ſhewe his cauſe in the eares of the elders of the citie: and they ſhal take him into the citie vnto them, and geue hym a place, that he may dwel among them.
5 And yf the auenger of blood folowe after hym, they ſhal not deliuer the ſlear into his hande: becauſe he ſmote his neighbour ignorantly, and hated hym not before tyme.
6 And he ſhal dwel in the ſame citie vntyll he ſtande before the congregation in (b) iudgement, or vntyll the death of the high prieſt that ſhalbe in thoſe dayes: for then ſhall the ſlear returne, and come vnto his owne citie, and vnto his owne houſe, and vnto the citie from whence he fled.
7 And they ſanctified Kedes in Galilee in mount Nephthali, & Sichem in mount Ephraim, and Kiriath-arba (whiche is Hebron) in the mountayne of Iuda.

Exod. 21. Num. 35. Deut. 19.
(a) That is, the neareſt kynſman of hym that is ſlayne.
(b) Till cauſe were prooued. Num. 35.

8 And

8 And on the other syde Iordane ouer against Iericho eastwarde, they appoynted Bezer in the wylderneſſe vpon the playne, out of the tribe of Ruben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Basan out of the (c) tribe of Manasſes.

(b) That is, out of the halfe tribe of Manasſes, beyonde Iordane.

9 Theſe were the cities appoynted for al the children of Iſrael, and for the ſtranger that ſoiourned among them, that who ſoeuer kylled any perſon ignorantly, the ſame might flee thyther, and ſhoulde not dye by the hande of the auenger of blood, vntyl he ſtoode before the (d) congregation.

(d) The iudges, to declare his cauſe.

The. xxi. Chapter.

41. The cities geuen to the Leuites, in number eyght and fourtie. 44. The lord accordyng to his promiſe gaue the children of Iſrael reſt.

1 AND then came the pryncipall fathers of the Leuites vnto Eleazar ỹ prieſt, and vnto Ioſuah the ſonne of Nun, and vnto the auncient fathers that were ouer the tribes of the children of Iſrael,

2 And ſpake vnto them at Silo in the lande of Chanaan, ſayeing, The Lorde commaunded by Moſes to gene vs cities to dwel in, with the ſuburbes therof for our catel.

3 And the chyldren of Iſrael gaue vnto the Leuites out of their inheritance, at the byddyng of the Lorde, theſe cities folowyng, with their ſuburbes.

4 And the lot came out for the kinrede of the (a) Caathites, the children of Aaron the prieſt, whiche were of the Leuites, had geuen them by lot out of the tribe of Iuda, out of the tribe of Simeon, and out of the tribe of Beniamin, thirteene cities.

Num. 35. b Iosu. 20. (a) There were three families of the Leuites, the Caathites, Gerſonites, & the Merarites. The prieſtes were of the familie of Caath.

5 And the reſt of the children of Caath had by lot out of the kinredes of the tribe of Ephraim, out of the tribe of Dan, and out of the halfe tribe of Manaſſes, ten cities.

6 And the chyldren of Gerſon had by lot out of the kinredes of the tribe of Iſachar, and out of the tribe of Aſar, and out of the tribe of Nephthali, and out of the other halfe tribe of Manaſſes in Basan, thirteene cities.

7 And the children of Merari by their kinredes, had out of the tribe of Ruben, & out of the tribe of Gad, and out of the tribe of Zabulon, twelue cities.

8 And the children of Iſrael gaue by lot vnto the Leuites theſe cities with their ſuburbes, as the Lorde commaunded by the hande of Moſes.

9 And they gaue out of the tribe of the chyldren of Iuda, and out of the tribe of the children of Simeon, theſe cities by name,

10 Whiche the children of Aaron, being of the kynredes of the Caathites, and of the children of Leui, obteined: (for theirs was the fyrſt lot.)

11 And they gaue them Kiriath arba of the father of Enac (whiche is Hebron) in the hyl countrey of Iuda, with the (b) ſuburbes of the ſame rounde about it.

(b) The ſuburbes were a thouſand cubites frō the wal of the citie rounde about. Num. 35 a. 1. Chro. 6.

12 But the lande that parteyned to the citie, and the villages therof, gaue they to Caleb the ſonne of Iephune, to be his poſſeſſion.

13 And thus they gaue to the children of Aaron the prieſt, a citie, to the which the ſlayer myght flee, euen Hebron with her ſuburbes, and Libna with her ſuburbes,

14 And Iathir with her ſuburbes, & Eſthemoa with her ſuburbes: C

15 Holon with her ſuburbes, Dabir with her ſuburbes:

16 Ain with her ſuburbes, Iuttah with her ſuburbes, Bethſamres with her ſuburbes: nine cities, out of thoſe two tribes.

17 And out of the tribe of Beniamin, they gaue Gibeon with her ſuburbes, Gabae with her ſuburbes,

18 Anatoth with her ſuburbes, Almon with her ſuburbes, foure cities.

19 All theſe cities of the children of Aaron prieſtes, were thirtiene cities with their ſuburbes.

20 And the kynredes of the children of Caath that were Leuites, that is to ſay, the (c) other children of Caath, had cities geuen them for theyr lot out of the tribe of Ephraim.

(c) That is, that were no prieſtes, but Leuites only. D

21 For they gaue them the citie that the ſlear myght flee vnto, Sichem with her ſuburbes in mount Ephraim, and Gazer with her ſuburbes,

22 And Cibzaim with her ſuburbes, and Beth-horon with her ſuburbes, foure cities.

23 And out of the tribe of Dan, Elther with her ſuburbes, Gabethon with her ſuburbs,

24 And Aialon with her ſuburbes, Gathremon with her ſuburbes, foure cities.

25 And out of the (d) halfe tribe of Manaſſes, Thanach with her ſuburbes, & Gathremon with her ſuburbes, two cities.

(d) Whiche dwelled in Chanaan.

26 All the cities for the other kinredes of the children of Caath, were tenne, with their ſuburbes.

27 And vnto the children of Gerſon, whiche were of the kinredes of the Leuites, they gaue out of the other halfe tribe of Manaſſes, the citie of refuge for the ſlear, Golan in Basan with her ſuburbes, and

Beetheresh with her suburbes, two cities.

28 And out of the tribe of Issachar, Kishon with her suburbes, and Daberath with her suburbes:

29 And Jarmuth with her suburbes, Enganim with her suburbes, foure cities.

30 And out of the tribe of Aser, Mishal with her suburbes, Abdon with her suburbes.

31 Helcath with her suburbes, and Rohob with her suburbes, foure cities.

32 And out of the tribe of Nephthali, the citie for the slear to slee vnto, Kedes in Galilee with her suburbes, Hamothdor with her suburbes, and Carthan with her suburbes, three cities.

33 All the cities of the Gersonites throughout their kinredes, were thirteene cities with their suburbes.

34 And vnto the other kinredes of the chyldren of Merari (e) the rest of the Leuites, they gaue out of the tribe of Zabulon, Jecnam with her suburbes, and Cartha with her suburbes,

35 Dimnah with her suburbes, and Nahalal with her suburbes, foure cities.

36 And out of the tribe of Ruben, (f) Bezer with her suburbes, and Jahasa with her suburbes,

37 Kedemoth with her suburbes, and Mephaath with her suburbes, foure cities.

38 And out of the tribe of Gad, they gaue the citie for the slear to slee vnto, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,

39 Hesbon with her suburbes, and Jaser with her suburbes, foure cities in al.

40 So that al the cities of the children of Merari throughout their kinredes, whiche were the rest of the kinredes of the Leuites, were by their lot twelue cities.

41 And al the cities that the Leuites had (e) among the possession of the children of Israel, were fourtie & eight, with their suburbes.

42 And these cities lay euery one seuerally, hauyng their suburbes rounde about them throughout al the sayde cities.

43 And the Lorde gaue vnto Israel all the lande whiche he sware to geue vnto their fathers: and they conquered it, and dwelt therein.

44 And the Lorde gaue them rest rounde about, accordyng to al that he sware vnto their fathers: and there stoode not a man of al their enimies before them: the Lorde also deliuered al their enimies into their handes.

45 There escaped nothyng of all the good thinges whiche the Lorde had saide vnto the house of Israel, but al came to passe.

(e) The families of Caath and Gerson, alredy spoken of, remayneth only Merari, of which being the yongest, came the thirde familie of Leuites, and are here therefore called the rest.

(f) Bezer and Ramoth, were the cities of refuge, vnder the Merarites, and beyonde Iordane.

(g) That Iacobs prophesie might be fulfylled, and Gods prouidence perfourmed: that is, that no part of Israel should want their teachers of gods lawe.

The xxii. Chapter.

I. Ruben, Gad, and the halfe tribe of Manasses are sent agayne to their possessions.

1 Then (a) Iosuah called the Rubenites, and Gadites, & the halfe tribe of Manasses,

2 And sayde vnto them, Ye haue kept all that Moses the seruant of the Lorde (b) commaunded you, and haue obeyed my voyce in al that I commaunded you.

3 Ye haue not leaft your brethren of a long season vnto this day, but haue kept the commaundement of the Lorde your God.

4 And nowe that the Lorde hath geuen rest vnto your brethren, as he promised them, therefore returne ye, and goe vnto your tentes, and vnto the lande of your possession, whiche Moses the seruant of the Lorde gaue you on the other syde Iordane.

5 But in any wyse take diligent hede, to doo the commaundement and (c) law, whiche Moses the seruant of the Lorde charged you, that ye loue the Lorde your God, and walke in al his wayes, and keepe his commaundementes, and cleaue vnto him, and serue him with al your hartes, and all your soules.

6 And so Iosuah (d) blessed them, and sent them away: and they went vnto their tentes.

7 Vnto the one halfe of the tribe of Manasses, Moses gaue (possession) in Basan: and vnto the other halfe therof, gaue Iosuah among their brethren on this syde Iordane weastwarde. And Iosuah sent them away also vnto their tentes, and blessed them,

8 And sayd vnto them, Returne with much riches vnto your tentes, and with a great multitude of catel, with siluer and golde, with brasse, and iron, and with much rayment: and diuide the spoyle of your enimies with your (e) brethren.

9 And the children of Ruben, the children of Gad, and the halfe tribe of Manasses, returned, and departed from the children of Israel out of Silo, whiche is in the land of Chanaan, to goe vnto the countrey of Gilead, to the lande of their possession, whiche they had obteyned accordyng to the woorde of the Lord by the hande of Moses.

10 And when they came vnto the borders of Iordane, that are in the lande of Chanaan, there the children of Ruben, the chyldren of Gad, and the halfe tribe of Manasses buylt (f) there an aulter by Iordane, and that a great aulter to see to.

11 When the chyldren of Israel hearde say, Beholde the children of Ruben, the children

A

(a) After that the Israelites enioyed the lande of Chanaan.

(b) Whiche was to be a meed before their brethren, Num. 32.

(c) Iosuah now at parting, willing to shewe his care, and his thankful hart for their payne, remembreth them of the keeping of gods lawe, as the only meane of al the reuenge and felicite he wisheth them,

(d) He commended the to god, and prayed for them.

B

(e) Which they hap ied at home to keepe their cities and possessions, Num. 35. d. 1. King. 30.

(f) This is beyonde Iordane: For sometime the whole countrey on both sydes of Iordane, is ment by Chanaan,

childzen of Gad, and the halfe tribe of Manasses, haue buylt an aulter in the foze-front of the lande of Chanaan, in the bozders of Jozdane, at the passage of the chyldzen of Israel:

12 When the chyldzen of Israel heardе of it, the whole congregation of the chyldzen of Israel, gathered them togeather at Silo, to make (e) batalle against them.

13 And the childzen of Israel sent vnto the chyldzen of Ruben, and to the chyldzen of Gad, and to the half tribe of Manasses, into the lande of Gilead, Phinehes the sonne of Eleazar the priest.

14 And with him ten Lozdes, of euery cheefe house a Lozde, throughout al the tribes of Israel, which were heades of their fathers housholdes, among the * thousandes of Israel.

15 And they went vnto the childzen of Ruben, and to the childzen of Gad, and to the childzen of the halfe tribe of Manasses, vnto the lande of Gilead, and they spake with them, saying,

16 Thus saith the whole congregatiō of the Lozde, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lozde, in that ye haue buylded you an aulter foz to rebel this day against the Lozde?

17 Is the wicked deede of Peoz too litle foz vs, wherof we are not yet (h) cleansed vnto this day: and there was a plague in the congregation of the Lozde?

18 Ye also are turned away this day from the Lozde: and seeyng ye rebel to daye agaynst the Lozde, it wyl come to passe, that to mozow he shalbe wroth with al the congregation of Israel.

19 Notwithstanding, if ye thinke that the land of your possession is (i) vncleane, then come ouer vnto the land of the possession of the Lozde, wherein the Lozdes tabernacle dwelleth, and take possession among vs: but (k) rebel not against the Lozde, noz rebel against vs, but buyld you any other aulter, saue the aulter of the Lozde your God.

20 Did not Achan the sonne of Zareth trespasse greeuously in the accursed thing, and wroth fel on al the congregation of Israel? and this man (l) perished not alone in his wickednesse.

21 Then the chyldzen of Ruben, and the chyldzen of Gad, and the half tribe of Manasses, answeared, and said vnto the heads ouer the thousandes of Israel,

22 The Lozd God of Gods, the Lozd God of gods knoweth, and al Israel shal know, if it be to rebel, oz to transgresse agaynste the Lozde, then thou Lozde saue vs not this day.

23 Oz els yf we haue buylt vs an aulter to turne from folowyng the Lozde, oz to offer thereon whole burnt offeryng, oz meate offeryng, oz to offer peace offeringes therein, let the Lozde him selfe (m) require it.

24 And yf we haue not rather done it foz feare of this thing, saying, In time to come, your childzen might say vnto ours, What haue we to do with the Lozde God of Israel?

25 The Lozde hath made Jozdane a bozder betweene vs and you, ye childzen of Ruben, and of Gad, ye haue no part therfoze in the Lozd: so shall your childzen make our childzen (n) cease from fearyng the Lozd.

26 Therefoze we sayde, We wyll make vs an aulter, not foz whole burnt offeryng, noz foz sacrifice:

27 But foz a witnesse betweene vs and you, & our generations after vs, that we shoulde serue the Lozde with our whole burnt offerynges, sacrifices, and peace offerynges, before him: and that your childzen shoulde not say to ours in time to come, Ye haue no (o) part in the Lozde.

28 Therefoze sayd we, that yf they shoulde so say to vs, oz to (p) our generations in time to come: that we would say agayne, Behold the fashion of the aulter of the lord, which our fathers made, neither foz whole burnt offerynges, noz sacrifices, but foz a witnesse betweene vs and you.

29 God forbid that we should rebel against the Lozde, & turne this day from after hym, and build any other aulter foz whole burnt offeringes, oblations, oz sacrifices, saue the aulter of the Lozde our God that is before his tabernacle.

30 And when Phinehes the priest, and the lozds of the congregation, and heades ouer the thousandes of Israel which were with hym, heard these wozdes, that the childzen of Ruben, and the childzen of Gad, and the childzen of Manasses spake, "they were wel content.

31 And Phinehes the sonne of Eleazar the priest, sayde vnto the childzen of Ruben, and to the childzen of Gad, and to the childzen of Manasses, This day we perceiue that the Lozd is (q) among vs, because ye haue not done this trespasse agaynst the Lozde: nowe haue ye rydde the childzen of Israel (r) out of the hande of the Lozde.

32 And Phinehes the sonne of Eleazar the priest, with the lozdes, returned from the childzen of Ruben, and from the childzen of Gad, out of the land of Gilead, vnto the lande of Chanaan, to the childzen of Israel, and brought them this wozde agayne.

33 And

(e) Gods law requireth the sin to doo, though they were the death readier they had, if they were founde to fal away from true religion Deut. 13. b.

* 9. multitude.

Num. 25. (h) The reproch of that wickednesse doth sticke by vs yet, though after punishment by death of 24. thousand Gods wrath was pacifyed Num. 25. c.

(i) As wanting the arke of the Lorde in his aulter.

(k) To vse any other seruice thē doth alloweth, is to rebel against God. 1. Sam. 15. Leuit. 7. Deut. 8.

(l) Signifying that if many suffred for one mans sinne, for the fault of many al should suffer.

(m) That is, let hym punishe vs, and reuenge it.

(n) Fal away from true religion.

(o) As you are excluded frō the lands so are you excluded frō beyng partakers of the lords seruice.

(p) God requireth that the care of his glory be in euery mā, not only for his time, but also that it reache to his posteritie.

" Heb. It was good in their eyes.

(q) His couenant and his true religion beyng preserued vncorrupt.

(r) From the punishment that they muste haue looked for, by transgressyng of gods lawe.

33 And the saying pleased the childzen of Israel, and they blessed God, and dyd not entende to goe agaynst them in batayle, and to destroy the lande whiche the childzen of Ruben and Gad dwelt in.

34 And the childzen of Ruben and the childzen of Gad called the aulter * Ed. for it shalbe a witnesse betweene vs, that the Lorde is God. * or, witnesse.

The. xxiii. Chapter.

Iosuah exhorteth the people that they ioyne not themselues to the gentiles.

A 1 AND it came to passe, a long season after that the Lorde had geuen rest vnto Israel from al their enimies rounde about, that Iosuah waxed olde, and was "stricken in age. "Heb. come into yeeres.

2 And Iosuah called for al Israel, and for their elders, their heades, their iudges, & officers, and sayde vnto them, I am olde, and stricken in age.

3 And ye haue seene all that the Lorde your God hath donne vnto all these nations (a) before you, howe the Lorde your God hym selfe hath fought for you. (a) Your eyes bearyng witnesse.

4 Beholde, I haue diuided vnto you by lot, these nations that remayne, to be an inheritance for your tribes, from Iordan, with all the nations that I haue destroyed, euen vnto the great "sea, weastwarde. "Heb. At the sunne set

5 And the Lorde your God shall (b) expell them before you, and caste them from out of your syght, and ye shall conquer their lande, as the Lorde your God hath sayde vnto you. (b) Whiche yet remaine vncõquered. Chapter. 13.

6 Be ye therefore of a good courage, that ye keepe and doo al that is wrytten in the booke of the lawe of Moses, that ye bowe not a syde therefrom, to the ryght hande, nor to the left. Deut. 5. b. and. 28. b.

B 7 Neither companie with these nations, that is, with them that are left with you, neither make mention of the name of their goddes, nor (c) cause to sweare by them, neyther serue them, nor bowe your selues vnto them. Psalm. 16. a (c) Let not the iudges admit an oth whē any shal sweare by their idols. Leuit. 26. b. Deut. 32. d.

8 But sticke fast vnto the Lorde your God, as ye haue donne vnto this day.

9 So shal the Lorde cast out before you great nations, and myghtie, as no man hath ben able to stande before you hytherto.

10 One man of you shall chase a thousande: for the Lorde your God fyghteth for you, as he hath promised you.

11 Take good heede therefore vnto your "selues, that ye love the Lorde your God: "Heb. soules

12 Els, yf ye goe backe, and cleaue vnto the rest of these nations that remayne with you, & shall make "marriages with them, and goe in vnto them, and they to you: "Heb. bynde or ioyne them.

13 Be ye sure that the Lorde your God wyll no more caste out all these nations from before you: but they shalbe snares & trappes vnto you, and scourges in your sydes, and thornes in (d) your eyes, vntyll ye perishe from this good lande whiche the Lord your God hath geuen you. Exod. 23. b. Num. 33. b. Deut. 7. c. (d) Meanyng they shalbe continuall greefe vnto you, and so the cause of your destruction.

14 And beholde, this day doo I (e) enter into the way of al the world, and ye knowe in al your harts, and in al your soules, that nothyng hath fayled of al the good thinges whiche the Lorde your God promised you, but all are come to passe vnto you, and nothyng hath fayled thereof. C (e) I dye according vnto the course of nature.

15 Therefore, as al good "thinges are come vpon you, whiche the Lorde your God promised you: so shall the Lorde bryng vppon you al "euyl, vntyll he haue destroyed you from this good land whiche the Lord your God hath geuen you. "Promised. "Threatnings.

16 When ye haue (f) transgressed the testament of the Lord your God, which he commaunded you, and haue gonne and serued strange goddes, and bowed your selues to them: then shal the wrath of the Lord warre hot vpon you, & ye shal perish quickly from the good lande whiche he hath geuen you. (f) He sheweth that no counsel can come vnto man, excepte he reconcile God by dilligence.

The. xxiiii. Chapter.

2. Iosuah rehearseth Gods benefites. 14. And exhorteth the people to feare God. 26. Iosuah dyeth.

A 1 AND Iosuah geathered (a) al the tribes of Israel to Sichem, & called for the elders of Israel, and for their heades, iudges, and officers, and they presented them selues (b) before God. (a) That were inhabitours in the lande of Chanan, to wit, nine tribes and the halfe. (b) Before the arke of God, which was then brought fro Silo, to Sichem.

2 And Iosuah sayde vnto all the people, Thus sayth the Lord God of Israel, Your fathers dwelt on the other syde of the (c) flood in olde tyme, euen Thare the father of Abraham, and of Nachor, and serued strange goodes. (c) Euphrates in Mesopotamia. Gene. 11. b. Iudic. 5. a. Esa. 7. b. 10. and. 14. Exod. 12. b.

3 And I tooke your father Abraham from the other side of the flood, and brought him thoughout al the lande of Chanaan, and multiplied his seede, & gaue him Isahac.

4 And I gaue vnto Isahac, Iacob, and Esau: and I gaue vnto Esau mount Seir, to possesse it: but Iacob and his children went downe into Egypt.

5 I sent Moses also, and Aaron, and I plagued Egypte, and when I had so done among them, I brought you out.

6 And I brought your fathers out of Egypt: and as they came vnto the sea, the Egyptians folowed after your fathers with Exod. 14. charrets

rets and horsmen vnto the red see.

7 And when they cryed vnto the Lorde, the Lorde put * darkenesse betweene you and the Egyptians, and brought the see vppon them, and couered them, & your eyes haue seene what I haue done to ỹ Egyptians, & ye dwelt in ỹ wildernesse (i) a long season.

8 And I brought you into the lande of the Amorites, whiche dwelt on the other side Iordane: and they fought with you, and I gaue them into your hande, that ye myght conquer their countrey, and I destroyed them from out of your sight.

9 Then Balac the sonne of Ziphor kyng of Moab, arose, and warred against Israel, and sent and called Balaam the sonne of Beor, for to curse you:

10 But I wouldē not hearken vnto Balaam, and therfore he rather blessed you: and so I deliuered you out of his hande.

11 And ye went ouer Iordane, & came vnto Iericho: and (c) the men of Iericho fought against you, the Amorites, Pherezites, Chananites, Hethites, Gergesites, Hiuites, and Iebusites, and I deliuered them into your hande.

12 And I sent Hornets before you, whiche cast them out of your sight, euen the two kinges of the Amorites: but not with your owne swoorde, or with your owne bowe.

13 And I haue geuen you a lande, in which ye did not labour, and cities which ye built not, and whiche ye dwel in: vineyardes also, and Oliue trees whiche ye planted not, and wherof ye doo eate.

14 Nowe therefore, (f) feare the Lord, and serue him in perfectnesse and trueth, and put away the Gods whiche your fathers serued on the other side of the flood, and in Egypt, and serue ye the Lorde.

15 And if it * seeme euyl vnto you to serue the Lorde, then choose you this day whom you wyl serue, whether the Gods whiche your fathers serued (that were on the other side of the flood) eyther the Gods of the Amorites, in whose lande ye dwel: as for me and my house, (g) we wyl serue the Lorde.

16 The people answeared, and sayde, God forbid that we should forsake the Lord, and serue strange Gods.

17 For the lord our god, he it is that brought vs & our fathers out of the lande of Egypt, and from the house of bondage, and which did those great miracles in our sight, & preserued vs in al the way that we went, & among al ỹ people which we came through.

18 And the Lord did cast out before vs al the people, euen the Amorites which dwelt in the lande, and therefore wyl we also serue the Lorde, for he is (h) our God.

19 And Iosuah sayde vnto the people, Ye (i) can not serue the Lord: for he is an holy God, and a ielous God, and can not beare your iniquitie and sinne.

20 If ye forsake the Lord, and serue strange Gods, he wil turne, and do you euyl, & consume you, after that he hath done you good.

21 And the people sayd vnto Iosuah, Nay, but we wyl serue the Lorde.

22 And Iosuah said vnto the people, Ye are witnesses (k) against your selues, that ye haue chosen you the Lorde to serue hym. And they sayde, We are witnesses.

23 Then put away (sayd he) the (l) strange gods which are among you, and bow your hartes vnto the Lorde God of Israel.

24 The people said vnto Iosuah, The lord our God wyl we serue, and his voyce wyl we obey.

25 And so Iosuah (m) made a couenant with the people the same day, and set an ordinance and lawe before them in Sichem.

26 And Iosuah wrote these woordes in the booke of the law of God, and tooke a great stone, and pitched it on an ende in the saide place, vnder an oke that was in the sanctuarie of the Lorde.

27 And Iosuah said vnto al the people, Behold, this stone shalbe a witnesse vnto vs, for (n) it hath heard al the woordes of the lord which he spake vnto vs, it shalbe therfore a witnesse vnto you, least ye denie your God.

28 And so Iosuah let the people depart, euery man vnto his inheritance.

29 And after these things, Iosuah the sonne of Nun the seruant of the Lord, dyed, being an hundred and ten yeeres olde.

30 And they buried him in the border of his inheritance in Thamnah Serah, which is in mount Ephraim, on the north side of the hyl of Gaas.

31 And Israel serued the Lorde (o) al the dayes of Iosuah, and al the dayes of the elders that ouerliued Iosuah, and whiche had knowen al the woorkes of the Lorde that he had done for Israel.

32 And the bones of Ioseph, which the children of Israel brought out of Egypt, (p) buried they in Sichem, in a parcel of ground whiche Iacob bought of the sonnes of Hemor the father of Sichem, for an hundred peeces of siluer, & it became the inheritance of the children of Ioseph.

33 And Eleazar the sonne of Aaron dyed, whom they buryed in a hyl that pertayned to Phinehes his sonne, which (nyl) was geuen hym in mount Ephraim.

(i) Except ye caste away your idols.

(k) In this your confession of gods benefites, & promise made to serue him, if heres after ye doo the contrary.

(l) which you haue founde and carryed away frō the spoiles of the cities that you haue wonne.

(m) By ioyning god and the people togeather, & repeated the promises & threatninges out of the lawe.

(n) Rather then mans dissimulatiō shoulde not be punished, the dumbe creatures shal crye for vengeance.

(o) Suche are the people commonlyas the rulers are

(p) They buried Iosephs bones, partly to perfourme their promise Genesis. l. vers. xxv. and partly for a remembrance of Gods holy promises cōcernyng the land of promise, & not to be abused, as the sepulchres & reliques in these our later dayes haue ben.

The ende of the booke of Iosuah, whom the Hebrues cal Iehosuah.

¶ The booke of Iudges, called in the Hebrue Sophtim, and in the Latine Iudicum.

The first Chapter.

I. After Iosuah was dead, Iuda was constitute captayne. 6. Adonibezek is taken. 14. The requeste of Achsah. 16. The children of Keni. 19. The Chanaanites are made tributaries, but not destroyed.

1 AFter the death of Iosuah, it came to passe that the children of Israel (a) asked the lorde, saying, Who shall goe vp for vs against the Chanaanites, to fyght fyrst against them?

2 And the Lorde sayde, Iuda shall goe vp: beholde, I haue deliuered the lande into his handes.

3 And Iuda said vnto Simeon his (b) brother, Come vp with me in my lot, that we may fyght against the Chanaanites, and I lykewyse wyl goe with thee into thy (c) lot. And so Simeon went with him.

4 And Iuda went vp, and the Lord deliuered the Chanaanites and Pherezites into their handes: and they slue of them in Bezek ten thousande men.

5 And they found Adoni bezek in Bezek: and they fought against him, and slue the Chanaanites and Pherezites.

6 But Adoni bezek fled, and they followed after hym, caught hym, and (d) cut of his thumbes, and his great toes.

7 And Adoni bezek sayde, Three score and ten kynges hauing their thumbes and great toes cut of, gathered their meate vnder my table: as I haue done, so GOD hath done to me agayne. And they brought hym to Hierusalem, and there he dyed.

8 (The children of Iuda had (e) fought against Hierusalem, and had taken it, and smitten it with the edge of the swoorde, and (f) set the citie on fyre.)

9 Afterwarde the children of Iuda went downe to fyght against the Chanaanites that dwelt in the mountayne, and towarde the south, and in the lowe countrey.

10 And Iuda went against the Chanaanites that dwelt in Hebron, whiche before tyme was called Kiriath-arba, and slue Sesai, Ahiman, and Thalmai.

11 And from thence he went to the inhabitantes of Dabir, whose name in olde tyme was called Kiriath-sepher.

12 And Caleb sayde, He that smyteth Kiriath-sepher, and taketh it, to hym wyl I geue Achsah my daughter to wyfe.

13 And Othoniel the sonne of Kenez Calebs younger brother, tooke it: to whom he gaue Achsah his daughter to wyfe.

14 When she came to him, she counsayled him to aske of her father a feelde: And then she (g) lighted of her asse, and Caleb sayde vnto her, What wylt thou?

15 She answeared vnto him, Geue me a blessing: for thou hast geuen me a southwarde lande, geue me also springes of water. And Caleb gaue her springes both aboue and beneath.

16 And the chyldren of the (h) Kenite, Moses father in lawe, went vp out of the citie of palme trees, with the chyldren of Iuda, into the wyldernesse of Iuda, that lyeth in the south of Arad, and they went & dwelt among the people.

17 And Iuda went with Simeon his brother, and they slue the Chanaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citie Horma.

18 And also Iuda tooke (i) Azzah with the costes therof, and Askalon with the costes therof, and Akaron with the costes therof.

19 And the Lorde was with Iuda, and he conquered the mountaynes, but could not driue out the inhabitantes of the valleyes, because they had charrettes of yron.

20 And they gaue Hebron vnto Caleb, as Moses sayde: and he expelled thence the three sonnes of Anak.

21 And the children of Beniamin dyd not cast out the Iebusites that inhabited Hierusalem: but the Iebusites dwel with the chyldren of Beniamin in Hierusalem vnto this day.

22 And in lyke manner they that were of the house of Ioseph went vp to Bethel, and the Lorde was with them.

23 And the house of Ioseph searched out Bethel, which before tyme was called Luz.

24 And the spyes sawe a man come out of the citie, and they sayde vnto him, Shewe vs, we pray thee, the way into the citie, and we wyl shewe thee mercy.

25 And when he had shewed them the way into the citie, they smote it with the edge of

(a) By the iudgement of Vrim. Exod. 28. weightie matters ought not to be taken in hande without first inuocation of God. Num. 27. vearse. 21. 1. Sam. 28. vearse. 6.

(b) Whose inheritance was scattered among the tribe of Iuda, according to Iacobs prophesie. Gen. 49. b. Iosuah. 19

(c) As yf I were one of the inhabiters of the lande that came to thee by lot.

or, the Lorde of Bezek.

(d) As he serued others, so by Gods iudgement is he serued him selfe.

(e) All this within the parentheſis was done in Iosuah his tyme, and is here spoken of by way of repetition.

(f) Whiche was afterwarde built agayne, and possessed by the Iebusites 2. Sam. 5. vearse. 6.

(g) Reade Iosua. 15. d.

(h) This was one of the names of Moses father in law. Num. 10. d.

(i) These cities and others were afterwarde possessed of the Philistines.

C

D

Num. 21. d

Num. 14. d
Iosua. 14. d

Iosua. 16. d

Gene. 28. d

Iosua. 16

of the swoorde: but let the man and al his houshold goe free.

26 And the man went into the lande of the Hethites, and buylt a citie, and called the name therof Luz: which is the name therof vnto (i) this day.

27 Neyther dyd Manasses expel Bethsean with her townes, Thanach with her townes, the inhabiters of Dor, with her townes, the inhabiters of Ieblaam, with her townes, neyther the inhabiters of Magido, with her townes: but the Chanaanites dwelt styl in the lande.

28 But assone as Israel was waxed mightie, they put the Chanaanites to tribute, and expelled them not wholly.

29 In lyke maner, (k) Ephraim expelled not the Chanaanites that dwelt in Gazer: but the Chanaanites dwelt styl in Gazer among them.

30 Neither dyd Zabulon expel the inhabiters of Ketron, neither the inhabiters of Nahalol: but the Chanaanites dwelt among them, and became tributaries.

31 Neither dyd Aser cast out the inhabiters of Acho, neither the inhabiters of Zidon, & of Ahalab, Aczib, and Helbah, Aphek, nor of Rohob:

32 But the Aserites dwelt among the Chanaanites, the inhabiters of the lande: for they did not dyue them out.

33 Neyther dyd Nephthali dryue out the inhabiters of Bethsames, nor the inhabiters of Bethanath, but dwelt amongst the Chanaanites, the inhabiters of the lande: neuertheles, the inhabiters of Bethsames, and of Bethanath, became tributaries vnto them.

34 And the Amorites "dryue the chyldren of Dan into the mountayne, and suffered them not to come downe to the valley.

35 And the Amorites were content to dwel in mount Heres in Aialon, and in Salabim: and the hande of Ioseph preuailed, so that they became tributaries.

36 And the coast of the Amorites was from the going vp to Acrabim, and from the (l) rocke vpwarde.

(i) That is, vnto the time of Samuel, who is supposed to haue written this booke.

(k) Iosuah. 16.

(l) That is, the tribe of Ephraim: and so are the rest to be vnderstand.

" Or, slewe.

The. ii. Chapter.

2. The angel rebuketh the people, because they had made peace with the Chanaanites.
22. The cause is shewed why God suffered Idolaters to remayne among them.

1 AND the (a) angel of the Lord came vp from Gilgal to Bochim, and sayde, I made you to goe out of Egypt, & haue brought you vnto the lande which I sware vnto your fathers, and I sayd, I will neuer breake my conenant that I made with you.

2 And ye also shal make no couenant with the inhabiters of this land, but shal breake downe their aulters: neuertheles, ye haue not hearkened vnto my voyce: Why haue ye this donne?

3 Wherefore, I haue likewise determined, that I wyl not caste them out before you: but they shalbe as thornes vnto you, and their Gods shalbe a snare vnto you.

4 And when the angel of the Lorde spake these wordes vnto al the chyldren of Israel, the people cryed out, and wept:

5 And called the name of the sayde place " Bochim, and offered sacrifices there, vnto the Lorde.

6 And when Iosuah (b) had sent the people away, the chyldren of Israel went euery manne into his inheritance, to possesse the lande.

7 And the people serued the Lorde al the dayes of Iosuah, and al the dayes of the elders that outlyued Iosuah, and had seene al the great woorkes of the Lorde, that he dyd for Israel.

8 And Iosuah the sonne of Nun, the seruant of the Lord dyed, when he was an hundred and ten yeeres olde:

9 Whom they buryed in the coastes of his inheritance in Thimnath (c) Heres, in mount Ephraim, on the North side of the hyl Gaas.

10 And so al that generation were gathered vnto their fathers: and there arose another generation after them, which neither knewe the Lorde, nor yet the woorkes which he had donne for Israel.

11 And then the children of Israel did wickedly in the sight of the Lorde, and serued (d) Baalim,

12 And forsooke the Lorde God of their fathers, which brought them out of the lande of Egypt, and folowed strange Gods, euen of the Gods of the nations that were round about them, and bowed them selues vnto them, and angred the Lorde:

13 They forsooke the Lord, and serued Baal and (e) Astharoth.

14 And the wrath of the Lorde waxed hot against Israel, and he deliuered them into the handes of raueners, that spoyled them, and sold them into the handes of their enimies rounde about them, so that they had no power any longer to stande before their enimies.

15 But "whyther soeuer they went out, the (f) hande of the Lorde was sore against them, as the Lord had said, and had sworne vnto them: and he punished them sore.

16 Neuertheles, the Lord raised vp iudges, which he

(a) It was an angelical spirite sent of God appearing to do this message. Iosu. 23. c

(b) Reade Iosu. xxiiii. g

(c) or Serah. Iosua. 24. g

(d) That is, al manner of Idols.

(e) Idols which had the fourme of sheepe among the Sidonians.

" In al their enterprises.

(f) The vengeance.

which deliuered them out of the handes of theis oppressours.

17 And yet for al that, they would not hearken vnto their Iudges, but rather went a whooring after strange Gods, and bowed them selues vnto them, and turned (g) quickly out of the way which their fathers walked in, obeying the commaundements of the Lorde: but they dyd not so.

18 And when the Lord raised them vp Iudges, he was with the Iudge, and deliuered them out of the handes of their enimies, al the dayes of the Iudge: (for the Lord "had compassion ouer their sorowinges, whiche they had by the reason of them that oppressed them, and vexed them:)

19 Yet for al that, assoone as the Iudge was dead, they returned, and "did worse then their fathers, in folowing strange Gods, to serue them, and worship them, and ceassed not from their owne inuentions, nor from their stubborne way.

20 And the wrath of the Lord was mooued against Israel, and he sayde, Because this people hath transgressed my conenant whiche I commaunded their fathers, & haue not hearkened vnto my voyce:

D 21 I wyl hencefoorth not caste out before them one man of the nations whiche Iosuah leafte when he dyed:

22 That thrugh them I may (h) proue Israel, whether they wyl keepe the way of the Lorde, and walke therein as their fathers dyd, or not.

23 And so the Lord leafte those nations, and dyde them not out immediately, neyther deliuered them into the hand of Iosuah.

The.iii. Chapter.

1. The Chanaanites were leafte to trye Israel. 9. Othoniel deliuereth Israel. 21. Ahud killeth king Eglon. 23. Samgar killeth the Philistines.

A 1 THese are the nations whiche the Lorde leafte, that he myght proue Israel by them: (that is to say) (a) as many of Israel as had not knowen (a) the warres of Chanaan:

2 Only for the learning of the generations of the children of Israel, that he also might teache them warre, onely suche as before knewe nothyng therof:)

3 Of those whom he leafte, there were fyue Lordes of the Philistines, and al the Chanaanites, and the Sidonites, and the Heuites that dwelt in mount Libanon, from mount Baal Hermon, vnto the commyng into Hamath.

4 Those remained to proue Israel by, and to wyt whether they would hearken vnto the commaundements of the Lord, which he commaunded their fathres by the hande of Moses.

5 And the children of Israel dwelt among the Chanaanites, Hethites, Amorites, Pherezites, Heuites, and Iebusites,

6 And tooke the daughters of them to be (b) their wyues, & gaue their owne daughters to their sonnes, & serued their Gods.

7 And the children of Israel did wickedly in the sight of the Lorde, and forgate the Lorde their God, and serued Baalim, and (c) Astharoth.

8 Therefore the Lorde was angry with Israel, & he sold them into the hands of Chusan Risathaim kyng of Mesopotamia: and the children of Israel serued Chusan Risathaim eyght yeeres.

9 And when the children of Israel cryed vnto the Lorde, the Lorde stirred vp a sauiour to the children of Israel, and saued them, (one) Othoniel the sonne of Kenes, Caleibs younger brother.

10 And (d) the spirite of the Lorde came vpon him, and he iudged Israel: and went out to warre, and the Lord deliuered Chusan Risathaim kyng of Mesopotamia into his hande, and his hand preuailed agaynst Chusan Risathaim.

11 And the land had rest (e) fourtie yeeres: and Othoniel the sonne of Kenes dyed.

12 And the children of Israel againe committed wickednesse in the sight of the Lord: and the Lorde (f) strengthed Eglon the kyng of the Moabites, against the children of Israel, because they had committed wickednesse before the Lorde.

13 And this (Eglon) gathered vnto him the children of Ammon, and the Amalekites, and went and smote Israel, and possessed the citie of Palme trees.

14 And so the children of Israel serued Eglon the kyng of Moab eyghteene yeeres.

15 But when they cryed vnto the Lord, the Lorde stirred them vp a sauiour, Ahud the sonne of Gera, the sonne of Iemini, a man lame of his * ryght hande: and by whom the children of Israel sent a present vnto Eglon the kyng of Moab.

16 But Ahud made hym a dagger with two edges, of a cubite length, and he dyd gyrde it vnto his rayment, vpon his ryght thygh,

17 And carryed the present vnto Eglon the kyng of Moab: and Eglon was a very fat man.

18 And when he had presented the present, he sent the people that bare it, away.

19 But he hym selfe turned agayne from the place of grauen Images that was by Gilgal,

(g) That is, the maner of the corrupt nature of man, and therefore God of his mercy from time to time vsed to res store, and renue true religion.

" Heb. Repented.

" Heb. Corrupt them selues.

(h) Outward enimies and false prophets are a trial to proue our fayth. Deut. 13.8.

(a) Whiche warres were obteyned by the hande of god, and not by the power of man.

(b) Contrary to Gods commaundement. Deut. 7.3.

(c) Trees or woods consecrated for idolatrie.

(d) Endued him with the gyft of prophecie, and of true religion, strength, iustice, prudence, and fortitude.

(e) That is, vnder Iosuah, and viii. vnder Othoniel.

(f) Vpon hymself, to proue the vnkyndenesse of Israel their vnkyndeneck.

* g. left hand.

gal, and sayde, I haue a secrete errand vnto thee, O king. Which sayde, Keepe silence. And all that stoode before him, went out from him.

20 And Ahud came vnto him, (e) in a sommer parler which he had, sate he him self alone: And Ahud sayde, I haue a message vnto thee from GOD. And he arose out of his seate.

D 21 And Ahud put forth his left hande, and tooke the dagger from his right thygh, and thrust it into his belly.

22 And the hafte went in after the blade: and the fat closed the hafte, so that he might not drawe the dagger out of his belly, but the dyrt came out.

23 Then Ahud gate him out into the porche, and shut the doores of the parler vpon him, and locked them.

24 When he was gonne out, his seruauntes came: and when they sawe that the doores of the parler were locked, they sayd, Surely he "coureth his feete in his sommer chamber.

25 And they tarried tyl they were ashamed: and seeing he opened not the doores of the parler, they tooke a key, and opened them: and beholde, their lorde was fallen downe dead on the earth.

26 And Ahud escaped whyle they tarried, & was gone beyonde, to the place of the grauen images, and escaped vnto Seirath.

Deut. 10. e. 27 And when he was come, he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the hil, and he went before them.

E 28 And he sayde vnto them, Folowe me: for the Lorde hath deliuered your enimies the Moabites into your hand. And they descended after him, and tooke the passages of Iordane towarde Moab, and suffered not a man to passe ouer.

29 And they slue of the Moabites the same tyme about ten thousand men, which were al (g) fat, and men of warre, and there escaped not a man.

30 So Moab was subdued that day vnder the hande of Israel, and the lande had rest foure score yeeres.

31 After him was Samgar the sonne of Anath, whiche slue of the Philistines syre hundred men with an Ore goade, and deliuered Israel also.

The. iiii. Chapter.

4. Debora iudgeth Israel, and exhorteth Barac to deliuer the people. 16. Sisera fleeth, 17. and is kylled by Iael.

1 AND the children of Israel began a- A
gayne to doo wickedly in the syght of the Lord, when Ahud was dead.

2 And the Lord, solde them into the hande of (a) Iabin king of Chanaan, that raigned in (b) Hazor, whose captayne of warre was called Sisera, whiche dwelt in Haroseth of the gentiles.

3 And the children of Israel cryed vnto the Lorde, for he had nine hundred charrettes of iron: and twentie yeeres he troubled the children of Israel very sore.

4 And Deboja a prophetisse, the wyfe of Lapidoth, iudged Israel the same tyme.

5 And she same Deboja dwelt vnder a palme tree, betweene Ramath and Bethel, in mount Ephraim: and the children of Israel came vp to her for iudgement.

6 And she sent and called Barac the sonne of Abinoam, out of Kedes Nephthali, and sayde vnto him, Hath not the Lorde God of Israel (c) commaunded, saying, Ode, and drawe toward mount Thabor, & take with thee ten thousand men of the children of Nephthali, and of the children of Zabulon?

7 And I wyl bring vnto thee to the "riuer Kison, Sisera, the captayne of Iabins armie, with his charrets, and his people, and wyl deliuer him into thine handes.

8 And Barac sayde vnto her, (d) If thou wylt goe with me, I wyll goe: but and if thou wylt not come with me, I wil not go.

9 She sayde, I wyll surely goe with thee, but this iourney that thou takest, shall not be for thine honour: for the Lorde shal deliuer Sisera into the hand of a woman. And Deboja arose, and went with Barac to Kedes.

10 And Barac called Zabulon and Nephthali to Kedes, and "led after him ten thousande men: and Deboja went with him.

11 But Haber the Kenite, whiche was of the "children of Hobab, the father in law of Moses, remoued from the Kenites, and pitched his tent (e) vnto the playne of Zaanaim, whiche is by Kedes.

12 And they shewed Sisera, that Barac the sonne of Abinoam was gonne vp to mount Thabor.

13 And Sisera gathered together all his charrettes, euen nine hundred charrettes of iron, and all the people that were with him, from Haroseth of the Gentiles, vnto the riuer of Kison.

14 And Deboja sayde vnto Barac, Vp, for this is the day in whiche the Lorde hath deliuered Sisera into thine hande: is not the Lord gone out before thee? And so Barac went downe from mount Thabor, and ten

(a) This was one of the posteritie of Iabin, whom Iosuah slue, Iosuah. rr. b. nowe hauing recouered strength to reuenge.
(b) Whiche was by Iosuah destroied: but after recouered and buylded by the enimies.
(c) It should appeare that she had done this message vnto him afore, & nowe calleth vpon him for the same afore the whole multitude.
" He. valley
(d) Although his faith now at the first be weake, and therefore defyreth the presence of the prophetisse: yet after, it became so strog, that it is cõmended by the testimonie of the holye ghoste.
Heb. 11. f.
" Heb. went afoote.
" Heb. posteritie.
(e) This large roome that he occupieth argueth his substance to be great, whi che shoulde seeme to be the cause why he departed from the other Kenites.

ten thousande men after him.

15 But the Lorde discomfited Sisera and all his charrets, and all his host, with the edge of the sworde, before Barac: So that Sisera lyghted downe of his charret, and fled away on his feete.

Psal.83.b.

16 But Barac followed after the charrets, & after the host, vnto Haroseth, of the Gentiles, and all the host of Sisera fell vpon the edge of the sworde, and there was not a man left.

17 Howbeit, Sisera fled away on his feete, to the tent of Iael the wife of (f) Haber the Kenite (for there was peace betweene Iabin the king of Hasor, and the housholde of Haber the Kenite.)

(f) He was of the familie of Iethro Moses father in lawe, and his auncestors ioyned them selues to Israel in the true worshipping of god.

18 And Iael went out to meete Sisera, and sayde vnto him, Turne in, my lorde, turne in to me, feare not. And when he had turned in vnto her vnto her tent, she couered him with a mantel.

19 And he sayde vnto her, Geue me, I pray thee, a litle water to drinke, for I am thyrstie. And she opened a bottel of mylke, and gaue him drinke, and couered him.

20 And agayne he sayde vnto her, Stande in the dooze of the tent: and when any man doth come & enquire of thee whether there be any man here, thou shalt say, Nay.

D 21 Then Iael Habers wyfe, tooke a nayle of the tent, and an hammer in her hande, and went softly vnto him, and smote the nayle into the temples of his head, and fastened it into the grounde: (for he slumbred sore, and was weerie,) and so he died.

(g) So he saw that a woman had the honour, as Debora prophesied. 9.

22 And behold, as Barac followed after Sisera, Iael came out to meete him, and sayde vnto him, Come, and I will shewe thee the man whom thou seekest. And whe he came into her tent, behold, (d) Sisera lay dead, and the nayle was in his temples.

(d) Heb. went and was dronq.

23 And so God brought Iabin the king of Chanaan into subiection that day, before the children of Israel.

24 And the hande of the children of Israel "prospered, and preuayled against Iabin the king of Chanaan, vntill they had destroyed Iabin king of Chanaan.

The.v. Chapter.

The songue and thankegeuyng of Debora and Barac after the victorie.

A1 THen Debora, and Barac the sonne of Abinoam, sang the same day, saying,

2 Prayse ye the LORD, for the auengyng of Israel, & for the (a) people that became so willyng.

(a) To wit, the two tribes of Zabulon & Nephthali.

3 Heare, O ye kynges, hearken, O ye princes: I, euen I will syng vnto the LORD, I will syng prayse to the LORDE God of Israel.

4 LORD, when thou wentest out of Seir, when thou departedst out of the fielde of Edom, the earth trembled, & the heauens rayned, the cloudes also dropped water: Deut.33.

5 The mountaines melted before the LORD, euen as did Sinai before the LORDE God of Israel. Psal.97.a. Esay.64.c.

6 In the dayes of Samgar the sonne of Anath, in the dayes of Iael, the high wayes were (b) vnoccupied, and the trauayles walked through bye wayes. (b) For fear of the enimies.

7 The inhabitantes of the townes were gonne, they were gonne in Israel, vntill I Debora came vp, whiche came vp a (c) mother in Israel. (c) Because she vsed the authoritie and power that GOD gaue her, for the welth of her people, and not to suppresse them after the maner of tyrannes.

8 They chose newe goddes, and then had they the enimie in the gates: was there a shielde or speare seene among fourtie thousande of Israel?

9 My hart loueth the gouernours of Israel, and them that are willyng among the people: O prayse ye the LORDE.

10 Speake (d) ye that ride on fayre Asses, ye that dwel by (e) Midian, and that walke by the wayes. (d) Iudges & rulers of the countrey that were wont to ride in the countrey of their office, and marchants that then durste not iourney from citie to citie. (e) A certain place, made oppressed with the enimies, or a place vsed for marchandise, to the whiche for feare of the enimies they were not resorte, (f) Whil the enimies of lyke vnto a shrimpe pon, and in endanges.

11 For the noyse of the Archers among the (f) drawers of water (cattel), there shall they speake of the ryghteousnesse of the LORDE, his ryghteousnesse to his vnlerfed to wines in Israel: then shall the people of the LORDE goe downe to the gates.

12 Up Debora, vp, geat thee vp, and syng a songue: aryse Barac, and leade thy captiuitie captiue, thou sonne of Abinoam.

13 Then shal they that remayne, haue dominion of the prouedit of the people: the LORDE hath geuen me dominion ouer the mygthte.

14 Out of Ephraim was there a roote (g) of them against Amalek, and after thee (h) Beniamin among thy people: Out of Machir came rulers, and out of Zabulon they that handle the penne of (i) the wryter.

15 And of Isachar there were princes with Debora, and Isachar, and also Barac he was sent on foote into the valley: for the diuisions of Ruben, (were) great (k) thoughtes of hart.

16 Why abodest thou among the sheepefoldes, to heare the bleatings of the flockes: for the diuisions of Ruben were great thoughtes of hart.

17 Gilead

(b) For fear of the enimies.

(c) Because she vsed the authoritie and power that GOD gaue her, for the welth of her people, and not to suppresse them after the maner of tyrannes.

(d) Iudges & rulers of the countrey that were wont to ride in the countrey of their office, and marchants that then durste not iourney from citie to citie.

(e) A certain place, made oppressed with the enimies, or a place vsed for marchandise, to the whiche for feare of the enimies they were not resorte,

(f) Whil the enimies of lyke vnto a shrimpe pon, and in endanges.

(g) In this reckoning vp of the instrumentes of this victorie she begyneth with her selfe, as a roote of Ephraim, and calleth these Canaanites Amalek by illusion. (h) It is like that some of the Beniamites ioyned them selues to Debora, and vnto her lyke that she prophecieth here of the victorie of Sisera gaynst Amalek, whereof. 1. Sam.15.b. (i) Euen learned dyd helpe to fyght. (k) They marueyled that they came not ouer Iordane to helpe them.

17 (f) Galaad also abode beyonde Jordane: and why doth Dan remayne in shyppes? Aser continued on the sea shore, and tarved in his decayed places.

18 (g) The people of Zabulon haue ieoparde their lyues vnto ye death, lyke as dyd Nephthali in the hye places of the felde.

19 The kynges came & fought, then fought the kynges of Chanaan in Thanach by the waters of Megiddo, and (m) wan no money.

20 They fought from (n) heauen, euen the starres in theyr courses fought against Sisera.

21 The riuer of Kison swepe them away, that auncient ryuer the ryuer Kison: O my soule, thou hast marched valiantly.

22 Then were the horse hooses smytten a sunder, by the meanes of the prauncynges that their mysghtie men made.

23 Curse ye the citie of Meros (sayd the angel of the Lorde) curse the inhabitantes therof: because they came not to helpe the Lorde, to helpe the Lord against the mysghtie.

24 Iael the wyfe of Haber the Kenite, shalbe blessed aboue other women, blessed shall she be aboue other women in the tente.

25 He asked water, and she gaue him milke, she brought foorth butter in a lordly dishe.

27 She put her hande to the nayle, and her ryght hande to the smythes hammer: with the hammer smote she Sisera, and smote his head, wounded hym, and pearsed his temples.

27 He bowed hym, downe at her feete, he fel down, and lay stil at her feete, he bowed hym selfe, and fell: and when he had sunke downe, he lay there destroyed.

28 The mother of Sisera looked out at a windowe, and cryed through the latteise, Why is his charret so long a commyng? Why tary the wheeles of his charrets?

29 All the wyse ladyes answeared her, yea and her owne wordes answeared her selfe,

30 Surely they haue founde, they deuide the spoyles, euery man hath a damsel or two: Sisera hath a pray of diuers coloured garmentes, euen a pray of rayment dyed with sundry colours, and that are made of needle worke: rayment of diuers colours, and of needle wooske on both sydes, whiche is meete for him that is chiefe in distributyng of the spoyles.

31 So perysshe all thine enimies, O Lorde: but they that loue hym, let them be as the (o) sunne when he ariseth in his might. And the lande had rest fourtie yeeres.

The.vi. Chapeter.

1. Israel is oppressed of the Madianites for their wickednesse. 14. Gedeon is sent to be their deliuerer. 37. He asked a signe.

1 AND the children of Israel committed (o) wickednesse in the sight of the lord: and the Lorde deliuered them into (b) the handes of Madian seuen yeeres.

2 And the hande of Madian preuayled against Israel: and (c) because of the Madianites, the children of Israel made them dennes in the mountaynes, and caues, and strong holdes.

3 And when Israel had sowen, then came vp the Madianites, the Amalechites, and they of the east, and came vp against them,

4 And pytched theyr tentes against them, and destroyed the increase of the earth, tyll thou come vnto Azah, and left no sustenance for Israel, neyther sheepe, oxe, nor Asse:

5 For they went vp, they and theyr cattel, and came with theyr tentes, as a multitude of grashoppers, so that both they and also theyr cammels were without number: and they entred into the lande to destroy it.

6 And so was Israel exceedyngly impouerished (d) in the sight of the Madianites, and cryed vnto the Lorde.

7 And when the children of Israel had cried vnto the Lord, because of the Madianites,

8 The Lorde sent vnto them a prophete, whiche sayde vnto them, Thus sayth the Lord God of Israel, I set you from Egypt, & brought you out of the house of bondage,

9 And I ridde you out of the hande of the Egyptians, and out of the hande of all that oppressed you, and cast them out before you, and gaue you theyr lande:

10 And I sayde vnto you, I (am) the Lorde your God, feare not the goddes of the Amorites, in whose lande you dwel: But you haue not obeyed my voyce.

11 And the angel of the Lord came, and sate vnder an Oke which was in Ephrah, that parteyned vnto Joas the father of the Esrites: & his sonne Gedeon threshed wheate by the wineprasse, to hyde it from the Madianites.

12 And the angel of the Lord appeared vnto him, and said vnto him, The Lorde is with thee thou mighrie man.

13 And Gedeon answeared hym, (e) Oh my lorde, yf the Lorde be with vs, why is all this come vpon vs? Yea, and where be all his myracles whiche our fathers tolde vs of, and sayde, Dyd not the Lord bryng vs out of Egypt? but now the Lorde hath forsaken vs, and deliuered vs into the handes

A

(a) Specially idolatrie, as hereafter appeareth.

(b) That is, the power or strength.

(c) That is, for feare of the Madianites.

(d) That is, by the Madianites, the children of Israel.

B

2 Kin. 17. g. Iere. 10. a.

(e) Affliction assaulteth fayth, and at the first shew argueth gods absence to destruction a but constant fayth shall finde it Gods messenger to repentance & saluation.

of the Madianites.

14 And the (f) Lorde looked vpon him, and sayde, Goe thence in this thy (g) might, and thou shalt deliuer Israel out of the handes of the Madianites: haue not I sent thee?

15 And he answeared him, Oh Lord, wherewith shal I saue Israel? behold, my kinred is * poore in Manasses, and I am least in my fathers house.

16 The Lorde sayde vnto hym, I wyll be with thee, and thou shalt smite the Madianites as they were but one man.

17 And he answeared him, Oh, yf I haue found grace in thy sight, then shew me a (h) signe, that it is thou that talkest with me.

18 Depart not hence, I pray ther, vntyl I come vnto thee, and til I bring mine offering, & haue set it before thee. And he saide, I wyl tary vntyl thou come agayne.

19 And Gedeon went in, and made redy a kidde, and sweete cakes of an (i) Epha of flour, and put it with the flesshe in a basket, and put the broth in a pot, and brought it out vnto hym vnder the Okr, and presented it.

20 And the angel of God sayde vnto hym, Take the flesshe, and the sweete cakes, and lay them vpon this rocke, and powre out the broth. And he dyd so.

21 Then the angel of the Lorde put foorth the ende of the staffe that he helde in his hand, and touched the flesshe and the sweete cakes, & there rose vp fire out of the rocke, and consumed the flesshe & the sweete cakes: but the angel of the Lorde departed out of his sight.

D 22 And when Gedeon perceiued that it was an angel of the Lorde, he sayde, Alas, O Lorde GOD, haue I therefore seene an angel of the Lord face to face (that I should dye)

Exod. 33. D. Iud. 13. D.

23 And the Lord sayde vnto him, Peace be vnto thee, feare not, thou shalt not dye.

24 Then Gedeon made an aulter there vnto the Lord, & called it, The Lord of peace. And vnto this day it is yet in Ephrah, that parteyneth vnto the father of the Ezrites.

25 And the same night the Lorde said vnto hym, Take thy fathers young bullocke, and another bullocke of seuen yeeres olde, and (k) destroy the aulter of Baal that thy father hath, and cut downe the grout that is by it:

26 And make an aulter vnto the Lorde thy God vpon the toppe of this rocke, in a conuenient place, and take the second bullocke, and offer whole burnt sacrifice vpon the wood of the groue whiche thou shalt cutte downe.

27 Then Gedeon tooke tenne men of his seruantes, and dyd as the Lorde bade him: but because he feared to do it by day, for his fathers household, and the men of the citie, he did it by night.

28 And when the men of the citie arose early in the morning, behold the aulter of Baal was broken, and the grout cut downe that was by it, and the (l) seconde bullocke offered vpon the aulter that was made.

29 And they sayde one to another, Who hath done this thing? And when they enquired and asked, they sayde, Gedeon the sonne of Ioas hath done this thyng.

30 Then the men of the citie sayde vnto Ioas, Bryng out thy sonne, that he may dye: because he hath destroyed the aulter of Baal, and cut downe the grout that was by it.

31 And Ioas sayde vnto al that stoode by hym, Will ye pleade (m) Baals cause? or wil ye saue him? He that wil contende for hym, let him die yer the morning: If he be a god, let him pleade for him selfe, against hym that hath cast downe his aulter.

32 And from that day was Gedeon called Ierobaal: because his father had said, Let Baal pleade for him selfe, because he hath broken downe his aulter.

33 All the Madianites therefore, and the Amalechites, and they of the east, were gethered togeather, and went, and pitched in the valley of Iezrael.

34 But the spirite of the Lord "came vpon Gedeon, and he blewe a trumpet, and (n) Abiezer was ioyned with hym.

35 And he sent messengers throughout all Manasses, whiche also was ioyned with him, and he sent messengers vnto Aser, Zabulon, and Nephthali, and they came to meete them.

36 And Gedeon said vnto God, If thou wilt (o) saue Israel by my hande, as thou hast sayde,

37 Behold, I wil put a fleece of wool in the threshing place: if the deawe come on the fleece only, and it be drye vpon al the earth beside, then shal I be sure that thou wylt saue Israel by my hande, as thou saydest.

38 And it came so to passe: for he rose vp early on the morowe, and thrust the fleece togeather, and wrong the deawe therout, and fylled a bowle of water.

39 And Gedeon said againe vnto God, Be not angrye with me that I speake once more, for I wil proone once agayne by the fleece. Let it be drye only vpon the fleece, and deawe vpon al the grounde. Gen. 18. vers. 32.

40 And God did so the same night: for it was drye vpon the fleece only, and there was deawe on al the grounde.

The

(f) The angel is called the lord, for that he was the Lordes messenger: or rather it was Christe the Lorde hym selfe that did appeare.

(g) Whiche nowe thou receiuest of me.

* or, the least.

(h) Gedeon to be assured it was Gods message, and not illusion of a spirite, requireth a signe: But Gods worde once confyrmed by signes, is to be beleeued without signe

(i) A measure of drye thinges, conteynyng about three peckes Exod. 16. verse. 36.

(k) Fyrst idolatrie is to be destroyed, & true religion restored: and then the deliuerie of the people, or ciuile gouernance of the same to be taken in hand.

(l) Which was of seuen yeeres feding, and kept to be offered to Baal.

(m) Thus we ought not to strike them that are zelous in Gods cause, though all the multitude be gayne vs.

"Heb. clad Gedeon.

(n) That is the family of Abiezer.

(o) This queſt proceded not of infidelitie, but that he might be confirmed his vocation

The.vii. Chapter.

I. The Lorde commaundeth Gedeon to sende away a great part of his company. 22. The Madianites are discomfyted by a woonderous sort. 25. Oreb and Zeb are slayne.

1 THen Jerobaal (who is Gedeon) and al ỹ people that were with him, rose vp early, and pitched beside the wel of Haraū: so that the hoast of the Madianites were on the north syde of them by the hil of Moreh, in the valley.

2 And the Lorde sayde vnto Gedeon, The people that are with thee, are to many for me to geue the Madianites into their handes, lest Israel make their (a) baunt against me, and say, Myne owne hand hath saued me.

3 Nowe therefore make a proclamation in the eares of the people, and saye, If any man dreade or be afrayde, let him returne and depart early from mount Gilead: And there returned of the people twentie and two thousande, and there abode ten thousande.

4 And the Lorde sayde vnto Gedeon, The people are yet to many: bryng them downe vnto the water, and I wyl trye them vnto thee there: and of whom I say vnto thee, This shal goe with thee: the same shal goe with thee And of whom soeuer I say vnto thee, This shal not goe with thee: the same shal not goe.

5 So he brought downe the people vnto the water: and the Lorde sayde vnto Gedeon, As many as lappe the water with their tongues as a dogge lappeth, them put by themselues, and (so doo) them that kneele downe vpon their knees (b) to drinke.

6 And the number of them that put their handes to their mouthes and lapped, were three hundred men: but all the remnant of the people kneeled downe vppon their knees to drinke water.

7 And the Lorde sayde vnto Gedeon, By these three hundred men that (c) lapped, wyl I saue you, and deliuer the Madianites into thyne hande: and let al the (d) other people goe euery man vnto his place.

8 They therefore of the people tooke victuals with them, and their trumpettes: and he sent al the rest of Israel, euery man vnto his tent, and retayned those three hundred men: and the hoast of Madiā was beneath him in a valley.

9 And the same nyght the Lorde saide vnto him, Aryse, goe thee downe vnto ỹ hoast, for I haue deliuered it into thyne hande.

10 But yf thou feare to goe downe, then goe thou ỹ Phara thy lad downe to the hoast.

11 And thou shalt hearken what they saye, and so shall thyne handes be strong to goe downe vnto the hoast. Then went he downe, and Phara his ladde vnto the outsyde of the men of armes that were in the hoast.

12 And the Madianites, the Amalekites, and al they of the east, lay along in the valley lyke a multitude of grashoppers, and their Cammelles were without number, as the sande by the sea syde in multitude. Iud.6.5.

13 And when Gedeon was comme, beholde, there was a man that tolde a dreame vnto his neyghbour, and sayde, Behold, I dreamed a dreame, and me thought that a cake of barley bread tumbled into the hoast of Madian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent lay along.

14 And his felowe answeared, and sayde, This is nothing els saue the swoorde of Gedeon the sonne of Ioas, a man of Israel: for into his hande hath God deliuered Madian and al the hoast. C

15 When Gedeon heard the telling of the dreame, and the interpretation of the same, he worshipped, and returned vnto the hoast of Israel, and sayde, Vp: for the lord hath deliuered into your handes the hoast of Madian.

16 And he diuided the three hundred menne into three companyes, and gaue euery man a trumpet in his hande, with emptie pitchers, and (e) lampes therein,

17 And sayde vnto them, Looke on me, and doo lykewyse: that when I comme to the syde of the heast, euen as I doo, so doo you.

18 When I blowe with a trumpet, and all that are with me, blowe ye with trumpettes also on euery syde of the hoast, and say, For the Lord, and for Gedeon.

19 So Gedeon and the hundred menne that were with him, came vnto the outsyde of the hoast, in the beggynnyng of the middle watche, and raysed vp the watchmen: and they blewe with their trumpettes, & brake the pitchers that were in their handes.

20 And the three companyes blewe with trumpettes, and brake the pitchers, and helde the lampes in their leaft handes, and the trumpettes in their ryght, to blowe withal: and they cryed, The swoord of the Lorde, and of Gedeon.

21 And they stoode styl euery man in his place rounde about the hoast: and all the hoast ran, and cryed, and fled.

22 And the three hundred blewe with trumpettes, and the Lorde set euery mans swoord vppon his (f) neyghbour throughout al the hoast: and the hoast fled to Bethhasittah, to Zererath, and to the edge of the playne

(a) God wyl not that any creature deserue him of his glory. Deut.20.8. Iud.7.3.

(b) They shal put as vnmeete for his enterprise.

(c) These weake meanes godvsed, to signifye that the whole victorie came of him.

(d) Drunke beer, by meanes their leaders to their noise, and by crying,

(e) Or, fyre brandes.

(f) Which were in num. and parcel a two hundred.

(f) For they fel a killing one of another.

of Phebelah vnto Tabbath.

23 And the men of Israel being gathered togeather out of Nephthali, of Aser, and of all Manasses, folowed after the Madianites.

24 And Gedeon sent messengers vnto all mount Ephraim, sayeing, Comme downe agaynst the Madianites, and take before them the (g) waters vnto Bethbarath, and to Iordane. Then all the men of Ephraim gathered togather, and tooke the waters vnto Bethbarath, and to Iordane.

(g) Meanyng the passages or the fourds that they should not escape. Psal. 83. b. Esai. 10. f.

25 And they tooke two princes of the Madianites, Oreb, and Zeb: and slue Oreb vpon the rocke Oreb, and Zeb at the (h) wineprelle of Zeb, and folowed after Madian: and brought the heades of Oreb and Zeb to Gedeon on the other syde Iordane.

(h) These places tooke their names of the actes that were done there.

The. viii. Chapter.

1. Ephraim murmureth agaynst Gedeon. 27. He maketh an Ephod, whiche was the cause of idolatrie. 30. Of Gedeons sonnes, and of his death.

A 1 AND the men of Ephraim sayde vnto him, Why hast thou serued vs thus, that thou calledst vs not when thou wentest to syght with the Madianites? And they chode with him harpely.

(a) Whiche haue slayne two princes Oreb and Zeb.

2 And he sayde vnto them, What deede haue I donne lyke vnto (a) yours? Is not the (b) gleaning of the grapes of Ephraim, better then the vintage of Abiezer?

(b) This last acte of the whole tribe, is more famous then the enterprise of one man of one familie.

3 God hath deliuered into your handes the lordes of Madian, Oreb and Zeb: & what was I able to doo lyke as you haue done? And then they ceast of their anger from him, when he had sayde that.

4 And Gedeon came to Iordane, to passe ouer, he and the three hundred men that were with him, weery, and yet folowed the (chase.)

(c) A citie beyond Iordane in the tribe of Gad, which Iacob builded whē he departed from saluting his brother Esau.

5 And he sayde vnto the men of (c) Sucoth, Geue, I pray you, cakes of bread vnto the people that folowe me, for they be fainte, that I may folowe after Zebah & Zalmana kinges of Madian.

(d) They can not beleeue that Gedeon is able to ouercome the princes, and therfore they mocke him, and churlishly deny him reliefe.

6 And the lordes of Sucoth sayde, Are the handes of Zebah & Zalmana nowe in thyne (d) handes, that we shoulde geue bread vnto thyne armie?

7 Gedeon sayde, Therefore when the Lord hath deliuered Zebah and Zalmana into myne handes, I will teare the flesshe of you with the thornes of the wyldernesse, and with bryers.

8 And he went vp thence to Phanuel, and spake vnto them lykewyse: and the men of Phanuel answered him, as did the men of Sucoth.

9 And he spyd also vnto the men of Phanuel, When I comme agayne (e) in peace, I wyl breake downe this towre.

(e) Hauyng gotten the victory.

10 Zebah and Zalmana were in Carcor, and their hoastes with them, vppon a fyftene thousande men, whiche were al that were leaft of al the hoastes of them of the east: for there was slayne an hundred and twentie thousande men that drewe swoordes.

11 And Gedeon went thyngh them that dwelt in tabernacles on the east syde of Nobah, & Iogbahah, and smote the hoast: for the hoast dyd cast no perilles.

12 And when Zebah and Zalmana fled, he folowed after them, and tooke the two kynges of Madian, Zebah and Zalmana, and discomfyted al the hoast.

13 And Gedeon the sonne of Ioas, returned from batel afore the sonne was vp,

14 And caught a ladde of the men of Sucoth, and enquired of him: and he wrote him of the lordes and elders of Sucoth three score and seuentene men.

15 And he came vnto the men of Sucoth, and sayde, Beholde Zebah and Zalmana, with whiche ye dyd cast me in the teeth, sayeing, Are the handes of Zebah and Zalmana alredy in thyne hand, that we should geue bread vnto thy fayntie men?

16 And he toke the elders of the citie, and thornes of the wyldernesse, and bryers, and dyd teare the men of Sucoth with them.

17 And he brake downe the towre of Phanuel, and slue the men of the citie.

1. Kin. 12.

18 And then sayde he vnto Zebah and Zalmana, What manner of men were they whome ye slue at Thabor? And they answered, The lyknesse of thee and them is alone, euen after the fashion of the children of a kyng.

19 And he sayde, They were my brethren, euen my (f) mothers children: as truely as the Lorde liueth, if ye had saued their lyues, I would not slay you.

(f) Euen as I sure sonnes me were vengeable their deathes.

20 And he sayde vnto Iether his eldest sonne, Vp, and slay them. But the ladde drewe not his swoorde: for he feared, because he was yet young.

21 Then Zebah and Zalmana sayde, Ryse thou, and fal vpon vs: for as (g) the man is, so is his strength. And Gedeon arose, and slue Zebah and Zalmana, and tooke away the ornamentes that were on their Cammelles neckes.

(g) Meanyng that they would be out of their payne: ouer, they they it dishonest to be put to death by boyes.

22 Then the men of Israel sayde vnto Gedeon, Raigne thou ouer vs, both thou, thy sonne, and thy (h) sonnes sonne, for thou hast deliuered vs out of the hande of Madian.

(h) That thy posterite.

23 And

23 And Gedeon saide vnto them, I wyl not raigne ouer you, neyther shall my childe raigne ouer you: but the Lord (i) shal raigne ouer you.

24 And againe Gedeon sayde vnto them, I wolde desire a request of you, that you would geue me euery man the eareringes of his praye. For they had golden eareringes, because they were Ismaelites.

25 And they answered, We will geue them. And they spread a mantel, & did cast therin euery man the eareringes of his praye.

26 And the wayght of the golden eareringes that he required, was a thousande and seuen hundred sicles of golde, beside chaynes and iewels, and purple raiment that was on the kinges of Madian, and beside the chaynes that were about their Cammelles neckes.

27 And Gedeon made an (k) Ephod therof, and put it in his citie Ephrah: and al Israel went a whoring after it in the same place, whiche thing became a ruine vnto Gedeon, and to his house.

28 Thus was Madian brought low before the children of Israel, so that they lyfted vp their heads no more: and the countrey was in quietnesse fourtie yeeres in the dayes of Gedeon.

29 And Ierobaal the sonne of Joas went and dwelt in his owne house.

30 And Gedeon had threescore and tenne sonnes of his body begotten: for he had many wiues.

31 And his concubine that was in Sichem bare him a sonne also, whose name he called Abimelech.

32 And Gedeon the sonne of Joas dyed in a good age, and was buried in the sepulchre of Joas his father in Ephrah, that pertayned vnto the father of the Ezrites.

33 But as soone as Gedeon was dead, the children of Israel turned away, and went a whoring after Baalim, and made a couenant with Baal to be their god.

34 And the children of Israel thought not on the Lorde their God: whiche had deliuered them out of the hands of al their enimies on euery syde.

35 Neyther (l) shewed they mercy on the house of Ierobaal (otherwyse called) Gedeon, according to al the goodnesse whiche he had shewed vnto Israel.

(i) By suche wordes the Iudges shoode, according to the sentence of his holy worde, to rule and to gouerne his true religion.

(k) To be a testimony of his victory: but afterward abused to idolatrie.

(l) An Hebrue phrase, whereby is meant that they were vnfaithful, vnkinde, nor thankful, nor louing, nor beneficial to the children of Ierobaal.

The.ix. Chapter.

1. Abimelech vsurpeth the kyngdome, and putteth his brethren to death. 7. Ioatham proposeth a parable.

AI Abimelech the sonne of Ierobaal, went to Sichem, vnto his mothers brethrē, and communed with them, and with al the kinrede of the house of his mothers father, saying,

2 Say, I pray you, in the eares of al the men of Sichem, Whether is better for you, that al the sonnes of Ierobaal, (which are threescore and ten persons) raigne ouer you, eyther that one raigne ouer you? Remember that I am of your bone, and of your flesh.

3 And his mothers brethren spake of hym in the audience of al the men of Sichem, al these wordes, and their hartes were moued to folowe Abimelech: for they sayde, He is our brother.

4 And they gaue him threescore and ten peces of siluer, out of the house of Baal Berith, wherwith Abimelech hired vaine and light persons, which went with him.

5 And he went vnto his fathers house at Ephrah, and (a) slue his brethren the sonnes of Ierobaal, being threescore and ten persons, vpon one stone: notwithstanding, yet Ioatham the youngest sonne of Ierobaal escaped, for he hid him selfe.

6 And al the men of Sichem gathered together, and al the house of Mello, & came, and made Abimelech kyng, in the playne where the stone was in Sichem.

7 And when they tolde it to Ioatham, he went and stoode in the toppe of mount Garizim, and lyft vp his voyce, and cryed, and sayde vnto them, Hearken vnto me, you men of Sichem, that GOD may hearken vnto you.

8 (b) The trees went forth to annoynt a kyng ouer them, and sayde vnto the Olme tree, Raigne thou ouer vs.

9 But the Olme tree sayde vnto them, Shoulde I leaue my fatnesse, wherewith by me they honour (c) God and man, and to be promoted ouer the trees?

10 And the trees said to the figge tree, Come thou, and be king ouer vs.

11 The figge tree answered them, Shoulde I forsake my sweetenesse, & my good fruite, and goe to be promoted ouer the trees?

12 Then said the trees vnto the vine, Come thou, and be king ouer vs.

13 The vine sayde vnto them, Shoulde I leaue my wine, wherwith I cheare both (d) God and man, and goe to be promoted ouer the trees?

14 Then sayde al the trees vnto the bryer, Come thou, and raigne ouer vs.

15 And the bryer sayd vnto the trees, If it be true that ye wyl annoynt me king ouer you, then come, and put your trust vnder my shadowe: yf no, the (e) fyre come out of the bryer, and waste the Cedar trees of Libanon.

(a) The desyre of soueraintie where it rooteth, sheddeth the innocent blood that is found in his way, as a wolfe deuoureth lambes. 2. Chro. 21. vers. 4.

(b) In this parable he setteth before their eyes their folly & vngratitude in chosyng a king: & with threatnyng, telleth them what reward both they & theyr kyng should haue.

(c) He alludeth to the vse of oyle in sacrifices, lampes, and vnction of prophetes, priestes, and kynges.

(d) Because wine was appoynted by the lawe to be a drynke offering for a sweete sauour vnto the Lorde. Num. 15. 2.

(e) Abimelech shal destroy the nobles of Sichem.

16 Nowe therefore yf ye do truely and vncorruptly to make Abimelech kyng, and if ye haue dealt wel with Ierobaal and his house, and haue done vnto him according to the deserving of his handes:

17 (For euen my father fought for you, and aduentured his lyfe, and ryd you out of the hande of Madian:

18 And ye are ryssen vp agaynst my fathers house this day, & haue slayne his children, being threescore and tenne persons, vpon one stone, and haue made Abimelech, the sonne of his mayde seruant, kyng ouer the men of Sichem, because he is your brother.)

19 Yf ye then haue dealt truely and purely with Ierobaal, & with his house this day, then reioyce ye with Abimelech, and let him reioyce with you.

20 But yf you haue not dealt truely, then let a fyre come out of Abimelech, and consume the men of Sichem, and the house of Mello: and let there come out a fyre from among the men of Sichem, and out of the house of Mello, and consume Abimelech.

D 21 And Ioatham ranne away and fled, and went to Beer, and dwelt there, for feare of Abimelech his brother.

22 When Abimelech had raigned thre yeres ouer Israel,

(f) Because the people consented with the king in sheddyng innocent blood, therefore God destroyed both the one and the other.

23 God (f) sent an euill spirite betweene Abimelech, and the men of Sichem: and the citizens of Sichem brake their promise to Abimelech:

24 That the wicked dede done to the threescore and tenne sonnes of Ierobaal, might come on him, and that God might lay the blood of them vnto Abimelech their brother which slue them, and vpon the other men of Sichem which ayded hym in the kyllyng of his brethren.

25 And the citizens of Sichem set men to lay awayte for him in the top of the mountaynes, which men robbed al that came along the way by them: and it was tolde Abimelech.

26 And Gaal the sonne of Obed came with his brethren, & they gate them to Sichem: & the men of Sichem put their confidence in hym.

27 And they went out into the feeldes, and gathered in their grapes, and trode them, and made mery, and went into the house of their God, and did eate and drinke, and cursed Abimelech.

E 28 And Gaal the sonne of Obed said, What is Abimelech? and what is Sichem, that we shoulde serue him? Is he not the sonne of Ierobaal? & Zebul is his officer? Serue suche as come of Hemor the father of Sichem: for why shal we serue him?

29 Would God this people were vnder my hande, then woulde I take Abimelech out of the way. And he spake agaynst Abimelech, Make thine host greater, and goe out.

30 And when Zebul the ruler of the citie, hearde the wordes of Gaal the sonne of Obed, he was wroth,

31 And sent messengers vnto Abimelech priuily, saying, Beholde Gaal the sonne of Obed, and his brethren, be come to Sichem, & beholde they fortifie the citie against thee.

32 Nowe therefore vp by night, thou and the people that is with thee, & lye in wayte in the feelde.

33 And rise early in the morning assoone as the sunne is vp, and fal vpon the citie: And yf he and the people that is with him come out agaynst thee, do to hym what thyne handes shalbe able.

34 And Abimelech rose vp, and al the people that were with hym by night, and they layde awayte agaynst Sichem in foure companies.

35 And Gaal the sonne of Obed went out, & F stoode in the entring of the gate of the citie: and Abimelech rose vp, and the men that were with hym, from lying in wayte.

36 And when Gaal saw the people, he said to Zebul, Beholde, there come people downe from the top of the mountaynes. And Zebul said vnto him, (b) The shadowe of the hils seeme men vnto thee.

(g) By these wordes he mocked God for the brag he made afore agaynst Abimelech.

37 And Gaal answeared agayne, and sayde, See, there come folke downe by the middle of the lande, and another company come along by the playne of the charmers.

38 Then sayde Zebul vnto him, Where is nowe thy mouth that sayd, What felowe is Abimelech that we shoulde serue him? Is not this the people that thou hast despised? Goe out nowe, and fight with them.

39 And Gaal went out before the citizens of Sichem, and fought with Abimelech.

40 And Abimelech chased hym, that he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and G Zebul thrust out Gaal and his brethren, that they shoulde not dwel in Sichem.

42 And on the morowe the people went out into the feelde, and they tolde Abimelech.

43 And he tooke the people, and diuided them into three companies, & layde awayte in the feelde, and looked, and beholde the people were come out of the citie, and he ran vpon them, and smote them.

44 And Abimelech, and the companyes that

that were with him, ruſhed forwarde, and ſtood in the entring of the gate of the citie: and the two other companyes ranne vpon all the people that were in the fieldes, and ſlue them.

45 And when Abimelech had fought againſt the citie al that day, he tooke it, and ſlue the people that was therein, and deſtroyed the citie, and ſowed (b) ſalt in it.

(b) That it ſhoulde be vnfruitful, and neuer ſerue to any vſe.

46 And when all the menne of the towre of Sichem hearde that, they entred into an holde of the houſe of the god (i) Berith.

(i) That is, of Baal Berith, as afore, Chap. 8. g.

47 And it was tolde Abimelech, that all the men of the towre of Sichem were gathered togeather.

48 And Abimelech gate him to mount Zelmon, both he and al the people that were with him, and tooke axes with him, and cut downe bowes of trees, and tooke them, and bare them on his ſhoulder, and ſayde vnto the folke that were with him, What ye haue ſeene me doo, ſpeede your ſelues, and doo likewyſe as I haue done.

49 And all the men that were among the people cut downe bowes, and folowed Abimelech, and put them into the holde, and ſet the holde a fyre by them: ſo that all the men of the towre of Sichem dyed alſo, vpon a thouſand men and women.

50 Then went Abimelech to Thebez, and beſieged it, and tooke it.

51 But there was a ſtrong towre within the citie, and thyther ranne all the men and women, and al the cheefe that were in the citie, and ſhut it to them, and gate them vp to the roppe of the towre.

2.King.11.b. 52 And Abimelech came vnto the towre, and fought againſt it, and went harde vnto the doore of the towre, to ſet it on fyre.

53 And a certayne woman caſt a peece of a milſtone vppon his head, & al to breake his brayne panne.

54 Then Abimelech called haſtyly vnto the young man that bare his harneſſe, and ſaid vnto him, Drawe thy ſwoord, and ſlea me, that men ſaye not of me, A woman ſlue him: and his lad thruſt him through, and he dyed.

(k) What breagth the curſe of holy men oppreſſed with wrong hath, to bryng the vengeance of God vpon the oppreſſours, may appeare by this, and likewyſe by Elizeus the prophete.

55 And when the men of Iſrael ſawe that Abimelech was dead, they departed euery man vnto his owne houſe.

56 Thus God rendred the wickednesse of Abimelech, whiche he dyd vnto his father, in ſlearing his ſeuentie brethren.

57 And thereto al the wickednesse of the men of Sichem, dyd God bryng vppon theyr heades: and vpon them came the (k) curſe of Ioatham the ſonne of Ierobaal.

The.x. Chapter.

2. Thola ruled, 5. Iair alſo dyed. 17. The Iſraelites are punished for their ſinnes. 10. They crye vnto God. 16. and he hath pitie on them.

1 AFter Abimelech, there aroſe to defend Iſrael, Thola the ſonne of Phuah, the ſonne of Dodo, a man of Iſachar, whiche dwelt in Samir in mount Ephraim.

2 And he * iudged Iſrael twentie and three yeeres, and dyed, & was buryed in Samir.

* or, gouerned.

3 And after him aroſe Iair a Gileadite, and iudged Iſrael twentie & two yeeres.

4 And he had thirtie ſonnes, that rode on (a) thirtie Aſſe coltes, and they had thirtie cities, whiche are called (b) Hauoth Iair vnto this day, & are in the lande of Gilead.

(a) That was the vſe of men of great authoritie and honour.

(b) Or the townes of Iair. Deut. 3.

5 And Iair dyed, and was buryed in Camon.

6 And the children of Iſrael wrought wickednesse yet agayne in the ſyght of the lord, and ſerued Baalim and Aſtaroth, and the goddes of * Syria, the goddes of Sidon, and the goddes of Moab, the goddes of the children of Ammon, and the goddes of the Philiſtines, and forſooke the Lorde, and ſerued not him.

* or, Aram.

7 And the Lorde was wroth with Iſrael, and he * ſolde them into the handes of the Philiſtines, and into the handes of the children of Ammon.

* or, delyuered.

8 Which from that yeere forth, pilde and oppreſſed the children of Iſrael eyghteene yeeres, (c) al that were on the other ſyde Iordane, in the land of the Amorites, whiche is in Gilead.

(c) That is, the Rubenites, Gadites, and halfe the tribe of Manaſſes.

9 Moreouer, the children of Ammon, went ouer Iordane, to fyght againſt Iuda, Beniamin, and the houſe of Ephraim, ſo that Iſrael was ſoare cumbred.

10 And the children of Iſrael cryed vnto the Lorde, ſayeing, We haue ſinned againſt thee, for we haue forſaken our owne God, and haue ſerued Baalim.

11 And the Lorde (d) ſayde vnto the children of Iſrael, Dyd not I rydde you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philiſtines?

(d) By ſtirring them vp ſome prophete, as Chap. 6.

12 The Sidonites alſo, & the Amalekites, and the Maonites, dyd oppreſſe you, and ye cryed to me, and I deliuered you out of their handes.

13 And for al that ye haue forſaken me, and ſerued ſtrange goddes: wherefore I wyll helpe you no more. Deut. 32. c.

14 Goe, and crye vnto the goddes whiche ye haue choſen, and let them ſaue you in the tyme of your tribulation.

15 And the chyldren of Israel sayde vnto the Lorde, We haue sinned, doo thou vnto vs what so euer pleaseth thee, deliuer vs only, we pray thee, (e) this day.

(e) That is, from this present daunger.

16 And they put away the straunge goddes from them, and serued the Lorde: and his soule had pitie on the miseries of Israel.

17 Then the chyldren of Ammon gathered togeather, and pitched in Gilead: and the chyldren of Israel gathered them togeather, and pitched in Mizpah.

Iud. 11. verse. 6.

18 And the people and lordes of Gilead sayde eche to other, Who so euer wyll beginne the battayle agaynst the chyldren of Ammon, the same shalbe head ouer al the inhabitantes of Gilead.

The. xj. Chapter.

2. Iephthah being chased away by his brethren, was after made captayne ouer Israel. 30. He maketh a raasshe vowe. 32. He vanquisheth the Ammonites, 39. and sacrifyceth his daughter accordyng to his vowe.

11 AND there was one Iephthah a Gileadite, a strong man, the sonne of an * harlot.

* Or, victailer.

2 And Gilead begate Iephthah: and Gileads wyfe bare him sonnes, whiche when they were comme to age, thrust out Iephthah, and sayde vnto him, Thou shalt not inherite in our fathers house, for thou art the sonne of a (a) strange woman.

(a) Neuer receyued to the priuiledge of a wyfe.

3 Then Iephthah fled from his brethren, and dwelt in the lande of (b) Tob: and there gathered idle men to Iephthah, and (c) went out with him.

(b) That was the name of the owner of the lande.

4 And in processe of tyme, the chyldren of Ammon made warre agaynst Israel.

(c) To make inuasions vpon the enimies of the people of god, and to liue of the spoyle.

5 And when the chyldren of Ammon fought thus agaynst Israel, the elders of Gilead went to fetche Iephthah out of the lande of Tob,

6 And sayde vnto him, Comme, and (d) be our captayne, that we may fyght with the chyldren of Ammon.

(d) God can bring the castaway to haue rule ouer his oppressoures: Let no man therefore exalt him selfe, and despise any man of gods creation.

7 Iephthah answeared the elders of Gilead, Dyd not ye hate me, and expell me out of my fathers house? howe then comme you vnto me nowe in tyme of your tribulation?

8 And the elders of Gilead sayd vnto Iephthah, Therefore we turne agayne to thee nowe, that thou mayst goe with vs, and fyght agaynst the chyldren of Ammon, and be our head ouer al the inhabitantes of Gilead.

9 And Iephthah sayde vnto the elders of Gilead, If ye bryng me home agayne to fyght agaynst the chyldren of Ammon, then if the Lorde deliuer them before me, shall I be your heade?

10 And the elders of Gilead sayde to Iephthah, The Lorde be witnesse betweene vs, if we doo not accordyng to thy woordes.

*Gene. 31. the like.

11 Then Iephthah went with the elders of Gilead, and the people made him head and captayne ouer them: and Iephthah rehearsed al his woordes before the Lord in Mizpah.

12 And Iephthah sent messengers vnto the king of the chyldren of Ammon, sayeing, What hast thou to doo with me, that thou art comme agaynst me, to fyght in my lande?

13 The king of the chyldren of Ammon answeared vnto the messengers of Iephthah, Because Israel tooke away my land when they came out of Egypt, euen from Arnon vnto Iabok, and vnto Iordane: nowe therefore restore those landes agayne * with faire meanes.

Num. 21. verse. 13.

*Heb. in peace.

14 And Iephthah sent messengers agayne vnto the king of the chyldren of Ammon:

15 And sayde vnto him, Thus sayth Iephthah, Israel tooke not away the lande of Moab, nor the land of the chyldren of Ammon:

Deut. 2.

16 But when Israel came vp from Egypt, and walked through the wyldernesse vnto the red sea, they came to Cades:

17 And Israel sent messengers vnto the king of Edom, sayeing, Let me, I pray thee, goe through thy lande. But the king of Edom would not agree thereto: And in like maner they sent vnto the king of Moab, but he would not consent: And Israel abode styl in Cades.

Num. 20. verse. 19.

18 And then they went along through the wyldernesse, and compassed the lande of Edom, and the lande of Moab, and came along by the east syde of the lande of Moab, and pitched on the other syde of Arnon, and would not comme within the coast of Moab: for Arnon was þ border of Moab.

Num. 21. verse. 13.

19 And then Israel sent messengers vnto Sehon king of the Amorites, and kyng of Hesbon, and sayde vnto him, Let vs passe, we pray thee, through thy land, vnto our owne countrey.

Deut. 2.

20 But Sehon consented not to Israel, that he shoulde goe through his coast: but gathered al his people togeather, and pitched in Iasa, and fought with Israel.

21 And the Lorde God of Israel deliuered Sehon and al his folke into the handes of Israel, and they smote them: so Israel smote them, and possessed all the lande of the Amorites, the inhabitants of that countrey.

D Deut. 2. verse. 36.

22 And they possessed all the coastes of the Amorites,

Amorites, from Arnon vnto Iabok, and from the wyldernesse, vnto Iordane.

23 So nowe seeyng the Lord God of Israel hath cast out the Amorites before his people Israel, shouldest thou possesse it?

24 Nay, but what people Camos thy God dryueth out, that land possesse thou: Euen so, whatsoeuer nation (c) the Lord our God expelleth before vs, that land ought we to enioy.

25 And art thou better then Balac ꝑ sonne of Zephor kyng of Moab? Did he not striue with Israel, and fight against them,

26 At the while Israel dweit in Hesbon, and her townes, in Aroer, and her townes, and in al the cities that be along by the coastes of Arnon, three hundred yeres? Why dyd ye not recouer them in al that space?

27 Wherefore, I haue not sinned against ther, but thou doost me wrong to warre against me: the Lorde therfore, which is a iudge, be iudge this day betweene the chyldren of Israel, and the chyldren of Ammon.

28 Howebeit, the kyng of the chyldren of Ammon hearkened not vnto the wordes of Iephthah, which he sent him.

29 Then the (f) spirit of the Lord came vpon Iephthah, and he passed ouer to Gilead, and to Manasses, ꝑ came to Mispah, that lyeth in Gilead, and from thence vnto the chyldren of Ammon.

30 And Iephthah (g) vowed a vowe vnto the Lord, and said, If thou shalt deliuer the chyldren of Ammon into my handes,

31 Then that thing that commeth out of the doores of my house against me, when I come in peace from the chyldren of Ammon, shalbe the Lordes, and I wyl offer it vp for a whole burnt offering.

32 And so Iephthah went vnto the chyldren of Ammon, to fight against them, and the Lord deliuered them into his handes.

33 And he smote them from Aroer, ꝑ thou come to Minnith, euen twentie cities, and so forth to the plaine of the vineardes, with an exceeding great slaughter: and thus the chyldren of Ammon were brought vnder before the chyldren of Israel.

34 When Iephthah came to Mispah vnto his house, see, his daughter came out against him with (h) timbrels and daunces, which was his onely chylde: so that beside her, he had neither sonne nor daughter.

35 And when he saw her, he (i) rent his clothes, and said, Alas my daughter, thou hast brought me lowe, and art one of them that troubleth me: for I haue opened my mouth vnto the Lord, and can not go backe.

36 And she sayde vnto hym, My father, if thou haue opened thy mouth vnto the Lord, then doo with me according to it that proceeded out of thy mouth: for as much as the Lorde hath auenged thee of thine enimies the chyldren of Ammon.

37 And she sayde vnto her father, Doo this much for me: Let me alone two monethes, that I may (k) goe to the mountaines, and bewaile my virginitie, I, and my felowes.

38 And he said, Goe. And he sent her away two monethes, and so she went with her companions, and lamented her maydenhead vpon the mountaines.

39 And after the ende of two monethes, she turned againe vnto her father, which dyd with her according to his vowe which he had vowed, ꝑ she had knowen no man: and it grewe to a custome in Israel.

40 The daughters of Israel came yeere by yeere, to lament the daughter of Iephthah the Gileadite, foure dayes in a yeere.

The. xii. Chapter.

6. Iephthah killeth two and fourtie thousande Ephraimites. 7. After Iephthah, succeedeth Ibzan, 11. Elon, 13. and Abdon.

1 AND the menne of Ephraim gathered them selues together, and went (a) northwarde, and sayd vnto Iephthah, Wherefore wentest thou to fight (b) against the chyldren of Ammon, and diddest not call vs to go with thee? we will therfore burne thine house vpon thee with fire.

2 And Iephthah sayd vnto them, I and my people were at great strife with the chyldren of Ammon: and when I called you, ye deliuered me not out of their handes.

3 And when I sawe that ye deliuered me not, (c) I put my life in my handes, and went vpon the chyldren of Ammon, and the Lorde deliuered them into my handes: Wherefore then are ye come vpon me now, to fight against me?

4 Iephthah therfore gathered together al the men of Gilead, and fought with the Ephraites: and the men of Gilead smote the Ephraites, because they sayd, Ye Gileadites are but runagates of Ephraim, among the Ephraites, and the Manassites.

5 Moreouer, the menne of Gilead tooke the passages of Iordane before the Ephraites: and when those Ephraites that were escaped, sayd, Let me go ouer: then the men of Gilead said vnto him, Art thou an Ephraite? If he sayd, Nay:

6 Then sayd they vnto hym, Then say, (d) Schibboleth. And he sayd Sibboleth: for he couldo not so pronounce. And then they tooke

(e) You wold thinke that you had good right to that lande, that you beleued your vayne God should geue you: howe muche more haue we good right to that land, that the true liuyng Lorde our god hath geuen vs?

(f) Enduyng hym with strength, might, courage, and warlike prowesse,

(g) As the Apostle commendeth Iephthah for his woorthy enterprise in deliuering the people. Heb. 11. vers. 32. so by his rashe vowe, and wicked performance of the same, his victorie was defaced, and for it may appeare, that the fauors of the godly doeth not vnaduisedly pulse their lyfe.

(h) According to the maner after the victorie.

(i) The common behauiour of suche as do sorowe or mourne for any.

(a) After they had passed Iordane.

(b) For hus ambition enuyeth Gods woorke in others, as they did also against Gedeon. Chap. viii. a.

(c) That is, I ventered my life.

(k) For it was counted as a shame in Israel to dye without children.

(d) Whiche signifyed an eare of corne, or the fal of waters

tooke hym, and slue hym at the passages of Iordane, and there were ouerthrowen at that time of the Ephraites, fourtie & two thousand.

7 And Iephthah iudged Israel sixe yeeres, then died Iephthah the Gileadite, and was buryed in (one of) the cities of Gilead.

8 After this man, iudged Israel one Ibzan of Bethlehem.

9 And he had thirtie sonnes & thirtie daughters, whom he sent out, and tooke in thirtie daughters from abrode for his sonnes. And

(c) Which of some is supposed to be Booz the husbande of Ruth.

when Ibzan (c) had iudged Israel seuen yeeres,

10 He dyed, and was buried at Bethlehem.

11 After him, Elon, a Zabulonite, iudged Israel ten yeeres.

12 And Elon the Zabulonite dyed, and was buryed in Aialon, in the countrey of Zabulon.

13 After him, Abdon, the sonne of Hellel, a Pharathonite, iudged Israel.

14 And he had fourtie sonnes, and thirtie* neuiewes, that rode on threescore and tenne asse colles: and when Abdon, the sonne of Hellel the Pharathonite, had iudged Israel eyght yeeres,

* Sonnes sonnes.

15 He dyed, & was buryed at Pharathon, in the lande of Ephraim, in the mount of the Amalekites.

The. xiii. Chapter.

1. Israel for their wickednesse is oppressed of the Philistines. 3. The angel appeareth to Manoahs wyfe. 16. The angel commaundeth him to sacrifice vnto the Lord. 24. The byrth of Samson.

1 AND the chyldren of Israel * began againe to cõmit wickednesse in the sight of the Lorde, and the Lorde deliuered them into the handes of the Philistines, fourtie yeeres.

* Added to commit. Iud. 2. b. 3. b. 4. a. 6. a and. 10. a.

2 And there was a man in Zaraah, of the kinred of Dan, named Manoah, whose wyfe was barren, and bare not.

Numb. 6. vers. 2. 1. Sam. 1. vers. 11.

3 And the angel of the Lorde appeared vnto the woman, and sayde vnto her, Beholde, nowe thou art barren, and bearest not: but thou shalt conceiue and beare a sonne.

4 And nowe therefore beware that thou drinke no wyne, nor strong drynke, neither eate any vncleane thyng:

(a) Meanyng he shoulde haue a peculiar callyng to serue God in, separate from the common order of men.

5 For loe, thou shalt conceiue and beare a sonne, and there may no rasor come on his head, for the ladde shalbe (a) a Nazarite vnto God from his byrth: and he shal begin to saue Israel out of the handes of the Philistines.

6 Then the wyfe came, and tolde her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of an angel of God, exceeding * fearefull: but I asked hym not whence he was, neyther told he me his name.

* o, horrible.

7 But sayde vnto me, Beholde, thou shalt be with chylde, and beare a sonne, and now drinke no wine, nor strong drinke, neyther eate any vncleane thyng: for the lad shalbe a Nazarite to God from his byrth, to the day of his death.

8 Then Manoah made intercession to the Lorde, and sayd, I pray thee my Lorde, let the man of God whiche thou sendest, come againe vnto vs, and teach vs what we shal doo vnto the lad when he is borne.

9 And God hearde the voyce of Manoah: and the angel of God came againe vnto the wyfe as she sate in the feelde: but Manoah her husband was not with her.

10 And the wyfe made haste, and ranne and shewed her husbande, and sayde vnto hym, Beholde, the man appeared vnto me, that came vnto me (b) to day.

(b) It seemeth that the angel appeared twise in one day.

11 And Manoah arose, and went after his wyfe, and came to the (c) man, and said vnto hym, Art thou the man that spakest vnto the woman? And he sayd, I am.

(c) Whom he thought to be a man, but was in deede an angel.

12 Manoah said, Now let thy saying come to passe: howe shal we order the child, and doo vnto him?

13 And the Angel of the Lorde sayde vnto Manoah, The woman must abstayne from al that I sayd vnto her:

14 She may eate of nothyng that commeth of the vine tree, nor drinke wyne, or strong drynke, nor eate any (d) vncleane thing: but must obserue al that I bade her.

(d) That is, any thing that is forbydden by the law.

15 Manoah said vnto the angel of the Lord, I pray thee, let vs retayne thee, vntyl we haue made ready a kyd before thee.

16 And the angel of the Lorde sayde vnto Manoah, Though thou make me abyde, I wyl not eate of thy bread: and if thou wylt offer a whole burnt offeryng, thou must offer it vnto the (e) Lorde: For Manoah wyste not that it was an Angell of the Lorde.

(e) He sheweth that he sought not his owne honour, but the honour of God, whose messenger he was.

17 And Manoah sayd againe vnto the Angel of the Lorde, What is thy name, that when thy saying is come to passe, we may doo thee worshyp?

18 And the Angel of the Lorde sayde vnto him, Why askest thou thus after my name, which is * secrete?

* o, wonderful.

19 And so Manoah tooke a kydde, with a meat offering, and offered it vpon a rocke vnto the Lorde: & the (angel) dyd * woonderfull, Manoah & his wife lokyng vpon.

* o, and meruayled.

20 And

20 (f) And when the flame came vp toward heauen from the aulter, the angell of the Lorde assended vp in the flame of the aulter: and Manoah and his wyfe looked vpon it, and fell on their faces to the grounde.

21 (But the angell of the Lord dyd no more appeare vnto Manoah and his wyfe:) and then Manoah knewe that it was an angel of the Lorde,

22 And sayde vnto his wyfe, We shal surely dye, because we haue seene God.

23 But his wyfe sayde vnto hym, If the Lorde woulde kyll vs, he woulde not haue (g) receyued a whole burnt offeryng, and a meate offeryng of our handes, neyther would he haue shewed vs all these thinges, nor woulde nowe haue tolde vs any suche.

24 And the wife bare a sonne, and called his name Samson: and the lad grewe, and the Lorde blessed him.

25 And the spirite of the Lorde beganne to strengthen him in the host of Dan, betweene Zaraah and Esthaol.

(f) For god sent fire from heaue to cõsume their sacrifice, to confirme their faith in his promise.

(g) These gyftes that we haue receyued of God, and his accepting of our obedience, are sure tokens of his loue toward vs: so that nothing can lette vs, to come vpon hym at ernest.

The. xiiii. Chapter.

1. Samson desyreth to haue a wyfe of the Philistines. 6. He kylleth a Lion. 12. He propoundeth a ryddle. 19. He kylleth thyrtie. 20. His wyfe forsaketh him, and taketh another.

1 SAmson went downe to Thamnah, and sawe a woman in Thamnah, of the daughters of the Philistines:

2 And he came vp, and tolde his father and his mother, and sayde, I haue seene a woman in Thamnah, of the daughters of the Philistines: and nowe "geue me her to wyfe.

3 Then his father and mother sayde vnto him, (a) Is there neuer a woman among the daughters of thy brethren, and among all my people, but that thou must goe and take a wyfe of the vncircumcised Philistines? And Samson sayde vnto his father, Geue me this woman, for he pleaseth me well.

4 But his father and mother (b) wyste not that it was the Lordes dooyng, and that he sought an occasion agaynst the Philistines: for at that tyme the Philistines raigned ouer Israel.

5 Then went Samson, and his father, and his mother, downe to Thamnah, and came to the vineyardes of Thamnah: and beholde, a young Lion roared vpon him.

6 And the spirite of the Lord (c) came vpon him, and he tare him, as he would haue rent a kydde, and yet had nothyng in his hand: neyther tolde his father and mother what he had done.

(a) They speake in detestacion of gods lawe, that forbydden marryage with strangers Deut. 7.a.

(b) At the first: but it like they had vnderstanding of the wyl: ere they did perfect.

(c) Where by he had strength & lustie.

7 And he went downe, and talked with the woman, which seemed wel fauoured in the syght of Samson.

8 And within a shorte space after, as he went thyther agayne to take her to wyfe, he turned out of the way to see the carkasse of the Lion: and beholde, there was a swarme of Bees and honie in the carkasse of the Lion.

9 And he tooke thereof in his handes, and went eatyng, and came to his father and mother, and gaue them also, and they dyd eate: but he told not them that he had taken the honie out of the carkasse of the Lion.

10 And so his father went downe vnto the woman, & Samson made there a (d) feast: for so vsed the young men to doo.

(d) At his marriage.

11 And when they sawe him, they brought thirtie companions to be with him.

12 And Samson sayde vnto them, I wyll nowe put forth a ryddle vnto you, and yf you can declare it me within seuen dayes of the feast, and fynde it out, I wyll geue you thirtie (e) sheetes, and thirtie change of garmentes:

(e) Lynnen vsed to be worne, as well in the day, as in the night.

13 But and yf you can not declare it me, then shall ye geue me thyrtie sheetes, and thyrtie changes of (f) garments. And they answered him, Put forth thy ryddle, that we may heare it.

(f) To weare at feastes and solemne dayes.

14 And he sayd vnto them, Out of the eater came meate, and out of the strong came sweetenesse. And they could not in three dayes expounde the ryddle.

15 And when the (g) seuenth day was come, they sayde vnto Samsons wyfe, Entice thyne husband, that he may declare vs the ryddle, lest we burne thee and thy fathers house with fyre: Haue ye called vs hyther, to make vs beggers? is it not so?

(g) Of the weeke, whiche was the fourth day of the feast.

16 And Samsons wife wept before him, and sayd, Surely thou hatest me, and louest me not: for thou hast put forth a ryddle vnto the children of my folke, and hast not tolde it me. And he sayde vnto her, Beholde, I haue not told it my father and my mother, and shal I tel it thee?

17 And Samsons wyfe wept before him seuen dayes whyle the feast lasted: and the seuenth day he tolde her, because she laye so sore vpon him: and she told the ryddle to the children of her folke.

18 And the men of the citie saide vnto him the seuenth day before the sunne went downe, What is sweeter then honie? and what is stronger then a Lion? Then sayde he vnto them, If ye had not plowed with my (h) heifer, ye had not founde out my ryddle.

(h) That is, yf ye had not vsed the help of my wyfe.

19 And the spirite of the Lorde came vpon him, and he went downe to (i) Ascalon, & slue

(i) Whiche was one of the cheefe cities of the Philistines.

flaxthirty men of them, and spoyled them, and gaue changes of garmentes vnto them which expounded the ryddle rose he was wroth, and went vp to his fathers house.

20 But Samsons wyfe was geuen to one of his companions that he had taken vnto him.

The.xv. Chapter.

4. Samson sieth firebrandes to the foxes tayles. 6. The Philistines burne his father in lawe, and his wyfe. 19. Out of a great toothe in the iawe, God gaue him water.

1 BVT within a while after, in the time of wheate harueſt, Samſon viſited his wyfe with a kid, ſaying, I wyl (a) goo in to my wyfe into the chamber. But her father wolde not ſuffer him to goo in.

(a) That is, I wyl vſe her as my wyfe.

2 And her father ſayd, I thought that thou haddeſt hated her, and therfore gaue I her to thy companion: is not her younger ſiſter fayrer then ſhe? Take her, I pray thee, in ſtede of the other.

3 Samſon ſayde vnto him, Nowe am I mare (b) blameleſſe then the Philiſtines, & therefore I wyl doo them diſpleaſure.

(b) By reaſon of this iniurie.

4 And Samſon went out, and caught three hundred foxes, and tooke fyrebrandes, and turned them tayle to tayle, and put a fyre brand in the myddeſt betweene two tayles.

5 And when he had ſet the brandes on fyre, he ſent them out into the ſtandyng corne of the Philiſtines, and burnt vp both the reaped corne, and alſo the ſtandyng, with the vineyardes and oliues.

6 Then the Philiſtines ſayde, Who hath done this? And they anſwearen, Samſon the ſonne in lawe of the Tamnite, becauſe he had taken his wyfe, and geuen her to his companion. And the Philiſtines came vp, and (c) burnt her and her father with fyre.

(c) This correction and puniſhment was not vſed in tyme, and how is done to be reuenged for their corne, and not for executing of iuſtice.

7 And Samſon ſayde vnto them, Though ye haue done this, yet wyl I be auenged of you, and then I wyll ceaſſe.

8 And he ſmote them "legge and thygh, with a mighty plague, and then he went and dweit in the toppe of the rocke Etam.

"Hoſſemen, and footemen.

9 Then the Philiſtines came vp, & pitched in Iuda, and camped in Lehi.

10 And the men of Iuda ſayde, Why are ye come vp vnto vs? They anſwearen, To binde Samſon are we come vp, and to doo to him, as he hath done to vs.

11 Then three thouſande men of Iuda went to the top of the rocke Etam, and ſayde to Samſon, Woteſt thou not that the Philiſtines are rulers ouer vs? Wherefore then haſt thou done thus vnto vs? He anſwearen them, As I haue done vnto me, ſo haue I done vnto them.

12 And they ſayde vnto him againe, We are come to binde thee, and to deliuer thee into the hand of the Philiſtines. And Samſon ſayde vnto them, Sweare vnto me, that ye ſhall not fall vppon me your ſelues.

13 They anſwearen him, ſaying, No: but we will binde thee, & (d) deliuer thee vnto their handes: but we wyll not kyll thee. And they bound him with two new cordes, and brought him from the rocke.

(d) Which God had purpoſed to be done by the liuers of the Philiſtines.

14 And when he came to Lehi, the Philiſtines ſhouted againſt him: and the ſpirite of the Lorde came vpon him, and the cordes that were vpon his armes became as flaxe that was burnt with fyre: ſo the bandes looſed from of his handes.

15 And he founde a (e) newe iawe bone of an Aſſe, and put forth his hande, and caught it, and ſlue a thouſande men therewith.

(e) That is, of an Aſſe lately dead.

16 And Samſon ſayde, With the iawe of an Aſſe, heapes vpon heapes, with the iawe of an Aſſe haue I ſlayne a thouſande men.

17 And when he had left ſpeakyng, he caſte away the iawe bone out of his hande, and called the place (f) Ramath Lehi.

(f) That is the liftyng vp of a (g) Well: it appeareth that he had thoſe in Hebron, ſo well as in Lehi.

18 And he was ſore a thyrſte, and (g) called on the Lorde, and ſayde, Thou haſt geuen this great victorie in the hande of thy ſeruant: and nowe I muſt dye for thyrſte, and fal into the handes of the vncircumciſed.

19 But God brake a great toothe that was in the iawe, and there came water therout, and when he had dronke, his ſpirite came againe, and he was refreſhed: wherefore the name thereof was called vnto this day, The wel of the caller on: whiche came of the iawe.

20 And he iudged Iſrael in the dayes of the Philiſtines twentie yeeres.

XVI

The.xvi. Chapter.

1. Samſon carrieth away the gates of Azzah. 18. He was deceiued by Dalila. 30. He pulleth downe the houſe vppon the Philiſtines, and dyeth with them.

1 THen went Samſon to Azzah, and ſawe there an harlot, & went in vnto her.

2 And it was tolde the Azzatites, ſaying, Samſon is come hyther. And they went about, and layde wayte for him there all nyght in the gate of the citie, and were ſtyll all the nyght, ſaying, In the morning when it is day, we ſhal kyl him.

3 And Samſon tooke a reſt tyl midnight, and arose at midnight, & tooke the doores of

of the gate of the cite, and the two postes, and rent them of, with the barre and al, and put them vpon his shoulders, and carryed them vp to the toppe of an hyl that is before Hebron.

4 And after this, he loued a woman by the ryuer of Soreck, whose name was Dalila.

5 Unto whom came the Lordes of the Philistines, and sayde vnto her, (a) Perswade hym, and se wherein his great strength lyeth, & by what meanes we may ouercome him, that we may bynde him, and punishe him: and euery one of vs shal geue thee a lowe hundred syluerlynges.

6 And Dalila sayde to Samson, Oh tel me where thy great strength lyeth, and howe thou mightest be bounde, and brought vnder.

7 Samson answeared vnto her, If they bynde me with seuen greene wythes that were neuer dryed, I shalbe weake, and be as another man.

8 And then the Lordes of the Philistines brought her seuen wythes that were yet greene, and neuer dryed, and she bound him therewith.

9 (Notwithstanding she had menne lying in wayte with her in the chamber:) and she sayde vnto hym, The Philistines be vpon thee, Samson. And immediately he brake the cordes, as a streyng of towe breaketh when it feeleth the fire: and so his strength was not knowen.

10 And Dalila sayde vnto Samson, See, thou hast mocked me, and tolde me lyes: nowe therefore (b) tel me wherewith thou mightest be bounde.

11 He answeared her, If they bynde me with new ropes that neuer were occupied, I shalbe weake, and be as an other man.

12 Dalila therefore tooke new ropes, and bounde hym therwith, and sayd vnto hym, The Philistines be vpon thee, Samson. (And there were men in wayte in the chamber.) And he brake them from his armes, as they had ben but a threed.

13 And Dalila sayd vnto Samson, Hitherto thou hast beguiled me, and told me lyes: yet tel me howe thou mightest be bounde. He sayde vnto her, If thou plattest the seuen lockes of my head with the threades of the woofe.

14 And she fastened it with a pynne, and sayde vnto hym, The Philistines be vpon thee, Samson. And he awaked out of his sleepe, and went away with the pyn of the webbe, and the woofe.

15 And he sayde vnto hym againe, Howe canst thou say, I loue thee: when thyne harte is not with me? Thou hast mocked me these three tymes, and hast not tolde me wherein thy great strength lyeth.

16 And as he lay vpon him with her wordes, continually vexing of hym, his soule was encumbred euen vnto the death.

17 And so he told her al his harte, and sayde vnto her, There neuer came rasor vppon myne head, for I haue benne a Nazarite vnto God from my mothers wombe, therefore when I am shauen, my strength wyl goe from me, and I shal wax weake, and be like al (other) menne.

18 And when Dalila sawe that he had told her al his harte, she sent and called for the Lordes of the Philistines, saying, Come vp yet this once, for he hath shewed me al his hart. Then the Lordes of the Philistines came vp vnto her, and brought the money in their handes.

19 And she made hym sleepe vppon her knees, and she sent for a man, and he dyd shaue of the seuen lockes of his head, and begonne to vexe hym, and his strength (d) was gone from hym.

20 And she sayde, The Philistines be vpon the, Samson. And he awoke out of his sleepe, and sayde, I wyl goe out nowe as at other tymes before, and shake me selfe. And he wyst not that the Lorde was departed from hym.

21 But the Philistines tooke hym, and put out his eyes, and brought hym downe to Azzah, and bounde hym with fetters of brasse, and he dyd grynde in the prison house.

22 Howbeit, the heare of his head began (e) to growe againe after that he was shauen.

23 Then the Lordes of the Philistines gathered them togither, for to offer a solemne offering vnto Dagon their God, and to reioyce: for they sayde, Our God hath deliuered Samson our enimie into our handes.

24 And when the people sawe hym, they praysed their God: for they sayd, Our God hath deliuered into our handes our enimie, and destroyer of our countrey, whiche slue many of vs.

25 And when their hartes were merry, they sayde, Sende for Samson, that he maye make vs "laugh. And they set Samson out of the prison house, and he played before them, and they set hym betweene the pyllers.

26 And Samson sayde vnto the ladde that ledde hym by the hande, Set me that I may touche the pyllers that the house standeth vpon, and that I may leane to them.

27 And the house was ful of men and women, & there were al the Lordes of the Philistines

(a) Or, entyse.

(b) Or, bynde.

(c) Or, wrestle.

(d) Not for the losse of his heare, but for the contempt of the ordinance of God.

(e) And so did his strength by his repentance, prayer & reconciliation to God.

Iustines: and there were vppon the roofe a three thousand menne and women, that beheld while Samson * played.

28 And Samson called vnto the Lord, and sayd, O Lord God, I pray thee, thinke vpon me, and strengthen me, I beseech thee, at this time onely, O God, that I may "be at once auenged of the Philistines for my two eyes.

29 And Samson caught the two middle pyllers on whiche the house stoode, and on which it was borne vp, the one in his right hand, and the other in his left.

30 And Samson sayde, My (f) soule shal dye with the Philistines, and bowed hym with al his might, and the house fel vppon the Lordes, and vppon al the people that were therein: and so the dead which he slue at his death, were mo then they whiche he slue in his lyfe.

31 And then his brethren, and al the house of his father, came downe, and tooke hym vp, and brought him, and buryed hym betweene Zarah and Esthaol, in the burying place of Manoah his father: and he iudged Israel twentie yeeres.

* or, was mocked.

"Take one vengeance.

(f) He speaketh this, not of any dispayre: but of a feruent zeale he had to reuenge gods enimies

The. xvii. Chapter.

Michas mother, according to her vowe, made her sonne two Idols.

1 THere was a man of mount Ephraim, named Micah.

2 And he saide vnto his mother, The eleuen hundred * syluerlynges that were taken from thee, about whiche thou cursedst, and spakest it in myne eares, beholde, the siluer is with me, I tooke it away. And his mother said, Blessed be thou, my sonne, in the Lorde.

3 And when he had restored the eleuen hundred syluerlings to his mother, his mother sayd, I had dedicated the syluer vnto the Lorde of myne hande, for thee my sonne, that thou shouldest make a grauen & moulten (a) Image: nowe therefore I wyl geue it thee againe.

4 And when he restored the money vnto his mother, his mother tooke two hundred syluerlinges, and gaue them to the "founder, which made thereof a grauen and moulten Image, and it was in the house of Micah.

5 And the man Micah had a goddes house, & made an (b) Ephod, and (c) Theraphim, and "consecrated one of his sonnes, which became his priest.

6 In those dayes there was no king in Israel, but euery man did that which was good in his owne eyes.

7 And there was a young man out of Bethlehem Iuda, of the kynred of Iuda, which young man was a Leuite, and sojourned there.

8 And the man departed out of the citie of Bethlehem Iuda, to goe dwel where he coulde fynde (a conuenient place:) and he came to mount Ephraim, to the house of Micah, as he iourneyed.

9 And Micah said vnto him, Whence commest thou? The Leuite answered him, I am of Bethlehem Iuda, and goe to dwel where I may fynde (a place.)

10 And Micah sayde agayne vnto hym, Dwel with me, and be vnto me a father and a priest, and I wil geue thee ten syluerlynges by yeere, two garmentes, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was (d) content to dwell with the man, and was vnto hym as one of his owne sonnes.

12 And Micah consecrated the Leuite, and the young man became his priest, and was in the house of Micah.

13 Then sayd Micah, Now I am sure that the Lord wyl be (e) good vnto me, seeing I haue a Leuite to my priest.

* or, sicles of syluer.

(a) Contrary to the commaundement of God, and true religion

"or, image maker.

(b) Properly it is the vpper lynnen garment of the priest, although, in this place by the Ephod is meant al kind of garments belonging to a priest.

(c) It is thought to be an image made to the shape and figure of a mã, & also to signifie al other instrumentes belonging to their false religion.

(d) For the belly sake, & together against Gods lawe.

(e) When men in religion wander beside Gods woorde, they thinke they please God, when indeed they offende him most greeuously.

The. xviii. Chapter.

2. The children of Dan sent men to searche the lande. 11. Then come the sixe hundred, and take the Gods and the priests of Micah away. 27. They destroy Lais.

1 IN those dayes there was (a) no kyng in Israel, and in those dayes the tribe of Dan sought them an inheritance to dwel in: for vnto that time al their inheritance had not fallen vnto them among the tribe of Israel.

2 And the children of Dan sent of their kinred, fyue actiue menne in feates of warre out of their coastes, euen out of Zaraah, and Esthaol, to viewe the land, and searche it out, and sayd vnto them, Go and search out the land. Which when they came to mount Ephraim to the house of Micah, they lodged there.

3 And when they were in the house of Micah, they knewe (b) the voyce of the young man the Leuite: and when they turned in thyther, they sayd vnto hym, Who brought thee hyther? What makest thou in this place? and what hast thou here?

4 And he answeared them, Thus and thus dealeth Micah with me, and hath hyred me, and I am become his priest.

5 And they sayde vnto hym agayne, Aske counsaile now of God, that we may knowe whether the way which we goe, shalbe prosperous, or not.

(a) So that it was no mannaile there religion was corrupt, & things out of order, seeing there was no magistrate to punish offēce

(b) That is, they knewe hym by his speache.

6 And

6 And the priest sayde vnto them, (c) Goe in peace, for the Lorde guydeth your way whiche ye goe.

7 Then the fiue men departed, and came to Lais, & sawe the people that were therein, howe they dwelt carelesse, after the maner of the Sidons, syl, and without castyng of perils, and that no man "made any trouble in the lande, or vsurped any dominion: but were farre from the Sidons, and had no businesse with other men.

8 And they came againe vnto their brethrē, to Zaraah, and Esthaol, and their brethren sayde vnto them, What haue ye done?

9 And they answeared, Arise, that we may goe vp against them: for we haue seene the lande, surely a very good one: and doo ye syt syl? Be not slouthful to goe and entre, to possesse the lande.

10 If ye wyll goe, ye shall come vnto people that casteth no perils, and it is a very large countrey, which God hath geuen into your handes, it is also a place which doeth lacke nothing that is in the worlde.

11 And there departed thence of the kinrede of the Danites, out of Zaraah and Esthaol, syxe hundred men, appoynted with instrumentes of warre.

12 And they went vp, and pitched in Kiriath iarim, whiche is in Iuda: Wherefore they called the place * Mahaneh-dan, vnto this day, and it is on the backside of Kiriath iarim.

13 And they went thence vnto mount Ephraim, and came vnto the house of Micah.

¶ 14 Then answeared the fyue men that went to spye out the countrey of Lais, and sayde vnto their brethren, Wote ye not that there is in these houses an Ephod, Teraphim, and a grauen and a moulten image? Nowe therefore, (d) consyder what ye haue to doo.

15 And they turned thytherward, and came to the house of the young man the Leuite, euen vnto the house of Micah, and saluted him peaceably.

16 And the syxe hundred men gyrded with weapons of warre, which were of the children of Dan, stoode by the entryng of the gate.

17 And the fyue men that went to spye out the lande, went in thyther, and (e) tooke the grauen image, and the Ephod, Teraphim, and the moulten image: (and the priest stoode in the entring of the gate, with the syxe hundred men that were appoynted with the weapons of warre,)

18 While the other went into Michas house, and set the carued image, the Ephod, Teraphim, and the moulten image: then sayd the priest vnto them, What doo ye?

19 They answeared him, Holde thy peace, lay thine hande vpon thy mouth, and come with vs to be our father and priest: Is it better for thee to be a priest vnto the house of one man, then to be a priest vnto a tribe or kynrede in Israel?

20 And the priestes hart was (f) glad, and tooke the Ephod, and Teraphim, and the grauen image, and went (g) in the middest of the people.

21 And they turned, and departed, and put the children, the cattel, and their other substance before them.

22 And whē they were a good way from the house of Micah, the men that were in the houses neare to Michas house, gathered togeather, and folowed after the children of Dan,

23 And called vnto them: and they turned their faces, and sayde vnto Micah, What ayleth thee, that thou makest an outcrye?

24 And he sayde, Ye haue taken away my goddes whiche I made, and also the priest, and goe your wayes: and (h) what haue I more? Howe then say ye vnto me, What ayleth thee?

25 And the children of Dan saide vnto him, Let not thy voyce be heard among vs, lest "angry felowes runne vpon thee, and thou loose thy lyfe, with the lyues of all thyne housholde.

26 And ỹ children of Dan went their wayes: and when Micah sawe that they were to strong for him, he turned, and went backe vnto his house,

27 And they tooke the (i) thynges whiche Micah had made, and the priest which he had, and came vnto Lais, vnto a people that were at rest, and without mistrust, and smote them with the edge of the swoorde, & burnt the citie with fyre.

28 And there was no man to * help, because (k) Lais was farre from Sidon, and they had no medlyng with any other man: and it was in the valley that lyeth by Bethrehob.

29 And they buylte them there a citie, and dwelt therein, and called it Dan, after the name of Dan their father, whiche was borne vnto Israel: howbeit, the name of the citie was Lais at the begynnyng.

30 And the children of Dan set them vp the grauen image: and Jonathan the sonne of Gersom, the sonne of Manasses, and his sonnes, were the priestes in the tribe of Dan, vntil the day of the (l) captiuitie of the lande.

31 And they set them vp the carued image, whiche

(c) Thus god wyl fende to suche as loue not the true, stronge defence, wher by they are confirmed in their errour, to their destruction.

" make them afraid.

* or, the tentes of Dan.

(d) For it were expedient that we shoulde take them away to our owne vse.

(e) Suche is their blindnesse, that they beleeue that these thinges which be robberie & violence they take as gyftes, may serue them.

(f) For he regarded neither goddes honour, nor his owne honestie: but all his care was for his liuing and promotion.

(g) With his idols, imitating the maner of the carriage of the arke of the Lorde.

(h) The idolater maye loose his god and his toy: but the worshypper of the true lyuing god can neuer be so serued.

" who haue their hartes bytter.

(i) Meaning idolles, with that appertained to the same.

* or, deliuer them.

(k) Whiche afterwarde was called Cæsarea Philippi. Iosuah. 19. vearse. 47.

(l) That is, tyl the arke was taken by the philistines. 1. Sam. 5. a.

whiche Micah made, al the whyle that the house of God was in Silo.

The.xix. Chapter.

1. Of the Leuite, whose wife was villanously kylled in Gibea. 29. The Leuite deuideth her in twelue peeces, and sendeth them to the twelue tribes.

AND in those dayes, when there was no king in Israel, a certayne Leuite solourning on the syde of mount Ephraim, tooke to wyfe a (a) concubine out of Bethlehem Juda:

2 And his concubine played the whore by him, and went away from him vnto her fathers house to Bethlehem Juda, & there continued foure monethes.

3 And her husbande arose, and went after her, to speake "friendly vnto her, and to bring her againe, hauing his lad with him, and a couple of Asses: and she brought him vnto her fathers house, and when the father of the damsel sawe him, he reioyced of his comming.

4 And his father in lawe, the damsels father, reteined him, and he abode with him three dayes: and so they did eate & dranke, and lodged there.

5 The fourth day, when they arose early in the morning, the man stoode vp to depart: and the damsels father sayd vnto his sonne in law, * Comfort thine hart with a morsel of bread, and then goe your way.

6 And they sate downe, and dyd eate and drinke both of them togeather: and the damsels father sayd vnto the man, Be content, I pray thee, and tarrie all nyght, and let thine hart be merrie.

7 And when the man stoode redy to depart, his father in lawe "compelled him: therefore he returned, and tarried al nyght there.

8 And he rose vp early the fyfth day to depart, & the damsels father sayde, Comforte thine (b) hart, I pray thee. And they tarried vntil after midday: and they dyd eate both of them togeather.

9 And when the man arose to departe with his concubine, and his lad, his father in lawe, the damsels father, sayde vnto him, Beholde, nowe the day goeth fast away, & "draweth towarde euen. I pray you tarrie al nyght: beholde, * the sunne goeth to rest, lodge here, that thine hart maye be merrie: and to morowe goe you early vpon your way, that thou mayest goe thee to thy (c) tent.

10 Neuertheless, the man would not tarrie, but arose, and departed, and came as farre as Iebus, (which is Hierusalem) and his two asses laden, & his concubine with him.

11 And when they were fast by Iebus, the day was sore spent, and the young man sayd vnto his master, Come, I pray thee, and let vs turne in into this citie of the Iebusites, and lodge al nyght there.

12 His master answered him, We will not turne into a (d) strange citie, that are not of the children of Israel, we will goe forth to Gibea.

13 And he sayd vnto his lad, Goe forwarde, and let vs draw neare to one of these places to lodge al night, either in Gibea, or in Rama.

14 And they went forward vpon their way, and the sunne went downe vpon them whē they were fast by Gibea, whiche belongeth to them of Beniamin.

15 And they turned thytherwarde, to goe in, and lodge al nyght in Gibea: and when he came, he sate him downe in a streate of the citie, for there was no man that * tooke him into his house to lodgyng.

16 And behold, there came an old man from his worke out of the feelde at euen, whiche was also of mount Ephraim, and dwelt as a stranger in Gibea: but the men of the place were the children of (e) Iemini.

17 And when he had lift vp his eyes, he sawe a wayfaring man in the streete of the citie: and the old man sayd, Whither goest thou? and whence commest thou?

18 He answered him, We come from Bethlehem Juda, toward the side of mount Ephraim, from thence am I: and I went to Bethlehem Juda, and goe nowe to the (f) house of the Lord, and there is no man that receyueth me to house.

19 We have strawe and prouender for our Asses, and bread and wyne for me and thy handmayde, and for the lad that is with thy seruaunt: and we lacke nothyng.

20 The old man sayd, * Peace be with thee, all that thou lackest, shalt thou fynde with me: only abide not in the streete (al night.)

21 And so he brought him into his house, and gaue fodder vnto the Asses, and they washed their feete, and did eate and drinke.

22 And as they were making their hartes merrie, beholde, the men of the citie which were "wicked, beset the house rounde about, and thrust at the doore, and spake to the man of the house, the olde man, saying, Bring forth the man that came in to thine house, that we may (g) knowe him.

23 And this man, the maister of the house, went out, and sayde vnto them, Oh nay my brethren, doo not so wickedly, seeyng that this man is come into mine house, doo not so vnmeete a thyng.

24 Be-

Judic. 17. 6. Gene. 20.

(a) This difference was betwixt the wife and the concubine, that the wife was taken wyth certaine solemnities of marriage, and her children did inherite: The concubine had no solemnities in marriage, neither did her children inherite: but a portion of goodes or money was geuen them.

" or, to her hart

* or, strengthen.

" or, was earnest.

(b) Meaning that he should eate & drink, & refreshe him selfe.

" is weake.

* or, the day lodgeth.

(c) That is, the towne where he dwelt.

(d) In the time of Iesuah the children of Beniamin had wonne this citie: but since they recouered it inhabited by the enimie.

C

* or, graunted them.

(e) That is of the tribe of Beniamin.

(f) To Silo, or Mispah, where the arke was.

* or, kind

(g) How horribly were these men geuen ouer to a reprobate mynde whom any thyng of God, nor reuerence of honestie or shame could restrayne from open abomination.

24 Beholde, here is my daughter a mayden, and this mans concubine, them I wyll bryng out nowe vnto you, and (h) humble them, and do with them what semeth you good: but vnto this man do not so abominable a thing.

25 But the men wolde not hearken to hym: and the man toke his concubine, & brought her out vnto them, whiche knewe her, and abused her al the night vnto the morning: and when the day began to spryng, they let her go.

26 And then came the woman in the dawnyng of the day, and fell (i) downe at the doore of the mans house where her "lorde was, tyl it was day.

27 And her lorde arose vp in the morning, and opened the doores of the house, & went out, to goe his way: and behold the woman his concubine lay along before the doore of the house, and her handes vpon the threshold.

28 And he sayde vnto her, Up, and let vs be goeing. But she answered not: then the man tooke her vp vpon an Asse, and stoode vp, and gate hym vnto his (k) place.

29 And when he was come into his house, he tooke a knife, and caught his concubine, and divided her in peeces with the bones into twelue partes, and sent her into all quarters of Israel.

30 And al that sawe it, sayde, There was no such deede done or seene since the chyldren of Israel came out of Egypt vnto this day: consyder the matter, take aduisement, and say your myndes,

The. xx. Chapter.

1. The Israelites assemble in Mispah, to whom the Leuite declareth his wrong. 13. They sende for them that did the villany.

1 THen al the chyldren of Israel went out, and the congregation was gathered togather as (a) one man, euen from Dan to Beer-seba, with the lande of Gilead, vnto the Lorde in Mispah.

2 And there assembled the "chiefe of al the people, (and) of al the tribes of Israel, in the congregation of the people of god, foure hundred thousande footemen that drue swordes.

3 (Nowe the chyldren of Beniamin hearde that the chyldren of Israel were gone vp to Mispah) Then (b) sayde the children of Israel, Tel vs howe this wyckednesse is committed?

4 And the Leuite, the womans husbande that was slayne, answered and sayde, I came into Gibea that is in Beniamin, with my concubine to lodge al night.

5 And the men of Gibea rose agaynst me, and beset the house rounde about vpon me by night, and thought to haue slayne me: and my concubine haue they forced, that she is dead.

6 And I tooke my concubine, and cut her in peeces, and sent her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villanie in Israel.

7 Beholde, ye are al children of Israel, geue your aduise and counsel herein.

8 And al the people arose as one man, saying, There shall not a man of vs goe to his tent, neither turne into his (c) house,

9 But this shalbe it that we wyll do to Gibea (we wil goe vp) by lot against it:

10 And we wil take ten men of the hundred throughout al the tribes of Israel, and an hundred of the thousande, and a thousande out of ten thousande, to fetch victual for the people, that they may do when they come to Gibea Beniamin, accordyng to al the abomination that they haue wrought in Israel.

11 And so al the men of Israel gathered togather against the citie, knyt together as one man.

12 And the tribes of Israel sent men thorowe all the tribe of Beniamin, saying, What wyckednesse is this that is commytted among you?

13 Nowe therefore deliuer vs the men, those chyldren of Belial whiche are in Gibea, that we may slay them, and put (d) away euyl from Israel.

14 But the chyldren of Beniamin wolde (e) not hearken vnto the voyce of their brethren the children of Israel: but the chyldren of Beniamin gathered them selues togather out of the cities, vnto Gibea, to come out and fyght against the chyldren of Israel.

15 And the chyldren of Beniamin were numbred at that tyme out of the cities, twentie and syxe thousande men that drue swordes, beside the inhabitants of Gibea, whiche were numbred seuen hundred chosen men.

16 And among all these folke, were seuen hundred cholen men, beyng left handed, whiche euery one could slyng stones at an heare breadth, and not mysse.

17 And the chyldren of Israel beside Beniamin, were numbred foure hundred thousande men that drue swordes, and were all men of warre.

18 And the chyldren of Israel arose, and went vp to (f) the house of God, and asked

(h) That is, vse them.

(i) Dead, or, in swoune.

(k) Meaning home to his owne habitation.

(a) That is, with one consent.

(b) Iud. 19. b.

(c) Before we haue reuenged this wickednesse,

(d) By punishyng the wicked doers according to their desarts.

(e) Therein making them selues giltie of the wyckednesse cõmitted, and therfore iustly partakers of the punishment. Iud. 3. ver. 15.

(f) That is, the tabernacle wherein the arke of God was, whiche then was in Silo.

of God, saying, (g) Whiche of vs shal goe vp first to the battayle against the chyldren of Beniamin? And the Lorde sayde, Iuda shal begin.

19 And the children of Israel stoode vp early, and camped against Gibea.

20 And the men of Israel went out to battayle against Beniamin, and the men of Israel put them selues in aray to fight against them beside Gibea.

21 And the chyldren of Beniamin came out of Gibea, & destroyed downe to the ground of the Israelites that day twentie and two thousande men.

22 And the people the men of Israel plucked vp their hartes, & set their battaile againe in aray, in that same place where they dyd the first day.

23 (And the chyldren of Israel went vp, and wept before the Lorde vnto euen, and asked of the Lorde, saying, Shal we goe againe to battayle against the chyldren of Beniamin our brethren? And the Lord saide, Goe vp against them.)

24 And the chyldren of Israel came neare, against the chyldren of Beniamin the seconde day.

25 And the children of Beniamin went against them out of Gibea the seconde day, and destroyed to the earth of the chyldren of Israel once againe eightiene thousande men, that drue swordes euery man of them.

26 Then all the chyldren of Israel, and all the people, went vp, & came vnto the house of God, and wept, and sate there before the Lorde, and fasted the same day vnto euen, and offered whole burnt offerings, & peace offerings, before the Lorde.

27 And the chyldren of Israel asked the Lorde: (for there was the arke of the appointment of God in those dayes:

28 And Phinehes the sonne of Eleazar the sonne of Aaron (h) stoode before it at that time) saying, Shal I geat me vp to goe out any more to battayle against the chyldren of Beniamin my brethren, or shal I cease? The Lorde sayde, Goe vp: for to morowe I wyl deliuer them into your handes.

29 And Israel set lyers in wayte rounde about Gibea.

30 And the chyldren of Israel went vp against the children of Beniamin the thirde tyme, and put them selues in aray against Gibea, as twyse before.

31 And the children of Beniamin came out against the people, and (i) were drawen away from the citie, and they began to smite of the people dead as twyse before, by two high wayes in the fields (of whiche one goeth vp to the house of GOD, and the other to Gibea) vpon a thirtie men of Israel.

32 And the chyldren of Beniamin sayde, They are fallen before vs as at the first. But the children of Israel sayde, Let vs flee, and pluche them away from the citie, vnto the high wayes.

33 And al the men of Israel rose vp out of their place, and put them selues in aray at Baal Thamar: and likewise the lyers in wayte of Israel came forth out of their places, euen out of the medowes that were about Gibea,

34 And came against Gibea ten thousande chosen men, out of al Israel, and there was a sore battayle: but (k) they wyst not that (l) euyl was neare them.

35 And the Lorde plagued Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day twentie and fiue thousande, and an hundred men, that drue swordes euery one of them.

36 And the children of Beniamin sawe that they were stricken downe: for the men of Israel (m) gaue place to the Beniamites, because they trusted vnto the liers in waite whiche they had layde beside Gibea.

37 And the lyers in wayte hasted, and brake forth against Gibea, and the embushment drue them selues along, and smote al the citie with the edge of the sworde.

38 And the men of Israel had appointed a certayne tyme with the lyers in wayte, that they shoulde make a great flame (and) smoke ryse vp out of the citie.

39 And when the men of Israel retyred in the battayle, Beniamin began (n) to smyte dead of the children of Israel about thirtie persons, and said, Surely they are stricken downe before vs, as in the first battayle.

40 But when there began to aryse out of the citie a flame, as a pyller of smoke, the Beniamites looked backe, and beholde the flame of the whole citie began to assende vp to heauen.

41 When the men of Israel also turned (o) againe, the men of Beniamin were abashed, for they sawe that euyll approched them:

42 And therefore they turned their backes before the men of Israel, vnto the way that leadeth to the wylderneſſe, but the battell ouertooke them: and beside that, they whiche came out of the citie, destroyed them (p) in the middle of them.

43 And thus they compassed the Beniamites about, and chased them * diligently, and ouerran them, euen ouer against Gibea on the east syde.

44 And

(g) They presume so much of their number and strength, that they aske no counsel of God for the victory: they find therfore successe therafter,

(h) That is, serued in the priestes office.

(i) By the pollicie of the chyldren of Israel,

(k) Vnto the Beniamites,

(l) They knewe not that Gods iudgement was at hand to destroy them,

(m) Rested to draw them after,

* or, with long space

(n) Beyng encouraged by the two former victories,

(o) Vnable to stande their enimies.

(p) For they had compassed them round about,

* or, from the

44 And there were slayne of Beniamin
ryghteene thousande men, which were men
of warre.

45 And they turned and fledde to the wyl-
derneſſe ward, and vnto the rocke of Rim-
mon: and they (q) gleaned by the way of
the reſt of them fyue thouſand men: & pur-
ſued after them vntil they came to Gidom,
and ſlue two thouſand men of them.

46 So that all that were ſlayne that ſame
day of Beniamin (r) were twentie and fyue
thouſand men that dyewe ſwoordes, whiche
were al men of warre.

47 Only ſixe hundred men turned and fled
to the wylderneſſe vnto the rocke of Rim-
mon, and abode in the rocke of Rimmon
foure monethes.

48 And the men of Iſrael turned backe a-
gayne vnto the children of Beniamin, and
ſmote them with the edge of the ſwoorde
in the cities, both man and beaſt, and all
that came to hande, and ſet on fyre all the
(s) cities that they could come by.

(q) They ſlue them here & there, as they founde them ſcatred abrode.

(r) Beſydes eleven hundred that had ben ſlaine in the former battayles.

(s) If they belonged to the Beniamites.

The .xxi. Chapter.

2. The Iſraelites ſweare that they wyl not marry their daughters to the Beniamites. 10. They ſlay them of Iabes Gilead, and geue their virgins to the Beniamites. 22. The Beniamites take the daughters of Silo.

1 AND the men of Iſrael (a) ſware in Miſpah, ſaying, There ſhall none of vs geue his daughter vnto any of Beniamin to wyfe.

(a) This othe came of raſh ire, for after they brake it by a ſubtyl deuice, as vſe.14.

2 And the people came to the houſe of God, and abode there tyl euen, before God, and lyft vp their voyces, and weapt ſoare.

3 And ſayde, O Lorde God of Iſrael, why is this comme to paſſe in Iſrael, that there ſhould be this day one tribe lacking in Iſrael?

4 And on the morowe the people roſe vp betime, and made there an (b) aulter, and offered whole burnt offeringes, and peace offeringes.

(b) That they might confeſſe with the Lorde, and geue God thanke for the victory.

5 And the children of Iſrael ſayde, Who is he among all the tribes of Iſrael, that came not vp with the congregation vnto the Lorde? for they had made a great othe concerning him that came not vp to the Lorde to Miſpah, ſaying, He ſhal ſurely dye.

6 And the children of Iſrael (c) had pitie on Beniamin their brethren, and ſayde, There is one tribe cut of from Iſrael this day:

(c) Or, repented that they had deſtroyd their brethren,

7 What ſhal we doo vnto the remnant of them, that they may haue wyues? We haue ſworne by the Lorde, that we wyl not geue them of our daughters to wyues.

8 And they ſayde, Is there any of the tribes of Iſrael that (d) came not vp to Miſpah to the Lorde? And behold, there came none of Iabes Gilead vnto the hoaſt and congregation.

(d) Condemning them to be fautours of vice, whiche would not put their hande to puniſhe it,

9 For the people were viewed, and beholde there were none of the inhabitantes of Iabes Gilead there.

10 And the cõgregation ſent thyther twelue thouſande menne of the "ſtrongeſt, and commaunded them, ſayeing, Goe, & smyte the inhabitantes of Iabes Gilead with the edge of the ſwoorde, both women and chyldren.

"Hebre. chyldren of ſtrength. Num.31.c.

11 And this is it that ye ſhal doo, Ye ſhall vterly deſtroy al the males, and all the women that haue lyen by men.

12 And they founde among the inhabitantes of Iabes Gilead foure hundred Damſels virgins, that had knowen no man, by lying with any male: and they brought them vnto the hoaſt to Silo, whiche is in the lande of Chanaan.

13 And the whole congregation ſent, and (e) ſpake with the children of Beniamin that were in the rocke of Rimmon, and called peaceably vnto them.

(e) By embaſſadours ſent to them about foure monethes after the diſcomfyture.

14 And Beniamin came agayne at that tyme, and they gate them wyues, whiche they had ſaued aliue of the women of Iabes Gilead: but they (f) ſuffiſed them not.

(f) For there lacked two hundred.

15 And the people were ſory for Beniamin, becauſe that the Lorde had made a breache in the tribes of Iſrael.

16 And then the elders of the congregation ſayde, What ſhall we doo to the remnant of them, to geat them wyues? ſeeing al the women of Beniamin are deſtroyed.

17 And they ſayde, There muſt be (g) an inheritance for them that be eſcaped of Beniamin, that a tribe be not deſtroyed out of Iſrael.

(g) Beniamin muſt be reſerued to haue the twelfth portion of the inheritance of Iacob.

18 Howebeit, we may not geue them wyues of our daughters. For the children of Iſrael had ſworne, ſayeing, Curſed be he that geueth a wyfe to Beniamin.

19 Then they ſayde, Beholde, there is a feaſt of the Lorde yeerely in Silo, whiche is on the north ſyde of Bethel, and on the eaſt ſyde of the way that goeth from Bethel to Sichem, and ſouth from Libanon.

20 Therefore they commanded the chyldren of Beniamin, ſayeing, Goe, and lye in wayte in the vineyardes.

21 And when ye ſee that the daughters of Silo come out to daunce in daunces, then come ye out of the vineyardes, and catche you every man a wyfe of the daughters of Silo, and goe to the lande of Beniamin.

22 And when their fathers or brethren

come vnto vs to complayne, we wyl say vnto them, Haue pitie on vs for their sakes: because we reserued not to eche man his wyfe in time of warre, and that ye haue not geuen vnto thē hytherto, the fault is yours.

23 And the chyldren of Beniamin dyd euen so, and tooke them wyues accordyng to the number of them that daunced, whom they caught: and they went and returned vnto

24 their inheritance, and repaired the cities, and dwelt in them.

And the chyldren of Israel departed thence at that time, and went euery man to his tribe, and to his kinrede, and went out from thence euery man to his inheritance.

25 In those dayes there was no kyng in Israel: but euery man dyd that whiche seemed ryght in his owne eyes. Iudg.17.1 18.1.19.1.

The ende of the booke of Iudges.

The booke of Ruth.

The fyrst Chapeter.

I. Elimelech goeth with his wyfe and chyldren into the lande of Moab. 3. He and his sonnes dye. 19. Naomi and Ruth come to Bethlehem.

1 IT came to passe, that whē the iudges "ruled, there fel a dearth in the (a) lande, and a (certayne) man of Bethlehē (b) Iuda, went for to sojourne in the countrey of Moab, he and his wyfe, and his two sonnes.

"Hebr. iudged.
(a) That is, the lande of Chanaan.
(b) In the tribe of Iuda: for there was another Bethlehem in the tribe of Zabulon.

2 The name of the man was Elimelech, and the name of his wyfe Naomi, and the names of his two sonnes were Mahlon and Chilion, Ephratites, out of Bethlehem Iuda: And when they came into the lande of Moab, they continued there.

3 And Elimelech Naomies husbande died, and she remayned with her two sonnes.

4 Which tooke them wyues (c) of the Moabites: the ones name was Orpha, and the others Ruth: and they dwelled there about ten yeeres.

(c) By this wonderfull prouidence of God, Ruth became one of Gods houshold, of whom Christ came.

5 And Mahlon and Chilion dyed also both of them, and the woman was left (destitute) of her two sonnes, and of her husbande.

(d) Hereby it appeareth that Naomi by dwellyng among idolatours, was waxen colde in the true zeale of god, which rather had respect to the ease of the body, then to the comfort of the soule.

6 Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had hearde say in the countrey of Moab, howe that the Lorde had visited his people, and geuen them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her: and they went on their way to returne vnto the lande of Iuda.

8 And Naomi sayde vnto her two daughters in law, Goe and returne (d) eche of you vnto your mothers house: and the Lorde deale as kindly with you, as ye haue dealt with the dead, and with me:

9 And the Lorde graunt you, that you may fynde rest eyther of you in the house of her (e) husbande. And when she kyssed them, they lyft vp their voyce and weapt,

(e) She wisheth them neither ryches, wealth, nor gyft of sole lyfe: but matrimonie agreeable to Gods institution.

10 And sayde vnto her, Surely we wyl returne with thee vnto thy folke.

11 And Naomi sayde, Turne agayne my daughters: for what cause wyl you go with me? Are there any moe chyldren in my whombe to be your husbandes?

12 Turne agayne my daughters, goe your way, for I am to olde to haue an husband: and if I sayde, I haue hope, if I tooke a man also this nyght, yea and though I had already borne sonnes:

13 Wouldest ye tarie for them tyl they were of age? or would ye for them so long refrayne frō takyng of husbandes? not so my daughters: for it greeueth me much for your sakes, that the hande of the Lorde is gonne out (f) agaynst me.

* or, my

(f) By taking away my sonnes, that were your husbandes.

14 And they lyft vp their voyces, and weapt agayne: and Orpha (g) kyssed her mother in lawe, but Ruth abode styll by her.

(g) Taking her leaue and departyng.

15 And Naomi sayde, See, thy sister in lawe is gonne backe agayne vnto her people, and vnto her goddes: returne thou after her.

16 And Ruth answeared, Entreate me not to leaue thee, and to returne from thee: for whyther thou goest, I wyll goe also, and where thou dwellest, there I wyll dwell: thy people shalbe my people, and thy God my God:

17 Where thou dyest, there wyl I dye, and there wyl I be buryed: the Lorde doo so to me and more also, yf ought but death depart thee and me.

18 When she sawe that she was stedfastly mynded to goe with her, she left speakyng vnto her.

19 And

19 And so they went both, vntyl they came to Bethlehem: and when they were comme to Bethlehem, it was (h) noysed of them throughe al the citie, and they sayde, Is not this Naomi?

(h) Whereby appeareth that she was of a great stature, and of good reputation.

20 And she answeared them, Cal me not * Naomi: but call me * Mara, for the almyghtie hath made me very bitter.

* Or, beautiful.

* Or, bitter.

21 I went out ful, & the Lorde hath brought me home agayne emptie: Why then call ye me Naomie, seeing the Lord hath humbled me, and the almightie hath brought me vnto aduersitie?

(i) Whiche was in the moneth Nisan, that commeth part of March, & part of April

22 And so Naomie with Ruth the Moabitesse her daughter in lawe, returned out of the countrey of Moab, and came to Bethlehem in the beginning of (i) barly haruest.

The. ii. Chapter.

1. Ruth geathereth corne in the feeldes of Booz. 15. The gentleneſſe of Booz towarde her.

A 1 AND Naomies husbande had a (a) kinsman, a man of power and wealth, (whiche was) of the kynrede of Elimelech, named Booz.

(a) By the providence of god which should stirre vp seede to Elimelech beyng dead, accordyng to the lawe.

2 And Ruth the Moabitesse sayde vnto Naomi, Let me nowe goe to the feeld, and geather eares of corne after him in whose syght I fynde grace. And she sayde vnto her, Goe my daughter.

3 And she went, and came to the feelde, and geathered after the reapers: and so it was, that the same feelde parteyned vnto Booz, which was of the kynrede of Elimelech.

4 And behold, Booz came from Bethlehem, and sayde vnto the reapers, The Lorde be with you. And they answeared him, The Lorde blesse thee.

5 Then sayde Booz vnto his * yonge man * that stoode by the reapers, Whose damosel is this?

* Or, knaue.

* Or, was appointed ouer the reapers.

6 And the young man that stood by the reapers answeared, and sayde, It is the Moabitesse damosel that came with Noami out of the countrey of Moab:

B 7 And she sayde vnto vs, I pray you let me gleane & geather after the reapers amongst the sheaues: and so she came, and hath continued euen from the morning vnto nowe, saue that she tarried a litle in the house.

8 Then said Booz vnto Ruth, Hearest thou, my daughter? Goe to no other feelde to geather, neyther goe from hence, but abyde here by my maydens.

(b) That is, marke what feelde they doo reape.

9 Let (b) thine eyes be on the feeld that they doo reape, and goe thou after the (maidens:) Haue I not charged the young men that they shal doo thee no hurt? Moreouer, when thou art a thirst, goe vnto the vesselles, and drynke of that (c) whiche the laddes haue drawen.

(c) That is, of the water whiche they haue drawen

10 Then she fel on her face, and bowed her selfe to the grounde, and sayde vnto hym, How is it that I haue found grace in thine eyes, and that thou shouldest knowe me, seeyng I am (d) an aliant?

(d) Euen of the Moabites, whiche are enimies to gods people.

11 And Booz answeared, and sayde vnto her, All is tolde and shewed me that thou hast done vnto thy mother in lawe synce the death of thine husband: howe thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time passed.

12 The Lorde quite thy worke, and a full rewarde be geuen thee of the Lorde God of Israel, vnder whose (e) wynges thou art come to trust.

(e) Of mercy, might, protection, and prouidence.

13 Then she sayde, Let me finde fauour in thy sight my Lorde, thou that hast comforted me, and spoken "comfortably vnto thy mayde, whiche yet am not lyke vnto ons of thy maydens.

" Heb. To hart.

14 Booz said vnto her againe, At the meale C tyme come thou hither, and eate of the bread, and dyp thy morsel in the vineger. And she sate beside the reapers: and he reached her parched corne, and she dyd eate, and was suffised, and left (f) part:

(f) Whiche she brought home to her mother in lawe.

15 And when she was risen vp togeather, Booz commaunded his young men, saying, Let her geather among the sheaues, and (g) rebuke her not.

(g) By forbidding her.

16 And leaue her some of the sheaues for the nonce, and let it lye, that she may geather it vp, and rebuke her not.

Exod. 16. g.

17 And so she geathered in the feelde vntyll euen, and threshed that she had geathered, and it was in measure vpon an Epha of barly.

18 And she tooke it vp, and went into the citie: and when her mother in law had seene what she had geathered, she plucked out also, and gaue to her that she had reserued when she had eaten ynough.

19 And her mother in lawe sayde vnto her, Where hast thou geathered to day: & where wroughtest thou? blessed be he that knewe thee. And she shewed her mother in lawe with whom she had wrought, & sayde, The mans name with whom I wrought to day, is Booz.

Tob. 2. a.

20 And Naomi sayde vnto her daughter in lawe, Blessed be he of the Lorde, for he ceaseth not to do good to the lyuyng and to the (h) dead. And Naomi sayd againe vnto her, The man is nigh vnto vs, and of our affinitie.

(h) They are sayde to do good to the dead, whiche do good to their frendes being aliue, for their sakes.

21 And Ruth the Moabitesse sayde, He said vnto me also, Thou shalt be with my young men, vntil they haue ended all my harueſt.

22 And Naomi answeared vnto Ruth her daughter in lawe, It is best my daughter that thou goe out with his maydens, that none come against thee in any other feelde.

23 And so she kept her by the maydens of Booz, to geather vnto the end of barley harueſt, & of wheate harueſt also, * and dwelt with her mother in lawe.

* or, returned to.

The. iii. Chapter.

1. Naomi geueth Ruth counsel, 8. She sleepeth at Booz feete. 12. He acknowledgeth hym selfe to be her kynsman.

A

THen Naomi her mother in lawe sayde vnto her, My daughter, shall I not seeke (a) rest for thee, that thou mayeſt prosper?

(a) Meaning that she woulde prouide her of an husband, with whom she might liue quietly.

2 And is not Booz our kynsman, with whose maydens thou wast? behold he winnoweth barley to night in the threshyng * flooze.

* or, barne.

3 Washe thee selfe therefore, and annoynt thee, and put thy rayment vpon thee, and geat thee downe to the flooze: but let not the man knowe of thee, vntil he haue left eatyng and drynkyng.

4 And when he goeth to sleepe, marke the place where he layeth him downe, and then goe and lift vp the clothes that are on his feete, and lay thee downe there: and he shal tel thee what thou shalt do.

¶ 5 And she answeared her, Al that thou bidest me, I wyl do.

6 And she went downe vnto the flooze, and did accordyng to al that her mother in lawe bade her.

B 7 And when Booz had eaten and drunken, and cheared his hart, he went to lye downe at the ende of the heape of corne: and she came softly, and lift vp the clothes of his feete, and laide her downe.

8 And at mydnight the man was afrayde, and caught holde: and beholde a woman lay at his feete.

9 And he sayde, What art thou? She answeared, I am Ruth thyne handmayde: spread the wing of thy (garment) ouer thine handmayde, for thou art the kynsman.

10 He said, Blessed be thou in the Lord, my daughter, for thou hast shewed more goodneſs in the latter ende, then at the begynnyng, inasmuche as thou folowest not young men, whether they were poore, or ryche.

11 And nowe my daughter feare not, I wyl do to thee al that thou requirest: For al the citie of my people doth knowe, that thou art a woman of vertue.

12 And it is true that I am of thy next kin, howbeit there is one nigher then I.

13 Tary this night, and when morynyng is come, yf he wyll (b) performe the part of a kynsman vnto thee, it is good, let hym do the kynsmans part: but yf he wyl not do the kynsmans part, then wyl I do the duetie of a kynsman, as the Lord liueth: sleepe vntyl the morynyng.

(b) That is, if he wyl take thee to be his wyfe by the title of affinitie, according to Gods lawe. Deut. 25.

C

14 And she lay at his feete vntyll the morynyng, and she arose vp before one coulde knowe another: and he sayde, Let no man knowe that there came any woman into the flooze.

15 And he sayde agayne, Bryng the mantel that thou hast vpon thee, and holde it. And when she helde it, he measured in sixe (measures) of barley, and layde it on her: and she gate her into the citie.

16 And when she came in to her mother in lawe, she sayde, Who art thou, my daughter? And she tolde her al that the man had done to her:

17 And sayde, These syxe (measures) of barley gaue he me, and sayde, Thou shalt not come emptie vnto thy mother in lawe.

18 Then sayde she, My daughter, sitte styll vntil thou knowe howe the matter wil fal: for the man wil not be in rest, vntil he haue finished the thing this same day.

The. iiii. Chapter.

1. Booz speaketh to Ruths next kynseman touching her mariage. 7. The auncient custome in Israel. 18. The generation of Pharez.

1 THen went Booz vp to the (a) gate, and sate him downe there, and beholde the kynsman of whiche Booz spake, came by, vnto whom he sayde, (b) Ho, suche one, come, syt downe here. And he turned, and sate downe.

(a) Which was the place of iudgement.

(b) Heb. vie two wordes, whiche haue no proper signification, but serue to call a certaine person, as we say, ho, (syrra) or ho, such one.

2 And he tooke ten men of the elders of the citie, and sayde, Syt ye downe here. And they sate downe.

3 And he sayde vnto the kynsman, Naomi that is come agayne out of the countrey of Moab, wyll sel a parcel of lande, whiche was our brother Elimelechs.

4 And I thought to do thee to wyt, and bid thee bye it before the inhabitantes and elders of my people: yf thou wilt redeeme it, redeeme it: but yf thou wylt not redeeme it, then tel me, that I may knowe: for there is none to redeeme it (c) saue thou, and I next thee. And the other answeared, I

(c) Which is the next of the kinne.

I wyl redeeme it.

5 Then sayde Booz, What day thou byest the feelde of the hand of Naomi, thou must bye it also of Ruth the Moabite, the wyfe of the dead, to stirre vp the name of the dead vpon his (d) inheritance.

(d) That his inheritance might beare his name that is dead.

6 The kinsman answered, I can not redeeme it, for marryng of myne owne inheritance: redeeme thou my right to thee, for I can not redeeme it.

7 Nowe this was the manner of olde tyme in Israel concernyng redeeming and changing, for to stablishe all thinges: that a man must plucke of his shoe, & geue it his neighbour: and this was a sure (e) witnesse in Israel.

(e) That he had resigned his right. Deut. 25. c.

8 Therfore the kinsman sayde to Booz, Bye it thou: and so dyde of his shoe.

9 And Booz sayde vnto the elders, and vnto al the people, Ye are witnesses this day, that I haue bought all that was Elimelechs, and al that was Chilions, and Mahalons, of the hande of Naomi.

10 And moreouer, Ruth the Moabite the wyfe of Mahalon, haue I purchased to be my wyfe, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his (f) place: ye are witnesses this day.

(f) Or, of the citie where she was.

11 And all the people that were in the gate, and the elders, sayde, We are witnesses: the Lorde make the woman that is comme into thyne house, like Rahel and Lea, whiche twayne did build the house of Israel, and that thou mayst doo worthyly in (g) Ephrata, and be famous in Bethlehem.

(g) Ephrata and Bethlehem are both one. Gene. 28. vearse. 29.

12 Thy house be lyke the house of Phares (whom Thamar bare vnto Iuda) of the seede whiche the Lorde shal geue thee of this young woman.

13 And so Booz tooke Ruth, and she was his wyfe: and when he went in vnto her, the Lord gaue, that she conceyued, and bare a sonne.

14 And the women sayde vnto Naomi, Blessed be the Lorde, the whiche hath not leaft thee this day without a kinsman, and his name shalbe continned in Israel:

15 And that shal bryng thy lyfe agayne, and cherishe thyne olde age: for thy daughter in lawe which loueth thee, hath borne vnto him, and she is better to thee then (h) seuen sonnes.

(h) Meaning many sonnes

16 And Naomi tooke the childe, and layde it in her lappe, and became nurse vnto it.

17 And the women her neyghbours gaue it a name, sayeing, There is a childe borne to Naomi, and called it Obed: the same is the father of Isai, the father of Dauid.

18 These are the generations of Phares, Phares begate Hezron,

19 Hezron begate Ram, Ram begate Aminadab.

20 Aminadab begate Naasson, Naasson begate Salmon.

21 Salmon begate Booz, Booz be Obed,

22 Obed begate Isai, Isai begate Dauid.

The ende of the booke of Ruth.

The first booke of Samuel, commonly called the first booke of the kinges.

The first Chapter.

1. The genealogie of Elkana, father of Samuel. 2. His two wyues, Hanna was baren and prayed to the Lorde. 15. Her answeare to Eli. 20. Samuel is borne. 24. She dooth dedicate him to the Lorde.

(a) There were two Ramathes, so that in this citie in mount Ephraim were Zophim, that is, the learned men and prophetes. (b) With the promise of multiplication of seede came in the priuiledge of two wyues: The promise performed & ended in Christe, the priuiledge ceaseth, and pub lawe taketh place, whiche ioyneth two in one flesshe, and no more, Gene. 2. d.

1 THere was a man of (a) Ramathaim Zophim, of mount Ephraim, named Elkana, the sonne of Ieroham, the sonne of Elihu, the sonne of Thohu, the sonne of Zuph, an Ephrathite:

2 Whiche had (b) two wyues, the one called Hanna, and the other Phenenna: and Phenenna had children, but Hanna had no children.

3 And this man went vp out of his citie euery yeere, to worshipe, and to sacrifyce vnto the Lorde of hostes in Silo, where were the two sonnes of Eli, Hophni, and Phinehes, the Lordes priestes.

4 And it fel on a day that Elkana offered, and gaue to Phenenna his wyfe, and to all her sonnes and daughters, portions.

5 But vnto Hanna he gaue a (c) "worthy portion: for he loued Hanna, and the Lord had made her barren.

(c) To cheare her, for he knewe that she was sorrowful.

" Or, a portion with a heavy cheare.

6 And her enimie (Phenenna) vexed her sore, forasmuch as she vphrayded her, because the Lorde had made her barren.

7 (And so dyd he yeere by yeere) and as oft as she went vp to the house of the Lorde, thus he vexed her, that she weapt, and dyd not eate.

8 Then saide Elkana her husbande to her, Hanna, why weepest thou? and why eatest thou not? and why is thyne hart troubled? Am not I better to thee then ten (d) sonnes?

(d) Let this suffyse thee, that I loue thee no lesse then if thou haddest many children.

9 So Hanna rose vp after that they had eaten and dronken in Silo. (And Eli the priest sate vpon a stoole by one of the postes of the temple of the Lorde.)

10 And she was troubled in her minde, and prayed vnto the Lorde, and weapt sore:

11 And vowed a vowe, and saide, O Lorde of hoastes, if thou wylt looke on the trouble of thyne handmayde, and remember me, and not forgeat thyne handmayde, but geue vnto thyne handmayde a man childe, I wyl geue him vnto the Lord al the dayes of his lyfe, and there shal no rasor comme vpon his head.

Num. 6. verse. 5 Judg. 13. verse. 5.

12 And as she continued praying before the Lorde, Eli marked her mouth.

13 For Hanna spake in her hart, and her lippes dyd but moone only, but her voyce was not heard, and therefore Eli thought she had ben dronken.

14 And Eli saide vnto her, Howe long wylt thou be dronken? Put away from thee the * wine that thou hast.

* or, thy dronkennesse.

15 Hanna answeared, and sayde, Not so my Lorde: I am a woman of a "sorowfull harte, I haue dronke neyther wine nor strong drinke, but haue powred out my soule before the Lorde.

" Hebre. of a harde spirite.

16 Count not thyne handmayde * for a wicked woman: for out of the abundance of my heauynesse and greefe haue I spoken hytherto.

Psalm. 42. * or, for a daughter of belial.

17 Eli answeared her agayne, and sayde, Goe in peace, the God of Israel graunt thee thy petition that thou hast asked of him.

18 She sayde, Let thyne handmayde fynde grace (e) in thy syght. And so the woman went her way, and dyd eate, and looked no more sad.

(e) That thou wouldest pray vnto the Lorde for me.

19 And they rose vp early, and worshipped before the Lorde, and then returned: and came to their house to Ramath: and when Elkana knewe Hanna his wyfe, the Lorde (f) remembred her.

(f) According to her petition.

20 For in processe of tyme it came to passe, that she conceyued, and bare a sonne, and called his name Samuel, (saying) Because I haue asked him of the Lorde.

21 And the man (g) Elkana, & al his house, went vp to offer vnto the Lorde the yeerely sacrifyce, and also his vowe.

(g) This Elkanah was a Leuite, 1. Chro. 6. 4. and as some write, once a yeere they accustomed to appeare before the Lorde with their families.

22 Neuertheless, Hanna went not vp, but sayde vnto her husbande, I wyl tary vntyl the ladde be weaned, and then I wyl bring him, that he may appeare before the Lord, and there abyde for euer.

23 Elkana her husbande answeared her, Doo what seemeth thee best, tary at home, vntil thou hast weaned him, and I beseech the Lorde to make good (h) his sayeing. And so the woman abode, and gaue her sonne sucke vntyl she weaned him.

(h) Vttered by Eli concerning thy petition, whiche thou farre inquirest, that thou hast a sonne, & herein is to be preferred, that he prosper so, that he may minister before the Lorde.

24 And when she had weaned him, she tooke him with her, with three bullockes, and an Epha of floure, and a botel of wine, and brought him vnto the house of the Lorde in Silo, and the childe was "young.

" Hebre. a childe.

25 And they slue a bullocke, and brought in the ladde to Eli.

26 And she sayde, Oh my Lorde, as thy (i) soule liueth my Lorde, I am the woman that stoode before thee here praying vnto the Lorde.

(i) That is, most certaynely.

27 For this ladde I prayed, and the Lorde hath geuen me my desyre whiche I asked of him:

28 And therefore I haue "geuen him vnto the Lorde, as long as he lyueth he shalbe geuen to the Lorde. And he (k) worshipped the Lorde there.

" Hebre. lent.

(k) Meaning Eli gaue thankes vnto god for her.

The. ii. Chapter.

1. The song of Hanna. 12. The sonnes of Eli, wicked. 23. Eli reproueth his sonnes. 27. God sendeth a prophete to Eli. 31. Eli is threatned for not chastising his children.

1 AND Hanna prayed, and sayd, Myne hart reioyceth in the Lorde, and myne (a) horne is exalted in the Lorde: my mouth is (b) wyde open ouer myne enimies, for I reioyce in thy saluation.

(a) I haue recouered strength and glory by the benefite of the Lorde.

(b) I can now answeare them that reproue my barrenesse. Deut. 12.

2 There is none holy as the Lorde: for without thee is nothing, neyther is there any of strength as is our God.

3 Talke no more proudly, let not arrogancie comme out of your mouthes: for the Lorde is a God of knowledge, and his purposes comme to passe.

(c) They fil their labour for another foode.

4 The bowe with the mightie men are broken, and they that were weake, haue gyrde them selues with strength.

(d) To be needie to be hyred for bread, or cease with a hungrie.

5 They that were ful, haue hyred out them selues for (c) bread, and they that were hungry (d) ceasse, tyl the barren haue borne * seuen, and she that had many children, is waxed feeble.

* or, many

6 The Lorde killeth, & maketh alyue, bring-

geth downe to the graue, and fetcheth vp a-gayne.

7 The Lorde maketh poore, and maketh ryche, bringeth lowe, & heaueth vp on hygh.

8 He rayseth vp the poore out of the dust, and lyfteth vp the begger from the dounghyl, to set them among (e) princes, and to make them inherite the seate of glory: For the pylers of the earth are the Lordes, and he hath set the worlde vpon them.

9 He wyl (f) keepe the feete of his Saintes, and the wicked shal keepe silence in darkenesse, and in his owne myght shal no man be strong.

10 The Lords aduersaries shalbe destroyed of hym, and out of heauen shal he thunder vpon them: the Lord shal iudge the endes of the worlde, and shal geue myght vnto his kyng, and exalte the horne of his annoynted.

11 And Elkana wente to Ramath to his house, and the lad dyd minister vnto the Lorde (g) before Eli the priest.

12 But the sonnes of Eli were chyldren of (h) Belial, and (i) knewe not the Lorde.

13 And the priestes custome toward the people, was, that whensoeuer any man offered any offeryng, the priestes lad came whyle the fleshe was a seething, and a flesh hooke with three teeth in his hande:

14 And thrust it into the panne, kettle, cauldron, or potte: and (k) al that the flesh hooke brought vp, that the priest tooke for hym selfe: and so they dyd vnto al the Israelites that came thyther to Silo.

15 Yea, and thereto before they burnt the (l) fat, the priestes ladde came, and sayd to the man that offered, Geue flesshe, that I may roste it for the priest: for he wyl not haue sodden flesshe of thee, but rawe.

16 And if any man sayde vnto hym, Let them burne the fat accordyng to the custome, and then take as much as thine hart (m) desireth: Then he wouldе answeare hym, Yea, thou shalt geue it me now: and if thou wylt not, I wyl take it with violence.

17 And the sinne of the young men was very great before the Lorde: for menne (n) abhorred the offeryng of the Lorde.

18 But the child Samuel ministred before the Lord, gyrded with a lynnen (o) Ephod.

19 Moreouer, his mother made hym a litle coate, and brought it to hym from yeere to yeere, when she came vp with her husband to offer the yeerely sacrifice.

20 And Eli blessed Elkana, and his wife, and said, The Lorde geue thee seede of this woman, for the (p) petition that she asked of the Lord. And they went vnto their own home.

21 And the Lorde visited Hanna, so that she conceyued, and bare three sonnes, and two daughters: and the childe Samuel grewe (q) before the Lord.

22 Eli was very old, and heard al that his sonnes dyd vnto al Israel, and howe they lay with the women that wayted at the doore of the tabernacle of the congregation.

23 And he sayde vnto them, Why doo ye such thynges? for al these people I heare cuyl reportes of you.

24 Oh nay, my sonnes: for it is no good reporte that I heare, howe that ye make the Lordes people to trespasse.

25 If one man sinne agaynst another, the Iudge shal iudge it: but if a man sinne agaynst the Lorde, who wyl be his (r) dayesman? Notwithstandyng, they hearkened not vnto the voyce of their father, because the Lorde wouldе slaye them.

26 (The child Samuel profited and grewe, and was in fauour both with the Lord, and with men.)

27 And there came a man of God vnto Eli, and sayde vnto hym, Thus sayth the Lord, Dyd not I plainly appeare vnto thy house of thy father, when they were in Egypt, in Pharaos house?

28 And I chose hym (s) out of al the tribes of Israel to be my priest, for to offer vpon myne aulter, and to burne incense, and to weare an Ephod before me: & I gaue vnto the house of thy father, al the offeringes made by fyre of the chyldren of Israel.

29 Wherfore (t) treade ye downe my sacrifice, and myne offeryng, whiche I (u) commaunded in the tabernacle, and honourest thy chyldren aboue me, to make your selues fat of the first fruites of al the offerynges of Israel my people?

30 Wherfore the Lord God of Israel saith, I sayde that thy house, and the house of thy father, should (x) walke before me for euer: but now the lord saith, That be farre from me: for them that worshyp me, I wyl worshyp, and they that despise me, shal come to shame.

31 Beholde, the dayes come, that I wyl cut of thyne (y) arme, and the arme of thy fathers house, that there shal not be an olde man in thine house.

32 And thou shalt see thyne enimie in the habitation (of the Lorde,) and in all the wealth whiche (God) shal geue Israel: and there shal not be an olde man in thine house for euer.

33 Neuertheles, I wyl not destroye euery one that come of thee, from myne aulter, to make thyne eyes to fayle, and to make thyne hart sorowful: & al they that be multiplyed

(d) He preferreth to honour, & putteth downe according to his owne wyl, though mans iudgement be contrary.
(f) That they neither walk nor fall to any euyll.
(g) According to the appointment & commaundement of Eli the priest.
(h) Or wicked menne.
(i) That is, they regarded not his ordinances.
(k) Transgressyng the ordre appoynted in the law, Leuit. 7.
For their belyes sake.
(l) Whiche was commaunded vnto them to haue beene offred to god *&, lawe.
(m) Not passyng so much for their profite, as that publike law was to be obserued
(n) Seing the horrible abhominacion therof,
(o) An Ephod is a short and narow lyned coate without sleeues, put ouer vpon his garmentes, to gyrde them vnto him.
(p) Asking a child to serue the lord, and following of him to the holy sea.

(q) That is, beginnyng in the seruice of the lorde. * or, slept. Ecclesiast. 4. Ecclesiast. 21.

(r) No mans doinges can pacifie Gods wrath for sinne: but though the lawe hath no helpe in this case, the gospel sheweth Iesus Christe that taketh away the sinnes of the worlde.
(s) That is, Aaron thy father. Leuit. 10. b. Deut. 12. b.
(t) That is, why haue you contemned my sacrifices, and as it were, trode them vnder feete.
(u) To be offered.
(x) That is, shoulde execute the office of the high priestе in my tabernacle.
(y) Thy power and authoritie.

1. Kin. 22. b.

tiplyed in thine houſe, ſhal dye (z) (when they be) men.

(z) Shal dye when they comme to mans age.

34 And this ſhalbe a ſigne vnto thee, that ſhal come vpon thy two ſonnes, Hophni, & Phinehes: in one day they ſhal dye both.

(aa) meaning Zadok, who ſucceeded Abiathar, and was the figure of Chriſte.

35 And I will ſtirre vp a(aa) faythfull prieſt, that ſhal doo accordyng to my harte and minde, and I wyl buylde hym a ſure houſe, and he ſhal walke before myne annoynted for euer,

36 And al that are leaft in thine houſe, ſhal come, and cronoche to him for a perce of ſyluer, & a morſel of bread, and ſhal ſay, Put me (I pray thee) in one office or other among the prieſtes, that I may eate a morſel of bread.

The. iii. Chapter.

I. There was no manifeſt viſion in the tyme of Eli, 4. The Lorde calleth Samuel three tymes. II. And ſheweth what ſhal come vpon Eli and his houſe. 18. The ſame declareth Samuel to Eli.

A

(a) Becauſe there were very few prophets to declare it.

(b) In the court next to the tabernacle.

1 AND the childe Samuel miniſtred vnto the Lorde before Eli, and the worde of the Lorde was (a) precious in thoſe dayes, neither was there any open viſion.

2 And as at that tyme Eli laye in his (b) place, his eyes began to waxe dymme, that he coulde not ſee.

3 And yer the lampe of God went out, Samuel layd him downe to ſleepe in the temple of the Lord, where the ark of God was.

4 And the Lorde called Samuel: and he anſwered, I am here.

5 And he ranne vnto Eli, and ſayde, Here am I, for thou calledſt me. And he ſayde, I called thee not, goe agayne and ſleepe. And he went and layde hym downe to ſleepe.

6 And the Lorde called once agayne, Samuel. And Samuel arofe, & went to Eli, and ſayde, I am here, for thou dyddeſt cal me. And he anſwered, I called thee not, my ſonne, goe agayne and ſleepe.

B

(c) He was not afore this time accuſtomed to heare the Lorde ſpeake.

7 Samuel (c) knewe not yet the Lorde, neither was the worde of the Lorde yet opened vnto hym.

8 And the Lorde called Samuel the thyrde tyme. And he arofe, and went to Eli, and ſayde, I am here, for thou haſt called me. And Eli perceiued that the lord had called the childe.

9 Therefore Eli ſayde vnto Samuel, Goe and ſleepe, and yf he call thee, then ſay, Speake Lord, for thy ſeruant heareth thee. So Samuel went, and ſlept in his place.

10 And the Lord came, and ſtoode, and called as before, Samuel, Samuel. Then Samuel anſwearedy, Speake, for thy ſeruant heareth.

11 And the Lorde ſayd to Samuel, Beholde, I wyl doo a thyng in Iſrael, that both the eares of as many as heareth it, ſhall (d) tyngle.

(d) God declareth what ſodaine feare ſhal come vpon men whē they ſhal heare that the arke is taken, & ſtil ſee that his booke is deſtroyed.

C

12 In that day I wyl rayſe vp agaynſt Eli, al things which I haue ſpoken concerning his houſe: when I begyn, I wyl alſo make an ende.

13 I haue tolde him that I wyl iudge his houſe for euer, for the wickednes which he knoweth: for when his ſonnes abuſed them ſelues, he ſlayed them not.

14 And therefore I haue ſworne vnto the houſe of Eli, that the wickednes of Elies houſe, ſhal not be purged with ſacrifice, nor offering, for euer.

15 Samuel ſlept vntyl the mornyng, and opened the doores of the houſe of the Lord: and Samuel feared to ſhew Eli the viſion.

16 Then Eli called Samuel, and ſayde, Samuel my ſonne. He anſwered, Here am I.

17 He ſayde, What is that the Lorde hath ſayde vnto thee? I praye ther hyde it not from me: (e) God doo ſo to thee, and more alſo, if thou hyde any thyng from me of al that he ſayde vnto thee.

Ruth. 1. 4.

(e) God puniſhe them after this or that, except thou tel me the truth.

18 And Samuel tolde hym euery whyt, and hydde nothyng from him. And he ſayde, It is the Lord, let him doo what ſeemeth hym good.

19 And Samuel grewe, and the Lorde was with hym, and leaft none of his wordes "vnperfourmed.

"Fulfilled.

20 And al Iſrael, from Dan to Beer-ſeba, wyſte that Samuel was the true prophete of the Lorde.

D

21 And the Lord appeared againe in Silo: for the Lorde opened him ſelfe to Samuel in Silo, through the worde of the Lorde.

The. iiii. Chapter.

10. The arke of the Lorde is taken.
11. Eli and his chyldren dye.

1 AND Samuel ſpake vnto al Iſrael. And Iſrael (a) went out againſte the Philiſtines to batayle, and pytched beſide "Eben-ezer: and the Philiſtines pitched in Aphec,

(a) From the departure of the Iſraelites out of Egypt vnto the time of Samuel, were about three hundred ſeuentie yeres.

"The hil of helpe.

2 And put them ſelues in araye agaynſt Iſrael: and when they ioyned the batayle, Iſrael was ſmitten downe before the Philiſtines, and the Philiſtines ſlue of the armie in the feelde, about foure thouſande menne.

(b) Samuel ſaw it is of hope affirmed, ſatisfied with the Lord before this was taken in hand, and for that cauſe they aske this queſtion.

3 And when the people were comme into their tentes, the elders of Iſrael ſayde, (b) Wherefore hath the Lorde caſte vs downe this

this day before ỹ Philistines? let vs fet the arke of the couenant of the Lord out of Silo vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enimies.

4 And so the people went to Silo, and fet from thence the arke of the couenant of the Lorde of hostes, whiche (c) sytteth vpon the Cherubims: and there were the two sonnes of Eli, Hophni and Phinehes, with the arke of the couenant of God.

5 And when the arke of the couenant of the Lord came into the host, al Israel showted a myghtie showte, so that the earth rang agayne.

6 And when the Philistines heard the noyse of the showte, they sayde, What meaneth the sounde of this myghtie showte in the host of the Hebrues? And they vnderstoode howe that the arke of the Lorde was come into the host.

B 7 And the Philistines were afrayde, and sayd, God is come into the host: And they sayde agayne. (d) Woe vnto vs, for it was neuer so before this.

8 Woe vnto vs: who shal deliuer vs out of the hande of these myghtie gods? these are the gods that smote the Egyptians with many plagues in the (e) wyldernesse.

9 Be strong, & quite your selues lyke men, O ye Philistines, that ye be no seruauntes vnto the Hebrues, as they haue ben to you: be of a manly courage therefore, and fyght.

10 And the Philistines fought, and Israel was smitten downe, and fledde euery man into his tent: and there was an exceedyng great slaughter, for there were ouerthrowen of Israel (i) thyrtie thousande footemen.

11 And the arke of God was taken, and the two sonnes of Eli, Hophni and Phinehes were dead.

12 And there ranne a man of Beniamin out of the armie, and came to Silo the same day, with his clothes (g) rent, and earth vpon his head.

13 And when he came, loe, Eli sate vpon a stoole by the way syde, waytyng: for his hart feared for the (h) arke of God. And when the man came into the citie, and told it, al the citie cryed.

14 And when Eli hearde the noise of the crying, he sayde, What meaneth this noyse of the tumult? And the man came in hastyly, and tolde Eli.

C 15 Eli was fourescore and eyghtiene yeeres olde, & his syght fayled him, that he coulde not see.

16 And the man sayde vnto Eli, I am he that came out of the armie, & fled this day out of the host. And he sayde, What thing is done, my sonne?

17 The messenger answeared, and sayde, Israel is fled before the Philistines, and there hath ben a great slaughter among the people, and thy two sonnes Hophni and Phinehes are dead, and the arke of God is taken.

18 And when he made mention of the arke of God, Eli fell from his stoole backwarde, by the syde of the gate, and his (i) necke brake, and he dyed: for he was an old man, and heauie, and * iudged Israel fourtie yeeres.

19 And his daughter in law, Phinehes wife, was with child, and nigh the * byrth: and when she heard the tydinges that the arke of God was taken, and that her father in lawe and her husbande were dead, she bowed her selfe, and trauayled, for her paines came vpon her.

20 And about the time of her death, the (women) that stoode about her, sayde vnto her, Feare not, for thou hast borne a sonne. But she answeared not, nor regarded it.

21 And she named the childe (k) Ichabod, saying, The glory is departed from Israel, (because the arke of god was taken, and because of her father in lawe, and her husbande.)

22 And she sayd agayne, The glorie is gone from Israel, for the arke of God is taken.

(c) This he saith because of the mercie seate that was betweene the cherubims.

(d) Before we fought against me, it now god is come to fight against vs.

(e) For in the red sea in the wyldernesse, the Egyptians were destroyed, which was the ende of all the plagues.

(f) This ouerthrowe was not for lacke of sufficient number of men: but for lacke of gods fauour.

(g) The comon gesture of such as fel to calamitie, sorowe, or wretchednesse.

(h) Lest it shulde be taken of the Philistines.

Iosu. 3. 4.

(i) If he had corrected his sonnes and remooued wickednesse frō the tabernacle of the lord, he, & al Israel had scaped this horrible plague.

* or, gouerned.

* or, to cry out.

(k) Which is by interpretation. No glorie: or, where is the glory?

The.v. Chapter.

2. The Philistines bring the arke into the house of Dagon. 6. The men of Asdod are plagued. 8. The arke is carried into Gath, and after to Acaron.

1 AND the Philistines tooke the arke of God, and carried it from " Eben-ezer vnto Asdod.

2 Agayne, the Philistines tooke the arke of God, & brought it into the house of (a) Dagon, and set it by Dagon.

3 And when they of Asdod were vp the next day in the morning, beholde, Dagon was fallen vpon his face on the earth before the arke of the Lorde: and they tooke Dagon, and set him in his place agayne.

4 And when they were come early in the next morning, beholde, Dagon was fallen vpon his face on the grounde before the arke of the Lorde: and his head and his two handes were cut of vppon the threshold, that onely the stumpe of Dagon was left to him.

5 And therefore is it, that the priestes of Dagon, neyther any man that commeth into

" the stone of helpe.

(a) Whiche was theyr cheefe idol, and from the nauel downeward lyke a fishe, & vpwarde lyke a man.

into Dagons houle, (b) treade not on the threfholde of Dagon in Asdod vnto this day.

6 But the hande of the Lorde was heauie vpon them of Asdod, & he destroyed them, and smote them with emerodes, both Asdod, and al the coastes thereof.

7 And when the men of Asdod sawe that it was so, they sayde, The arke of the God of Israel shall not abyde here with vs, for his hande is sore vpon vs, and vpon (c) Dagon our God.

8 They sent therefore, and gathered al the lordes of the Philistines vnto them, and sayde, What shall we doo with the arke of the God of Israel? They answeared, Let the arke of the God of Israel be carried about vnto Gath. And they carried the arke of the God of Israel about.

9 And when they had carried it about, the hande of the Lorde was agaynst the citie, with a very great destruction, and he smote the men of the citie both small and great, and they had Emerodes in their secrete partes.

10 Therefore they sent the arke of God to Acaron: and as soone as the arke of GOD came to Acaron, the Acaronites cryed out, saying, They have brought the arke of the God of Israel to vs, to slea vs & our people.

11 And so they sent, and gathered togeather al the lordes of the Philistines, and sayde, Send (d) away the arke of the God of Israel, to go agayne to his owne place, that it slea vs not, and our people. For there was a destruction and death throughout al the citie, and the hande of God was exceedyng sore there.

12 And the men that died not, were smytten with the emerodes: and the crie of the citie went vp to heauen.

(b) Proceeding frō one superstition to another.

(c) This is a lamentable blindnes, they cleaue styl to that idol which lyeth vpon the grounde like a blocke & is not able to helpe neither thē, nor him selfe.

(d) Affliction worketh not like effect in the wicked and in the godly: In the one, grudge and desperation: in the other, repentance and reconciliation.

The. vi. Chapter.

17. The Philistines offer golden emerodes and myce. 19. The men of Bethsames are stricken for looking into the arke.

1 AND the arke of the Lorde was in the countrey of the Philistines seuen monethes.

2 And the Philistines called for the priestes and the soothsayers, saying, What shal we doo with the arke of the Lorde? Tel vs wherwith we shal sende it home agayne.

3 They sayde, If you sende away the arke of the God of Israel, sende it not empte: but rewarde it with a sinne (a) offring, and then ye shalbe whole, and it shalbe knowen to you why his hande departeth not from you.

4 Then sayde they, And what shalbe the sinne offeryng which we shal rewarde him with? They answeared, Fiue golden emerodes, and fiue golden myce, according to the number of the princes of the Philistines: For one plague was on you al, and on your princes.

5 Wherefore ye shal make images lyke to your emerodes, & images lyke to your mice that corrupt the lande, and ye shal geue glory vnto the God of Israel, that he may take his hande from you, and from your (b) goddes, and from your lande.

6 Wherefore doo you harden your hartes, as the Egyptians and Pharao hardened their hartes? When he wrought wonderfully among them, did they not let the people goe, and they departed?

7 Nowe therefore, make a newe cart, and take two melch kyne, on whom there hath come no yoke, and tye the kyne to the cart, and bring the calues home from them.

8 And take the arke of the Lorde, and lay it vpon the cart, and put the iewels of golde, whiche ye rewarde him with for a sinne offeryng, in a coffer, by the syde thereof, and sende it away, that it may goe.

9 And yf ye see that he goe vp by the way of his owne coast to Bethsames, then it is he that dyd vs this great euyll: yf no, we shal knowe then that it is not his hand that smote vs, but it was a (c) chance that happened vs.

10 And the men did euen so: and tooke two kyne that gaue mylke, and tyed them to the cart, and kept the calues at home.

11 And they layde the arke of the Lorde vpon the cart, & the coffer with the mice of gold, and with the images of their emerodes.

12 And the kyne tooke the straycht waye to Bethsames, and went on the straycht way: and as they went, lowed, and turned neither to the ryght hande, nor to the left: And the princes of the Philistines went after them vnto the (d) borders of Bethsames.

13 And they of Bethsames were reapyng their wheate harueſt in the valley: and they lyft vp their eyes, and spyed the arke, and reioyced when they sawe it.

14 And the cart came into the feelde of one Iehosua a Bethsamite, and stoode styll there: there was also a great stone, and (e) they claue the wood of the cart, and offered the kyne a whole burnt offeryng to the Lorde.

15 And the Leuites tooke downe the arke of the Lorde, and the coffer that was with it, wherin the (f) iewels of gold were, and put them on the great stone: and the men of

(a) For that you haue presumed to carie it away from Israel.

(b) Hereby are foreins knowledged the true liuing god, & his mighty hande, and yet because their iudgment hane not the grace to conuert & worshyp hym.

(c) The wicked ambre almoste all thynges in fortune and chaunce: whereas in deede there is nothyng but without gods prouident and decree.

(d) Partes vnpurged of the matter.

(e) To wit, the men of Bethsames, which were Israelites.

(f) Meanyng the golden emerodes, and the golden mice.

of Bethſames ſacrificed whole burnt ſacrifice, and offered offerynges the ſame day vnto the Lorde.

16 And when the fyue princes of the Philiſtines had ſeene it, they returned to Acaron the ſame day.

17 And theſe are the golden Emerodes whiche the Philiſtines gaue for a ſinne offering to the Lord, (g) for Aſdod, one, for Gaza, one, for Aſcalon, one, for Gath, one, and for Acaron, one.

18 And golden mice, accordyng to the number of all the cities of the Philiſtines, (belongyng) to the fyue Lordes, both of walled townes, and of townes vnwalled, vnto the great (ſtone) of Abel, whereon they ſet downe the arke of the Lord, vnto this day, in the feelde of Iehoſua the Bethſamite.

19 And he ſmote of the men of Bethſames, becauſe they had (h) looked in the arke of the Lord, and he ſlue among the people ſyftie thouſand, and three ſcore and ten men: and the people lamented, becauſe the Lord had ſlaine the people with ſo great a ſlaughter.

20 Wherfore the men of Bethſames ſayd, Who is able to ſtand before this holy Lord God? and (i) to whom ſhal he goe from vs?

21 And they ſent meſſengers to the inhabitantes of Kiriath-iarim, ſaying, The Philiſtines haue brought againe the arke of the Lord, come ye downe, and fet it vp to you.

The.vii. Chapter.

1. The arke is brought to Kiriath-iarim. 3. Samuel exhorteth the people to forſake their ſinne, and turne to the Lorde. 10. The Philiſtines fight againſt Iſrael, and are ouercomme. 16. Samuel iudgeth Iſrael.

1 AND (a) the men of Kiriath-iarim came, and fet vp the arke of the Lord, and brought it into the houſe of Aminadab in the hil, and ſanctified Eleazar his ſonne, to keepe the arke of the Lorde.

2 And while the arke abode in Kiriath-iarim, the time was long, for it was twentie yeres: and all the houſe of Iſrael (b) lamented after the Lorde.

3 And Samuel ſpake vnto all the houſe of Iſrael, ſayeng, If ye be come againe vnto the Lorde with all your hartes, then put away the ſtrange Gods, and Aſtharoth from among you, and prepare your hartes vnto the Lord, and ſerue him only: for he ſhal ryd you out of the handes of the Philiſtines.

4 Then the chyldren of Iſrael dyd put away Baalim, and Aſtharoth, and ſerued the Lord onely.

5 And Samuel ſayde, Gather all Iſrael to (c) Miſpah, and I wyl pray for you vnto the Lorde.

6 And they gathered togither to Miſpah, and (d) drewe water, and powred it out before the Lorde, and faſted the ſame day: and ſaid there, We haue ſinned againſt the Lorde. And Samuel iudged the chyldren of Iſrael in Miſpah.

7 Whē the Philiſtines heard that the chyldren of Iſrael were gathered togither to Miſpah, the princes of the Philiſtines went vp againſt Iſrael: and when the chyldren of Iſrael heard that, they were afrayd of the Philiſtines.

8 And the chyldren of Iſrael ſayde to Samuel, (e) Ceaſſe not to crye vnto the Lorde our God for vs, that he may ſaue vs out of the hande of the Philiſtines.

9 And Samuel tooke a ſuckyng lambe, and offered it altogether for a whole burnt offeryng vnto the Lorde, and cryed vnto the Lord for Iſrael, and the Lord heard him.

10 And as Samuel offered the whole burnt offering, the Philiſtines came to fyght againſt Iſrael: but the Lorde thundred a great thunder the ſame daye among the Philiſtines, and "ſcattered them, that they were ſlayne before Iſrael.

11 And the men of Iſrael went out of Miſpah, & purſued the Philiſtines, and ſmote them, vntyl (they came) vnto Bethchar.

12 And then Samuel tooke a ſtone, and pitched it betweene Miſpah and (f) Sen, and called the name thereof "Ebenezer, ſayeng, Hitherto hath the Lord helped vs.

13 And ſo the Philiſtines were brought vnder, and they came no more into the coaſte of Iſrael: and the hande of the Lorde was againſt the Philiſtines al the dayes of Samuel.

14 The cities whiche alſo the Philiſtines had taken from Iſrael, were reſtored to Iſrael, euen from Acaron, to Gath, and the coaſtes of the ſame dyd Iſrael deliuer out of the handes of the Philiſtines: and there was peace betweene Iſrael and the (g) Amorites.

15 Samuel iudged Iſrael al the dayes of his lyfe,

16 And went about yeare by yeare to Bethel, Gilgal, and Miſpah, and iudged Iſrael in al thoſe places.

17 And came againe to Rama: for there was his houſe, and there iudged he Iſrael (alſo) & there he built an (h) aulter vnto the Lord.

The.viii. Chapter.

1. Samuel maketh his ſonnes Iudges ouer Iſrael, who folowe not his ſteppes. 5. The Iſraelites aske a kyng.

1 When

(c) For Silo was now deſolate, becauſe the Philiſtines had taken thence the arke.

(d) After the expoſition of ſome of the learned, it meaneth that they wept before the Lorde. Eccle. 46. b

(e) Now they haue learned not to truſt in theſe ſelues but in God: and to ſeeke helpe not at the arke, but at his hande alone.

"Feared.

(f) Whiche was a great rocke ouer againſt Miſpah,

"The ſtone of helpe.

(g) Meanyng the Philiſtines.

(h) whiche was not contrary to the lawe: for as yet a certaine place was not appoynted.

A 1 When Samuel was olde, he (a) made his sonnes iudges ouer Israel.

2 The name of his eldest sonne was (b) Joel, and the name of the seconde, Abia, and they were Iudges in Beer-seba.

3 And his sonnes (c) walked not in his wayes, but turned aside after lucre, and tooke bribes, and peruerted the right.

4 Then al the elders of Israel gathered them togeather, and came to Samuel vnto Rama,

5 And sayde vnto hym, Beholde, thou art olde, & thy sonnes walke not in thy wayes: now therefore make vs a kyng to iudge vs, as al other nations (haue.)

6 But the thyng displeased Samuel, when they sayd, Geue vs a kyng to iudge vs: and Samuel prayed vnto the Lorde.

B 7 And the Lorde sayd vnto Samuel, Heare the voyce of the people in al that they saye vnto thee: for they haue not cast thee away, but they haue cast me away, that I shoulde not raigne ouer them.

8 And as they haue euer donne sinee I brought them out of Egypt, vnto this day, and haue forsaken me, and serued other Goddes, euen so doo they vnto thee.

9 Nowe therefore hearken vnto their voyce: howbeit, yet testifie vnto them, and shewe them the maner of the king that shal raigne ouer them.

10 And Samuel tolde al the woordes of the Lorde vnto the people that asked a kyng of hym:

11 And he sayde, This shalbe (d) the maner of the kyng that shal raigne ouer you: He wyl take your sonnes, and put them to his charets, and make his horsemen of them to runne before his charet.

12 And wyl make hym of them captaynes ouer thousandes, and ouer fyftes, and wyl set them to eare his ground, and to gather in his harueste, and to make instrumentes of warre, and thynges that serue for his charettes.

13 And he wyl take your daughters, and make them Apothecaries, Cookes, and Bakers.

C 14 And he shal take your fieldes, and your vineyardes, and your best Oliue trees, and geue them to his seruantes.

15 And he shal take the tenth of your seede, and of your vineyardes, and geue to his Eunuches, and to his seruantes.

16 And he shal take your men seruants, and mayd seruantes, young men, and the cheefe of your asses, and put them to his woorke.

17 And he shal take the tenth of your sheepe, and ye shalbe his seruantes.

18 And ye shal crye out at that time, because of your kyng which ye shal haue chosen you, and the Lorde wyl (e) not heare you at that day.

19 Neuerthelesse, the people wouldo not heare the voyce of Samuel, but syd saye, Nay, not so: but there shalbe a kyng ouer vs,

20 That we maye be lyke other nations, and that our kyng may iudge vs, and goe out before vs, and fyght our batayles.

21 Therefore when Samuel heard al the woordes of the people, he rehearsed them in the eares of the Lorde.

D 22 And the Lorde sayde to Samuel, Hearken vnto their voyce, and make them a kyng. And Samuel sayd vnto the men of Israel, Goe euery man vnto his citie.

The ix. Chapter.

I. Saul seekyng his fathers asses, by the counsel of his seruaunt goeth to Samuel. 9. The prophetes called Seers.

1 There was a man of Beniamin, named Cis, the sonne of (a) Abiel, the sonne of Zeroz, the sonne of Bechorah, the sonne of Aphiah, the sonne of a man that was a Ieminite, (b) mighte in power.

2 And the same had a sonne called Saul, a goodly young man, and a fayre: so that among the children of Israel there was none goodlyer then he: from the shoulders vpwarde, he was hygher then al the other people.

3 And the asses of this Cis, Saules father, were lost, and Cis sayd to Saul his sonne, Take one of the laddes with thee, and arise, goe and (c) seeke the asses.

4 And he went throughe mount Ephraim, and passed throughe the lande of Salisa, but they founde them not: then they went throughe the lande of Salim, and there they were not: when they went also throughe the lande of Gemini, they founde them not.

5 At the laste, when they were come to the land of (d) Zuph, Saul sayde to his ladde that was with him, Come, let vs returne: least my father leaue caryng for the asses, and take thought for vs.

6 He sayde vnto hym, Beholde, there is in this citie a man of God, and he is an honorable man, al that he sayth, commeth surely to passe: Nowe then let vs goe thyther, if so be he can shewe vs what way we maye go.

B 7 Then sayd Saul to his ladde, If we wyl goe, what shal we bryng the man? for the * bread is spent in our vessels, and there is no other present to bryng the man of God: what haue we?

8 And

(a) Because he was not able to trauaile, & take the paines in his olde age.
(b) Who was also called Vashni. 1. Chro. 6. b
(c) That is, they obserued not the iustice, equitie, vprightenesse, and godlynesse of their father.
Deut. 17. c.
(d) Except it be of suche kynges as shal haue the feare of god before their eyes, and wil folowe his statutes and lawes, as Dauid, Solomon, Ezechias, & Iosias. 2. King. 21. a
(a) Phar. (b) Phar. (c) Al the circuit (d) Rama

8 And the lad answeared Saul againe, and
sayde, Beholde, I haue founde about me the
fourth part of a (e) sicle of syluer, that wil
I gene the man of God, to tel vs our way.
9 (Before time in Israel, when a man went
to seeke an answeare of God, thus wyse he
spake, Come, and let vs goe to the (f) See-
er: for he that is nowe called a prophete,
was in the olde tyme called a Seer.)
10 Then sayde Saul to his lad, Well sayde
of thee, come, let vs goe. And so they went
vnto the citie where the man of God was.
11 And as they went their way vp the hyll to
the citie, they met damoselles that came
out to drawe water, and sayde vnto them,
Is there here a Seer?
12 And the maydens answeared them, and
sayde, Yea, beholde he is before you, make
haste nowe: for he came this day to the ci-
tie, for there is an (g) offring of the people
this day in the hygh place.
13 When ye be come into the citie, ye shall
synde him straightway yer he goe vp to the
hygh place to eate: for the people wyll not
eate vntyll he come, because he doeth (h)
blesse the offering, & then eate they that be
bydden. Go the least: Nowe therefore, goat
you vp, for this day shal ye synde him.
14 And they went vp into the citie, & when
they were come into the myds of the citie,
beholde, Samuel came out against them,
for to goe vp to the hygh place.
15 But the Lorde had tolde Samuel in his
eare a day before Saul came, saying,
16 To morowe this tyme I wyll sende thee
a man out of the lande of Beniamin, him
shalt thou annoynt to be captayne ouer my
people Israel, that he may saue my people
out of the handes of the Philistines: for I
haue looked (i) vpon my people, and their
(k) crye is come vnto me.
17 When Samuel therefore sawe Saul, the
Lord answeared him, See, this is the man
whom I spake to thee of, this same shal
reigne ouer my people.
18 Then went Saul to Samuel in the myd-
des of the gate, and sayde, Tel me, I pray
thee, where the Seers house is?
19 Samuel answeared Saul, and sayde, I
am the Seer: goe vp before me vnto the
hygh place, for ye shal eate with me to day,
and to morowe I wyll let thee goe, and wyl
tel thee al that is in thine (l) hart.
20 And as for thine asses that were lost three
dayes ago, care not for them, for they are
founde: And (m) whose shal the heauenly
thinges of Israel be? Belong they not to
thee, and vnto al thy fathers house?
21 But Saul answeared, and sayde, Am not
I the sonne of Iemini, of the smallest tribe
of Israel? and my kynrede is the least of
al the kynredes of the tribe of Beniamin?
Wherefore then speakest thou so to me?
22 And Samuel tooke Saul and his lad,
and brought them into the (n) parler, and
made them sit in the cheefest place among
them that were bidden, whiche were vpon
a thirtie persons.
23 And Samuel said vnto the Cooke, Bring
forth the portion whiche I gaue thee, of
which I said vnto thee, Kepe it with thee.
24 And the Cooke tooke vp the shoulder, and
that which was (o) vpon it, & set it before
Saul, and Samuel sayde, Beholde, that
whiche is left, put it before thee, and eate:
for hytherto hath it bene kept for thee, say-
ing, Also I (p) called the people. And so
Saul dyd eate with Samuel that day.
25 And when they were come downe from
the hygh place into the citie, Samuel com-
muned with Saul vpon the (q) top of the
house.
26 And when they arose early about ? spring
of the day, Samuel called Saul vpon the
top of the house, saying, Vp, that I may
sende thee away. And Saul arose, and they
went out, both he and Samuel.
27 And when they were come almost out of
the towne, Samuel sayde to Saul, Bydde
the lad goe before vs (and he went before)
but stande thou styll a whyle, that I maye
shewe thee the (r) worde of God.

The .x. Chapter.

1. Saul is annoynted kyng by Samuel.
19. Samuel assembleth the people, and sheweth them their sinnes.

1 AND then Samuel toke a vessel of (a)
oyle, and powred it vpon his head, and
kyssed him, and sayde, Hath not the
Lorde annoynted thee to be captayne ouer
his inheritance?
2 When thou art departed from me this
day, thou shalt synde two men by (b) Ra-
hels sepulchre in the border of Beniamin,
euen at Zelzah, and they wyl say vnto thee,
The Asses which thou wentest to seeke, are
founde: and loe, thy father hath left the
care of the Asses, and soroweth for you, say-
ing, What shal I doo for my sonne?
3 Then shalt thou goe forth from thence,
and shalt come to the * playne of Thabor,
and there shal meete thee three men, going
vp to God to Bethel, one carrying three
kydes, and another carrying three loaues
of bread, and another carrying a bottell of
wyne.
4 And

(e) Which is
(f) Because
(g) That is,
(h) That is,
(i) That is,
(k) That is,
(l) That is,
(m) That is,

(n) Where the feast was.
(o) That is, the shoulder with the breast, which the priest had for his familie in al peace offerynges. Leuit. x. c.
(p) That both by the assemblyng of the people and by the meate prepared for thee, thou myghtest vnderstande that I knewe of thy coming.
(q) For after the maner, it was flat, that men myght walke together vpon it.
(r) That is, Gods commaundemēt as concernyng thee.

(a) Here begynneth the vse of anoyntyng of kings with oyle by gods cōmaundement. By the whiche oyle, is signified the gyftes of the holy ghost, whiche were necessarie for them that should rule.
(b) Of whom Beiamin the youngest son of Iacob was borne, of the whiche, the tribe of Beniamin, where of king Saul was, bare their name. Gene. 35. * Or, elte.

(a) Heb. they will aske thee of peace.

4 And they wyl (a) salute thee, and geue thee two (loaues) of bread, whiche thou shalt receyue of their handes.

(d) Whiche was in the citie Kiriathiarim, where the arke was. Chap. 7. a.

5 After that shalt thou come to the (d) hyll of God, where is the garison of the Philistines: and when thou art come thyther to the citie, thou shalt meete a companie of prophetes commyng downe from the hygh place, with a Platter, a Tymbrel, a Pipe, and a Harpe before them, and they shall prophesie.

6 And the spirite of the Lorde wyl come vpon thee also, and thou shalt prophecie with them, and shalt be turned into an other man.

7 Therefore when these signes are come vnto thee, doo what thou hast to doo, for God is with thee.

8 And thou shalt goe downe before me to Gilgal, and I also wyll come downe vnto thee, to sacrifice whole burnt sacrifices, & to offer peace offerynges, tarrie for me seuen dayes, tyll I come to thee, and shewe thee what thou shalt doo.

(a) Heb. Shoulder.

9 And when he had turned his (a) backe to goe from Samuel, God gaue him another (e) hart, and all those tokens came to passe that same day.

(e) He gaue him suche vertues as were meete for a kyng.

10 And when they came thyther to the hyll, beholde, the companye of prophetes met him, and the spirite of God came vpon him, and he (f) prophecied among them.

(f) That is, he praysed god together with them, and did sing songues to his laude and prayse.

11 And all that knewe him before, when they sawe that he prophecied among the prophetes, they sayde eache to other, What is this that is come vpon the sonne of Cis? Is Saul also among the prophetes?

(g) Meaning that prophecie commeth not by succession: but is geuen to hym who it pleaseth God.

12 And one of the same place answeared, and sayde, Who is their (g) father? And therof came the prouerbe, What, is Saul also among the (h) prophetes?

(h) Noting thereby, hym that cometh fro lowe degree sodainly to honour.

13 And when he had made an end of prophecying, he came to the high place.

14 And Saules vncle sayde vnto him, and to his lad, Whyther went ye? He sayde, To seeke the Asses: and when we sawe that they were no where, we came to Samuel.

15 And Saules vncle sayde, Tell me, I pray thee, what Samuel sayde vnto you?

16 Saul sayde vnto his vncle, He tolde vs playnely that the Asses were founde. But of the kyngdome wherof Samuel spake, tolde he him not.

17 And Samuel called the people together vnto the Lorde, to Mispah,

18 And sayde vnto the children of Israel, Thus sayth the Lorde God of Israel, I brought Israel out of Egypte, and deliuered you out of the handes of the Egyptians, and out of the handes of all kingdomes that troubled you.

19 And ye haue this day caste away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye haue sayde vnto him, No, but make a king ouer vs. Nowe therefore, stande ye before the Lord by your tribes, and by your thousandes.

20 And when Samuel had assembled together al the tribes of Israel, the tribe of Beniamin was (i) taken.

21 When he had assembled together the tribe of Beniamin by their kynredes, the kynrede of Matri was caught, and at the laste, Saul the sonne of Cis was caught: and when they sought him, he could not be founde.

22 Therefore they asked the Lorde further, if the man shoulde yet come thyther? And the Lord answeared, Behold, (k) he hath hyd him selfe among the stuffe.

23 And they ranne, and fet him thence, and when he stoode among the people, he was hygher then any of the people, from the shoulders vpwarde.

24 And Samuel sayde to al the people, See ye not hym whom the Lorde hath chosen, and howe there is none lyke hym among al the people? And all the people shouted, and sayde, God (a) saue the kyng.

25 Then Samuel told the people the (l) iuste of the kingdome, & wrote it in a booke, and layde it vp before the Lorde, and sent al the people away, euery man to his house.

26 And Saul also went home to Gibea, and there followed him a bande of men, whose hartes God had touched.

27 But the children of Belial sayde, Howe shall he saue vs? And they despised him, and brought him no presentes: and he (m) helde his tongue.

The. xi. Chapter.

1. Nahas the Ammonite warreth against Iabes Gilead, who asketh helpe of the Israelites. 6. Saul promiseth helpe. 11. The Ammonites are slayne. 14. The kingdome is renewed.

1 THen (a) Nahas the Ammonite came vp, and besieged Iabes in Gilead: and al the men of Iabes sayde vnto Nahas, Make a couenant with vs, and we wyll be thy seruantes.

2 And Nahas the Ammonite answeared them, In this wyll I make a couenaunt with you, yf I may (b) thrust out all your ryght eyes, and bring that shame vpon all Israel.

3 To whom the elders of Iabin said, Geue

(l) That is, the lawes of the kingdome.

(m) Helde his tongue. Or, was as though he had not heard.

,the Lorde haue sent vs vnto, that we may send messengers vnto all the coastes of Israel: and then if there be no man to deliuer vs, we will come out to thee.

4 Then came the messengers to Gibea of Saul, and tolde this tidinges in the eares of the people: and all the people lift vp their voyces, and wept.

5 And beholde, Saul came folowing the catteil out of the fielde, and Saul sayde, Whate ayleth this people that they weepe? And they tolde him the tidinges of the men of Iabes.

6 And the (r) spirite of GOD came vpon Saul, when he heard these tidinges, and he was greatly angry,

7 And tooke a yoke of oxen, and hewed them in peeces, and sent them throughout all the coastes of Israel by the handes of messengers, saying, Whosoeuer cometh not forth after (s) Saul and after Samuel, so shall his oxen be serued. And the feare of the Lorde fell on the people, and they came out (t) with one consent.

8 And when he nombred them in Bezek, the children of Israel were three hundred thousande men, and the men of Iuda thirtie thousande.

9 And (u) they sayde vnto the messengers that came, So say vnto the men of Iabes in Gilead, To morowe by that time the sunne be hotte, ye shall haue helpe. And the messengers came, and shewed it to the men of Iabes, whiche were glad.

10 Therefore the men of Iabes sayde, To morowe we wyll come (x) out vnto you, and ye shall do with vs all that pleaseth you.

11 And on the morowe Saul put the people in three parties, and they came in vpon the host in the morning watche, and slue the Ammonites vntil the heate of the day: and they that remayned were scattered, so that two of them were not left together.

12 And the people sayde vnto Samuel, (z) Who is he that sayde, Shall Saul raigne ouer vs? bring those men, that we may slay them.

13 And Saul sayd, There shall no man (h) dye this day: for to day the Lorde hath saued Israel.

14 Then sayde Samuel vnto the people, Come, that we may goe to Gilgal, and renue the kingdome there.

15 And all the people went to Gilgal, and made Saul king there before the Lorde in Gilgal, and there they offered (i) peace offerings before the Lorde: and there Saul and all the men of Israel reioyced exceedingly.

The vii. Chapter.

1. Samuel declaring to the people his integritie, reproueth their ingratitude.

1 AND Samuel sayde vnto all Israel, Beholde, I haue (a) hearkened vnto your voyce in all that ye layd vnto me, and haue made a king ouer you:

2 Nowe therefore your king walketh before (b) you: and I am olde and gray headed, and behold my sonnes are with you: and I haue walked before you from my childhood vnto this day.

3 Behold here I am, beare recorde of me before the Lord, & before his (c) anoynted: (d) Whose oxe haue I taken? whose Asse haue I taken? whom haue I done wrong to? whom haue I hurt? or of whose hande haue I receiued any bribe to blinde mine eyes therewith? and I will restore it you.

4 They sayd, Thou hast done vs no wrong, nor hurt vs, neither hast thou taken ought of any mans hande.

5 He sayde vnto them againe, The Lorde is witnesse against you, & his anoynted is witnesse this day, that ye haue founde nought in my handes. And they answered, He is witnesse.

6 And Samuel sayde vnto the people, It is the Lord that (e) made Moses and Aaron, and that brought your fathers out of the lande of Egypt.

7 Nowe therefore stande styll, that I may reason with you before the Lord, according to all the righteousnesse of the Lorde, whiche he shewed both you and your fathers.

8 After that Iacob was come into Egypt, and your fathers cried vnto the Lorde, the Lorde sent Moses & Aaron, which brought your fathers out of Egypt, and made them dwel in this place.

9 And when they forgate the Lorde their God, he solde them into the hand of Sisera (f) captayne of the host of Hazor, and into the hande of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried vnto the Lord, and sayd, We haue sinned, because we haue forsaken the Lorde, and haue serued Baalim and Astaroth: nowe therefore deliuer vs out of the handes of our enimies, and we wyll serue thee.

11 And the Lord sent Jerobaal, (g) Bedan, Jephthah, and Samuel, and deliuered you out of the handes of your enimies on euery side, and ye dwelled safe.

12 And sawe al that, when you sawe that Nahas the king of the children of Ammon

A

(a) I haue granted your petition.

(b) To gouerne you in peace and warre. Eccle. 46. verf. 22.

(c) That is, Saul.

(d) God woulde that this confession shoulde be a paterne for al them that haue ahy office.

B

(e) That is, exalted them and indued them with his spirite to deliuer you. Or, benefittes. Gen. 46. a. Exod. 2. b. Exod. 4. b.

Iewes

Iudg. 4. a. (f) That is, captayne of Iabins host king of Hazor.

Iudg. 13. a. Iudg. 3. b.

(g) That is, Sampson. Iudg. 13. b. Iudg. 11. a. 1. Kin. 7. b.

came against you, ye lyke vnto me, Not so, but a kyng shal raigne ouer vs: when yet the Lorde your God was your kyng.

13 Nowe therefore, beholde the kyng whom ye haue chosen, and whom ye haue desyred so, the Lord hath set a kyng ouer you.

14 If ye will feare the Lord, and serue hym, and heare his voyce, and not disobey the worde of the Lorde, both ye and the kyng that raigneth ouer you, shal (h) followe the Lorde your God.

(h) Ye shalbe preserued, as they that followe the Lordes wyl.

15 If ye wil not hearken vnto the voyce of the Lorde, but disobey the Lordes mouth, then shal the hande of the Lord be vpon you, and on (i) your fathers.

(i) That is, your gouernours.

16 Nowe also stande, and see this great thyng which the Lorde wil do before your eyes.

17 Is it not nowe wheate harueste? I wyll call vnto the Lord, and he shal send thunder and rayne, that ye may perceiue, and see howe that your wickednesse is (k) great which ye haue done in the sight of the Lord in asking you a kyng.

(k) In that you haue forsaken him who hath al power in his hande, for a mortal man.

18 And so Samuel called vnto the Lord, and the Lord sent thunder and rayne the same daye: and al the people feared the Lord and Samuel exceedingly.

19 And all the people sayde vnto Samuel, Pray for thy seruantes vnto the Lorde thy God, that we dye not: for we haue sinned in asking vs a king, beside all our (other) sinnes.

D

20 And Samuel said vnto the people, Feare not: (ye haue in deede done al this wickednesse, yet (l) depart not from folowyng of the Lorde, but serue the Lorde with all your hartes.

(l) For with the lord there is mercy and forgeuenesse of sinnes in store, for suche as wyl repent.

21 Neyther turne ye away, for (then ye goe) after vayne thinges, which are not able to profite you, nor deliuer you, for they are but vanitie.)

22 For the Lorde wil not forsake his people because of his great names sake: because it hath pleased the Lorde to make you (m) his people.

(m) Of his free mercy, and not of your merites, and therfore he wyll not forsake you.

23 Moreouer, God forbyd that I shoulde sinne against the Lorde, and cease praying for you: but I will shewe you the good and right way.

24 Therefore feare you the Lord, and serue him in the truetb, with al your (n) hartes: and consyder howe great thynges he hath done for you.

(n) Vnfaignedly, and without hypocrisie.

25 But if ye do wickedly, then shall ye perishe, both ye, and your kyng.

The. xiii. Chapter.

13. Saul being disobedient to Gods commaundement, is shewed of Samuel that he shal not raigne.

1 SAul was (a) [illegible] yeare, (& he raigned two yeares ouer Israel.)

(a) Whyle these things were done.

2 And Saul chose him three thousande men of Israel, two thousande were with Saul in Michmas, and in mount Bethel, and a thousande with Jonathan in Gibea Beniamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote the Garison of the Philistines that was in the (b) hyl, and it came to the Philistines eares: and Saul blewe the (c) trumpet throughout all the lande, saying, Let the Hebrues heare.

(b) Kiriath iarim, where the arke was. Chap. vii.

(c) Before he proclaymed his feate in many thinges.

4 And al Israel heard say, howe that Saul had destroyed a garison of the Philistines, wherefore Israel was had in abomination with the Philistimes: And the people gathered them together after Saul to Gilgal.

5 The Philistines also gathered them selues together, to fight with Israel, thirtie thousande charrettes, and sixe thousand horsemen, with other people lyke the sande by the sea syde in multitude, and came vp, and pitched in Michmas eastwarde from (d) Bethauen.

(d) Which betokeneth, that the people called Hebrues, beyng of the affrighted.

6 And when the men of Israel sawe it, they were in a straytes, (for the people were in a distresse) and the people hyd them selues in caues, and in holes, and in rockes, and in high places, and in pittes.

7 And some of the Hebrues went ouer Jordane, to goe vnto the lande of (e) Gad and Gilead: and Saul was yet in Gilgal, and all the people beyng afrayde, folowed hym.

(e) Where two tribes and the halfe remayned.

8 And he tarryed seuen dayes, euen vnto the time that Samuel had appoynted: but Samuel came not to Gilgal, and the people were therefore (f) scattered from him.

(f) Scattered from him.

9 And Saul sayde, Bryng a whole burnt sacrifice to me, and peace offeryngs. And he offered a whole burnt sacrifice.

10 And assoone as he had made an ende of offering the whole burnt sacrifice, beholde Samuel came, & Saul went against hym to (g) salute hym.

(g) Of duetie.

11 And Samuel said, What hast thou done? Saul said, Because I (g) saw that the people scattered from me, and that thou camest not within the dayes appoynted, and that the Philistines gathered them selues together to Michmas:

12 Therefore sayd I, The Philistines shal come downe nowe vpon me to Gilgal, and I haue not made supplication vnto the Lorde: I was bolde therefore, and offered a whole burnt offeryng.

13 And Samuel sayde to Saul, Thou art become a foole, thou hast not kept the commaundement of the lord thy (h) God, which he

he commaunded thee: for at this tyme hadde the Lorde confyrmed thy kingdome vpon Israel for ever.

14 But nowe thy kingdome shall not continue: the Lorde hath sought him a (i) man after his owne hert, and the Lorde hath commaunded him to be captayne ouer his people, becaufe thou hast not keapt that which the Lord commaunded ther.

15 And Samuel arose, and gate him vp from Gilgal (k) in Gibea of Beniamin, and Saul numbred the people that were founde with him, and they were about a sixhundred men.

16 And Saul and Jonathan his sonne, and the people that were found with them, had their abydyng in Gibea of Beniamin: but the Philistines pitched in Michmas.

17 And there came out of the hoast of the Philistines, three companyes, to robbey: one company turned vnto the way that leadeth to Ophra, vnto the lande of Sual:

18 And another company turned the way to Bethoron: and the thirde company turned to the way of the coast that is seene about the valley of Jeboim towarde the wylderneffe.

19 There was no smith founde throughout al the lande of Israel: for the Philistines sayde, Lest the Hebrues make them swords or speares.

20 But al the Israelites went downe to the Philistines, to mende every man his share, his mattocke, his axe, and weeding hooke.

21 Yet they had a file for the shares, for the mattockes, for the pickforkes, and for the axes, and for to sharpen the goades.

22 And so in time of batel there was neither (l) swoorde nor speare founde in the handes of any of the people that were with Saul and Jonathan: but with Saul and Jonathan his sonne was there found.

23 And the garison of the Philistines came out, to goe ouer vnto Michmas.

The. xiiii. Chapter.

14. Jonathan and his harneffe bearer yet the Philistines to night.

1 Then on a tyme Jonathan the sonne of Saul, sayde vnto his young man that bare his harneffe, (a) Comme, and let vs goe ouer to the Philistines garison, that are yonder on the other syde: and he tolde not his father.

2 And Saul tarped in the vttermoft parte of Gibea, vnder a Pomegranate tree whiche is in Migron: and the people that were with him, were vppon a sixe hundred men.

3 And Ahiah the sonne of Ahitob Ichabods brother, the sonne of Phinehes, the sonne of Eli, was the Lordes prieft (b) in Silo, and bare an Ephod: and the people wyst not that Jonathan was gone.

4 And in the middes of the paffage, by whiche Jonathan sought to goe ouer vnto the Philistines garison, there was a sharpe rocke on the one syde, and a sharpe rocke on the other syde: the one called Bozez, and the other Seneh:

5 The foreffront of the one leaned northwarde towarde Michmas, and the other lowe southwarde towarde Gibea.

6 And Jonathan sayde to the young man that bare his harneffe, Comme, and let vs goe ouer vnto the garison of these vncircumcised, it may be that the Lorde wyll worke with vs: for it is no harderaffe with the Lorde to fane either in many or in fewe.

7 And his harneffe bearer sayde vnto him, Do all that is in thyne hart: goe where it pleaseth ther, beholde, I am with the as thyne hart luffeth.

8 Then sayde Jonathan, Beholde, we goe ouer vnto these menne, and shall shewe our selues vnto them.

9 If they say on this wyse to vs, Tary, vntyl we comme to you: then we wyll stande styl in our place, and not goe vp vnto them.

10 But if they say, Comme vp vnto vs: then we wyl goe vp, for the Lorde hath (c) deliuered them into our handes: and this shalbe a signe vnto vs.

11 And they both shewed them selues vnto the garison of the Philistines: and the Philistines sayde, See, the Hebrues come out of the (d) holes where they had hydde them selues in.

12 And the men of the garison answeared Jonathan and his harneffe bearer, and sayde, Come vp to vs, and we wyll shewe you a thyng. And Jonathan sayd vnto his harneffe bearer, Comme vp after me, for the Lorde hath deliuered them into the handes of Israel.

13 And Jonathan climed vp vpon (e) handes and feete, and his harneffe bearer after him: and they fel before Jonathan, and his harneffe bearer slue them after him.

14 And that first slaughter whiche Jonathan and his harneffe bearer made, was vppon a twentie men, within the compaffe as it were about an half aker of land, which two (one plowe.)

15 And there was a feare in the hoast in the fielde, and among al the people: insomuche that they that were gonne out of the garison to robbe, were afrayde also, and

(b) For the prieftood was not yet taken away from the house of Elit but continued vntil the time of Zadok.

(c) This he learned neyther at deuiners, nor soothsayers: but at the spirite of god, confyrming his fayth by signes prescribed by the same spirite.

(d) Thus they spake contemptuously, and by derision.

(e) Because of the steepneffe of the rocke where they dyd clime vp.

(f) It is an hyperbolical speache, whereby is signified that the feare whiche god sent vpon the hoast of the Philistines, was exceedyng great.

(g) By which is meant the Ephod whiche was set vp with the arke, which the priest should put on to aske counsel, and to tel of thinges to comme. Num. 27. d. (h) Let the Ephod alone, for I haue no leasure nowe to take counsel of God, Iud. 7. f.

(i) Such was his hipocrisie and arrogancie, that he thought to attribute to his pollicie, that whiche god had geuen by the hande of Ionathan.

(k) That is, the curse appoynted of Saul, and the punishment for breaking the oth.

(l) Whiche afore were dimme, for weerinesse and hunger.

the (f) other) the feldes, the same that were full of Corne.

16 And the watchemen of Saul in Gibea Beniamin loked: and behelde, the multitude were discomfyted, and were smitten as they went.

17 Then sayde Saul vnto the people that was with him, Search and see who is gonne away from vs. And when they had searched, beholde Ionathan and his harnesse bearer were not there.

18 And Saul sayde vnto Ahia, Bryng hither the (g) arke of God. (For the arke of God was at that time with the children of Israel.)

19 And whyle Saul talked vnto the priest, the noyse that was in the hoast of the Philistines spread farther abrode, and encreased: And Saul sayde vnto the priest, (h) Withdraw thyne hande.

20 And Saul loyned him selfe vnto all the people that were with him, and they came to the batel, and beholde every mans sworde was agaynst his fellowe, and there was a very great discomfyture.

21 Moreouer, the Hebrues that were with the Philistines before that tyme, and were come with them into all partes of the hoast, turned to be with the Israelites that were with Saul and Ionathan.

22 And al the men of Israel also whiche had hyded themselues in mount Ephraim, as soone as they heard howe that the Philistines were fled, they followed after them in the batel.

23 And so the Lorde saued Israel that day: and the batel continued vnto Bethauen.

24 And when the men of Israel were beaten downe with hunger that day, Saul charged the people with an othe, sayeng, (i) Cursed be the man that eateth any foode vntyl night, tyl I be auenged of myne enimies. And so none of the people tasted any sustenance.

25 And al they of the lande came to a wood, where hony lay vpon the grounde.

26 And the people came into the wood, and beholde, the hony dropped, and no man moued his hande to his mouth: for the people feared the (k) oth.

27 But Ionathan hearde not when his father charged the people with the oth, wherefore he put forth the ende of the rodde that was in his hande, and dipt it on an hony combe, and put his hand to his mouth, and his (l) eyes receyued sight.

28 Then answeared one of the people, and sayde, Thy father made the people to sweare, sayeng, Cursed be the man that eateth any sustenance this day: And the people were faint.

29 Then sayde Ionathan, My father hath (m) troubled the lande: se, I pray you, howe myne eyes haue lightened (n) because I tasted a litle of this hony.

30 Howe much more then to day, if the people had eaten of the spoyle of their enimies whiche they found? And had there not ben then a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmas to Aialon: and the people were exceeding faint,

32 And the people gate them to the spoyle, and tooke sheepe, neate, and calues, and slue them on the grounde, and the people did eate them, with the blood.

33 Then men tolde Saul, sayeng, Beholde, the people sinne agaynst the Lorde, in that they eate with the blood. And he sayde, Ye haue trespassed: rolle a (o) great stone vnto me this day.

34 And Saul sayde agayne, Go abrode among the people, and byd them bring me every man his oxe, and every man his sheepe, and slay them here, and eate, and sinne not agaynst the Lorde, in eating with the blood. And the people brought every man his oxe in his hande that nyght, and slue them there.

35 And Saul made an aulter vnto the Lorde: and that was the (p) first aulter that he made vnto the Lorde.

36 And Saul saide, Let vs go downe after the Philistines by nyght, and spoyle them vntyl it be day in the morning, and let vs not leaue one man of them. And they sayde, Doo what so ever thou thinkest best. Then sayde the priest, Let vs (q) comme hyther vnto God.

37 And Saul asked of God, Shall I go downe after the Philistines? Wylt thou deliuer them into the handes of Israel? But he answeared him not at that tyme.

38 And Saul said, Let al the "cheefe of the people comme hyther, and knowe and se by whom this sinne is done this day.

39 For as the Lorde liueth, which saued Israel, though it be in Ionathan my sonne, he shall dye the death. But there was no man among all the people that answeared him.

40 Then said he vnto al Israel, Be ye on one syde, and I & Ionathan my sonne wyll be on the other syde. And the people sayd vnto Saul, What thou thinkest best, that doo.

41 Therefore Saul sayde vnto the Lorde God of Israel, Geue (r) perfect lot: And Saul and Ionathan were caught: but the people escaped free.

42 And

(m) By making this fast law.

(n) How holy and necessary it is to refreshe him by whom they had required so great a benefite, who of ignorance had but broken a rashe law.

(o) That the blood of the beastes that shalbe slaine may be poured out vpon it.

(p) As the Lorde had ordeined, Deut. 25. d.

(q) Called alwaies Shiloah, Cap. 21. a.

(r) Whiche was the wyfe of Dauid, Chap. xviii, 1 King. 9. a.

(q) For so finde a matter, not conuenient for any great seruice go forth with wrong doyng me this day.

(r) The people thought it their due to refreshe him by whom they had required so great a benefite, who of ignorance had but broken a rashe law.

(s) As the Lorde had ordeined, Deut. 25. d.

(t) Called alwaies Shiloah, Cap. 21. a.

(u) Whiche was the wyfe of Dauid, Chap. xviii, 1 King. 9. a.

(v) As Samuel had forewarned, Chap. viii, c.

(w) Because he hath preserued thee in this honour, thou art bounde to obey him.

42 And Saul sayde, Cast lot betweene me and Jonathan my sonne. And Jonathan was caught.

43 Then Saul sayde to Jonathan, Tel me what thou hast done. And Jonathan then tolde him, and sayde, I tasted a lytle hony with the ende of the rod that was in myne hande, and lo, I (q) must dye.

44 Saul answeared, God do so, and more also to me, thou shalt dye the death Jonathan.

45 And the people sayde vnto Saul, Shall Jonathan dye, which hath so mightily delyuered Israel? (r) God forbid: as the Lord liueth there shall not one heare of his head fall to the grounde: for he hath wrought with God this day. And so the people delyuered Jonathan, that he dyed not.

46 And then Saul departed vp from folowing the Philistines: and the Philistines went to their owne place.

47 And so Saul helde the kyngdome ouer Israel, and fought agaynst al his enimies on euery syde, against Moab, agaynst the children of Ammon, against Edom, against the kinges of Zoba, and against the Philistines: and whither so euer he turned hym selfe, he put them to the worst.

48 And he geathered his host togeather, and smote the (s) Amalekites, and rydde Israel out of the handes of them that spoyled them.

49 The sonnes of Saul were, Jonathan, (t) Jessui, & Melchisua, and his two daughters were thus named, the elder was called Merob, and the younger (v) Michol.

50 And the name of Sauls wife was Ahinoa, the daughter of Ahimaaz, & the name of his chiefe captaine, was Abner, the sonne of Ner, Sauls vncle.

51 And Cis was Sauls father: and Ner the father of Abner was the sonne of Abiel.

52 And there was sore warre agaynst the Philistines al the dayes of Saul: (x) and whomsoeuer Saul saw to be a strong man, and meete for the warre, he tooke hym vnto hym.

The .xv. Chapter.

3. Saul is commaunded to slay Amalek. 9. He spareth Agag and the best things. 19. Samuel reprooueth hym.

1 SAmuel also sayd vnto Saul, The Lord sent me to annoynt thee to be king ouer his people, ouer Israel: nowe therefore (a) hearken thou vnto the voyce of the wordes of the Lorde.

2 Thus saith the Lord of hostes, I remember that which Amalek did to Israel, how they layde wayte for them in the way as they came vp from Egypt.

3 Nowe therefore goe, and smite Amalek, and destroy ye al that parteyneth vnto the, and haue no compassion on them, (b) slay both man and woman, infante & sucklyng, oxe, and sheepe, Camel, and Asse.

4 And Saul geathered the people togeather, and numbred them in Telaim, two hundred thousande footemen, and ten thousande men of Juda.

5 And Saul came vnto a citie of Amalek, and set watche in the brooke.

6 And Saul said vnto the (c) Kenites, Go, and depart, and geat you downe from among the Amalekites, lest I destroy you with them: for ye shewed (d) mercy to all the children of Israel when they came out of Egypt. And so the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Heuila, as thou commest to Sur, that lieth before Egypt,

8 And tooke Agag the kyng of the Amalekites alyue, and vtterly destroyed all the people with the edge of the swoorde.

9 But Saul and the people spared (e) Agag, the better sheepe, and the fatter oxen, and the lambes, and all that was good, and woulde not destroy them: but all that was fowle & nought worth, that they destroyed vtterly.

10 Then came the woorde of the Lorde vnto Samuel, saying,

11 It (f) repenteth me that I haue made Saul kyng: for he is turned from me, and hath not performed my commaundementes. And Samuel was euil apaide, & cryed vnto the Lorde al night.

12 And when Samuel rose early to meete Saul in the morning, it was tolde Samuel that Saul was come to Carmel, and beholde he hath made hym there a place, and is returned, and departed, and gone downe to (g) Gilgal.

13 And Samuel came to Saul, and Saul said vnto him, Blessed be thou in the Lorde: I haue fulfilled the (h) commaundement of the Lorde.

14 Samuel sayde, What meaneth then the bleating of the sheepe in myne eares, and the lowyng of the oxen which I heare?

15 Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed vtterly.

16 Samuel sayde, Let me tel thee what the Lorde hath sayde to me this nyght. And

(q) For so small a matter, not considering what great salvation god hath wrought by me this day.

(r) The people thought it their due. tie to refuse him by whō they had requested so great a benefite, who of ignorance had but broken a rashe vow.

(s) As the Lorde had commaunded. Deut. 25. D

(t) Called also Abinadab. Cap. 31. a.

(v) Whiche was the wyfe of David. Chap. xviii. 1. King. 9. a.

(x) As Samuel had foretolde. Chap. viii. c.

1. King. 9. c.

(a) Because he hath preferred obedience to this boonour, thou art bounde to obey him.

Deut. 8. b.

(b) That this might be an example of gods vengeance agaynst them that deale cruelly with his people. 1. King. 9. c.

(c) Whiche were the posteritie of Iethro Moses father in law

(d) Iethro reioyced for the prosperous successe of Israel, and gaue them good counsel.

(e) Against the cōmaundement of God by Samuel.

(f) God in his eternall counsel neuer changeth nor repenteth as vers. 29. though he seemeth to vs to repent when any thing goeth contrary to his temporall election.

(g) There to offer vp sacrifice for the victory gotten.

(h) This is the maner of hypocrites, when they folowe their owne desires, to say they haue fulfilled gods commaundementes.

he sayde vnto him, Say on.

17 Samuel sayd to Saul, (When thou wast (i) litle in thine owne sight: wast thou not made the head of the tribes of Israel, and the Lorde annoynted thee kyng ouer Israel.

18 And the Lord sent thee on a iourney, and sayd, Goe, and vtterly destroy those sinners the Amalekites, and fight against them vntyl thou destroy them.

19 And wherefore hast thou not hearkened vnto the voyce of the Lorde, but hast turned to the pray, and hast done that whiche is wicked in the sight of the Lorde?

20 And Saul sayde vnto Samuel, Yea I haue (k) hearkened vnto the voyce of the Lorde, and haue gone the way whiche the Lord sent me vnto, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people toke of the spoyle, sheepe, oxen, and the chiefest of the thinges, whiche shoulde haue ben destroyed, to offer vnto the Lorde thy God in Gilgal.

D 22 And Samuel sayde, Hath the Lorde as great pleasure in whole burnt sacrifices and offerynges, as when the voyce of the Lord is obeyed? Beholde, to obey, is better then sacrifice: and to hearken, is better then the fat of rammes.

23 For (l) rebellion is as the sinne of witchcraft, and stubbernesse is as the wickednes of idolatrie: because thou hast cast away the worde of the Lorde, therfore hath he cast away thee also from being kyng.

24 And Saul sayde vnto Samuel, I haue sinned: for I haue gone farther then the saying of the Lord, and thy wordes: because I feared the people, and obeyed theyr voyce.

25 Nowe therefore, I pray thee, take away my (m) sinne, and turne agayne with me, that I may worshyp the Lorde.

26 And Samuel sayde vnto Saul, I wyll not returne with thee: for thou hast cast away the worde of the Lorde, and the Lorde hath cast away thee, that thou shalt not be kyng ouer Israel.

27 And as Samuel turned him selfe to goe away, he caught the lappe of his coate, and it rent.

E 28 And Samuel said vnto hym, The Lorde hath rent the kingdome of Israel from thee this day, and hath geuen it to a (n) neyghbour of thine, that is better then thou.

29 The (o) strength of Israel wil not lye, nor repent: for he is not a man, that he shoulde repent.

30 He sayde, I haue sinned: but nowe honour me before the elders of my people, and before Israel, and turne agayne with me, that I may worshyp the Lorde thy God.

31 And so Samuel turned agayne, and followed Saul, and Saul worshypped the Lorde.

32 Then saide Samuel, Bryng you hyther to me Agag the kyng of the Amalekites. And Agag came vnto hym "delicately: and Agag sayde, Truely the (p) bytternesse of death is past.

33 And Samuel sayde, As thy swoorde hath made women childelesse, so shal thy mother be childelesse aboue other women. And Samuel hewed Agag in peeces before the lord in Gilgal.

34 And then Samuel departed to Rama, and Saul went home to his house to Gibea Saul.

35 And Samuel came no more to (q) see Saul, vntil the day of his death: neuerthelesse, Samuel mourned for Saul: and the Lord repented that he had made Saul king ouer Israel.

The. xvi. Chapter.

1. Samuel is reproued of God, and is sent to annoynt Dauid. 7. God regardeth the hart. 13. The spirite of the Lorde commeth vpon Dauid.

A 1 THe Lorde sayde vnto Samuel, Howe long wylt thou mourne for Saul, (a) seeyng I haue cast hym away from raigning ouer Israel? Fyl thyne (b) horne with oyle, and come, that I may sende thee to Isai the Bethlehemite: for I haue prouided me a kyng among his sonnes.

2 And Samuel sayde, Howe can I goe? for yf Saul heare it, he wyl kyl me. The Lord answered, Take an heyfer with thee, (c) and say, I am come to offer to the Lorde.

3 And call Isai to the offeryng, and I wyl shewe thee what thou shalt do: and thou shalt annoynt vnto me (d) hym whom I name vnto thee.

4 And so Samuel dyd as the Lorde bade hym, and came to Bethlehem: and the elders of the towne were (e) afeared at his comming, and sayde, Commest thou peaceably?

5 He answeared, Yea, I am come to offer vnto

" Heb. in bondes.

(p) Either because he had good hope of continuance of lyfe, or for that he was mortified, & redy to dye. Exod. 17. verf. 11. 1. King. 7.2.

(q) Though Saul came where Samuel was, Cap. 19.4.

(a) God wyl ought to take a sufficient cause of our sore vexation in all afflictions, acknowledging that he doth all thynges for the best, and therefore ought not to lament, for them whom God hath cast of.

(b) A verie frayle vial was vsed in the annoynting of kinges but nowe an horne, whiche

by may be signified the strength and continuance of the kyngdome of Dauid. (c) That is, to make a peace offeryng, whiche might be done though the arke was not there. (d) Here is fulfylled the prophesie of Iacob, for the princely scepter to begin in the tribe of Iuda, Gen. 49

(e) Fearing lest some greeuous crime had been committed, and that he came to punishe the same.

(i) Acknowledging thee selfe to be of the least tribe of Israel, and of the least familie of the tribe of Beniamin as Chap. ix.

(k) He standeth moste impudently in his owne defence both agaynst God and his owne conscience.

(l) God hateth nothyng more then the disobedience of his commaundement, though the intente seeme neuer so good to man.

(m) This was not true repentance, but dissimulation, fearing the losse of his kingdome.

(n) That is, to Dauid.

(o) Meanyng GOD, who maynteyneth and defendeth his.

vnto the Lorde: sanctifye your selues, and
come with me to the offering. And he
sanctifyed Isai, and his sonnes, and bade
them to the offering.

(f) Thinking that Eliab had ben appointed of god to be made king.

6 And when they were comme, he looked
on Eliab, and saide, Surely the Lordes (f)
annoynted is before him.

7 But the Lorde sayd vnto Samuel, Looke
not on his fashion, or on the height of his
stature, because I haue refused him: for
(God seeth) not as man seeth. For man
looketh on the outwarde appearance, but
the Lorde beholdeth the hart.

8 Then Isai called Abinadab, and made
him comme before Samuel: and he sayde,
Neither hath the Lorde chosen this.

9 Then Isai made Samma comme: and
he sayde, Neither yet hath the Lorde chosen
hym.

10 Agayne Isai made seuen of his sonnes to
comme before Samuel: and Samuel saide
vnto Isai, The Lorde hath chosen none
of these.

11 And Samuel sayde vnto Isai, Are here al
thy children? He sayde, There is yet a lit-
le one behinde, that keepeth the (g) sheepe.
And Samuel sayde vnto Isai, Sende, and
fetche him: for we wyl not sit downe, tyll
he be comme hyther.

(g) The sheps heard of the sheepe, is taken to be made shephearde of Israel. 2.King. 5. b.

12 And he sent, and brought him in: and he
was ruddie, and of an excellent beawtie,
and wel fauoured in syght. And the Lorde
sayde, Aryse, & annoynt him: for this is he.

13 Therefore Samuel tooke the horne of
oyle, & annoynted him in the middes of his
brethren: and the (h) spirite of the Lorde
came vpon Dauid from that day forward:
and Samuel rose vp, and went to Rama.

(h) Whereby he forsoke al that he tooke in hande.

14 But the spirite of the Lorde departed
from Saul, and an euyl spirite (sent) of the
(i) Lorde vexed him.

(i) To vexe the minde of Saul, with the anguisshe of an euyl conscience, by whiche anguisshe, lacke cou. lerke phrenesie is engendred, as philosophers write.

15 And Sauls seruantes saide vnto him, Be-
holde, an euyll spirite (sent) of God vexeth
thee.

16 Let our Lord therfore commaund thy ser-
uantes (that are before thee) to seeke a man
that is a cunnyng player with an harpe:
that when the euil spirite of God commeth
vpon thee, he may play with his hand, and
thou shalt be eased.

17 Saul sayde vnto his seruantes, Prouide
me a man then, that can play well, & bryng
him to me.

18 Then answeared one of his seruantes,
and sayde, Beholde, I haue seene a sonne
of Isai the Bethlehemite, that can playe
vpon instrumentes, and is strong, valiant,
and a man of warre, and prudent in doo-
ing of feates, and wel made, and the Lorde
is with him.

19 Wherefore Saul sent messengers vnto
Isai, and sayd, Send me Dauid thy sonne
whiche is with the sheepe.

20 And Isai tooke an asse (laden) with
bread, and a flagon of wine, and a kid, and
sent them by Dauid his sonne vnto Saul.

21 And (k) Dauid came to Saul, & * stoode
before him: and he (l) loued him very well,
and he was made his harnesse bearer.

22 And Saul sent to Isai, sayeing, Let Da-
uid nowe remayne with me: for he hath
founde fauour in my syght.

23 And so when the (euil) spirite of GOD
came vpon Saul, Dauid tooke an harpe,
& played with his hande: and so Saul was
(m) refreshed, and dyd amende, and the
euyl spirite departed from him.

(k) By gods prouidence that he might be traded in princely and warlike affaires, before he shoulde take vpon him the office of a prince.

* or, serued him.

(l) His mind not yet corrupted with enuie, which quencheth loue, as water doth fire.

(m) Which benefite to his greater condempnation he recompenced with cruelitie, and hatred.

The.xvii.Chapter.

1. The Philistines make warre agaynst Israel. 10. Goliath defyeth Israel. 50. Dauid killeth Goliath, and the Philistines flee.

1 THe Philistines geathered their hoast
to batel, and came togeather to Socho,
whiche is in Iuda, and pitched be-
tweene Socho and Azekah, in the coast of
"Dammim.

"Hebre. Ephes Dammim. * or, of the oke.

2 And Saul and the menne of Israel came
togeather, and pitched in the valley of *
Elah, and put them selues in batel aray,
to meete the Philistines.

3 And the Philistines stoode on a moun-
tayne on the one syde, and Israel stoode on
a mountayne on the other syde: and there
was a valley betweene them.

(a) That is, betweene the two campes.

4 And there came a man betweene them
(a) both, out of ꝑ tentes of the Philistines,
named Goliath, of Gath: (b) sixe cubites
and an handbreath long:

(b) A man of fiue cubites is a woonder in the world, this Goliath is a cubite & a handbreadth more then a wonder.

5 And had an helmet of brasse vppon his
head, and a coate of maple about him: and
the wayght of his coate of maple was, fyue
thousande (c) sicles of brasse.

(c) That is, 156. pownd, foure ounces, after halfe an ounce the sicle, and 600. sicles wayght, amounteth to eyghteene pound three quarters.

6 And he had bootes of brasse vppon his
legges, and a shrelde of brasse vppon his
shoulders.

7 And the shaft of his speare was lyke a
weauers beame, and his speares head way-
ed sixe hundred sicles of Iron: and one bea-
ring a sheeld, went before him.

8 And he stoode and cryed agaynst the hoast
of Israel, and sayde vnto them, Why
are ye come to set your batel in aray? am
not I a Philistine, and you seruantes to
Saul? choose you a man for you, and let
him come downe to me.

9 And yf he be able to fyght with me, and

* or, smite.

to * kil me, then wyl we be your seruants: but if I can ouercome him, and kyl him, then shal ye be our seruantes, and serue vs.

10 And the Philistine sayde, I defye the hoast of Israel this day, geue me a man, that we may fyght * togeather.

* or, hande to hande.

11 When Saul and al Israel hearde those woordes of the Philistine, they were discouraged, and greatly (d) afrayde.

12 Dauid was the sonne of an Ephrathite, of Bethlehem Iuda, named Isai, whiche had eyght sonnes: and this * man was taken for an olde man in the dayes of Saul.

(d) For the spirite of courage and right hand-ling of matters was taken away from Saul.

* or, he was counted among them that bare office.

13 And the three eldest sonnes of Isai went, and folowed Saul to the batel: and the names of his three sonnes that went to batel, were, Eliab the eldest, and the next Abinadab, and the thirde Samma:

14 And Dauid was the least: And the three eldest went after Saul.

(e) The three eldest sonnes of Isai are taken foorth as valiant men with Saul to war, but Dauid as disable, is least to kepe sheepe.

15 Dauid also went, and departed from Saul, to (e) feede his fathers sheepe at Bethlehem.

16 And the Philistines came foorth in the mornyng and euening, and continued fourtie dayes.

(f) Isai by this message meaneth to relieue the necessitie of his sonnes: but God woorketh thereby the deliuerance of his people

17 And Isai sayd vnto Dauid his sonne, (f) Take for thy brethren an Epha of this parched corne, and these tenne loaues, and runne to the hoast to thy brethren,

18 And cary these tenne freshe cheeses vnto the captayne, and looke howe thy brethren fare, and fet out their pledge.

19 And Saul, and they, and all the men of Israel were in the valley of Elah, fighting with the Philistines.

D

20 And Dauid rose vp early in the morning, and leaft the sheepe with a keeper, & tooke and went as Isai had commaunded hym, and came within ỹ compasse of the hoast: and the hoast went out in aray, and shouted in the batel.

21 For Israel and the Philistines had put them selues in array, armie against armie.

22 And Dauid leaft the thinges whiche he bare vnder the handes of the keeper of the vesselles, and ranne into the hoaste, and came, and saluted his brethren.

23 And as he talked with them, beholde, there stoode a man in the middes (Goliath the Philistine by name, of Gath) out of the armie of the Philistines, and spake (g) such woordes: and Dauid hearde it.

(g) As are aboue rehearsed, verse. 8. Iosue. 15. c.

24 And all the people of Israel when they sawe the man, ranne away from him, and were soare afrayde.

25 And euery man of Israel sayde, Sawe ye not this man that commeth vp? euen to reuyle Israel is he comme: and to him that kylleth hym, wyl the kyng gyue great ryches, and wyll gyue him his daughter thereto, yea, and make his fathers houle (h) free in Israel.

(h) From taxes, and payments.

26 And Dauid spake to the men that stoode by, and sayde, What shalbe donne to the man that kylleth this Philistine, and taketh away the shame from Israel? and what is this vncircumcised Philistine, that he shoulde reuyle the hoast of the lyuing God?

27 And the people answeared him after this manner, sayeing, So shal it be donne to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was angry with Dauid, and sayde, Why camest thou downe hyther? and with whom hast thou leaft those fewe sheepe in the wildernesse? I knowe thy pryde, and the malice of thyne harte, that thou art comme downe to see the batel.

29 And Dauid said, And what haue I nowe donne? is there not (i) a cause?

(i) For he came at his fathers commaundemẽt, and was all mooued by gods spirite to take that enterprise gainst Goliath.

30 And he departed from him into the presence of another, and spake on the same manner: And the people answeared hym agayne as before.

31 And they that hearde the woordes whiche Dauid spake, rehearsed them before Saul: which caused him to be fet.

32 And Dauid sayde to Saul, Let no mans hart fayle him because of him: thy seruant wyl goe, and fight with yonder Philistine.

33 And Saul sayde to Dauid agayne, Thou art (k) not able to goe agaynst yonder Philistine, to fyght with him: for thou art but a childe, but he is a man of warre, euen from his youth.

(k) Dauid is bout to perfourme the woorke of god, and mo tion of his spirite, is tempted by the mistion of Satan, the enuie of his brother, and the infidelitie of Saul.

34 Dauid answeared vnto Saul, Thy seruant kept his fathers sheepe, and there came a Lion, and lykewyse a Beare, and tooke a sheepe out of the flocke:

35 And I went out after him, and smote hym, and tooke it out of his mouth: and when he arose agaynst me, I caught hym by the beard, and smote him, and slue him.

36 And so thy seruant slue both the Lion, and the Beare: and truely this vncircumcised Philistine shalbe as one of them, seeing he hath rayled on the hoast of the lyuing God.

37 And Dauid spake moreouer, The Lorde that deliuered me out of the hande of the Lion, and out of the hande of the Beare, he shal deliuer me also out of the hande of this Philistine. And Saul saide vnto Dauid, (l) Goe, and the Lorde be with thee.

(l) For, by these examples, he saw that the power of God was with him.

38 And Saul put his rayment vpon Dauid, and put an helmet of brasse vpon his head, and put a coate of mayle vpon him,

39 And

39 And gyrded Dauid with his owne swoꝛd vpon his rayment, and he assayed to goe: and because he had neuer proued it, Dauid sayde vnto Saul, I can not goe with these: for I haue not vsed mee selfe thereto. And Dauid put them of him,

(a) As the weapon that he could best handle.

40 And tooke his (m) staffe in his hand, and chose hym fyue smoothe stones out of a brooke, & put them in a sheepheardes bagge whiche he had, that is, in a scrippe, and his slyng was in his hande, and he went to the Philistine.

41 And the Philistine came and drew neare against Dauid, and the man that bare the shielde, went before him.

42 And when the Philistine looked about, and sawe Dauid, he disdayned hym: for he was but young, ruddie, & of a comely face.

(a) So that he was terrible, not only by stature, strength, and armour, but also by rayling, cursing, and threatning wordes

43 And the Philistine sayde vnto Dauid, Am I a dogge, that thou commest to me with staues? And the Philistine (a) cursed Dauid in the name of his Gods.

44 And the Philistine sayde to Dauid, Come to me, and I wyl gene thy flesh vnto the fowles of the ayre, and to the beastes of the fielde.

45 Then sayde Dauid to the Philistine, Thou commest to me with a swoꝛde, a speare, and a shielde: but I come to thee in the name of the Lorde of hostes, the God of the host of Israel, whom thou haste rayled vpon.

(b) His faith is so constant that neither can he feare nor be liable to make hym doubt of the victorie that Gods spirite had offered hym of,

46 (o) This day shal the Lord close thee into my hande, and I shal smyte thee, and take thine head from thee, and wyl geue the carkasses of the host of the Philistines this day vnto the fowles of the ayre, and to the beastes of the earth, that al they which be in the worlde, maye knowe that there is a God in Israel.

47 And al this congregation shal knowe that the Lord saueth not with swoꝛde and speare, (for the batayle is the Lordes) and he shal geue you into our handes.

48 And when the Philistine arose to come and drawe nygh to Dauid, Dauid hasted, and ranne to fight against the Philistine.

Deut. 17.2. Iud. 4.8.

49 And Dauid put his hande in his bagge, and tooke out a stone, and slang it, & smote the Philistine in his forehead, that the stone sunke into his forehead, and he fell groueling to the earth.

50 And so Dauid ouercame the Philistine with a slyng & a stone, and smote the Philistine, and slue hym, when Dauid had no swoꝛde in his hande.

51 But Dauid ranne and stoode vppon the Philistine, and tooke his swoꝛde, and drue it out of his sheathe, and slue hym, and cut of his head therewith. And when the Philistines sawe that their champion was dead, they fledde.

52 And the menne of Israel, and of Iuda, arose, and shouted, and followed after the Philistines, vntyl they came to the valley, and vnto the gates of Acaron: and the Philistines fel downe wounded by the waye to Saaraim, euen vnto Gath and Acaron.

53 And the children of Israel returned from chasing after the Philistines, and spoyled their tentes.

54 And Dauid tooke the head of the Philistine, and brought it to Hierusalem, but he put his armour in his * tent.

55 When Saul sawe Dauid goe forth against the Philistine, he sayde vnto Abner the captayne of the host, Abner, (p) whose sonne is this young man? Abner answered, As thy soule liueth, O kyng, I can not tel.

* or, house at Bethlehem.

1. king. 14. g

(p) This he asketh, eyther for that he woulde now knowe further of his kynne, then he dyd before: or for that he had forgot hym.

56 And the kyng sayd, Enquire thou whose sonne the younglyng is.

57 And when Dauid was returned from the slaughter of the Philistine, Abner toke hym, and brought hym before Saul, with the head of the Philistine in his hande.

58 And Saul sayde to hym, Whose sonne art thou, thou young man? Dauid answered, I am the sonne of thy seruant Iesai, the Bethlehemite.

The. xviii. Chapter.

3. The amitie of Ionathan and Dauid. 11. Saul would haue slayne Dauid. 29. Saul feareth Dauid, seeyng that the Lorde is with hym.

1 AND when he had made an ende of speakyng vnto Saul, the (a) soule of Ionathan was knytte with the soule of Dauid, and Ionathan loued hym as his owne soule.

A (a) His affection was fully bente towarde him.

2 And Saul tooke hym that day, & wouldē let hym goe no more home to his fathers house.

3 Then Ionathan and Dauid made a couenant, because he loued hym as his owne soule.

4 And Ionathan put of the robe that was vpon hym, and gaue it to Dauid, and his garmentes, euen to his swoꝛde, and to his bowe, and to his gyrdle.

5 And Dauid went out whyther soeuer Saul sent hym, and behaued hym selfe (b) wiselye: and Saul set him ouer his menne of warre, and he was accepted in the syght of al the people, and in the sight of Saules seruantes.

(b) That is, he prospered in al his doinges.

6 And as they came agayne, when Dauid was returned from the slaughter of the (c) Philistine, the women came out of al cities

(c) Of Goliath.

of

of Israel, singyng and dauncyng, to meete kyng Saul, with tymbrels, with ioye, and with (instrumentes of) musicke.

7 And the women (d) answeared one another in their playe, and sayde, Saul hath slayne his thousande, and Dauid his tenne thousande.

(d) In their songues. Cap. 21. vers. 47.

8 And Saul was exceeding (e) wroth, and the sayeing displeased him, and he sayde, They haue ascribed vnto Dauid ten thousand, and to me but a thousande: and what can he more haue, saue the kyngdome?

(e) Dauid receiueth for his vertues and good qualities, of Ionathan, loue & frendship, of Saul, hatred, and displeasure: there be in the worlde moe Saules thē Ionathās

9 Wherefore Saul had an eye on Dauid, from that day forewarde.

10 And on the morowe, the euyl spirite sent of God, came vpon Saul, and he (f) prophesied in the myddes of the house: and Dauid played with his hande, like as at other tymes: and there was a Iaueline in Saules hande.

(f) By abuse of the word, thei are some time saide to prophesie, whiche as mad menne speake thinges that haue neither sense nor reason in them.

11 And Saul tooke the iaueline, and sayde, I wyl naile Dauid to the wal with it: And Dauid auoyded out of his presence, two tymes.

12 And Saul was afrayd of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a (g) captayne ouer a thousande, and he went out and in before the people.

(g) Not for his preferment, which he enuyed: but vppon hope of that destruction that warre is woont to bryng to many.

14 And Dauid behaued hym selfe wisely in al his wayes, and the Lorde was with him.

15 Wherefore, when Saul sawe that he was so exceeding wise, he was afrayd of hym.

16 But al Israel and Iuda loued Dauid, because he went out and in before them.

17 And Saul sayde to Dauid, Beholde my eldest daughter Merob, her I wyl geue thee to wyfe: onely be a valiant sonne vnto me, and fight the Lords batayles: for Saul thought, myne hande shal not be vpon him, but the hande of the Philistines shalbe vpon hym.

18 And Dauid answeared Saul, What am I? and what is my life, or the kynrede of my father in Israel, that I should be sonne in lawe to the kyng?

19 Howbeit, when the time was come, that Merob Saules daughter shoulde haue ben geuen to Dauid, she was geuen vnto (h) Adriel, a Meholathite, to wyfe.

(h) To whom she bare fiue sonnes, whiche Dauid put to death, at therequest of the Gibeonites. 2. Sam. 21.

20 Howbeit, Michol Saules daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 And Saul sayde, I wyl (i) geue hym her, that she may be a snare to him, and that the hand of the Philistines may be agaynst hym. Wherefore Saul sayde to Dauid, Thou shalt this day be my sonne in law in the one of the twaine.

(i) So his hypocrisie appeareth: for vnder pretence of fauour, he seeketh his destruction.

22 And Saul commaunded his seruantes to commune with Dauid secretly, & to say, Beholde, the kyng hath a fauour to thee, and al his seruants loue thee: be now therfore the kynges sonne in lawe.

23 And Saules seruantes spake those wordes in the eares of Dauid. And Dauid saide, Seemeth it to you a lyght thing to be a kynges sonne in lawe, seeyng that I am a poore man, and of smal reputation?

24 And the seruantes brought Saul woord agayne, saying, Of this manner spake Dauid.

25 And Saul sayde, This wise shal ye saye to Dauid, The kyng careth for no other dowry, but for an hundred foreskynnes of the Philistines, to be auenged of the kings enimies. But Saul thought to make Dauid fall into the handes of the Philistines.

26 And when his seruantes tolde Dauid these wordes, (k) it pleased Dauid wel to be the kynges sonne in lawe: and the dayes were not expired.

(k) Because he thought him self able to compasse the kynges request.

27 Afterward, Dauid arose with his men, and went and slue of the Philistines two hundred men, & Dauid brought their foreskynnes, and (l) they gaue them wholly to the kyng, that he myght be the kinges sonne in lawe: Wherfore Saul gaue him Michol his daughter to wyfe.

(l) Meaning Dauid & his souldiers.

28 And Saul sawe, and vnderstoode howe that the Lorde was with Dauid, and that Michol his daughter loued hym:

29 And he was the more (m) afrayd of Dauid, and Saul became alway Dauids enimie.

(m) Lest he would depriue him of his kingdome.

30 The Lordes of the Philistines vsed to goe forth: and when they went forth, Dauid behaued hym selfe more wisely then al the seruants of Saul, so that his name was muche set by.

The. xix. Chapter.

2. Ionathan declareth to Dauid the wicked purpose of Saul. 23. The spirite of prophesie commeth on Saul.

1 SAul spake to Ionathan his sonne, and to al his seruantes, that they should (a) kyl Dauid.

(a) He layeth aside hypocrisie, & vncurseth to open enemie. 1. Sam. 18.

2 But Ionathan Saules sonne had a great fauour to Dauid, and Ionathan tolde Dauid, sayeing, Saul my father goeth about to slaye thee: Nowe therefore I pray thee, take heede to thee selfe vntyll the morning, and abyde in some secrete place, and hyde thee selfe:

3 And

3 And I wyll goe out, and ſtande by my father, in the feelde where thou art, and wyll commune with my father of thee, and what ſo euer I ſee, I wyl tel thee.

4 And Ionathan ſpake good of Dauid vnto Saul his father, and ſayd vnto him, Let not the king ſinne againſt his ſeruaunt, againſt Dauid: for he hath not ſinned againſt thee, and his workes haue ben to thee ward very good.

5 For he dyd put his lyfe in his "hand, and ſlue the Philiſtine, and the Lorde wrought to paſſe a great health for all Iſrael: thou ſawest it, and thou reioycedſt: Wherefore then wylt thou ſinne againſt innocent blood, and ſlay Dauid without a cauſe?

6 And Saul hearkened vnto the voyce of Ionathan, and Saul (b) ſware, As the Lorde liueth, he ſhal not dye.

7 And Ionathan called Dauid, and Ionathan ſhewed him al thoſe wordes: and Ionathan brought Dauid to Saul, & he was in his (c) preſence as in tymes paſt.

8 And the warre began againe, and Dauid went out, & fought with the Philiſtines, and ſlue them with a great ſlaughter, and they fled from him.

9 And the euil ſpirite of the Lorde was vpon Saul, as he ſate in his houſe, hauing a ſpeare in his hande: and Dauid (d) played with his hande.

10 And Saul intended to ſmyte Dauid to the wal with the ſpeare: but he ryd him ſelfe out of Sauls preſence, and he ſmote the ſpeare into the wal: and Dauid fledde, and was ſaued the ſame nyght.

11 Saul alſo ſent meſſengers vnto Dauids houſe, to watche him, and to ſlaye him in the mornyng: and Michol Dauids wyfe tolde it him, ſaying, If thou ſaue not thee ſelfe this nyght, to morowe thou ſhalt be ſlayne.

12 And ſo Michol (e) let Dauid downe thorowe a wyndowe: and he went, and fledde, and was ſaued.

13 And Michol tooke an image, and layde it in the bed, and put a pyllowe ſtuffed with goates heare vnder the head of it, and couered it with a cloth.

14 And when Saul ſent meſſengers to fetche Dauid, ſhe ſayde, He is ſicke.

15 And Saul ſent the meſſengers agayne to ſee Dauid, ſaying, Bring him to me bedde and al, that I may ſlay him.

16 And when the meſſengers were come in, behold, there lay an image in the bed, with a pyllowe of goates heare vnder the head of it.

17 And Saul ſayd vnto Michol, Why haſt thou mocked me ſo, and ſent away myne enimie, that he is eſcaped? Michol anſwered Saul, For he ſayde vnto me, Let me goe, or els I wyl kyl thee.

18 And ſo Dauid fledde, and eſcaped, and came to Samuel to Rama, and tolde him al that Saul had done to him: and he and Samuel went and dwelt in (f) Naioth.

19 And one tolde Saul, ſaying, Beholde, Dauid is at Naioth in Rama.

20 And Saul ſent meſſengers to fetche Dauid: and when they ſawe a companie of prophetes propheciyng, and Samuel ſtanding as (g) appoynted ouer them, the ſpirite of God fel vpon ỹ meſſengers of Saul, and they (h) prophecied to.

21 And when it was told Saul, he ſent other meſſengers, and they prophecied lykewiſe: and Saul ſent meſſengers yet agayne the thyrde tyme, and they prophecied alſo.

22 Then went he him ſelfe to Rama, and came to a great wel that is in Sechu: and he aſked, and ſayde, Where are Samuel and Dauid? And one ſayde, Beholde, they be at Naioth in Rama.

23 And he went thyther, euen to Naioth in Rama: and the ſpirite of God (i) came vpon him alſo, and he went propheciyng vntil he came to Naioth in Rama.

24 And he ſtrypt of his clothes, and prophecied before Samuel in lyke maner, and fel (k) naked all that day and all that nyght: and therefore it is that they ſay, Is Saul alſo among the prophetes?

The. xx. Chapter.

2. Ionathan comforteth Dauid. 3. They renue their league. 33. Saul would haue kylled Ionathan. 36. Ionathan aduertiſeth Dauid by three arrowes, of his fathers furie.

1 AND Dauid fled from Naioth, which is in Rama, and came and ſayd before Ionathan, What haue I done? wherin am I faultie? what is the ſinne that I haue committed before thy father, that he ſeeketh my lyfe?

2 He ſayd vnto him, God forbyd, thou ſhalt not dye: beholde, my father wyll doo nothyng tyther great or ſmal, but that he wyl "ſhewe it me: and howe ſhoulde my father hyde this thing from me? he wyll not doo it.

3 And Dauid ſware agayne, and ſayd, Thy father knoweth that I haue found grace in thyne eyes, and therfore he thynketh, Ionathan ſhall not knowe it, leſt he be ſory: and in very deede, euen as the Lord liueth, and as thy ſoule liueth, there is but a (a) ſteppe betweene me and death.

4 Then

(f) It was a ſcoole where Gods lawe was ſtudied and taught, neare to Rama.

(g) For he was their teacher, and ruler of that ſcoole.

(h) Thei ſong pſalmes with the prophets and prayed God, leauing of to ſeeke after Dauid.

(i) That Dauid myghe the better by that meanes eſcape his handes.

(k) Saul is ſayde to ſal naked, for as mnche as he put of his kyngly apparel, and put on ſuch as the prophetes vſed to weare in time of propheciyng. 2. Reg 6. vearſe. 20.

" Heb. reueale it in myne eare.

(a) That is, I am in great daunger of death.

4 Then sayd Ionathan vnto Dauid, What so euer thy soule "desyreth, that wyl I doo vnto thee.

"Heb. sayth

5 And Dauid sayd vnto Ionathan, Behold, to morowe is the (b) beginnyng of the moneth, and I shoulde sit with the king at meate: but let me goe, that I may hyde mee selfe in the feeldes, vnto the third day at euen.

(b) And therfore a solene feast, and solemne sacrifices belongyng therto. Num. 28. b.

6 If thy father speake of me, then say, Dauid asked leaue of me, that he myght goe to Bethlehem to his owne citie: for there is holden a yeerely feast for the kinrede.

B

7 And yf he say, It is well donne, then thy seruant shall haue peace: but if he be angrie, then be sure that wickednesse is vtterly concluded of him.

8 And then thou shalt shewe mercy vnto thy seruant, for thou hast loyned thy seruant into a (c) couenant of the Lorde with thee: notwithstandyng, if there be in me iniquitie, slay me thee selfe: for why shouldest thou bryng me to thy father?

Chap. 18. pearle. 3. (c) Because it consisted in all godly and honest matters, and for that it was confyrmed of both parties by an othe in the name of the Lorde.

9 And Ionathan answeared, God keepe that from thee: for yf I knewe that wickednesse were (d) concluded of my father to come vpon thee, woulde not I tell it thee?

(d) That he were fullye determined to kyl thee.

10 Then sayde Dauid to Ionathan, Who shal tel me? howe (shal I knowe) yf thy father answeare thee cruelly?

11 And Ionathan sayd vnto Dauid, Come, and let vs goe out into the feeld. And they went out both of them into the feelde.

12 And Ionathan sayde vnto Dauid, O Lorde God of Israel, when I haue groped my fathers mynd, at this tyme to morowe, or within these three dayes, and if it be wel with Dauid, and I then sende not vnto thee, and shewe it thee:

13 The Lorde doo so (c) and muche more to Ionathan: but yf my father haue pleasure to doo thee euyl, I wyl shew thee also, and sende thee away, that thou mayest goe in peace, and the Lorde be with thee, as he hath ben with my father.

(e) That is, the Lorde pounishe me moste greeuously.

C

14 And (I requyre) not whyles I lyue, (for I doubt not) but thou wylt shewe me the mercy of the Lorde, that I dye not.

15 But (I requyre) that thou cut not of thy mercy from my house for euer, no not whē the Lord hath destroied the enimies of Dauid euery one from the face of the earth.

16 And so Ionathan made a bonde with the house of Dauid, (saying,) Let the Lord requyre it at the handes of Dauids enimies.

17 And Ionathan sware agayne vnto Dauid, because he loued him: for he loued him as his owne soule.

18 Then sayde Ionathan to Dauid, To morowe is the first day of the moone: and thou shalt be * missed, because the place where thou wast woont to sit, shalbe emptie.

* or, mentioned.

19 Therefore thou shalt hyde thee selfe three dayes, (then) thou shalt goe downe quickly, and come to the place where thou diddest hyde thee selfe when the businesse was in hande, and shalt remayne by the stone "Esel.

" Heb. of the bay: because it serueth as signe to the bay. D

20 And I wyll shoote three arrowes on the syde thereof, as though I shot them at a marke.

21 And I wyll sende a lad, and byd him goe seeke the arrowes. And yf I say vnto the lad, See, the arrowes are on this side ther, bring them: then come thou, for it is peace and no hurt, as the Lorde lyueth.

22 But if I say vnto the lad, Beholde, the arrowes are beyonde ther: goe thy way, for the (f) Lorde hath sent thee away.

(f) Whereas his minde was to geue ther warnyng to make hys way.

23 And as touchyng this whiche thou and I haue spoken, behold, the Lord be betweene thee and me for euer.

24 And so Dauid hydde hym selfe in the feelde: And when the newe moone was come, the kyng sate him downe to eate meate.

25 And the kyng sate as at other tymes vpon his seate, euen vpon his seate by the wal: and Ionathan arose, and Abner sate by Sauls syde, and Dauids place was emptie.

26 Neuertheless, Saul sayde nothing at all that day: for he thought, something hath befallen him, (g) though he were cleane: (or els) because he was not purified.

(g) Yet he might haue some hidden to let him.

27 But on the morowe, whiche was the second day of the newe moone, Dauids place was emptie agayne, and Saul sayde vnto Ionathan his sonne, Wherefore commeth not the sonne of (h) Iesai to meate, neyther yesterday nor to day?

(h) He calleth him sonne of Iesai, by contempt & disdayne.

28 And Ionathan answeared vnto Saul, Dauid asked licence of me to goe to Bethlehem.

C

29 For he sayde, Let me goe, I pray thee, for our kynrede dooth holde an offeryng in the citie, and my brother hath sent for me: and therefore yf I haue founde fauour in thyne eyes, let me goe, I pray thee, and see my brethren: This is the cause that he commeth not vnto the kinges table.

30 Then Saul was angrie with Ionathan, and sayde vnto him, Thou (i) sonne of the wicked rebellious (woman) do not I know that thou hast chosen the sonne of Iesai vnto thyne owne rebuke, and vnto the rebuke and shame of thy mother.

(i) Thou dost lowell the maner of a mother, but the reuerence beyed me.

31 For as long as the sonne of Iesai lyueth vpon

vpon the earth, thou shalt not be stablished, nor yet thy kyngdome: wherfore now sende, and fet che him vnto me, for he is the childe of(k) death.

33 And Jonathan answeared vnto Saul his father, and sayd vnto hym, Wherefore shal he dye? what hath he donne?

34 And Saul lyft vp a speare to hyt him, wherby Jonathan wyst wel that it was vtterly determined of his father to slea Dauid.

34 And so Jonathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sory for Dauid, because his father had donne hym shame.

35 On the next morowe, Jonathan went out into the feelde, at the (l) tyme appoynted, with Dauid, and a litle lad with him.

36 And he sayde vnto his boy, Runne, and seeke out mine arrowes which I shoote. And as the boy ranne, he shot an arrow beyonde him.

37 And when the lad was come to the place whither Jonathan had shot the arrow, Jonathan cryed after the ladde, and sayde, Is not the arrowe beyonde thee?

38 And Jonathan cryed after the ladde againe, Make (m) speede, haste, and stande not styl. And Jonathans lad gathered vp the arrowes, and came to his maister.

39 But the lad wyst nothing of the matter, onely Jonathan and Dauid wyst it.

40 And Jonathan gaue his (n) instrumentes vnto the ladde that was with him, and sayd vnto him, Goe and carrye them to the towne.

41 And as soone as the lad was gone, Dauid arose out of a place that was towarde the South, and fel on his face to the grounde, and bowed him selfe thre times: and they kyssed eche other, and wept together, but Dauid(o) exceeded.

42 And Jonathan sayde to Dauid, Goe in peace: e the thinges which we haue swoorne both of vs in the name of the Lorde, saying, The Lorde be betweene thee and me, and betweene thy seede e myne (let them stand) for ever. And he arose, and departed: And Jonathan went into the towne.

The. xxi. Chapter.

1. Dauid fleeth to Nob to Ahimelech the priest. 6. He getteth of hym the shewe bread to satisfie his hunger.

1 THen came Dauid to (a) Nob, to Ahimelech the priest, and Ahimelech was astonied at the meeting of Dauid, and sayd vnto him, Why art thou alone, and no man with thee?

2 And Dauid sayde vnto Ahimelech the priest, The kyng hath (b) commaunded me a certaine thing, and hath sayde vnto me, Let no man knowe wherabout I send thee, and what I haue commaunded thee: and I haue appoynted my seruantes to suche and suche places:

3 Nowe therefore if thou haste ought vnder thyne handes, gene me fiue loaues of bread, or what commeth to handes.

4 And the priest answeared Dauid, and sayde, There is no common bread vnder mine handes, but here is halowed bread: if the young men haue kept them selues, specially from women.

5 Dauid answeared the priest, and said vnto hym, Of a trueth women haue benne separated from vs this two or three dayes, sence I came out: and the (c) vesselles of the young men were holy, although this waye be impure, yet this day it shalbe sanctifyed in the vessel.

6 And so the priest gaue him halowed bread, for there was none other bread there, saue the shew bread that was taken from before the Lord, to put fresche bread there, the day that it was taken away.

7 (And there was there the same daye, a certaine man of the seruantes of Saul, (d) abydyng before the Lorde, named Doeg, an Edomite, the cheefest of Saules heardmennes.)

8 And Dauid sayde vnto Ahimelech, Is not here vnder thyne handes either speare or swoorde? for I haue neyther brought my swoorde nor my harneste with me, because the kynges businesse required haste.

9 And the priest sayde, The swoorde of Goliah the Philistine, whom thou slewest in the valley of Elah, beholde, it is here wrapt in a cloth behynde the (e) Ephod, if thou wilt take that, take it, for there is no other saue that here. And Dauid sayd, There is none to that, geue it me.

10 And Dauid arose, and fledde the same day from the (f) presence of Saul, e went to Achis the kyng of Gath.

11 And the seruantes of Achis sayde vnto hym, Is not this Dauid the kyng of the lande? Dyd they not syng vnto hym in dauntes, saying, Saul hath slaine his thousandes, and Dauid his ten thousandes.

12 And Dauid (g) put those woordes into his hart, and was sore afraide of Achis the kyng of Gath.

15 And he changed his speach before them, e faigned him selfe mad in their handes, and (h) scrabled on the dores of the gate, and let his spittle fal downe vpon his beard.

14 Then sayde Achis vnto his seruantes,

Lo,

(b) This lye of Dauid was suche like he infirmities we see in god saints of ours may teach that no man is iust of him selfe, but receyueth al iustice at Gods hande.

(c) That is, their bodyes

(d) Tarying to worship before the arke.

Cap. 17. vers. 2.

(e) That is, behynde the place where the hygh priestes garment laye.

(f) That is, out of his reache and dominion.

Chap. 18. vers. 7.

(g) An Hebrue phrase, whereby is meant that he waied & considered those woordes.

(h) After the maners of fooles.

Lot, ye se this manne is bettre him selfe, wherfore then haue ye brought him to me?
15 Haue I neede of mad men, that ye haue brought this felowe to play the mad man in my presence? (i) Shal he comme into my house?

(i) Meaning that they should haue hym away from him, as vnmeete to comme to a kinges house

The. xxii. Chapter.

1. Dauid hydeth hym selfe in a cane. 2. Many that were in trouble, came vnto hym.

A 1 DAuid therefore departed thence, and escaped to the cane (a) Adullam: when his brethren also and his fathers house heard it, they went downe thyther to hym.
2 And there gathered vnto hym al menne that were in combiance, and in dette, and troubled in their mindes, and he became a captaine ouer them: and there were with hym vpon a foure hundred men.

(a) Whiche was in the tribe of Iuda and neare to Bethlehem.

(b) For there was another so called in Iuda.
3 And Dauid went thence to Mispah, in the lande of (b) Moab, and sayde vnto the kyng of Moab, Let my father and my mother (I pray thee) come forth vnto you, tyl I knowe what God wyl doo for me.
4 And he (c) brought them before the kyng of Moab: and they dwelt with hym al the while that Dauid kept hym selfe in the (d) holde.

(c) To auoyde the rage and cruelitie of Saul.
(d) That is, in Mispah, which was a strong holde
5 And the prophet Gad sayde vnto Dauid, Abide not in the holde, but depart and go into the lande of Iuda. Then Dauid departed, and came into the forest of Hareth.
6 And Saul hearde that Dauid was discouered, and also the menne that were with hym: and Saul sate in Gibea vnder a tree in Rama, hauing his speare in his hande, and al his men stoode about hym.

B 7 And Saul sayde vnto his seruantes that stoode about hym, Heare, I pray you, (e) ye sonnes of Iemini: Wyl the sonne of Isai geue euery one of you feeldes and vineyardes, and make you all captaynes ouer thousandes, and ouer hundredes:
8 That ye haue also conspired agaynst me, and there is none that telleth me, that my sonne hath made a couenant with the sonne of Isai, and there is none of (f) you that is sory for me, or theweth me that my sonne hath stirred vp my seruant to lye in wayte agaynst me (as appeareth) this day?
9 Then answered Doeg the Edomite, (which was appoynted by the seruantes of Saul) and sayde, I sawe the sonne of Isai when he came to Nob, to Ahimelech the sonne of Ahitob,
10 Whiche asked counsayle of the Lorde for hym, and gaue him victuals, and gaue him the swoord of Goliah the Philistine also.
11 Then the kyng sent and called for Ahimelech the priest the sonne of Ahitob, and al his fathers house, (that is to say) the (g) priestes that were in Nob: and they came al to the kyng.

(e) Ye that are of my tribe and linage.

(f) Hereby he woulde perswade them, that this conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his maister.
12 And Saul sayde, Heare nowe, thou sonne of Ahitob. He answered, Here I am, my Lorde.
13 And Saul sayde vnto hym, Why haue ye conspired against me, thou, and the sonne of Isai, in that thou hast geuen him victual, and a swoorde, and hast asked counsayle of God for hym, that he should ryse against me, and lye in wayte for me, (as appeareth) this day?
14 Ahimelech answered the kyng, & sayde, C Who is so faythful among al thy seruants, as Dauid, beyng also the kynges sonne in lawe, and goeth at thy byddyng, and is had in honour in thyne house?
15 Haue I this day begunne first (h) to aske counsayle of God for hym? that be farre from me: let not the king imputo any thing vnto his seruant, nor to all the house of my father: for thy seruant knewe nothyng of al this, eyther lesse, or more.

(g) Which were the chiefe heades of thy house.

(h) That God should answere his priestes.
16 The kyng sayde, Thou shalt surely dye Ahimelech, thou, and al thy fathers house.
17 And the kyng sayde vnto the footemen that stoode about hym, Turne, and slaye the priestes of the Lorde: both because their hande is with Dauid, and because they knewe when Dauid fled, and shewed it not to me. But the seruantes of the kyng (i) woulde not moue their handes to fall vpon the priestes of the Lorde.

(i) Because they knew they had no cause.
18 And the kyng sayde to Doeg, Turne thou, and "fal vpon the priestes. And Doeg the Edomite turned, and ranne vpon the priestes, and slue that same daye fourscore and fyue persons, that dyd weare a lynnen Ephod.
19 And Nob the citie of the priestes smote he with the edge of the swoorde, both men and women, chyldren and sucklinges, oxen and asses, and sheepe, with the edge of the swoorde.
20 And one of the sonnes of Ahimelech, the sonne of Ahitob, named (k) Abiathar, escaped, and fled to Dauid:

(k) That God preserued, whose posteritie succeeded in his priesthode.
21 And Abiathar shewed Dauid how that Saul had slayne the Lordes priestes.
22 And Dauid sayd vnto Abiathar, I wyst it the same day, when Doeg the Edomite was there, that he woulde tel Saul: and I am cause of the death of all the persons of thy fathers house.
23 Abide thou with me, and feare not: he that seeketh my lyfe, he shal seeke thyne also, with me thou shalt be in safegarde.

The

The.xxiii. Chapter.

¶ Dauid chaseth the Philistines from Keila. 16. Ionathan comforteth Dauid. 28. Saule enterprise is broken in persuyng Dauid.

1 THen they tolde Dauid, saying, Beholde, the Philistines fyght agaynst (a) Keila, and spoyle the barnes.

2 Therefore Dauid asked counsaile of the Lorde, saying, Shal I goe and smite these Philistines? And the Lorde answeared vnto Dauid, Goe and smyte the Philistines, and saue Keila.

3 And Dauids men saide vnto him, See, we be afrayd here (b) in Iuda: how much more then yf we come to Keila agaynst the host of the Philistines?

4 Then Dauid asked counsayle of the Lord agayne: and the Lord answeared him, and sayde, Aryse, and goe downe to Keila: for I wyll delyuer the Philistines into thyne hande.

5 And so Dauid and his men went to Keila, and fought with the Philistines, and brought away their cattel, and smote them with a great slaughter, and so Dauid saued the inhabitantes of Keila.

6 And when Abiathar the sonne of Ahimelech fled to Dauid to Keila, he brought an (c) Ephod with him in his hande,

7 And it was tolde Saul that Dauid was come to Keila: and Saul sayde, God hath delyuered him into myne hande: for he is shut in, nowe that he is come into a towne that hath gates and barres.

8 And Saul called at the people together to warre, for to goe downe to Keila, and to besiege Dauid and his men.

9 And Dauid hauing knowledge þ Saul imagined mischeefe agaynst him, sayde to Abiathar the priest, (d) Bring the Ephod.

10 Then sayde Dauid, O Lorde God of Israel, thy seruant hath heard that Saul is about to come to Keila, to destroy the citie for my sake.

11 Wyl the Lordes of Keila delyuer me into his hande? And wyl Saul come downe as thy seruant hath heard, O Lorde God of Israel? I beseeche thee tell thy seruaunt. And the Lord sayde, He wyl come downe.

12 Then sayde Dauid, Wyl the lordes of Keila deliuer me, and the men that are with me, into the handes of Saul? And the Lorde sayde, They wyl delyuer thee vp.

13 Then Dauid and his men, which were vpon a syxe hundred, aryse, & departed out of Keila, and went (e) whither they could: and it was told Saul that Dauid was fled from Keila, and he let the iourney alone.

14 Dauid abode in the wyldernesse in strong holdes, and remayned in a mountayne in the wyldernesse of Ziph: and Saul sought him euery day, but God (f) delinered him not into his hande.

15 And Dauid sawe that Saul was come out to seeke his lyfe: and Dauid was in the wyldernesse of Ziph in the wood.

16 And Ionathan Sauls sonne arose, and went to Dauid into the wood, and comforted his (g) hande in God,

17 And sayde vnto him, Feare not, for the hande of Saul my father shall not fynde thee: and thou shalt be kyng ouer Israel, and I shalbe next vnto thee, and that doth Saul my father knowe.

18 And they made a bonde both of them together before the Lorde: and Dauid tarried styll in the wood, and Ionathan went to his house.

19 Then came the Ziphites to Saul to Gibea, saying, Doth not Dauid hide him self fast by vs in strong holdes in the wood, in the hyl of Hachila, on the ryght syde of Iesimon?

20 Nowe therefore, O kyng, thou mayest come downe accordyng to al the lust of thy soule, and our parte shalbe to delyuer hym into the kynges hande.

21 And Saul said, Blessed are ye in the lord, for ye haue compassion on me:

22 Goe, I pray you, and prepare yet better, knowe, and see where his (b) foote hath ben, and who hath seene him there: For it is tolde me that he is very subtil.

23 See there for, and knowe al the lurkyng places where he hydeth him self, and come ye agayne to me with the certayntie, and I wyll goe with you: and yf he be in the (i) lande, I wyl search him out through out al the thousandes of Iuda.

24 And they arose, and went to Ziph before Saul: but Dauid and his men were in the wyldernesse of Maon, in the playne that is on the ryght hande of Iesimon.

25 Saul also and his men went to seke him, and they tolde Dauid: wherefore he came downe vnto a cocke, and abode in the wyldernesse of (k) Maon: and when Saul heard that, he folowed after Dauid in the wyldernesse of Maon.

26 And Saul and his men went on the one syde of the mountayne, and Dauid and his men on the other syde of the mountayne: and Dauid made haste to geat from the presence of Saul: for Saul and his men, compassed Dauid and his men rounde about, to take them.

27 But there came a (l) messeger vnto Saul, saying,

C

(f) No power nor pollicie can prevayle against gods childre, but when he oppoynteth the tyme.

(g) Wylled him to be of good courage, & bold, for God was on his side.

D

(a) Or, of the wyldernesse.

(b) That is, the place where he haunteth.

(i) In your countrey of Ziph.

(k) Which was also in the tribe of Iuda. Ios. 15.

(l) Thus the Lorde can pull backe the bridle of the tyrantes, and delyuer his out of the Lyons mouth.

hyde, Dwell there, and come: for the Philistines haue inuaded the lande.

28 Wherefore Saul returned from persecutyng Dauid, and went agaynst the Philistines, and therefore they called that place (m) Sela Hammalekoth. And Dauid went thence, and dwelt in strong holdes at En gedi.

(m) That is, the stone of diuision: because there they diuided them selues.

The .xxiiii. Chapter.

1. Dauid hid in a cane, spareth Saul. 10. He sheweth to Saul his innocencie. 18. Saul acknowledgeth his faulte. 22. He causeth Dauid to sweare vnto him to be fauourable to his seede.

1 AND when Saul was come agayne from followyng after the Philistines, there were whiche tolde him, saying, Beholde, Dauid is in the wyldernesse of (a) En gedi.

(a) A citie in the tribe of Iuda. Ios. 15

2 Then Saul tooke three thousande chosen men out of all Israel, and went to seeke Dauid and his men in the heigth of the rockes "where wylde goates remayne.

" Heb. of the wylde goates.

3 And he came to the sheepe coates by the way, where there was a cane, and Saul went in to "doo his easement: and Dauid and his men remayned in the "inwarde partes of the cane.

" Heb. to couer his feete. " Heb. in the sydes.

4 And the men of Dauid sayde vnto him, See, the day is come of whiche the Lorde sayde vnto thee, Beholde, I wyll deliuer thyne enimie into thyne handes, and thou shalt doo to him as it shall seeme good in thy sight. Then Dauid arose, and cut of the lap of Sauls garment priuily.

5 And afterward Dauids hart smote him, because he had cut of the lap of Sauls garment.

6 And he sayde vnto his men, The Lorde keepe me from dooyng that thyng vnto my maister the Lordes annoynted, to lay myne handes vpon him, seeyng he is (b) the annoynted of the Lorde.

(b) He confyrmeth gods ordinance, which whosoeuer resysteth, getteth to him selfe condemnation. Roma. 13.

7 And so Dauid kept of his seruantes with these woordes, and suffered them not to ryse agaynst Saul: but Saul rose vp out of the cane, and went away.

8 Dauid also arose afterwarde, and went out of the cane, and cryed after Saul, saying, My lord king. And when Saul looked behinde him, Dauid stowped (with) his face to the earth, and bowed him selfe:

9 And Dauid sayde to Saul, Wherefore geuest thou an eare to mens woordes, that say, Beholde, Dauid seeketh euyll agaynst thee?

10 Beholde, this day thyne eyes haue seene howe that the Lorde hath deliuered thee this day into mine handes in the cane: and some bade me kyl thee, but I had compassion on thee, and sayd, I wyl not lay myne handes on my maister, for he is the Lordes annoynted.

11 And moreouer, my father, beholde and see yet the lap of thy garment in my hande: in as much as I killed thee not when I cut of the lap of thy garment, vnderstande therefore, & see, that there is neither euil nor wickednesse in me, and that I haue not sinned agaynst thee, and yet thou huntest after my soule, to take it.

12 The Lord be iudge betweene thee and me, and the Lorde auenge me of thee: but mine hande be not vpon thee.

13 According as the olde prouerbe sayth, Wickednesse proceedeth from the wicked: but myne hande be not vpon thee.

14 After whom is the kyng of Israel come out? After whom doest thou pursue? After a dead dogge, and after a flea?

15 The Lorde therefore be iudge, and iudge betweene thee & me, and see, and pleade my cause, and "auenge me out of thine hand.

" Heb. iudge me.

16 When Dauid had made an ende of speaking these woordes vnto Saul, Saul sayde, Is this thy voyce, my sonne Dauid? And Saul lyft vp his voyce, and (c) wept,

(c) Thus dyd Dauid by Iudas.

17 And sayde to Dauid, Thou art more righteous then I: for thou hast rewarded me with good, whereas I haue rewarded thee with euyl.

18 And thou hast shewed this day howe that thou hast deale wel with me: for as much as when the Lorde had closed me in thine handes, thou kyldest me not.

19 For who shall fynde his enimie, and let him depart into a (d) good way? Wherefore the Lorde reward thee with good, for that thou hast done vnto me this day.

(d) Who is so wicked that he wyl not doo good vnto his enimie?

20 And nowe beholde, I (e) wote wel that thou shalt be king, and that the kingdome of Israel shalbe stablished in thine hande:

(e) Dauid dyd not this of ambition, but of the reuelation of God.

21 Sweare nowe therefore vnto me by the Lorde, that thou shalt not destroy my seede after me, and that thou shalt not put my name out of my fathers house.

22 And Dauid sware vnto Saul, and Saul went home: but Dauid and his men gat them vp vnto the holde.

The .xxv. Chapter.

1. Samuel dyeth. 3. Nabal and Abigael. 38. The Lord killeth Nabal. 42. Abigail and Achinoam Dauids wyues. 43. Michol is geuen to Phalti.

1 AND Samuel dyed, and all the Israelites gathered togeather, and lamented him, & buried him in his (a) owne house at Rama. And Dauid arose, & went downe

bowne to the wyldernesse of Pharan.

2 And there was a man in (b) Maon, whose possession was in Carmel, & the man was exceeding mightie, and had three thousand sheepe, and a thousande goates: and he was shearing his sheepe in Carmel.

3 The name of the man was Nabal, and the name of his wife was Abigail, and she was a woman of a singuler wisedome, and beautiful: but the man was churlishe, and of shrewde conditions, and was of the kinrede of Caleb.

4 And Dauid hearde in the wyldernesse that Nabal did sheare his sheepe.

5 And Dauid sent out ten young men, and sayde vnto them, Get you vp to Carmel, and go to Nabal, and "greete him in my name.

6 And ye shal say, So mayest thou liue, peace be to thee, peace be to thine house, & peace be vnto al that thou hast.

7 Beholde, I haue heard say that thou hast shearers: nowe thy shepheardes (c) were with vs, and we did them no spite, neyther was there ought mysling vnto them al the whyle they were in Carmel:

8 Aske thy laddes, and they wyl shew thee: Wherefore let these young men finde fauour in thine eyes (for we come in a good "season) and geue, I pray thee, whatsoeuer (d) commeth to thine hand, vnto thy seruants, and to thy sonne Dauid.

9 And when Dauids young men came, they tolde Nabal al those wordes in the name of Dauid: and helde their peace.

10 And Nabal answered Dauids seruantes, and sayde, (e) Who is Dauid? and who is the sonne of Iisai? There is plentie of seruantes nowe a dayes that breake away euery man from his maister.

11 Shall I then take my bread, my water, and my flesshe that I haue kylled for my shearers, and geue it vnto men whom I wote not whence they be?

12 And so Dauids seruantes turned their way, and went agayne, and came, and tolde him al those sayinges.

13 And Dauid sayde vnto his men, Gyrde euery man his swoorde about him. And they girded euery man his swoorde about him, and Dauid was gyrded with his swoorde: and there folowed Dauid vpon a foure hundred men, and two hundred abode by the "stuffe.

14 But one of the laddes tolde Abigail Nabals wife, saying, Behold, Dauid sent messengers vnto our maister out of the wyldernesse to salute him: and he "rayled on them.

15 And yet the men were very good (f) vnto vs, and dyd vs no displeasure, neyther

(b) Maon and Carmel, were cities in the tribe of Iuda. Carmel the mountayne was in Galilee.

(c) That is, were conuersant with vs in the wyldernesse.

(d) That is, what soeuer.

(e) This is a proper speache of the churlish.

myssed we any thing as long as we were conuersant with them, when we were in the feeldes.

16 They were (g) a wall vnto vs both by night and day, al the while we were with them keeping sheepe.

17 Nowe therefore take heede, and see what thou shalt do: for surely euil "wyll come vpon our maister, and al his houshold: for he is so wicked, that a man can not speake to him.

18 Then Abigail made haste, and tooke two hundred "loaues, and two bottels of wine, and fiue sheepe redy dressed, and fiue measures of parched corne, and an hundred * frailes of reasinges, & two hundred * cakes of figges, and laded them on Asses,

19 And said vnto her young men, Go before me, behold I come after you. But she tolde her husbande Nabal nothing thereof.

20 And as she rode on her Asse, she came priuily downe the sides of the hil, and behold Dauid & his men came downe against her, and she met them.

21 And Dauid saide, Surely in vaine haue I kept all that this felowe hath in the wyldernesse, so that nothing was missed of all that parteyned vnto him: and he hath quite me euyl for good.

22 So and more also do God vnto the enimies of Dauid, if I leaue of all that parteine to him by the dawning of the day, any that (h) pisseth against the wal.

23 And when Abigail sawe Dauid, she hasted, and lighted of her Asse, and fel before Dauid on her face, and bowed her selfe to the grounde.

24 And fel at his feete, and sayde, Let this iniquitie be counted mine, my lord, and let thine handmayde, I pray thee, speake in thine "audience, and heare the wordes of thy handmayde.

25 Let not my lord, I pray thee, regard this wicked * man Nabal: for as his name is, so is he: Nabal is his name, and follie is with him: But I thine handmaide sawe not the young men of my lord whom thou sendedst.

26 Nowe therefore my lord, as the Lorde liueth, and as thy soule liueth, euen the Lord that hath withholden thee from commyng to (shed) blood, and kept thine (i) hande to thee: so nowe, I pray God, that thine enimies, and they that intend to do my lord euil, may be as Nabal.

27 And nowe this * blessing whiche thyne handmaide hath brought vnto my lorde, let it be geuen vnto the young men that "folowe my Lorde.

28 I pray thee forgeue the trespasse of thine

(f) Innocent and cleane from blood.

(g) That is, in steade of a wal.

(h) This speache is vsed of the Hebrues, to signifie an vtter destruction of great and small.

T i hande-

"Heb. is accomplished.

"Heb. bread.

* or, clusters.

* or, pounds. So many figges is called a cake, as cleaues togeather like a cake.

D

"Heb. in thine eare.

* or, foole.

"Heb. walke at thy feete.

handmayde: for the Lorde will make my lorde a (k) sure house, because my lorde fighteth the battailes of the Lorde, and there coulde none euyl be founde in ther in all thy dayes.

(k) That is, wyl confirme his kingdom to his posteritie.

29 And yet a (l) man hath rysen to persecute ther, and to seeke thy soule: but the soule of my lorde shalbe bounde (m) in the bundel of the liuing with the Lorde thy God, and the soules of thyne enemies shal god cast out, euen as out of the middle of a slyng.

(l) To wit, Saul.

(m) Shalbe preserued by Gods protection from all dangers, that he may liue long.

30 And when the Lorde shal haue done to my lorde al the good that he hath promised ther, and shal haue made ther ruler ouer Israel:

31 Then shall it be no greefe vnto ther, nor offence of minde vnto my lorde, that thou hast not shed blood causeles, and that my lord hath not auenged hym selfe: but when the Lord shal haue dealt wel with my lord, then thinke on thine handmayde.

32 And Dauid said to Abigail, Blessed be the Lorde God of Israel, whiche sent ther this day to meete me.

33 Blessed is thy saying, and blessed art thou, which hast kept me this day from comming to shed blood, and from auenging me selfe with mine owne hande.

34 For in very deede, as the Lord God of Israel liueth, whiche hath kept me backe from hurtyng ther, except thou haddest hasted & met me, surely there had not ben left vnto Nabal by the dawning of the day, any that pisseth agaynst the wal.

F 35 And so Dauid receiued of her hand that whiche she had brought him, and sayde vnto her, Goe vp in peace to thyne house, beholde, I haue hearde thy voyce, and haue "graunted thy petition.

"Heb. receiued thy face.

36 And Abigail came to Nabal, and beholde he helde a feast in his house, lyke the feast of a king, and Nabals hart was merry within him, for he was very dronken: wherefore she told (n) him nothing neither lesse nor more, vntil the morowe morning.

(n) As a man that had no reason to consyder the danger.

37 But in the morning when the wine was gone out of Nabal, his wife tolde him these wordes, and his hart died within him, and he became as a stone.

38 And about tenne dayes after, the Lorde smote Nabal that he dyed.

39 And when Dauid heard that Nabal was dead, he sayde, Blessed be the Lorde that hath "iudged the cause of my rebuke of the hande of Nabal, and hath kept his seruant from euyl: for the Lorde hath recompenced the wickednesse of Nabal vpon his owne head. And Dauid sent to commune with Abigail, to take her to his wyfe.

"Or, reuenged.

40 And when the seruants of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs vnto ther, to take ther to his wyfe. And she arose, and bowed her selfe on her face to the earth, and sayde, Beholde, let thy handmaide be a seruant to washe the feete of the seruantes of my lorde.

41 And Abigail hasted, and arose, and gate her vpon an Asse, with fiue damoselles of hers that (o) went at her feete, and she went after the messengers of Dauid, and became his wyfe.

(o) As the bruse phrase, wherein is meant, followed her.

42 Dauid also tooke Ahinoam of Iezrael, and they were both his wyues.

Iosh. 15. 2. Sam. 3.

43 But Saul had geuen Michol his daughter, Dauids wyfe, to Phalti the sonne of Lais, whiche was of (p) Gallim.

(p) Which was a place bordering on the country of the Philistes.

The. xxvi. Chapter.

1. Dauid was discouered vnto Saul by the Ziphires. 12. Dauid taketh away Sauls speare, and a cruse of water that stoode at his head. 21. Saul confesseth his sinne.

1 THe Ziphites came agayne vnto Saul to Gibea, saying, Doth not Dauid hide him selfe in "the hil of Hachilah, whiche is before "Iesimon?

"a.Sam. 23. Ca. 19. ver. 19.

2 Saul arose and went downe to the wyldernesse of Ziph, hauing three thousande (a) chosen men of Israel with him, for to seeke Dauid in the wyldernesse of Ziph.

(a) The of the valiest & valiant soldiers.

3 And Saul pitched in the hyl of Hachilah, whiche is before Iesimon by the way syde: but Dauid dwelt in the wyldernesse, and he sawe that Saul came after hym into the wyldernesse.

4 Dauid therefore sent out spyes, and vnderstoode that Saul was come in very deede.

5 And Dauid arose, and came to the place where Saul had pitched: and Dauid beholde the place where Saul lay, and Abner the sonne of Ner, whiche was his chiefe captayne: for Saul lay in the fort, and the people pitched rounde about hym.

Ca. 14. ver. 50. Ca. 17. ver. 55.

6 Then answeared Dauid, and spake to Ahimelech the Hethite, and Abisai the sonne of Zaruia and brother to Ioab, saying, Who will goe downe with me to Saul to the host? And Abisai sayde, I wyl goe downe with thee.

7 And so Dauid and Abisai came downe to the people by night, and beholde, Saul lay sleepyng within the fort, and his speare stacke in the grounde at his "head: but Abner and the people lay rounde about hym.

"Or,

8 Then

8 Then saide Abisai to Dauid, God hath closed thyne enimie into thyne hande this daye nowe, I pray the, let me smite him once with my speare to the earth, & I wyll not (b) smite him the second time.

9 And Dauid saide to Abisai, Destroy him not: for who can lay his hand on the lorde (c) annoynted, and be giltlesse?

10 And Dauid sayde furthermore, As the Lorde lyueth, the Lorde shal smite him, or his day shal come to dye, or he shal descende into batayle, and perishe:

11 The Lorde kepe me from layeing myne hande vpon the Lordes annoynted: but, I pray the, take thou nowe the speare that is at his head, and the cruse of water, and let vs go.

12 And so Dauid tooke the speare and the cruse of water from Sauls head, and they gate them away, and no man sawe it, nor marked it, neyther awaked: for they were all a sleepe, because the "Lorde had sent a dead sleepe vpon them.

13 Then Dauid went ouer to the other side, and stood on the toppe of an hil a farre of, (a great space being betweene them:)

14 And Dauid cryed to the people, and to Abner the sonne of Ner, sayeing, "Hearest thou not Abner? Abner answeared and saide, Who art thou that cryest to the king?

15 And Dauid saide to Abner, Art not thou a (d) man? and who is lyke to thee in Israel? Wherefore then hast thou not kept thy lorde the king? For there came one of the folke in, to destroy the king thy lord.

16 It is not well donne of thee: as the Lorde lyueth, ye are "woorthy to dye, because ye haue not keapt your maister the Lordes annoynted: And nowe see where the kinges speare is, and the cruse of water that was at his head.

17 And Saul knewe Dauids voyce, & sayde, Is this thy voyce my sonne Dauid? And Dauid saide, It is my voyce my lorde, O kyng.

18 And he sayde, Wherefore dooth my Lorde thus persecute his seruant? for, what haue I donne? or what euyl is in myne hande?

19 Nowe therefore, I pray thee, let my lorde the king heare the woordes of his seruant: If the Lorde haue stirred thee vp agaynst me, (e) let him smell the sauour of a sacrifyce: but if they be the (f) children of men, cursed are they before the Lorde, for they haue cast me out this day from abydyng in the inheritance of the Lorde, (g) sayeing, Goe serue other goddes.

20 Nowe therefore let not my blood fall to the earth before the face of the Lorde: for the king of Israel is come out to seeke a flea, as when one dooth hunt a partridge in the mountaynes.

21 Then sayde Saul, I haue sinned: Come agayne my sonne Dauid, for I wyll doo thee no more harme, because my soule was (h) precious in thyne eyes this day: behold I haue played the foole, and haue erred exceedingly.

22 And Dauid answeared and sayde, Beholde the kinges speare, let one of the young men come ouer, and fet it.

23 The Lorde reward every man accoyding to his (i) righteousnesse and faythfulnesse: for the Lorde deliuered thee into my hande this day, but I would not lay myne hand vpon the Lordes annoynted.

24 And behold, like as thy lyfe was much set by this day in myne eyes: so be my lyfe set by in the eyes of the Lorde, that he deliuer me out of al tribulation.

25 Then Saul saide to Dauid, Blessed art thou my sonne Dauid: for thou shalt doo great thinges, and preuayle. And so Dauid went his way, and Saul turned to his place agayne.

(f) Meaning he would make him to fast, as one feeleth, that he should not needs to take him agayne.

(g) To wit, in known prince causes, for whereunto Iehu that two kinges agods appertayned. 4. King. 9. verse. 14. which. The sleepe of the Lorde was fallen vpon them.

(b) Because thou fauouredst my lyfe this day.

(i) Thus he protested his innocencie toward Saul, not defeding his iustice in the sight of god, inwhose presence none is righteous. Psalm. 24. verse. 3. Psalm. 130. verse. 3.

The. xxvii. Chapter.

2. Dauid fleeth to Achis king of Gath, who geueth him Ziklag. 8. Dauid destroyed certayne of the Philistines. 10. Achis is deceyued by Dauid.

1 AND Dauid sayde in his harte, I shall perishe one day by the hande of Saul: therefore is there nothing better for me then to flee, and (a) saue me selfe in the land of the Philistines, and Saul shall ceasse, and seeke me no more in al the coasts of Israel, and so shall I escape out of his hande.

2 And Dauid arose, and he & the fyre hundred men that were with him, went vnto Achis the sonne of Maoch king at Gath.

3 And Dauid dwelt with Achis at Gath, both he and his men, euery man with his household, & Dauid with his two wyues, Ahinoam the Iezrahelite, and Abigail Nabals wyfe the Carmelite.

4 And it was tolde Saul that Dauid was fledde to Gath, and he sought no more for him.

5 And Dauid saide vnto Achis, If I haue nowe founde grace in thyne eyes, (b) let them geue me a place in some towne in the countrey, that I may dwel there: for why shoulde thy seruant dwell in the head citie of the kingdome with thee?

6 Then Achis gaue him (c) Ziklag that same

(a) Dauid distrusteth gods protection, & therfore fleeth vnto the idolaters, who were enimies vnto gods people.

(b) That is, let thyne officers appoynt me a place.

(c) Dauid whiche among his frends could haue no sure abiding: by the prouidence of god, among his enimies findeth protection, and a citie to dwel in.

day, for which cause Ziklag pertayneth vnto the kinges of Iuda vnto this day.

"Hebre. the number of the dayes.

7 And the "time that Dauid dwelt in the countrey of the Philistines, was foure monethes, and certayne dayes.

8 And Dauid and his men went vp and inuaded the Gesurites, the Gerzites, and the Amalekites: for those nations were from the beginning the inhabitantes of the lande, as men goe to Sur vnto the land of Egypt.

9 And Dauid smote the lande, and leaft neyther man nor woman alyue, and tooke away the sheepe, the oxen, the asses, the cammelles, and clothes, and returned, and came to Achis.

10 And Achis sayde, Where haue ye ben a rouing this day? And Dauid answered, Agaynst the south of Iuda, & agaynst the south of the (d) Ieramemelites, and agaynst the south of the (e) Kenites.

(d) Whiche were a familie of the tribe of Iuda 1. Chro. 2. b.

(e) whiche were the familie of Iethro Moses father in law

11 And Dauid saued neyther man nor woman alyue, to bring tidinges to Gath, saying, Lest they shoulde tell on vs, (and saye,) So dyd Dauid, and so wyl be his manner al the whyle he dwelleth in the countrey of the Philistines.

* or, he dooth surely abhorre his people.

12 And Achis beleeued Dauid, saying, "He hath made his people Israel vtterly to abhorre him, and therefore he shalbe my seruant for euer.

The. xxviii. Chapter.

2. Dauid hath the cheefe charge promysed about Achis. 8. Saul consulteth with a witche, and she causeth hym to speake vnto Samuel. 18. Who declareth his ruine.

1 AND in those dayes the Philistines gathered their hoast togeather to warre, to fyght with Israel: And Achis sayde vnto Dauid, Be sure thou shalt goe out with me to batel, thou, and the men that are with thee.

a

2 And Dauid sayde to Achis, Surely thou shalt (a) knowe what thy seruant can doo. And Achis sayde to Dauid, Then I wyl make thee keeper of my head for euer.

(a) Albeit it was a greefe to Dauid to fight agaynst the people of God, yet such was his infirmitie, he durst not denie them.

3 Samuel was then dead, and all Israel had lamented him, and buryed him in Rama his owne citie: And Saul had put (b) away the sorcerers, and the soothsayers out of the lande.

(b) According to gods commaundement, Exod. 22. c.

4 And the Philistines gathered togeather, and came & pitched in Sunem: and Saul gathered all Israel togeather, and they pitched in Gilboa.

5 And when Saul sawe the hoast of the Philistines, he was afrayde, and his hart was sore astonyed.

6 And when Saul asked counsel of the Lorde, the Lorde answeared him not, neyther by dreames, nor by Urim, nor yet by prophetes.

Exod. 28. Deut. 33.

(c) Saul seeketh not to God in his miserie, but is led by certain wonderful meanes, which in his condition he had condemned.

7 Then sayde Saul vnto his seruantes, Seeke me a woman that hath a familier spirite, that I may goe to her, and aske of her. And his seruantes sayde to him, Beholde, there is a woman that hath a familier spirite at Endor.

8 And Saul changed him selfe, and (c) put on other rayment, and then went he and two men with him, and they came to the woman by nyght, and he sayde, I pray thee, coniecture vnto me by thy familier spirite, and bring me him vp whom I shall name vnto thee.

* or, for nothing.

(d) For they knew accordyng vnto gods prouidence, nor considering the state of the saintes after this life, and how Satan had no power ouer them.

9 And the woman sayd vnto him, Beholde, thou knowest what Saul hath donne, how he hath destroyed the sorcerers, and the soothsayers out of the lande: Wherefore then layest thou a snare for my soule, to cause me to dye?

* or, to compell you.

(e) To his imagination, albeit it was Satan in deede: who to blynde his eyes, took vpon him the fourme of Samuel, as he can in an angel of lyght. 2. Cor. 11.

10 And Saul sware to her by the Lord, saying, As the Lorde lyueth, there shall no * harme comme to thee for this thing.

(f) Saul disobeyed, and regarded not his doctrine while he was alyue: but nowe he would learne of him being dead, contrary to gods woorde.

11 Then sayde the woman, Whom shall I fetche vp vnto thee? He answered, (d) Bring me vp Samuel.

(g) That, Dauid.

12 When the woman sawe Samuel, she cryed with a loude voyce, and spake to Saul, saying, Why hast thou deceyued me? for thou art Saul.

* or, gyltes.

13 And the kyng sayde vnto her, Be not afrayde: What sawest thou? The woman sayde vnto Saul, I sawe * goddes ascending vp out of the earth.

14 He sayde vnto her agayne, What fashion is he of? She answeared, There commeth vp an olde man with a mantel vppon hym. And Saul perceyued that it was (e) Samuel, and he stowped with his face to the grounde, and bowed him selfe.

15 And Samuel sayde to Saul, Why hast thou vnquieted me, to make me be brought vp? Saul answeared, I am sore encumbred, for the Philistines make warre agaynst me, and God is departed from me, and answeareth me no more, neyther by prophetes, nor by dreames: and therefore I haue called thee, that thou mayest (f) tell me what I shal doo.

16 Then sayde Samuel, Wherefore doest thou aske of me, whyle the Lorde is gone from thee, and is become thyne enimie?

17 Truely the Lorde hath donne to (g) him euen as he spake by my * hande: for the Lorde hath rent the kingdome out of thyne hande, and geuen it thy neighbour Dauid:

18 Because

18 Because thou obeyedst not the voyce of the Lorde, nor executedst his wrath vpon the Amalekites, therefore hath the Lorde done this vnto thee this day.

19 And moreouer, the Lord wyl deliuer Israel with thee into the handes of the Philistines: to morowe shalt thou and thy sonnes be (h) with me, and the Lorde shall geue the host of Israel into the handes of the Philistines.

20 Then Saul fell straightway al along on the earth, and was sore (i) afrayde, because of the wordes of Samuel, and there was no strength in hym: for he had eaten no bread al the day, nor al the nyght.

21 And the woman came vnto Saul, and sawe that he was sore troubled, and sayde vnto hym, See, thine handmayde hath obeyed thy voyce, and (k) hath put my soule in my hande, and hath hearkened vnto thy wordes which thou sayedst vnto me.

22 Nowe therefore, I pray thee, hearken thou also vnto the voyce of thyne handmayde, and let me set a morsel of bread before thee, that thou mayest eate, and get thee strength, and thenne goe on thy iourney.

23 He refused, and sayde, I wyl not eate. But his seruantes and the woman together compelled him, and he hearkened vnto their voyce: and so he arose from the earth, and sate on a bed.

24 The woman had a fat calfe in the house, and she hasted and killed it, and toke floure and kneaded it, and dyd bake vnleauened bread therof,

25 And brought them before Saul, and before his seruantes: and when they had eaten, they stoode vp, and went away the same nyght.

(h) That is, you shalbe dead.

(i) And yet had no grace to repent & turne to the Lorde.

(k) That is, I haue put my life in daunger.

The .xxix. Chapter.

4. The princes of the Philistines cause Dauid to be sent backe from the batayle against Israel, because they mistrusted hym.

1 NOw the Philistines were gathered together with al their armies in Aphec: and the Israelites pytched by (a) Ain, whiche is in Iezrael.

2 And the princes of the Philistines went forth by (a) hundredes and thousandes: but Dauid and his men came behind with Achis.

3 Then said the princes of the Philistines, What do these Hebrues (here?) Achis sayd vnto the princes of the Philistines, Is not this Dauid the seruant of Saul the kyng of Israel, whiche hath ben with me these dayes, or these yeeres, and I haue founde no fault in him since he "fell vnto me, vnto this day?

4 And the princes of the Philistines were wroth with him, & the princes of the Philistines sayde vnto him, Make this felowe returne, that he may go againe to his place whiche thou hast appointed hym, and let him not goe downe with vs to battayle, lest in the battayle he be an aduersarie to vs: For wherewith should he obteyne the fauour of his maister? should it not be with the (b) heades of these men?

5 Is not this Dauid to whom they sang in daunces, saying, Saul slue his thousandes, and Dauid his tenne thousandes?

6 Then Achis called Dauid, and said vnto him, As the Lorde liueth, thou hast ben honest and good in my sight, when thou (c) wentest out and in with me in the host, neyther haue I founde euyll with thee synce thou camest to me vnto this day: neuertheles the "princes fauour thee not.

7 Wherefore nowe returne, and goe in peace, that thou displease not the princes of the Philistines.

8 And Dauid saide vnto Achis, And what haue I done? what hast thou founde in thy seruant as long as I haue ben with thee vnto this day, that I may not go fight against the enimies of my lord the king?

9 Achis answeared, and sayd to Dauid, I knowe that thou art (d) good in my sight as an angel of God: notwithstanding the princes of the Philistines haue sayde, Let hym not goe vp with vs to battayle.

10 Wherefore nowe ryse vp early in the morning, with thy (e) maisters seruantes that are come with thee: and when ye be vp early, assoone as ye haue lyght, depart.

11 And so Dauid and his men rose vp early, to depart in the morning, and to returne into the lande of the Philistines: and the Philistines went vp to Iezrael.

(b) VVoulde not Saul receiue hym to fauour yf he could betray vs?

(c) That is, most conuerſant with me

"Heb. thou art not good in the eyes of the princes.

(d) A phraſe, in meaning thou pleaſeſt me.

(e) VVith the that fled vnto thee from Saul.

The .xxx. Chapter.

1. The Amalekites burne Ziklag. 5. Dauids two wyues are taken priſoners. 9. The people woulde ſtone hym. 8. He aſked counſel of the Lord, and purſuyng his enimies, recouereth the pray.

1 BVT when Dauid and his men were come to Ziklag the third day, the Amalekites had inuaded vpon the south, euen vnto Ziklag, and had (a) smytten Ziklag, and burnt it with fyre:

2 And had taken the women that were therein priſoners, both small and great, and slue not a man, but carryed them away, and went their wayes.

3 So Dauid and his men came to the citie,

(a) That is, deſtroyed the citie.

and beholde it was burnt with fyre, and their wiues, their sonnes, and their daughters were taken prisoners.

4 Then Dauid and the people that were with him, lyft vp their voyces, and wept, vntil they coulde weepe no more.

5 And Dauids two wyues were taken prisoners also, Ahinoam the Iezrahelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great cumbiance: for the people (b) entended to stone hym, because the hartes of all the people were vexed, euery man for his sonnes, and for his daughters: but Dauid tooke a good courage to him in the Lord his God,

(b) In their rage, voyde of reason and due consideration.

B 7 And sayde to Abiathar the priest Abimelechs sonne, I pray thee bryng me the Ephod. And Abiathar brought the Ephod to Dauid.

1. Reg. 23. b.

8 And Dauid asked counsell at the Lorde, saying, Shal I folow after this company? shall I ouertake them? And he answeared him, Folowe, for thou shalt surely ouertake them, and (c) recouer al.

(c) When there is no place left for hope and in mans reason, God hath in store meanes of deliuerãce for suche as trust in him, Prou. 20. b.

9 So Dauid and the fyue hundred men that were with him, went, and came to the riuer Besor, where a part of them abode.

10 But Dauid and foure hundred men followed: (For two hundred abode behinde, being to weery to go ouer the riuer Besor.)

11 And they founde an Egyptian in the feelde, and brought him to Dauid, and gaue him bread, and he did eate, and water to drynke,

12 And gaue him a fewe figges, and two clusters of reasinges: and when he had eaten, his spirite came agayne to hym: for he had eaten no bread, nor dronke any water in three dayes and three nightes.

13 And Dauid sayde vnto hym, To whom belongest thou? and whence art thou? He sayde, I am a young man of Egypt, and seruant to an Amalekite, and my maister left me, because three dayes agone I fell sicke.

14 We came a rouing vpon the south of Cherethus, and vpon the (coast) belongyng to Iuda, and towarde the south of Caleb, and we burnt Ziklag with fyre.

(d) Vpon an oth he is content to commyt his lyfe to his hands, such was the reuerence of an oth amõg the heathen.

15 And Dauid sayde to hym, Canst thou bryng me to this company? And he sayde, (d) Sweare vnto me by GOD, that thou wilt neither kyl me, nor delyuer me into the handes of my maister, and I wil bryng thee to this company.

(e) They cast no peril, nor consyder not the destructiõ that hangeth ouer their heads that is the maner of the wicked.

16 And when he had brought him thither, beholde, they lay scattered abrode vpon all the earth, (e) eatyng, and drynking, and daunsing, because of al the great pray that they had caryed away out of the lande of the Philistines, and out of the lande of Iuda.

17 And Dauid layde vpon them from the twilight, euen to the euening of the next morowe: so that there escaped not a man of them, saue foure hundred young men whiche rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had caried away, and Dauid rescued his two wyues:

19 So that there was nothyng lacking to them, small or great, sonne or daughter, or of the spoyle of al that they had take away, Dauid recouered them al.

20 And Dauid tooke al the sheepe, and the oxen, and they draue them before his cattel, and sayde, This is Dauids (f) pray. D

(f) Which the Amalekites had taken of others, and Dauid from them, beside the goodes of Ziklag.

21 And Dauid came to the two hundred men that were to weery for to folowe Dauid, whom they had made also to abyde at the riuer Besor: and they came to meete Dauid, & the people that were with hym: and when Dauid came to the people, he saluted them frendly.

22 Then answeared al the wicked and the vnthriftes of the men that went with Dauid, and sayd, Because they went not with vs, therefore wyl we gene them none of the pray that we haue recouered: but let euery man take his wyfe and his children, those let them cary away, and depart.

23 Then sayde Dauid, Ye shall not do so, my brethren, with that whiche the Lorde hath geuen vs, who hath preserued vs, and deliuered the company that came against vs, into our handes.

24 For who wyl hearken vnto you in this matter? But as his parte is that goeth downe and fighteth, so shal his part be that tarieth by the stuffe: they shal part alyke.

25 And so from that day forwarde was that made a statute, and a lawe in Israel, vnto this day.

26 When Dauid therefore came to Ziklag, he sent (g) of the pray vnto the elders of Iuda, & to his frendes, saying, See, there is a blessyng for you, of the spoyle of the enimies of the Lorde.

(g) Hereby he did with gyftes, with whom he had ben successed in the tyme of his persecution.

27 He sent to them of Bethel, to them of south Ramoth, to them of Iathir,

28 To them of Aroer, to them of Sephamoth, to them of Esthema,

29 To them of Rachal, to them of the cities of Ierahmuel, to them of the cities of the Kenites,

30 To them of Horma, to them of Chorashan, to them of Athach,

31 To them that are in Hebron, and to all places where Dauid and his men were wont to haunt. E

The

The xxxi. Chapter,

4. Saul killeth himselfe, 6. His children are slayne in the battayle.

1 AND the Philistines fought agaynst Israel: and the menne of Israel fled
a, slayne. away from the Philistines, and fell downe a wounded in mount Gilboa.
2 And the Philistines pressed soare vpon Saul and his sonnes, and slue Jonathan, and Abinadab, and Melchisua, Sauls sonnes.
b, Hit him. 3 And when the battayle went soare against Saul, the archers with bowes b founde him, and he was soare afrayde of the archers.
4 Then sayde Saul vnto his harnesse bearer, (a) Drawe out thy swoorde, & thrust me therwith: lest the vncircumcised comme, and thrust me through, and mocke me. And his harnesse bearer would not, for he was soare afrayde: therefore Saul tooke a swoorde, and fel vpon it.
(a) Lowe sorte that his cruelnesse hath a desperate minde, as is commonly seene in the desperate: not the children of god.
5 And when his harnesse bearer sawe that Saul was dead, he fell likewyse vpon his swoorde, and dyed with him.
6 And so Saul dyed, and his three sonnes, and his harnesse bearer, and all his men that same day togeather.
7 And when the menne of Israel that were on the other syde of the (b) valley, and (c) they of the other syde Jordane, sawe that the men of Israel were put to flyght, and that Saul and his sonnes were dead, they left the cities, and ranne away, and the Philistines came and dwelt in them.
(b) Neare to Gilboa.
(c) That is, the tribes of Ruben, and Gad, & halfe the Tribe of Manasse.
8 On the morowe when the Philistines were come to spoyle them that were slaine, they founde Saul and his three sonnes lying in mount Gilboa.
9 And they cut of his head, and stripped him out of his harnesse, and sent into the land of the Philistines on euery syde, that they shoulde (d) publishe it in the temple of their (e) idols, and among the people.
(d) In token of victory & triumph.
(e) Ascribing vnto their idols, that whiche was the woorke of god, vsing them as a scourge to pounishe his people.
10 And they layde vp his harnesse in the house of Astaroth: but they hanged vp his body on the wal of Bethsan.
11 When the inhabitantes of (f) Jabes in Gilead heard therof, what the Philistines had donne to Saul:
(f) Whom he had deliuered frō their enimies. Chap. xi.
12 They arose, as many as were strong men, and went all nyght, and tooke the body of Saul, and the bodyes of his sonnes, from the wall of Bethsan, and came to Jabes, and burnt them there,
13 And tooke their bones, and buryed them vnder a tree at Jabes, and (g) fasted seuen dayes.
(g) According to the custome of mourners.

The ende of the fyrst booke of Samuel, or fyrst booke of kinges.

The seconde booke of Samuel, otherwyse called the seconde booke of the kinges.

The fyrst Chapter.

4. It was tolde Dauid of Sauls death. 15. He causeth him to be slayne that brought the tydinges. 19. He lamenteth the death of Saul and Ionathan.

1 AFter ỹ death of Saul, when Dauid was returned from ỹ slaughter of the Amalekites, and had ben two dayes in Ziklag:
2 Beholde, there came a man the thirde day out of the hoast from Saul, with his (a) clothes rent, and earth vpon his head: and when he came to Dauid, he fel to the earth, and dyd obeysance.
3 Dauid sayde vnto him, Whence commest thou? He sayde vnto him, Out of the hoast of Israel I am escaped.
4 And Dauid sayde vnto him, And what is donne, I pray thee tell me. He sayde, The people is fledde from the battell, and many of the people are ouerthrowen and dead, and Saul & Jonathan his sonne are dead also.
5 And Dauid sayde vnto the young man that tolde it him, Howe knowest thou that Saul and Jonathan his sonne be dead?
6 The young man that tolde him, answered, (b) As I came by chaunce to mount Gilboa, beholde, Saul leaned vpon his speare: and loe, the charettes and horsemen folowed harde after him.
(b) As I fled in the chase.
a, ij, captaynes.
7 And when he looked backe, he sawe me, & called me: and I answeared, Here am I.
8 And he saide vnto me, Who art thou? I answeared him, I am an (c) Amalekite.
(c) He was an Amalekite borne, but renounced his commentrey, and ioyned with the Israelites.
9 He sayde vnto me agayne, I pray thee, comme vppon me, and slea me, for anguishe is comme vppon me, because my life is yet whole in me.

* or, came vpon him.

10 And so * I stoode vppon him, and slue him: and because I was sure that he could not lyue after that he had fallen, I tooke the crowne that was vppon his head, and the bracelet that was on his arme, and haue brought them hyther vnto my Lorde.

2.king.3.f. 11 Then Dauid tooke holde on his clothes, and rent them, and so dyd all the men that were with him.

12 And they mourned and wept, and fasted vntyl euen for Saul and Jonathan his sonne, and for the people of the Lorde, and for the house of Israel, because they were ouerthrowen with the swoorde.

13 And Dauid sayde vnto the young man that brought him these tidinges, Whence art thou? He answeared, I am the sonne of an aliant, an Amalekite.

Psal.105.b. C 14 And Dauid sayde vnto him, Howe is it that thou wast not afrayde to laye thyne hande on the lordes annoynted, to destroy hym?

15 And Dauid called one of his young men, and saide, Goe to, and fal vppon him. And he smote him, that he dyed.

16 Then sayde Dauid vnto him, Thy blood (d) be vppon thyne owne head: for thyne owne mouth hath testifyed agaynst thee, sayeing, I haue slayne the Lordes annoynted.

(d) By sheading of blood, thou hast deserued that thy blood be shedde.

17 And Dauid mourned with this lamentation ouer Saul, and ouer Jonathan his sonne,

(e) That they might be hable to defende them selues from their enimies.

18 (Also he bade them teache the children of Juda the (e) vse of the bowe: and behold, it is written in the booke of the * ryghteous:)

* or, Jasher.

19 O noble Israel, (f) he is slayne vpon thy high places: howe are the myghty ouerthrowen!

(f) Meanyng Saul.

20 Tel it not in Gath, nor publishe it in the stretes of Askalon: lest the daughters of the Philistines reioyce, and lest the daughters of the vncircumcised triumph.

21 Ye mountaynes of Gilboa, vppon you be neyther deawe nor rayne, nor (g) feeldes of offeringes: for there the shield of the mighty is cast downe, the shielde of Saul, as though he had not benne annoynted with oyle.

(g) Let their fertile feeldes be barren & bring foorth no fruite to offer to the Lorde.

22 The bowe of Jonathan neuer turned backe, neyther dyd the swoorde of Saul returne emptie from the blood of the slayne, and from the fat of the mighty.

D 23 Saul and Jonathan were louely & pleasant in their lines, and in their deathes they were not diuided: they were swifter then Egles, and stronger then Lions.

24 Ye daughters of Israel, weepe ouer Saul, whiche clothed you in scarlet with (h) pleasures, and hanged ornamentes of golde vpon your apparel.

(h) As riche garmentes and costly iewels.

25 Howe were the mighty slayne in the myddest of the batel? O Jonathan thou wast slaine in thyne hygh places.

26 Wo is me for thee my brother Jonathan, very kynd hast thou beane vnto me: thy loue to me was woonderfull, passing the loue (i) of women.

(i) Either towardes their husbandes, or their children.

27 O howe are the mighty ouerthrowen, and the weapons of warre destroyed!

The.ii. Chapter.

4. Dauid is annoynted king in Hebron.

1 AFter this, Dauid (a) asked counsell at the Lorde, sayeing, Shal I goe vp into any of the cities of Juda? And the Lorde sayde vnto him, Goe vp. And Dauid sayde, Whyther shall I goe? He answeared, Vnto (b) Hebron.

(a) By the meanes of the high priest hauing on the Ephod, 1.Sam.23.a. 2.Sam.5.c.

(b) Or Kiriath arba, Iosue.14. vearse.15. where God would haue him to begynne to raigne.

2 And so Dauid went thyther with his two wyues, Ahinoam the Jezraelite, and Abigail, Nabals wyfe the Carmelite:

3 And the menne that were with (c) him, dyd Dauid cary vp also, every man with his householde: and they dwelt in the townes of Hebron.

(c) In the time of his persecution.

4 And the men of Juda came, and there they annoynted Dauid king ouer the house of Juda: and they tolde Dauid, sayeing, It is the menne of Jabes Gilead that buryed Saul.

(d) Accordyng to his promise, which is, to recompense them that are merciful.

5 And Dauid sent messengers vnto the men of Jabes Gilead, and sayd vnto them, Blessed are ye vnto the Lorde, that ye haue shewed suche kyndnesse vnto your Lorde Saul, and haue buryed him.

(e) As gods instrument, charged to execute gods wyl, by recompensing kindnesse and mercie.

6 And nowe the Lorde shewe mercie and (d) trueth vnto you: and (e) I wyll doo you also suche kyndnesse, as ye haue donne in this thing:

7 Therfore now let your handes be strong, & "play ye the men: for your maister Saul is dead, and they that are of the house of Juda, haue annoynted me king ouer them.

"Hebr. be ye the children of strength.

8 But Abner the sonne of Ner, that was captayne of Sauls host, tooke Jsboleth the sonne of Saul, and brought him to (f) Mahanaim,

(f) The name of a place beyond Iordane, bordering on the inheritance of Gad, from the halfe of Manasse. Iosua.13.d.

9 And made him king ouer Gilead, & ouer the Assurites, and ouer Jesrael, Ephraim, Beniamin, and ouer (g) all Israel.

(g) Which then were xi. tribes.

10 And Jsboseth Sauls sonne was fourtie yeeres old when he begamne to raigne ouer Jsrael, and raigned two yeeres: but the house of Juda folowed Dauid.

11 (And the time whiche Dauid raigned in Hebron ouer the house of Juda, was seuen yeeres and fyue monethes.)

12 And

13 And Abner the sonne of Ner, and the seruantes of Isboseth the sonne of Saul, went out of Mahanaim, to Gibeon.

13 And Ioab the sonne of Zeruia, and the seruantes of Dauid went out, and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side.

14 And Abner sayd to Ioab, Let the young menne nowe arise, and (h) playe before vs. And Ioab sayd, Let them aryse.

15 Then there arose and went ouer twelue of Beniamin by number, which parteyned to Isboseth the sonne of Saul, and twelue of the seruantes of Dauid.

16 And euery one caught his felowe by the head, and thruste his swoorde in his (i) felowes side, and so they fel downe together: Wherefore the place was called "Helkath hazzurim, which is in Gibeon.

17 And there was an exceedyng cruel (k) batayle that same day: for Abner and the menne of Israel fel before the seruantes of Dauid.

18 And there were three sonnes of Zeruia there: Ioab, Abisai, and Asahel: and Asahel was as light of foote as a wilde Roe.

19 And Asahel followed after Abner, and in goeing, he turned neither to the right hand nor to the leaft, from Abner.

20 Then Abner looked behinde him, and sayd, Art thou Asahel? He answeared, Yea.

21 Abner sayde, Turne thee eyther to the right hande, or to the leaft, and catche one of the young men, and take thee his "weapons. But Asahel wolde not depart from him.

22 And Abner saide againe to Asahel, Departe from me: (l) Wherefore shoulde I smyte thee to the grounde, and not be able to holde vp my face to Ioab thy brother?

23 Howbeit, when he woulde in no wise departe, Abner with the hynder ende of the speare smote him vnder the (m) fifth ribbe, that the speare came out behynde him, that he fel downe in the same place, & died there: and as many as came to the place where Asahel fel downe and dyed, stoode styl.

24 Ioab also and Abisai pursued after Abner: and the sunne went downe when they were come to the hyl Amma, that lyeth before Giah, by the way of the wyldernesse of Gibeon.

25 And the chyldren of Beniamin gathered them selues togeather after Abner, and were on a heape, and stoode on the top of an hyl.

26 Then Abner called to Ioab, and sayde, Shall the (n) swoorde deuoure for euer? Knowest not thou that it wil be bitternesse in the later ende? howe long shal it be then yer thou byd the people returne from folowing their brethren?

27 And Ioab sayde, As God lyueth, if thou haddest spoken, surely euen in the mornyng the people had departed euery one from persecuting his brother.

28 And so Ioab blewe a Trumpet, and all the people stoode stil, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked al that night through the "playne, and went ouer Iordane, and paste through al Bethhoron, tyl they came to Mahanaim.

30 And Ioab returned from persecutyng Abner, and when he had gathered al the people togeather, there lacked of Dauids seruantes nienteene men, and Asahel.

31 But the seruantes of Dauid had smitten of Beniamin, and of Abners men, (so that) three hundred and three score men dyed.

32 And they tooke vp Asahel, and buryed hym in the sepulchre of his father, whiche was in Bethlehem: and Ioab and his men went al nyght, and the day arose to them at Hebron.

(h) Let them trye howe they can han dle their weapons in our sight.

(i) That is, his aduersaries.

(k) For after the death of the young men that first tryed their cunning, both companies with their men ioyned together in battle.

(l) Why doest thou prouoke me to kyl thee?

(m) Where the feate of the gal and fruer (which be lingly parts) is.

(n) Shal we not make an ende of murthering?

"Or, wyldernesse.

The. iii. Chapter.

1. Long warre betweene the houses of Saul and Dauid. 2. The chyldren of Dauid in Hebron. 12. Abner turneth to Dauid. 27. Ioab kylleth hym.

1 There was then (a) long warre betweene the house of Saul, and the house of Dauid: but Dauid waxed stronger and stronger, & the house of Saul waxed weaker and weaker.

2 And vnto Dauid were chyldren borne in Hebron, his eldest sonne also was Ammon of Ahinoam the Iezraelite,

3 The seconde, (b) Cheleab of Abigail the wyfe of Nabal the Carmelite: The third, Absalom the sonne of Maacha, the daughter of Thalmai the kyng of Gessur:

4 The fourth, Adonia the sonne of Haggith: The fyfth, Sephatia the sonne of Abital:

5 And the syxth, Iethream, by Egla Dauids wyfe: These were borne to Dauid in (c) Hebron.

6 And while there was warre betweene the house of Saul, and the house of Dauid, Abner "helde vp the house of Saul.

7 And Saul had a concubine, named Rispha, the daughter of Aia: and Isboseth sayde to Abner, Wherefore hast thou gone in vnto my fathers concubine?

8 Then was Abner very wroth for the wordes of Isboseth, and sayde, Am I (d) a dogges head, whiche against Iuda doo shewe

(a) For it endured two yeres, which was the wholeraigne of Isboseth.

(b) Whiche is also called Daniel. 1. Chro. 3. 1.

(c) within the. 7. yeres and. 6. monethes that he raigned ouer Iuda in Hebron.

"Heb. Fortified hym selfe for the house of Saul.

(d) Doest thou esteme me no more then a dogge for al my seruice done to thy fathers house?

shewe mercye this daye vnto the house of Saul thy father, and to his brethren and frendes, and haue not deliuered thee into the hande of Dauid: and thou fyndest a fault in me this day, for this woman?

9 So doo God to Abner, and more also, except, as the Lorde hath swoorne to Dauid, euen so wyl I doo to hym,

10 To bring the kyngdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Juda, euen from Dan, to Beer-seba.

11 And he could geue Abner neuer a worde to answeare, because he feared him.

12 And Abner sente messengers to Dauid, secretly, saying, Whose is the lande? Who shoulde (also) say, Make a bonde with me, and beholde, my hand is with thee, to bring al Israel vnto thee.

13 He sayd, Wel, I wyl make a bond with thee: but one thyng I require of thee, that is, that thou see not my face, except thou first bring Michol Saules daughter, when thou comest to see me.

14 And Dauid sent messengers to Isboseth Saules sonne, saying, Deliuer me my wife Michol, whiche I married for an hundred foreskynnes of the Philistines. 1. king. 18. c. 1. kyng. 15.

15 And Isboseth sent, and tooke her from her husband Phalti, the sonne of Lais.

16 And her husband went with her, & came weeping behinde her, tyl they came to Bahurim: then sayd Abner vnto him, Goe and returne. And he returned.

17 And Abner had communication with the elders of Israel, saying, Ye sought for Dauid in times past, that he might be your kyng:

18 Now then doo it, for the Lorde hath spoken of Dauid, saying, By the hande of my seruant Dauid I wyl saue my people Israel out of the handes of the Philistines, and out of the hand of al their enimies.

19 And Abner spake in the eares of Beniamin: and afterward Abner went to speake in the (e) eares of Dauid in Hebron, al that Israel was content with, and the whole (f) house of Beniamin.

(e) An Hebrue maner of speaking, which signifieth to speake to. (f) who challenged the kingdome, because of Saul.

20 And so Abner came to Dauid to Hebron, hauing twentie men with him: and Dauid made Abner and the menne that were with him, a feast.

21 And Abner sayd vnto Dauid, I wyl vp, and goe gether al Israel vnto my lord the kyng, that they may make an appoyntment with thee, & that thou mayst raigne ouer al that thine hart desireth. And when Dauid had let Abner depart, he went in * peace.

D * or, without harme.

22 And behold, the seruantes of Dauid and Joab came from the (g) campe, & brought a great pray with them: (but Abner was not with Dauid in Hebron, for he had sent hym away to depart in peace.)

(g) From warre against the Philistines.

23 When Joab and all the host that was with him, were come, men tolde Joab, saying, Abner the sonne of Ner came to the kyng, and he hath sent hym away, and he is gone in peace.

24 Then Joab came to the kyng, and said, (h) What hast thou donne? beholde, Abner came vnto thee, and why hast thou sent him away, and he is quite gonne?

(h) Although he would say, thou hast done foolishly.

25 Thou knowest Abner the sonne of Ner, for he came to deceiue thee, and to knowe thy outgoyng, and ingoyng, and to know al that thou doest.

26 And when Joab was come out from Dauid, he sent messengers after Abner, which brought hym agayne from the wel of Syra, vnknowing to Dauid.

27 And when Abner was come againe to Hebron, Joab tooke hym aside in the gate to speake with him * peaceably: and smote him vnder the fyfth rybbe, that he dyed, for the blood of Asahel his brother. 1. kyng. 2. 5. * or, in truth.

28 And when afterwarde it came to Dauids eare, he sayde, I and my kyngdome are (i) guyltelesse before the Lorde for euer, concerning the blood of Abner the sonne of Ner.

(i) Being innocent, my father knowing, nor consenting in his death.

29 Let the blood fal on the head of Joab, & on al his fathers house, that the house of Joab be neuer without one or other that hath runnyng issues, or leper, or that leaneth on a staffe, or that doeth fal on the swoord, or that lacketh bread.

30 (So Joab and (k) Abisai his brother slue Abner, because he had slayne their brother Asahel at Gibeon in batayle.)

(k) As one that consented to the murther.

31 And Dauid sayde to Joab, and to al the people that were with him, Rent your clothes, and put on sackcloth, and mourne (l) before Abner. And kyng Dauid hym selfe followed the beere.

(l) Meaning before the corps.

32 And when they buried Abner in Hebron, the king lift vp his voice, & wept, beside the sepulchre of Abner, and al the people wept.

33 And the kyng lamented ouer Abner, and sayde, Dyed Abner as a (m) foole dyeth?

(m) He doth reckon that Abner dyed not as a wretch, or a vile person: but as a valiant man might do, being traynorously denised by the wicked.

34 Thy handes were not bounde, nor thy feete brought into fetters of brasse: but as a man falleth before wicked children, so fellest thou. And al the people wept agayne ouer hym.

35 And when al the people came to cause (n) Dauid to eate meate while it was yet day, Dauid sware, saying, So doo God to me, and more also, if I taste bread, or ought else, tyl the sunne be downe.

(n) According to their custome, when there was to be great mourning and burying.

36 And al the people wyst it, and it pleased them:

them: as whatsoeuer the king did, pleased al the people.

37 For all the people, and all Israel, vnderstoode that day howe that it was not the kynges deede that Abner the sonne of Ner was slayne.

38 And the kyng sayde vnto his seruauntes, Knowe ye not howe that there is a prince and a great man fallen this day in Israel?

39 And I am this day tender and newly anoynted kyng, and these men the sonnes of Zeruia be to * harde for me: the Lorde reward the doer of euyl, accordyng to his wickednesse.

* Or, cruel.

The.iiii. Chapter.

5. Baanah and Rechab slay Isboseth the sonne of Saul. 12. Dauid commaunded them to be slayne.

1 AND when Sauls (a) sonne hearde that Abner was dead in Hebron, his handes were (b) feeble, and all the Israelites were afrayde.

2 And Sauls sonne had two men that were captaynes of bandes, the one called Baanah, and the other Rechab, the sonnes of Rimmon a Berothite, of the chyldren of Beniamin: for (c) Beroth was reckened to Beniamin.

3 (And these Berothites fled to (d) Gittaim, and soiourned there vnto this day.)

4 And Jonathan Sauls sonne, had a sonne that was lame in his feete; he was fiue yeres olde when the tydynges came of Saul and Jonathan out of Jezrael, & his nurse tooke him vp, and fledde away: and as she made haste to flee, the chylde fell, and became lame, and his name was Mephiboseth.

5 And the sonnes of Rimmon the Berothite, Rechab, and Baanah went and came in the heate of the day to the house of Isboseth, whiche slept on a bed at noone.

6 And beholde, they came in the myddes of the house, as though they (e) woulde haue fetched wheate: and Rechab and Baanah his brother smote him vnder the fyfth ryb, and fled.

7 For when they came into the house, he slept on his bed in his bed chamber, and they smote hym, and slue hym, and beheaded him, and tooke his head, and gat them away through the * playne al that nyght.

* Or, by.

8 And they brought the head of Isboseth vnto Dauid to Hebron, & sayd to the kyng, Beholde, there is the head of Isboseth Sauls sonne thyne enimie, whiche sought after thy lyfe, and the Lorde hath auenged my Lorde the king this day of Saul and of his seede.

9 And Dauid answered Rechab and Baanah his brother the sonnes of Rimmon the Berothite, and sayde vnto them, As the lord liueth, which hath deliuered my soule out of al aduersities,

10 When one tolde me, and sayde that Saul was dead (thinkyng to haue brought good tidynges) I caught hym, and slue hym in Ziglag: which thought that I would haue geuen hym a reward for his tydynges bryngyng:

11 Howe much more when the wicked men haue slayne a righteous person in his owne house, and vpon his bed: Shal I not now therefore (f) require his blood of your handes, and take you from the earth?

12 And Dauid commaunded his yong men, and they slue them, and cut of their handes and feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Isboseth, and buried it in the sepulchre of Abner in Hebron.

(f) The iudgment of the wicked blinded with ambition & couetousnesse, differeth far fro the iudgment of the godly. That whiche the one iudgeth worthy thankes and reward, the other iudgeth worthy of death.

The.v. Chapter.

3. Dauid is made kyng ouer al Israel. 7. He taketh the forte of Sion. 19. He asketh counsayle of the Lord. 20. And ouercometh the Philistines twyse.

1 THen came all the tribes of Israel to Dauid vnto Hebron, & sayd thus, Beholde, we are thy (a) bone, & thy flesh.

2 And in tyme paste, when Saul was our kyng, thou leddest Israel in and out: and the Lorde hath sayde to thee, Thou shalt fede my people Israel, and thou shalt be captayne ouer Israel.

3 And so al the elders of Israel came to the king to Hebron, and kyng Dauid made a couenant with them in Hebron (b) before the Lorde: and they (c) annoynted Dauid kyng ouer Israel.

4 Dauid was thirtie yeres old when he began to raigne, & he raigned fourtie yeres.

5 In Hebron he raigned ouer Juda seuen yeres and syxe monethes: and in Hierusalem he raigned thirtie and three yeres ouer al Israel and Juda.

6 The kyng also and his men went to Hierusalem, vnto the Iebusites, the inhabitantes of the lande, whiche spake vnto Dauid, saying, Except thou take away the (d) blinde and the lame, thou shalt not come in hyther: For they sayde, Thou art not able to come in hyther.

7 Neuertheles, Dauid tooke the strong hold of Sion: the same is the citie of Dauid.

8 And

(a) We are thy kinred, and moste neare ioyned vnto thee. Psalm. 78. 2. Reg. 2. 6.

(b) That is, takyng the lord to witnesse, for the arke was as yet in Abinadabs house

(c) This is the thyrde tyme that Dauid was annoynted.

(d) The Iebusites spake this in derision, being perswaded that their strong holde was of such force, that Dauid could not ouercome it, although it

were defended onely by lame and blynde men. Some write, that they spake this of a confidence in their idols, which the children of God esteemed as blinde and lame.

8 And Dauid sayde the same day, Whosoeuer smyteth the Iebusites, and getteth vp to the gutters of the houses, and smiteth the lame and the blynde, hated of Dauids soule, (I wyl preferre him.) Therfore they sayde, The blinde and the lame shall not come into that house.

9 And so Dauid dwelt in the towre, and called it the citie of Dauid, and built round about it from Millo, and inwarde.

10 And Dauid prospered, and grewe, and the Lorde God of hostes was with him.

" Heb. 303. 11 And "Hiram kyng of Tyre sent messengers to Dauid, and Cedar trees, and Carpenters, and Masons for walles: and they buylt Dauid an house.

12 And Dauid perceyued that the Lord had stablished him king ouer Israel, and that he had exalted his kyngdome for his people Israels sake.

13 And Dauid toke hym moe concubines and wiues out of Hierusalem, after he was come from Hebron, and moe sonnes and daughters were yet borne to Dauid.

14 And these be the names of the sonnes that were borne vnto him in Hierusalem, Samua, Sobab, Nathan, and Solomon,

C 1.Chro.3.b. 15 Ibhar also, and Elisua, Nepheg, and Japhia,

16 Elisama, Eliada, and Eliphelet.

17 But when the Philistines heard that they had annoynted Dauid king ouer Israel, they came all vp to (e) seeke Dauid: and as soone as Dauid heard of it, he gate him to an holde.

(e) That is, they came to fyght against Dauid,

18 And when the Philistines came, they spread them selues in the valley of Rephaim.

(f) By Abiathar the priest.

19 And Dauid (f) asked counsayle of the Lorde, saying, Shall I goe vp to the Philistines? wylt thou delyuer them into mine handes? And the Lorde answeared vnto Dauid, Goe vp: for I wyl doubtelesse delyuer the Philistines into thy handes.

20 And Dauid came to Baal Perazim, and smote them there, and sayde, The Lorde hath diuided myne enimies a sunder before me, as waters be diuided a sunder. And therefore he called the name of that place

* or, the playne of diuisions. * Baal Perazim.

21 And there they left their images, and Dauid and his men burnt them.

1.Par.14. D 22 And the Philistines came yet agayne, and layde them selues in the valley of Rephaim.

23 And when Dauid asked counsayle of the Lorde, he answeared, Thou shalt not goe vp: but compasse them on the backsyde, and come vpon them ouragainst the Pulberie trees.

24 And when thou hearest the noyse of a thyng goyng in the toppe of the Mulberry trees, then remoone: for then shall the lord goe out before thee, to smyte the host of the Philistines.

25 And Dauid dyd as the Lorde had commaunded him: and smote the Philistines from Geba, vntyl thou come to (g) Gazer.

(g) Which was in the tribe of Iehamin: but the Philistines dyd possesse it.

The.vi. Chapter.

3. The arke brought foorth of the house of Abinadab. 7. Oza is stricken, and dyeth. 14. Dauid dauseth before the arke. 16. and is therefore despised of his wyfe Michol.

A * or, chefe. 1 Agayne, Dauid gathered togeather al the * chosen menne of Israel, (cuen) thyrtie thousande,

(a) A citie in the tribe of Iuda, called also Cariath Iarim. Iosu.15.

2 And arose, and went with all the folke that were with hym, from (a) Baala of Iuda, to fet away from thence the arke of God, whose name is called by the name of the Lorde of hostes, that dwelleth vpon it betweene the Cherubims.

(b) Which was an high place in the citie of Cariath iarim.

3 And they put the arke of God vpon a new carte, and brought it out of the house of Abinadab that was in (b) Gibea: and Oza, and Ahio the sonnes of Abinadab, drawe the newe carte.

4 And when they brought the arke of God out of the house of Abinadab that was at Gibea, Ahio went before the arke.

5 And Dauid and al the house of Israel played before the Lorde on sundrye instruments made of Cedar wood, with harpes, psalteries, tymbrelles, cornettes, and cymbales.

B 6 And when they came to Nachons threshyng flooze, Oza put his hande to the arke of God, & helde it, for the oxen did shake it.

7 And the Lord was wroth with Oza, and God smote him in the same place for his (c) fault, and there he dyed before the arke of God.

(c) His intent seemed to seeme to be good, but being contrary to the words, it was a fault.

8 And Dauid was displeased, because the Lord had "smitten Oza: And he called the name of the place * Perez Oza, vntyl this day.

" Heb. made a breach. * or, the diuision of Oza.

9 And Dauid was then afrayd of the Lorde, and sayde, Howe shal the arke of the Lorde come to me?

(d) Who being a Leuite had dwelt in Githaim 1. Chr. 15.

10 And so Dauid wouldne not bring the arke of the Lorde vnto hym into the citie of Dauid: but Dauid carried it into the house of Obed Edom, a (d) Gethite.

11 And the arke of the Lord continued in the house of Obed Edom the Gethite three monethes: and the Lorde blessed Obed Edom, and al his household.

12 And

12 And one told kyng Dauid howe that the Lord had blessed the house of Obed Edom, and al that pertayned vnto hym, because of the arke of God. And Dauid went, and (c) brought the arke of God from the house of Obed Edom, into the citie of Dauid, with gladnesse.

13 And when they that bare the arke of the Lorde, had gonne syxe paces, he offered an oxe, and a fat beast.

14 And Dauid daunced before the Lorde with al his might, and was gyrded with a lynned (d) Ephod.

15 So Dauid and all the house of Israel brought the arke of the Lorde, with showting, and trumpet blowyng.

16 And as the arke of the Lorde came into the citie of Dauid, Michol Saules daughter looked thrugh a wyndowe, and sawe kyng Dauid spring and daunce before the Lord, and she (g) despised him in her hart.

17 And when they brought in the arke of the Lorde, they set it in his place, euen in the myddest of the tabernacle that Dauid had pitched for it: and Dauid offered whole burnt offerynges, and peace offeringes, before the Lorde.

18 And as soone as Dauid had made an end of offering whole burnt offeringes, & peace offerings, he blessed the people in the name of the Lord of hostes,

19 And gaue among al the folke, euen among the whole multitude of Israel, as well to the women, as men, to euery one, a cake of bread, and a peece of flesshe, and a flagon (of wynes) and so al the people departed, euery one to his house.

20 Then Dauid returned to (h) bless his household, & Michol the daughter of Saul came out to meete Dauid, and said, O how glorious was the kyng of Israel this day? which was vncouered to day in the eyes of the maydens of his seruantes, as a foole vncouereth him selfe?

21 And Dauid sayde vnto Michol, It was before the (i) Lorde, which chose me rather then thy father, and al his house, and commaunded me to be ruler ouer al the people of the Lord, euen ouer Israel, and therefore wyl I play before the Lorde:

22 And wyl yet be more vyle then so, and wyl be meeke in myne owne sight: and of the very same mayde seruantes which thou hast spoken of, shal I be had in honour.

23 Therfore Michol the daughter of Saul had (k) no child vnto the day of her death.

The. vii. Chapter.

Dauid wouldeth buylde God an house, but is forbydden by the prophete Nathan.

1 AFterwarde, when the kyng sate in his house, and the Lorde had geuen hym rest round about from al his enimies,

2 The king said vnto Nathan the prophet, Beholde, I dwel nowe in an house of Cedar trees, but the arke of God dwelleth within the (a) curtaines.

3 And Nathan sayde to the kyng, Goe, and doo al that is in thine hart, for the Lord is with thee.

4 And the same nyght the woorde of the Lorde came vnto Nathan, saying,

5 Goe and tell my seruant Dauid, Thus sayth the Lorde, (b) Shalt thou buylde me an house to dwel in?

6 For I haue not dwelt in any house, since the time that I brought the children of Israel out of Egypt, vnto this day: but haue walked in a tent and tabernacle.

7 In al the places wherein I haue walked with al the children of Israel, spake I one woorde with any of the tribes of Israel, when I commaunded (the Iudges) to feede my people Israel, saying, Why buylde ye not me an house of Cedar trees?

8 Nowe therefore so saye vnto my seruant Dauid, Thus sayth the Lorde of hostes, I tooke thee from the sheepe cote, as thou wast folowing sheepe, that thou myghtest be ruler ouer my people, ouer Israel.

9 And I was with thee in al that thou wentest to, and haue destroyed al thine (c) enimies out of thy sight, and haue made thee a great (d) name, lyke vnto the name of the great men that are in the earth.

10 (Also I wil appoynt a place for my people Israel, and wyl plant it, that they may dwel in a place of their owne, and (e) moue no more: neither shal wicked people trouble them any more, as before time,

11 And since the tyme that I set Iudges ouer my people Israel:) and I wil geue thee reste from all thyne enimies: And the Lorde telleth thee that he wyl make thee an house.

12 And when thy dayes be fulfylled, thou shalt sleepe with thy fathers, and I wyll set vp thy seede after thee, whiche shal proceede out of thy body, and wyl stablishe his kyngdome.

13 He shall buylde an house for my name, and I wyl stablisshe the throne of his kyngdome for euer.

14 I wyl be his father, and he shalbe my sonne: If he sinne, I wyl chasten him with the (f) rodde of men, and with the plagues of the children of men.

15 But my mercye shal not departe away from hym, as I tooke it from Saul, whom I put away before thee.

16 And

(a) That is, within the tabernacle couered with skynnes. Exod. 26. b.

(b) Meaning he should not, although a fore without counsel of the Lorde he had permytted hym. B

1. Sa. 16. c. Psal. 78. g.

(c) Both outwarde, as the Philistines, & inward, as Saul and his house.

(d) For thy noble actes, & the largenesse of thy kyngdome.

(e) He promiseth them quietnesse, if they will walke in his feare and obedience.

(f) That is, gently, as fathers vse to chastice their children.

16 And thine houſe and thy kyngdome ſhalbe ſtablyſhed for euer before thee, (euen) thy (g) throne ſhalbe ſtablyſhed for euer.

17 Accordyng to all theſe woordes, and accordyng to all this viſion, ſo dyd Nathan ſpeake to Dauid.

18 Then went kyng Dauid in, and ſet him downe before the Lorde, and ſayde, Who am I, O Lorde God? & what is my houſe, that thou haſt brought me (h) hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lorde God: but thou haſt ſpoken alſo of thy ſeruants houſe for a great while: but "doth this appertayne to man, O Lord God?

20 And what can Dauid ſaye more vnto thee? for thou Lorde God knoweſt thy ſeruant.

D 21 Euen for thy woordes ſake, and accordyng to thine owne hart haſte thou done all theſe great thinges, to make them knowen vnto thy ſeruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neyther is there any God beſides thee, accordyng to al that we haue heard̄e with our eares.

23 And what one people in the earth is like thy people, lyke Iſrael, whoſe God went & redeemed them to him ſelf, that they might be his people, and that he might make him a name, and doo (i) for you great thinges, and terrible, for thy lande, O Lord, (euen) for thy people whiche thou redeemedſt to thee out of Egypt, from the (k) nations and their Gods.

24 For thou haſt (l) ordeyned thy people Iſrael to be thy people for euer, and thou Lord art become their God.

25 And nowe Lorde God, the woorde that thou haſte ſpoken concernyng thy ſeruant, and his houſe, make it good for euer, and do as thou haſt ſayd:

26 And let thy name be magnified for euer of menne, that ſhal ſay, The Lord of hoſtes is the God ouer Iſrael: and let the houſe of thy ſeruant Dauid be ſtablyſhed before thee.

27 For thou, O Lord of hoſtes, God of Iſrael, (m) haſt told in the eare of thy ſeruant, ſayeing, I wyl buylde thee an houſe: and therfore hath thy ſeruant founde in his hart to pray this prayer vnto thee.

28 Therefore nowe Lorde God, (thou art God, and thy woordes be true, thou haſt tolde this goodneſſe vnto thy ſeruant,)

29 Therfore now let it pleaſe thee to bleſſe the houſe of thy ſeruant, that it may continue for euer before thee: for thou Lord God haſt ſpoken it, and with thy bleſſyng let the houſe of thy ſeruant be bleſſed for euer.

(g) This was begun in Solomon, as a figure, but accompliſhed in Chriſte.

(h) That is, to ſo great dignitie.

"Heb. Is this the law of man?

Deut. 4. verſ. 7.

(i) O Iſrael.

Exod. 13. B.

(k) From the Egyptians, & their Idols.

(l) Of thy free election.

(m) An Hebrue phraſe, in meanyng, thou haſte reuealed to thy ſeruant.

The. viii. Chapter.

I. Dauid ouercommeth the Philiſtines, and other ſtrange nations, & maketh them tributaries to Iſrael.

1 AFter this, now Dauid ſmote the Philiſtines, and ſubdued them: and Dauid tooke the "bridle of bondage out of the (a) hande of the Philiſtines.

2 And he ſmote the Moabites, and meaſured them with a lyne, and caſt them downe to the grounde, euen with two lynes meaſured he them, to put them to death, and with one full cord̄e to keepe them alyue: and ſo became the Moabites Dauids ſeruants, and brought him gyftes.

3 Dauid ſmote alſo Hadarezer the ſonne of Rehob kyng of Zoba, as he went * to recouer his border at the ryuer * Pherah.

4 And Dauid tooke of his, a thouſand, and ſeuen hundred horſemen, and * deſtroyed al the charets, and twentie thouſand footmen: but reſerued an hundred charettes of them.

5 And when the * Syrians of Damaſcus came to ſuccour Hadarezer kyng of Zoba, Dauid ſlue of the Syrians two and twentie thouſand men,

6 And put ſouldiers in Syria Damaſcus: and the Syrians became ſeruantes to Dauid, and (b) brought gyftes: and the Lorde ſaued Dauid in al that he went vnto.

7 And Dauid tooke the ſhieldes of golde that belonged to the ſeruantes of Hadarezer, and brought them to (c) Hieruſalem.

8 And out of Beta and Berothai, cities of Hadarezer, dyd Dauid bryng exceedyng muche braſſe.

9 When Thoi kyng of * Hamath heard̄e how Dauid had ſmytten al the hoſt of Hadarezer,

10 Thoi ſent Ioram his ſonne vnto kyng Dauid, to "ſalute him, and to bleſſe him, becauſe he had fought agaynſt Hadarezer, and beaten him (for Thoi had great warre with Hadarezer) and (Ioram) * brought with hym veſſels of ſyluer, veſſels of golde, and veſſels of braſſe,

11 Whiche (braſſe) kyng Dauid dyd dedicate vnto the Lorde, with the ſyluer and golde that he had dedicate of all nations which he ſubdued.

12 Of * Syria, of the Moabites, and of the chyldren of Ammon, of the Philiſtines, & of Amalek, and of the ſpoyle of Hadarezer ſonne of Rehob kyng of Zoba.

13 And Dauid gate him a name after that he returned, & had ſmytten of the Syrians in the valley of Salt, eyghteene thouſande men.

14 And

(a) So they payed no more tribute.

(b) That is, they payed yeerely tribute.

(c) To the vſe of the temple.

"Heb. To aſke peace.

"Heb. In his hande.

Num. 24.

14 And he put a garrison in Egypt, euen throwout al Edom put he souldiers, and all they of Edom became Dauids seruantes: and the Lorde kept Dauid wheresoeuer he went.

15 And Dauid raigned ouer all Israel, and executed (d) iudgement and iustice vnto al his people.

16 And Ioab the sonne of Zaruia was ouer the host, and Iehoshaphat the sonne of Ahilud was • recorder.

17 And Sadoc the sonne of Ahitob, and Ahimelech the sonne of Abiathar were the priestes, and Saraiah was the scribe.

18 And • Banaia the sonne of Iehoiada, & the (e) Cherethites, and the Pelethites, and Dauids sonnes, were the rulers.

The.ix.Chapter.

9. Dauid restoreth all the landes of Saul to Miphiboseth the sonne of Ionathan. 10. He appoynted Ziba to see to the profite of his landes.

1 AND Dauid sayd, Is there yet any man left of the house of Saul? For I wyl shewe hym mercie for (a) Ionathans sake.

2 And there was of the houshold of Saul a seruant, whose name was Ziba, and when they had called him vnto Dauid, the kyng sayde vnto hym, Art thou Ziba? He sayde, Thy seruant is he.

3 And the kyng sayd, Remayneth there yet any man of the house of Saul, whom I may shewe the (b) mercie of God vpon? Ziba answeared the kyng, Ionathan hath yet a sonne, whiche is lame on his feete.

4 The kyng sayde vnto him, Where is he? Ziba sayde vnto the kyng, Beholde, he is in the house of Machir the sonne of (c) Amiel of Lodeber.

5 Then kyng Dauid sent, and fet hym out of the house of Machir the sonne of Amiel, of Lodeber.

6 Now whē Miphiboseth the sonne of Ionathan the sonne of Saul was come vnto Dauid, he fel on his face, & did reuerence: and Dauid sayde, Miphiboseth? He answeared, Beholde thy seruant.

7 Dauid sayde vnto him, Feare not, for I wyll surely shewe thee kyndnesse for Ionathan thy fathers sake, & wyl restore thee all the feeldes of Saul thy father, & thou shalt eate bread on mine owne table continually.

8 And he bowed him selfe, and sayd, What is thy seruaunt, that thou shouldest looke vpon suche a (d) dead dogge as I am?

9 Then the kyng called to Ziba Sauls seruaunt, and sayde vnto him, I haue geuen vnto thy • maisters sonne all that partey-ned to Saul, and to al his hous.

10 Thou therefore, & thy sonnes, and thy seruantes, shalt tyl the lande for hym, & bryng in, that thy maisters sonne may haue foode to eate: but Miphiboseth thy maisters son, shall eate bread alway vpon my table. For Ziba had fyftiene sonnes, and twentye seruauntes.

11 Then sayd Ziba vnto the kyng, According to al that my lord the king hath commaunded his seruant, so shal thy seruant doo, (e) that Miphiboseth maye eate (as the king saide) vpon my table, as one of the kynges sonnes.

12 Miphiboseth had a sonne that was yong, named Micha: and all that dwelt in the house of Ziba, were seruantes vnto Miphiboseth.

13 And Miphiboseth dwelt in Hierusalem, for he did eate continually at the kinges table, and was lame on both his feete.

(e) That he maye haue wherewith to furnishe hym selfe, & be meete for the kings table.

The.x.Chapter.

4. The messengers of Dauid are villanously intreated of the kyng of Ammon. 7. Ioab is sent agaynst the Ammonites.

1 AFter this, the king of the chyldren of Ammon dyed, and Hanon his sonne raigned in his steade.

2 Then sayde Dauid, I wyl shewe kyndenesse vnto Hanon the sonne of Nahas, as his father shewed (a) kyndenesse vnto me. And Dauid sent to comfort him by the (b) hande of his seruantes ouer his father: and Dauids seruants came into the land of the chyldren of Ammon.

3 And the princes of ỹ children of Ammon, sayde vnto Hanon their lorde, "Thynkest thou that Dauid doeth honour thy father, that he hath sent comforters to thee? Hath not Dauid rather sent his seruantes vnto thee, to search the citie, and to spye it out, and to ouerthrowe it?

4 Wherfore Hanon toke Dauids seruants, and shaued of the one (c) halfe of theyr beardes, and cut of their garmentes in the myddle, euen harde to the buttockes of them, and sent them away.

5 When they told it vnto Dauid, he sent to meete them, (for the men were exceedingly ashamed) and the kyng sayde, Tarrie at Iericho vntil your beardes be growen, and then returne.

6 And when the chyldren of Ammon sawe that they (d) stanke in the syght of Dauid, they sent and hyred the • Syrians of the house of Rehob, and the Syrians of Zoba, twentie thousande footemen, and of kyng Maacha a thousande men, and of Istob twelue thousande men.

(a) This kindnes is thought to be by sauing one of his brethren, which fled to him from the kyng of Ammon, or for that Dauid in his trouble receyued at his handes releese and comforte.

(b) That is, by his seruauntes.

" Heb. in thyne eyes doth Dauid

(c) For a dispite and a shame to Dauid and the children of Israel.

(d) That they had deserued Dauids displeasure, for the iniurie donne to his ambassadors.

• or, Aramites.

7 And

7 And when Dauid herde of it, he sent Ioab, and all the host of strong men.

8 And the childzen of Ammon come out, and put their armie in aray at the entryng in of the gate: And the Syzians of Zoba, of Rehob, Istob, and Maacha, were by them selues in the feelde.

9 When Ioab sawe that the front of the batayle was against him before & behynde, he chose of all the choyse of Israel, and put them in aray against the Syzians.

10 And the rest of the people he delyuered into the hande of Abisai his brother, that he myght put them in aray against the chyldzen of Ammon.

11 And he sayd, If the Syzians be stronger then I, thou shalt helpe me: but yf the chyldzen of Ammon be to strong for thee, I wyl come and succour thee.

12 Therefore quite thee lyke a man, and let vs be valiant for our people, and for the cities of our God: and the Lord doo that whiche is good in his owne eyes.

13 And Ioab procéeded forth, and the people that were with him, to fyght against the Syzians: but they fled before hym.

14 And when the childzen of Ammon sawe that the Syzians were fled, then fled they also before Abisai, and entred into the citie: and so Ioab returned from the chyldzen of Ammon, and came to Hierusalem.

15 And when the Syzians sawe that they were smitten before Israel, they gathered them togeather.

16 And Hadarezer sent, and brought out the Syzians that were beyonde the * ryuer, and they came to Helam: and Zoba the captayne of the host of Hadarezer went before them.

17 And when it was shewed Dauid, he gathered (e) all Israel togeather, and passed ouer Iordane, and came to Helam: and the Syzians set them selues in aray against Dauid, and fought with him.

18 And the Syzians fled before Israel, and Dauid destroyed (f) seuē hundred charets of the Syzians, and fourtie thousande horsmen, and smote Zoba the captayne of their host, which also dyed there.

19 And when all the kynges (that were) seruauntes to Hadarezer sawe, that they fell before Israel, they made peace with Israel, and serued them: and so the Syzians feared to helpe the childzen of Ammon any more.

* or, Euphrates.

(e) Meanyng the greatest parte.

(f) Whiche were theyr best and most principall: for in al he destroyed seuenthousand 2. Cro. 19. d. or the souldiers whiche were in 700 charrettes.

The. xi. Chapter.

1. The citie Rabba is besieged. 4. Dauid committeth adulterie. 17. Vrias is slaine. 27. Dauid marrieth Bethsabe.

1 And it came to passe, that after the yere was expired, in the tyme (a) when kynges goe forth to batayle, Dauid sent Ioab and his seruantes with him, and all Israel, whiche destroyed the chyldzen of Ammon, and besieged Rabba: but Dauid taried styl at Hierusalem.

(a) The following spring. 1. Par. 20.

2 And in an euenyng tyde, Dauid arose out of his (b) bed, and walked vpon the roofe of the kynges pallace, and from the roofe he sawe a woman washyng her selfe, and the woman was very beautiful to looke vpon.

(b) When he was rested. 2. Sam. 4. 5.

3 And Dauid sent to enquire what woman it shoulde be: And one sayde, Is not this Bethsabe the daughter of Eliam, and wife to (c) Vrias the Hethite?

(c) Who was not an Israelite but dwelt among the religious.

4 And Dauid sent messengers, and tooke her away: And she came in vnto him, and he lay with her (and she was purified from her vncleannesse) and returned vnto her house.

5 And the woman conceyued, and sent, and (d) tolde Dauid, & sayd, I am with chyld.

(d) Perhaps left Dauid should be shamed with the breaking of the law.

6 And Dauid sent to Ioab, saying, Sende me Vrias the Hethite. And Ioab sent Vrias to Dauid.

7 And when Vrias was come vnto him, Dauid demaunded of him howe Ioab did, and howe the people fared, and howe the warre prospered?

8 And Dauid said to Vrias, (e) Goe downe to thy house, and wash thy feete. And Vrias departed out of the kynges pallace, and there followed him a present from the kyng.

(e) Dauid thought by this meane to shadow his fault.

9 But Vrias slept at the doore of the kinges pallace, with al the seruantes of his lorde, and went not downe to his house.

10 Which when they had tolde Dauid, saying, Vrias went not downe vnto his house: Dauid sayde vnto Vrias, Camest thou not from thy iourney? Why dyddest thou not goe downe then vnto thyne house?

11 Vrias answeared Dauid, The arke, and Israel, and Iuda dwell in pauilions, and my lorde Ioab, and the seruauntes of my lorde abide in the open feeldes, and shal I then goe into mine house, to eate, & drinke, and lye with my wyfe? By thy lyfe, and by the lyfe of thy soule, I wyl not doo this thyng.

12 And Dauid sayde to Vrias, Tarrie here this day also, and to morow I wyl let thee depart. And so Vrias abode in Hierusalem that day, and the morowe. 2. Sa.

13 And when Dauid had called hym, he dyd eate and drinke before hym, and he made him (f) drunke: And at euen he went out to lie on his couche with the seruauntes of his lorde, but went not downe to his house.

(f) That to procure him to go and lye with his wyfe.

14 On

14 Ou the mynyster Dauid wrote a letter to Ioab, and sent it by the hande of Urias:
15 And he wrote thus in the letter, (e) Put ye Urias in the foreffront of the sharper battayle, and come ye backe from hym, that he may be smitten, and dye.
16 So when Ioab besieged the citie, he assigned Urias vnto a place where he wyst that stryng men were.
17 And the men of the citie came out, and fought with Ioab: and there were teritaine ouerthrowen of the people of the seruantes of Dauid: and Urias the Hethite died also.
18 Then Ioab sent, and tolde Dauid al the thinges concerning the warre:
19 And charged the messenger, saying, When thou hast made an ende of tellyng the matters of the warre vnto the kyng:
20 Yf the kinges anger aryse, and he say vnto thee, Wherefore approched ye so nigh vnto the citie when ye did fight? wyst ye not that they would hurle and shoote from the wal?
D 21 Who smote Abimelech sonne of (h) Ierubesteth? Dyd not a woman cast a peece of a mylstone vpon hym from the wall, and he dyed in Thebes? why went ye nygh the wall? Then say thou, Thy seruant Urias the Hethite is dead also.
22 So the messenger went, and came and shewed Dauid all that Ioab had sent hym for.
23 And the messenger sayde vnto Dauid, The men preuayled against vs, and came out vnto vs into the feeld, and we "pursued them euen vnto the entring of the gate:
24 And the shooters shotte from the walles vpon thy seruantes, and some of the kinges seruantes be dead, and thy seruant Urias the Hethite is dead also.
25 And Dauid sayde vnto the messenger, Thus shalt thou say vnto Ioab, Let not that thing trouble thee, for the swoorde deuoureth "one as well as another: Make thy battel more strong against the citie, to ouerthrowe it, and encourage thou hym.
26 And when the wyfe of Urias heard that her husbande was dead, she mourned for hym.
27 And when the mourning was past, Dauid sent, and fet her to his house, and she became his wife, and bare him a sonne: but this thyng that Dauid did "displeased the Lorde.

The.xii. Chapter.

1. Dauid reproued by Nathan, confesseth his sinne. 18. The childe conceiued in adulterie dyeth.

1 AND the Lorde (a) sent Nathan vnto Dauid: and he came vnto hym, & tolde hym, There were two men in one citie, the one ryche, and the other poore.
2 The rich man had exceeding many sheepe and oxen:
3 But the poore had nothing saue one lytle sheepe, which he had bought and nourished vp: and it grewe vp with hym, and with his children also, and dyd eate of his owne * meate, and dranke of his owne cup, and slept in his bosome, and was vnto hym as his daughter.
4 And there came a * stranger vnto the rich man, and he * spared to take of his owne sheepe, and of his owne oxen, to dresse for the stranger that was come vnto him: but toke the poore mans sheepe, and dressed it for the man that was come to him.
5 And "Dauid was exceeding wroth with the man, and sayd to Nathan, As the Lorde liueth, the man that hath done this thyng, is the * childe of death:
6 He shal restore the lambe * foure fold, because he did this thing, and had no pitie.
7 And Nathan sayde to Dauid, Thou art the man: thus sayth the Lord God of Israel, I annoynted thee kyng ouer Israel, and ryd thee out of the hande of Saul.
8 I gaue thee thy maisters (b) house, and thy maisters (c) wiues into thy bosome, and gaue thee the house of Israel and of Iuda, and myght (if that had ben to litle) haue geuen thee "so muche more.
9 Wherefore then hast thou despised the commaundement of the Lorde, to do euyll in his syght? thou hast killed Urias the Hethite with the swoorde, and hast taken his wyfe to thy wyfe, and hast (d) slayne him with the swoord of the children of Ammon.
10 Nowe therefore the swoorde shall neuer depart from thine house, because thou hast despised me, and taken the wyfe of Urias the Hethite to be thy wyfe.
11 Wherefore thus sayth the Lorde, Beholde, I wyll stirre vp euyll against thee, euen out of thyne owne house, and wyll take thy wiues before thyne eyes, and gene them vnto thy neighbour, and he shall lye with thy wyues in the syght of this (e) sunne.
12 For thou dyddest it secretely: but I wyll do this thing before all Israel, and in the open sunne lyght.
13 And Dauid sayde vnto Nathan, I haue sinned against the Lord. And Nathan sayd vnto Dauid, The Lorde also hath put (f) away thy sinne, thou shalt not dye.
14 Howbeit, because in dooyng this deede,

(a) Because Dauid lay nowe drowned in sinne, the louyng mercy of God, whiche suffereth not his to perish, waketh his conscience by this similitude, and bringeth him to repentance.
* Or, mosel.
* Or, wayfaring man.
* Or, refused
"Heb. the anger of Dauid was kindled
* Or, shall surely dye.
* Or, twyse foure folde.
I. Sam. 16. c

(b) For Dauid succeded Saul in his kyngdome.
(c) They expounde this of Egla, & al some thynke Rispha. As for Michol she was Sauls daughter.
"Heb. suche and suche thynges.
(d) Most cruelly delyuerying hym to the handes of gods enimies.
(e) Meanyng openly as at noone day.
(f) Because thou hast vnfaignedly turned vnto the Lorde and confessed thy sinne.

thou hast geuen the enimies of the Lorde a cause to (g) blaspheme, the childe that is borne vnto thee shal surely dye.

15 And Nathan departed vnto his house: and the Lorde strake the childe that Urias wife bare vnto Dauid, and it sickened sore.

16 Dauid therefore besought GOD for the childe, and fasted, and (h) went in, and lay al night vpon the earth.

17 And the elders of his house arose, and went to him, to take him vp from the earth: but he would not, neither did he eate meate with them.

18 And the seuenth day the childe died, and the seruantes of Dauid feared to tell hym that the childe was dead: for they sayde, Beholde, while the childe was yet alyue, we spake vnto him, and he would not hearken vnto our voyce: howe wyll he then "vexe him selfe, if we tel him that the childe is dead?

19 But Dauid seeing his seruantes whispering, perceiued that the childe was dead: and Dauid sayde vnto his seruantes, Is the childe dead? They sayde, He is dead.

20 And Dauid arose from the earth, and washed, and (i) annoynted hym selfe, and changed his apparell, and came into the house of the Lorde, and worshipped: and afterwarde came to his owne house, and bade that they shoulde let bread before him, and he did eate.

21 Then sayde his (k) seruantes vnto him, What thing is this that thou hast done? thou diddest fast and weepe for the childe while it was alyue, and assoone as it was dead, thou diddest rise vp and eate meate.

22 He sayd, While the child was yet alyue, I fasted and wept, for this I thought, Who can tell whether God wil haue mercy on me, that the childe may liue?

23 But nowe seeyng it is dead, wherefore shoulde I fast? (l) Can I "bryng hym agayne any more? I shal goe to hym, rather then he shal come agayne to me.

24 And Dauid comforted Bethsabe his wife, and went in vnto her, and lay with her: and she bare a sonne, and called his name Solomon, and the Lorde loued hym,

25 And had sent by the hande of (m) Nathan the prophet, therfore (n) he called his name "Iedidia, of the Lordes behalfe.

26 Then Joab fought agaynst Rabba of the children of Ammon, and tooke the "citie of the kyngdome.

27 And Joab sent messengers to Dauid, saying, I haue fought against Rabba, and haue taken the (o) citie of waters.

28 Nowe therefore gather the rest of the people together, and besiege the citie, that thou mayest take it: lest I take it, and it be called after my name.

29 And Dauid gathered all the people together, and went against Rabba, and besieged it, and toke it.

30 And he tooke their kinges crowne from his head, (whiche weighed (p) a talent of golde, and (in it were pretious stones) and it was set on Dauids head, and he brought away the spoyle of the citie, in exceeding great abundance.

31 And he caryed away the people that was therein, and put them (q) vnder sawes, and vnder iron harrowes, and vnder axes of iron, and thrust them into the tyle kyl: thus dyd he with all the cities of the children of Ammon. And so Dauid and al the people returned vnto Hierusalem.

The. xiii. Chapter.

14. Ammon Dauids sonne defileth his syster Thamar. 19. Thamar comforted by her brother Absalom. 29. Absalom therfore kylleth Amnon.

1 AFter this, so it was that Absalom the sonne of Dauid had a fayre sister, named (a) Thamar, whom Amnon the sonne of Dauid loued.

2 And he was sore vexed, that he fell sicke for his sister Thamar: for she was a (b) virgin, and he thought it harde for hym to do any thyng to her.

3 But Amnon had a frende called Jonadab, the sonne of Simah Dauids brother: and Jonadab was a very subtile man.

4 And he sayde vnto hym, Howe commeth it that thou, being the kings sonne, art thus consumed from day to day? Wilt not thou tell me? Amnon answered hym, I loue Thamar my brother Absaloms syster.

5 Jonadab sayde vnto hym, (c) Lay thee downe on thy bed, & make thee selfe sicke: and when thy father is come to see thee, say vnto him, I pray thee, let my sister Thamar come, and geue me meate, and dresse it in my sight, that I may see it, and eate it of her hande.

6 And so Amnon lay downe, and made him selfe sicke: and when the kyng was come to see hym, Amnon sayde vnto the kyng, I pray thee, let Thamar my sister come, and make me a couple of (d) cakes in my sight, that I may eate of her hande.

7 Then Dauid sent home to Thamar, saying, Goe nowe to thy brother Amnons house, and dresse hym meate.

8 So Thamar went to her brother Amnons house, (and he was layde downe) and she tooke "flowre, and kneaded it, and made cakes

(g) In saying that the Lord hath appointed a wycked man to raigne ouer his people.
(h) To wit, to his priuie chamber.
"Heb. Do euil to him selfe.
(i) Shewyng that our lamentations ought not to be excessiue, but moderate, & that we muste praise God in al his doynges.
(k) As they whiche consydered not that God graunteth many things to the sobs and teares of the faythful.
(l) He confirmeth hym selfe to gods wyl, & comforteth hym selfe by obedience to the same.
"Or, call.
Math. 1. a.
(m) To call him Solomon
(n) Meanyng Dauid.
"Louing to the Lorde.
"Or, the chiefest citie.
(o) That is, the chiefest part of the citie, where the kynges palace, and al the cunduites were.
(p) Thus therefore powred glory the Kyngdo of the enemi mon taken.
(q) Renoucing the cruel enimies of God, with cruel death.
(a) Thamar was Absaloms sister both by father and mother, & Amnon was but by father.
(b) And therfore kept in her fathers house, as virgins were accustomed.
(c) Here we see, that there is no enterprise to wyked, that lacke a counseller to further the same.
(d) Meanyng some delicate and dayntie meate.
"Or, puffe.

cakes in his sight, and dyd bake them,
9 And tooke a panne, and (e) powred them out before him, but he would not eate: And Amnon saide, Haue out (f) al men from me. And they went al out from him.
10 And Amnon saide vnto Thamar, Bring the meate into the chamber, that I may eate of thyne hande. And Thamar tooke the cakes whiche she had made, & brought them into the chamber to Amnon her brother.
11 And when she had set them before hym to eate, he tooke her, and sayd vnto her, Come lye with me, my sister.
12 And she answeared him, Nay my brother doo not force me; for there hath no suche thing ben donne in Israel, doo not thou this folly.
13 And I, * whyther shal I cause my shame to goe? and thou shalt be as one of the (g) fooles in Israel: Nowe therefore, I pray ther, speake vnto the king, and he wyl not denie me vnto thee.
14 How be it he would not hearken vnto her voyce: but being stronger then she, forced her, and lay with her.
15 And then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue with which he before loued her: and Amnon saide vnto her, Vp, and geat thee hence.
16 She answeared him, * There is no cause: This euyl that thou puttest me away, is greater then the other that thou diddest vnto me. Neuertheles, he would not heare her:
17 But called his * boye that serued him, and sayde, Put away this woman from me, and bolt the dooze after her.
18 And she had a garment of (h) diuers colours vppon her: for with suche garmentes were the kinges daughters that were virgins appareled. Then his seruant brought her out, and locked the dooze after her.
19 And Thamar tooke and put ashes on her head, and rent her garment of diuers colours that was on her, and layd her hand on her head, and so she went away crying.
20 And Absalom her brother sayd vnto her, Hath Amnon thy brother ben with ther? Now yet be stil my sister, he is thy brother, let not this thing greeue thyne hart. And so Thamar remayned desolate in her brother Absaloms house.
21 But when king Dauid heard of all these thinges, he was very wroth.
22 And Absalom sayd vnto his brother Amnon neyther good nor bad: howbeit Absalom hated Amnon, because he had forced his sister Thamar.
23 And after the tyme of two yeeres, Absalom had sheepe shearers in the * playne of Hazor, beside Ephraim, and bade all the kinges sonnes.
24 And came to the king, and saide, Behold, thy seruant hath sheepe shearers, I pray thee, that the king with his seruants come to thy seruant.
25 The king answeared Absalom, Nay my sonne, I pray ther, let vs not goe all, lest we be chargeable vnto thee. And Absalom lay sore vpon him: howebeit he would not goe, but * blessed him.
26 Then sayde Absalom, But I pray thee shall not my brother (i) Amnon goe with vs? And the king answeared him, What needeth it that he goe with thee?
27 But Absalom made such instance, that he let Amnon and all the kinges children goe with him.
28 Nowe had Absalom commaunded his young menne, saying, Marke when Amnons (k) hart is merry with wyne, and when I bid you, Smite Amnon: then kyll him, and feare not: haue not I bidden you? be bolde therefore, and play the men.
29 And the seruantes of Absalom dyd vnto Amnon, euen as Absalom had commaunded: and all the kinges sonnes arose, & euery man gate him vp vpon his mule, & fled.
30 And whyls they were yet in the way, tydinges came to Dauid, saying, Absalom hath slayne al the kinges sonnes, and there is none left alyue.
31 Then the king arose, and rare his garmentes, and lay along on the (l) earth: and al his seruantes stoode by with their clothes rent.
32 And Ionadab the sonne of Simah, Dauids brother, answeared and sayde, Let not my Lorde suppose that they haue slayne all the young men of the kinges sonnes, but Amnon only is dead: for that hath benne determined in Absaloms mynde, since he forced his sister Thamar.
33 Nowe therefore let not my Lorde the king * take the thing so greeuously, to thynke that all the kinges sonnes are dead, * for Amnon only is dead.
34 But Absalom fled: and the young man that keapt the watche, lyft vp his eyes and looked, and beholde, there came much people by ỹ way of the hil syde * behind him.
35 And Ionadab sayde vnto the king, Beholde the kinges sonnes come: as thy seruant sayde, so it is.
36 And as soone as he had left speaking, beholde the kynges sonnes came, and lyft vp their voyces, and wept. The king also and al his seruantes wept exceedingly soare.

(e) That is, he ferued them on a dishe.
(f) For the wicked are ashamed to do their abominacions, which they vse to commit in the sight of God.
(g) Shame and reproche.
(h) As a token and signe of virginitie.
(i) Pretending to the king that Amnon was most deare vnto him.
(k) Then being voyde of care, and casting no peril.
(l) In token of sorow and greefe.

* or, Baal Hazor.
* or, thanked.
* or, take it to hart.
* or, but.
* or, one after an other.

37 But Abſalom eſcaped, and went to (k) Thalmai the ſonne of Ammihur king of Geſsur: and David mourned for his ſonne euery day.

38 And ſo Abſalom eſcaped, and went to Geſsur, and was there three yeeres.

39 And King Dauid * deſired to goe forth vnto Abſalom: for where as Ammon was dead, he was comforted ouer him.

(k) For Maachah his mother was the daughter of Thalmai. Chap. iii.

* or, ceaſed.

The. xiiii. Chapter.

2. Abſalom is reconciled to his father by the ſubtelties of Ioab. 24. Abſalom may not ſee the kinges face.

1 IOab the ſonne of Zaruia, perceyued that the kinges (a) hart was towarde Abſalom:

2 And he ſent to Thecoa, and fet thence a * wyſe woman, and ſayde vnto her, I pray the fayne thee ſelfe to be a mourner, and put on mourning apparel, and (b) annoynt not thee ſelfe with oyle, but be as a woman that hath long time mourned for the dead:

3 And come to the king, and ſpeake on this manner vnto him: And ſo Ioab "taught her what ſhe ſhould ſay.

4 And when the woman of Thecoa ſpake with the king, ſhe fel on her face to the grounde, and dyd obeyſance, and ſayde, "Helpe, O king.

5 The king ſayde vnto her, What ayleth thee? She anſwered, I am in verie a "wydowe, and myne huſbande is dead,

6 And thy handmayde had (c) two ſonnes, and they two fought togeather in the feeld, where was no man to goe betweene them, but the one ſmote the other, and ſlue him.

7 And beholde, the whole kynrede is ryſen againſt thy handmayde, and they ſayde, Deliuer him that ſmote his brother, that we may kyl him for the (d) ſoule of his brother whom he ſlue, we wyll deſtroy the heire alſo: and ſo they ſhall quenche my ſparkle whiche is leaft, and ſhall not leaue to my huſbande neither name nor iſſue vpon the earth.

8 And the king ſayde vnto the woman, Goe home to thyne houſe, I wyl geue a charge for thee.

9 And the woman of Thecoa ſayde vnto the king, My Lorde, O king, this (e) treſpaſſe be on me, and on my fathers houſe: and the king and his throne be * giltleſſe.

10 And the king ſaide, If any man ſay ought vnto thee, bring him to me, and he ſhall "hurt thee no more.

11 Then ſayde ſhe, I pray thee, let the kyng remember the Lorde thy God, that thou wouldeſt not ſuffer many reuengers of blood to deſtroy, leſt they ſlay my ſonne. And he anſwered, As the Lorde liueth, there ſhal not one heare of thy ſonne fall to the earth.

12 The woman ſayde, Let thyne handmayd ſpeake one woorde vnto my Lorde the king. And he ſaide, Say on.

13 The woman ſayde, Wherefore then halt thou (f) thought ſuche a thing againſt the people of God? For the king doeth ſpeake this thing as one whiche is faultie, that he ſhoulde not fetch home againe his baniſhed.

14 For we muſt nedes dye, and are as water ſpilt on the grounde, whiche can not be gathered vp againe, neyther doeth god ſpare any perſon: yet doeth he appoynt (g) meanes, that his baniſhed be not vtterly expelled from him.

15 Nowe therefore I am come to ſpeake of this thing vnto my Lorde the king, (becauſe) the people (h) haue made me afrayd: and thy handmayde ſayde, nowe wyll I ſpeake vnto the king, it may be that the kyng wyll perfourme the requeſt of his handmayde.

16 And the king ſhal heare his handmayd, to deliuer her out of the hand of the man that woulde haue deſtroyed me, and alſo my ſonne, out of the inheritance of God.

17 And thyne handmayde ſayde, The woord of my Lorde the king ſhall nowe be "comfortable: for my Lorde the king is as an (i) angel of God in hearing of good and bad: therefore the Lorde thy GOD be with thee.

18 Then the king anſwered and ſayde vnto the woman, Hide not from me, I pray thee, the thing that I ſhall aſke thee. And the woman ſayde, Let my Lorde the kyng nowe ſpeake.

19 And the king ſayde, Is not the (k) hande of Ioab with thee in al this matter? The woman anſwered and ſayde, As thy ſoule liueth my lorde the king, I wyll not turne to the ryght hande nor to the leaft, from ought that my lorde the king hath ſpoken: for euen thy ſeruant Ioab bade me, and he put al theſe woordes in the mouth of thyne handmayde:

20 For to the intent that I ſhould (l) change the fourme of ſpeache, hath thy ſeruant Ioab donne this thing: and my lorde is wyſe, accordyng to the wyſedome of an angel of God, to vnderſtande al thinges that are in the earth.

21 And the king ſayde vnto Ioab, Beholde, I haue (m) donne this thing: goe, and bring the young man Abſalom againe.

22 And Ioab fell to the grounde on his face, and

(a) That the king fauoured him.

* or, ſubtile

(b) In token of mourning, for they vſed annointing to ſeeme cheereful.

"Hebr. put woordes in her mouth.

"Hebr. ſaue.

"Hebre. a wydowe woman.

(c) Vnder this parable, ſhe deſcribeth the death of Ammon, by Abſalom.

(d) According to the lawe whiche commaundeth the ſlayer to be ſlayne. Gen. 9. b.

(e) As touching the breache of the lawe whiche pouiſheth blood, let me beare the blame.

* or, innocent.

"Hebr. touche. 1. Sam. 24.

(f) why dſt thou geue contrary ſentence in thy ſonne Abſalom.

(g) God hath prouided wayes (as Dauid) to ſaue them of tyrans, whom man iudgeth put thy death.

(h) For I thought they would kyl this my heire.

"Hebr. reſt.

(i) Is of ſo wyſe a diſcerne ryght from wrong.

(k) Hadſt not thou done this by the counſel of Ioab?

(l) By ſpeking rather in parable, then plain.

(m) I haue graunted thy requeſt,

and bowed him selfe, & "thanked the king: and Joab sayd, Nowe thy seruant knoweth that I haue founde grace in thy sight my lord, O king, in that the king hath fulfylled the request of his seruant.

23 And so Joab arose, and went to Gesur, and brought Absolom to Hierusalem.

24 And the king sayde, Let him turne to his owne house, and not see my face. And so Absalom returned to his owne house, and sawe not the kynges face.

25 But in all Israel there was none to be so muche praysed as Absalom for beautie: from the sole of his foote, to the toppe of his head there was no blemishe in him.

26 And when he polled his head, (for at euery yeeres ende he polled it: because the heare was heauie on him, therefore he polled it,) he weighed the heare of his head at two hundred (n) sickles, after the kynges weight.

27 And Absalom had three sonnes borne him, and one daughter named Thamar, whiche was a fayre woman to looke vpon.

28 So Absalom dwelt two yeeres in Hierusalem, and sawe not the kynges face.

29 Therefore Absalom sent for Joab to haue sent him to the king, but he would not come to him: and when he sent againe, he woulde not come.

30 Therefore he sayde vnto his seruantes, Behold, Joab hath a feeld by my * place, and he hath barley therein: goe, and (o) set it on fyre. And Absalons seruantes set it on fyre.

31 Then Joab arose, and came to Absalom vnto his house, and sayde vnto him, Wherefore haue thy seruantes burnt my feelde with fyre?

32 And Absalom answeared Joab, Behold I sent for thee, desiring thee to come, because I would haue sent thee to the king, for to say, Wherefore am I come from Gesur? It had ben better for me to haue ben there styl: Nowe therefore would I see the kinges face, and if there be any (p) trespase in me, let him kil me.

33 And so Joab came to the kyng, and tolde him: which when he had sent for Absalom, he came to the king, and fell to the grounde on his face before him, and the king kyssed Absalom.

The. xv. Chapter.

2. The practises of Absalom to aspire to the kingdome. 14. David and his seruantes flee. 31. Dauids prayer.

AFter this Absalom "prepared hym charrettes, and horses, and fiftie men to runne before hym.

2 And Absalom rose vp early, & stode in the place of the entring in of the gate: and euery man that had any * matter, and came to the king for iudgement, hym dyd Absalom cal vnto hym, and sayde, Of what citie art thou? He answeared, Thy seruant is of one of the (a) tribes of Israel.

3 And Absalom sayde vnto hym, See, thy matters are good and ryghteous, but there is no man (deputed) of the kyng to heare thee.

4 Absalom sayd moreouer, Oh that I were made (b) iudge in the lande, that euery man whiche hath any plea and matter in the lawe, might come to me, and that I might do hym iustice!

5 And when any man came nigh to hym, and did him obeysance, he put forth his hand, and take him to him, and kissed hym.

6 And on this manner dyd Absalom to all Israel, that came to the king for iudgement: so Absalom (c) stale the hartes of the men of Israel.

7 And after (d) fourtie yeeres Absalom sayd vnto the kyng, I pray thee, let me goe to Hebron, and pay my vowe whiche I haue vowed vnto the Lorde.

8 For thy seruant vowed a vowe when I was in Gesur in Syria, saying, If the Lord shal bring me agayne in deede to Hierusalem, I (e) wyl serue the Lorde.

9 And the kyng sayde vnto hym, Goe in peace. And so he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, Assoone as ye heare the voyce of the trumpette blowe, ye shal say, Absalom raigneth in Hebron.

11 And with Absalom went two hundred men out of Hierusalem that were (f) called, and they went with pure hartes, not knowing of (g) any thyng.

12 And Absalom sent for Achitofel the Gilonite Dauids counsellour, from his citie Gilo, while he offered sacrifices, and there was wrought strong treason: for the people went and increased with Absalom.

13 And there came a messinger to David, and sayde, The hartes of the men of Israel are turned after Absalom.

14 And David sayde vnto all his seruantes that were with him at Hierusalem, Vp, that we may flee, for we shal not els escape (h) from Absalom: make speede to depart, lest he come sodaynly, and catche vs, and bring euyl vpon vs, & smyte the citie with the edge of the swoorde.

15 And the kinges seruantes sayde vnto him, Behold, thy seruantes (are redy to do) whatsoeuer my lorde the kyng shall "appoynt.

* Or, controuersie.

(a) That is, notyng of what citie or place he was.

(b) Thus by flaunder, flatterie, & fayre promises, the wicked seeke preferment.

(c) By entising them fro his father to him selfe.

(d) Conteynyng from the time that the Israelites had asked a kyng of Samuel.

(e) By colour of religion he hunteth after the kingdome.

(f) And byd to his feast in Hebron.

(g) That Absalom went about.

(h) For neyther is there hope of mercy at his cruel hands, neyther are we at this sodayne able to make our part good against him.

" Heb. choose

U iii 16 And

16 And the king departed, and all his houſ-
(i) That is, after hym. holde (i) at his feete: and the kyng left ten
concubines to keepe the houſe.
17 And the king went forth, & all the people
at his feete, and taryed in a place that was
(k) To wyt, from Hieruſalem. (k) farre of.
18 And all his ſeruantes went about hym:
and al the Cerethites, and all the Phele-
thites, and al the Gethites, euen ſixe hun-
dred men, which were come after him from
Geth, went before the king.
(l) Who, as ſomme wryte was the kinges ſonne of Gath, cal. led Achis. 19 Then ſayde the king to (l) Ithai the Ge-
thite, Wherefore commeſt thou with vs?
Returne, and abide with the kyng, for thou
art a ſtranger, depart therefore to thy place.
(m) That is, the ſouldiers that be with thee. 20 Thou cameſt yeſterday, and ſhoulde I
vnquiet thee to day to goe with vs? I wyl
goe whither I can: therefore returne thou,
and cary againe thy (m) brethren: mercy
and trueth be with thee.
D 21 And Ithai anſwearde the king, & ſayde,
As the Lorde liueth, and as my lorde the
king liueth, in what place my lorde the
kyng ſhalbe, whether in death or lyfe, euen
there alſo wyl thy ſeruant be.
22 And Dauid ſaide to Ithai, Come then,
and goe forwarde. And Ithai the Gethite
went forth, and al his men, and al the chil-
dren that were with him.
23 And al the countrey wept with a loude
voyce, and all the people went ouer: the
kyng alſo hym ſelfe paſſed ouer the brooke
Cedron, and all the people went ouer to-
warde the way that leadeth to the wylder-
neſſe.
(n) Which was the charge of the Caathites. Num. 4. a. 24 And loe, Sadoc alſo and all the Leuites
were with him, and (n) bare the arke of the
couenant of God, and they ſet downe the
arke of God, and Abiathar (o) went vp,
vntyl the people were all come ouer out of
the citie.
(o) To ſtande by the arke. 25 And the kyng ſayde vnto Sadoc, Cary
the arke of God againe into the citie: If I
ſhal fynde fauour in the eyes of the Lorde,
he wyll bring me againe, and ſhewe me
both it, and the tabernacle thereof.
(p) Gods wil is a comfort and a cauſe of contenta-tion to the faythful in al aduerſities. 26 But if he thus ſay, I haue no luſt vnto
thee: behold (p) here am I, let him do with
me what ſeemeth good in his eyes.
27 The king ſaid alſo vnto Sadoc the prieſt,
Art not thou a Seer? Returne into the ci-
tie in peace, and take your two ſonnes with
you, Ahimaaz thy ſonne, and Ionathan the
ſonne of Abiathar.
E 28 Beholde, I wil tary in the feeldes of the
wildernelle, vntil there come ſome worde
from you to be tolde me.
29 Sadoc therefore and Abiathar caryed
the arke of God againe to Hieruſalem, and
they taryed there.
30 And Dauid went vp on mount Oliuete,
and wept as he went vp, and had his head
(q) couered, and went barefoote, and all the
people that was with him had euery man
his head couered, and as they went vp, they
wept.
(q) With ſi-ghes & duſt, after the ma-ner of them that be in ſorowe. 31 And one tolde Dauid, ſaying, Achito-
phel is one of them that haue conſpired
with Abſalom. And Dauid ſaid, O Lord,
I pray thee, turne the (r) counſel of Achi-
tophel into fooliſhneſſe.
(r) Terrible is the coun-ſel of the wicked wordly wiſe, againſt the innocent, except God, who oft tur-neth it to folly, do fruſtrate and diſappoynt the ſame. 32 When Dauid was come to the toppe of
the mount, he worſhipped God: and behold,
Chuſai the Arachite came againſt hym,
with his coate torne, and hauing earth vp-
on his head.
33 Vnto whom Dauid ſayde, If thou goe
with me, thou ſhalt be a burden vnto me.
34 But yf thou returne to the citie, and ſay
vnto Abſalom, I wyll be thy ſeruant, O
kyng: as I haue thus long ben thy fathers
ſeruant, ſo am I nowe thy ſeruant: thou
mayeſt (s) for my ſake deſtroy the counſel of
Achitophel.
(s) Heb. to me, that is, to my commoditie. 35 And haſt not thou there with thee Sadoc
and Abiathar the prieſtes? therefore what-
ſoeuer thou ſhalt heare out of the kynges
houſe, thou ſhalt shewe to Sadoc and Abi-
athar the prieſtes.
36 And beholde, they haue there with them
their two ſonnes, Ahimaaz Sadocs ſonne,
and Ionathan Abiathars ſonne: by them
alſo ſhal ye ſende me al that ye can heare.
37 And ſo Chuſai Dauids frende went to
the citie, and Abſalom entred into Hieru-
ſalem.

The. xvi. Chapter.

I. The infidelitie of Ziba. 5. Semei curſeth Dauid. 16. Chuſai commeth to Abſalom.

1 AND when Dauid was a litle paſt the
(a) toppe (of the hyl) Beholde, Ziba
the ſeruant of Miphiboſeth met hym
with a couple of Aſſes ſadled, and vpon
them two hundred loaues of bread, and one
hundred bunches of reaſynges, and an hun-
dred of dried * figges, and a bottel of wine.
(a) Which was the hyl of Olinet. * or, fruyt cakes. 2 And the kyng ſayde vnto Ziba, What
meaneſt thou with theſe? And Ziba ſayde,
They be Aſſes for the kynges houſholde to
ryde on, and bread and fruite for the young
men to eate, and wine, that ſuch as be faint
in the wyldernelle may drinke.
3 And the kyng ſayde, Where is thy maſ-
ters ſonne? Ziba anſwered vnto the king,
Beholde, he taryeth ſtyll at Hieruſalem:
for he ſayde, This day ſhall the houſe of
Iſrael reſtore me the kyngdome of my fa-
ther.

4 Then

4 Then sayde the king to Ziba, Beholde, thyne are all that pertayned vnto Miphiboseth. And Ziba sayd, I humbly "beseeche the that I may fynde grace in thy syght, my Lorde, O kynge.

5 And when king Dauid came to (b) Bahurim, beholde, thence came out a man of the kinred of the house of Saul, named Semei the sonne of Gera, and he came out cursing.

6 And he cast stones at Dauid, and at al the seruantes of Dauid: and al the people and al the men of warre were on his ryght (c) hande, and on his left.

7 And thus sayde Semei when he cursed, Come forth, come forth, thou bloud "shedder, and thou man of · Belial.

8 The Lorde hath brought vpon thee al the (d) blood of the house of Saul, in whose steade thou hast raigned, and the Lord hath deliuered the kyngdome into the hande of Absalom thy sonne: and beholde thou art come to thy mischiefe, because thou art a bloudshedder.

9 Then sayd Abisai the sonne of Zaruia vnto the kyng, Why doth this dead dogge curse my Lorde the kyng? let me goe nowe and take of the head of hym.

10 And the kyng sayde, What haue I to doo with you ye sonnes of Zaruia? for he curseth, euen because the Lorde hath (e) bidden hym curse Dauid: who dare then say, Wherefore hast thou done so?

11 And Dauid sayde to Abisai, and to all his seruantes, Beholde, my sonne which came of myne owne bowels, seeketh my lyfe: howe muche moze then may this sonne of Jemini doo it? Suffer hym to curse, for the Lorde hath bidden hym.

12 It may be that the Lorde wyll looke on myne "affliction, and (f) do me good for his cursing this day.

13 And as Dauid and his men went by the way, Semei went along on the hylles syde ouer against hym, and cursed as he went, and threwe stones at hym, and cast dust.

14 And the kyng, & al that were with hym, came weerie, and refreshed them selues (g) there.

15 And Absalom and al the people the men of Israel, came to Hierusalem, and Achitophel was with him.

16 And as soone as Chusai the Arachite Dauids friende was come vnto Absalom, Chusai sayde vnto Absalom, God saue the kyng, "God saue the king.

17 And Absalom sayde to Chusai, Is this thy kyndnesse to thy (h) friende? Why wentest thou not with hym?

18 Chusai answeared vnto Absalom, Nay not so; but whom the Lorde and this people, and al the men of Israel choose, (i) his wyl I be, and with hym wyl I dwel.

19 And "moreouer, vnto whom shal I doo seruice? not to his sonne? And as I was seruant before with thy father, so wyl I be with thee.

20 Then spake Absalom to Achitophel, Geue counsel what we shal do.

21 And Achitophel said vnto Absalom, Goe thee vnto thy fathers concubines whiche he hath left to keepe the house, and all Israel shal heare that thou art abhorred of thy father, then shal the handes of all that are with thee be strong.

22 And so they spread Absalom a tent vppon the toppe of the house, & Absalom went in vnto his fathers concubines in the syght of al Israel.

23 And the counsel of Achitophel whiche he counseled in those dayes, was as a man had asked counsel (k) at the oracle of God: euen so was all the counsel of Achitophel, both with Dauid and with Absalom.

(a) Hebr. I worship.

(b) Whiche was a citie in the tribe of Beniamin.

(c) That is, round about him.

"Hebr. men of bloud. · or, wicked man.

(d) This he said, because of the death of Isboseth and Abner, hopeding Dauid to be guiltie to the same.

(e) Dauid felt that this was the iudgement of God for his sinne, and therefore humbleth himselfe to him selfe, "Hebr. vnder me.

(f) Meaning that the Lord wyl sende comfort to him, when they are oppressed.

(g) To, wit, at Baharim.

"Hebr. at the king ward.

(h) Meaning Dauid.

(i) Though Chusai dissembled here at Dauids request, to preuent the counsel of the wicked by gods determination. Chap. 17. verse. 14. yet may not we vse this example to excuse our dissimulatiō.

"Heb. the seconde time.

(k) It was so esteemed for the successe thereof.

The. xvii. Chapter.

7. Achitophels counsel is ouerthrowen by Chusai.

1 ACchitophel also sayde vnto Absalom, (a) Let me choose out nowe twelue thousande men, and I wyl vp, and followe after Dauid this nyght:

2 And I wyl come vpon him whyle he is weery and weake handed, and wyl feare him: and al the people that are with him shal flee, and so wyl I smyte the kyng only,

3 And wyl bryng agayne al the people vnto thee: and when al shal returne, the (b) man whom thou seekest (beyng slayne) al the people shalbe in peace.

4 And the saying "pleased Absalom wel, and al the elders of Israel.

5 Then sayde Absalom, Cal nowe Chusai the Arachite also, and let vs heare likewise "what he sayth.

6 When Chusai was comme to Absalom, Absalom spake vnto him, saying, Achitophel hath · geuen suche counsel: shal we doo after this saying, or no? tel thou.

7 Chusai answeared vnto Absalom, The counsel that Achitophel hath geuen, is not good at this tyme.

8 For sayde Chusai, Thou knowest thy father and his men, howe that they be strong men, and they be chafed in their mindes, and are euen as a Beare robbed of her whelpes in the feelde: thy father is a man also practised in warre, & wyl not · lodge

(a) As though he wold saye, geue me authoritie to choose.

(b) Meaning Dauid. "Hebre. was ryght in the eyes of Absalom.

"Hebre. what is in his mouth. · or, spoken thus.

· or, tary al nyght.

with the people.

9 Beholde he is hidde now in ſome caue, or in ſome other place: and though ſome of his men be ouerthrowen at the firſt brunt, yet they that heare it, will ſay, The people that followeth Abſalom be "put to the worſe.

"Hebr. haue a breache or ruine.

10 And he alſo that is valiant, whoſe hart is as the hart of a lion, ſhal "ſhrinke & faint: for al Iſrael knoweth that thy father is a mighty man, and they which be with him, are "ſtout men.

"Hebr. melt. "Hebre. the children of fortitude.

11 Therefore my counſel is, that all Iſrael be gathered vnto thee, from Dan to Beerſeba, as the ſande of the ſea in number, and that thou goe to batel in thyne owne perſon.

12 For ſo ſhal we comme vppon him in one place or other where we ſhal fynd him, and we wyll fall vppon him, euen as thicke as the deawe falleth on the grounde: and of al the menne that are with him, we ſhal not leaue him one.

13 Moreouer, if he be gotten into a towne, then ſhal al the men of Iſrael bring ropes to that citie, and we wyll drawe it into the riuer, vntyll there be not one ſmall ſtone founde there.

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14 And Abſalom and all the men of Iſrael ſaid, The counſel of Chuſai the Arachite, is better then the counſel of Achitophel. For * it was euen the Lordes determination to deſtroy the (c) good counſel of Achitophel, that the Lorde might (d) bring euyl vpon Abſalom.

* or, the Lorde hath commmaunded. (c) Good to haue brought to paſſe that wicked purpoſe he went about. (d) For by the counſel of Chuſai, he went to the batel where he was deſtroyed.

15 Then ſaide Chuſai vnto Sadoc and Abiathar the prieſtes, Of this and that manner dyd Achitophel and the elders of Iſrael counſel Abſalom, and thus & thus haue I counſelled.

16 Nowe therefore ſend quickely, and ſhew Dauid, ſaying, Tary not this night in the feeldes of the wyldernes, but geat thee (e) ouer, leſt the king be deuoured, and al the people that are with him.

(c) That is, ouer Iordane (f) The meſſage from their fathers.

17 Nowe Jonathan and Ahimaaz abode by the well Rogel: (for they myght not be ſeene to comme into the citie) and a wenche went and (f) tolde them: and they went, and ſhewed king Dauid.

18 Neuertheleſſe, a lad ſawe them, and tolde it to Abſalom: but they went both of them away quickly, and came to a mans houſe in Bahurim, which had a wel in his yard, into the which they went downe.

19 And the wyfe tooke and ſpread a couerlet ouer the welles mouth, and ſpread grounde corne thereon: & the thing was not eſpied.

20 And when Abſaloms ſeruantes came to the wyfe to the houſe, they ſayde, Where is Ahimaaz and Jonathan? The woman anſwered them, They be gonne ouer the brooke of water. And when they had ſought them, and could not fynde them, they returned to Hieruſalem.

21 And as ſoone as they were departed, the other came out of the wel, and went and tolde king Dauid, and ſaid vnto him, Vp, and goat you quickely ouer the water, for (g) ſuche counſell hath Achitophel geuen againſt you.

(g) To wit, to purſue ther with al had.

22 Then Dauid arose, and all the people that were with him, and they were comme ouer Jordane (h) by that it was day: ſo that there lacked not one of them that was not comme ouer Jordane.

(h) So that they trauayled al night, and by morning had al their company paſſed ouer,

23 And when Achitophel ſaw that his counſel was not followed, he ſadled his aſſe, and arose & gate him home to his owne houſe, and to his owne citie, and put his houſeholde in order, and (i) hanged him ſelfe, and dyed, and was buryed in the ſepulchre of his father.

(i) Thus god ſometimes in this lyfe executeth iudgement vpon the cruel perſecuters of the innocent, to admoniſhe vs what iudgement al ſuch ſhal haue in the world to come,

24 Then Dauid came to Mahanaim, and Abſalom paſſed ouer Jordane, he and al the men of Iſrael with him.

25 And Abſalom made Amaſa captayne of the hoaſt in ſtede of Joab: whiche Amaſa was a mans ſonne named Jethra, a Jezraelite, that went in to Abigail the daughter of (k) Nahas, ſiſter to Zaruia Joabs mother.

(k) who was alſo called Iſai, Dauids father,

26 So Iſrael and Abſalom pitched in the lande of Gilead.

27 And when Dauid was comme to Mahanaim, Sobi † ſonne of Nahas, out of Rabba, of the children of Ammon, and Machir the ſonne of Ammiel out of Lodeber, and Barzellai the Gileadite, out of Rogelim,

(l) God by them ſo couering the neceſſitie of his faithful ſeruantes in his trouble & affliction.

28 (l) Brought beddes, balons, earthen veſſels, wheate and barly, floure and parched corne, beanes, lentiles, and parched pulſe,

29 Hony, butter, sheepe, and cheeſe of kine, for Dauid, and for the people that were with him to eate: for they ſayde, The people is hungry, weery, and thirſtie in the wyldernes.

The. xviii. Chapter.

2. Dauid diuideth his armie into three parties.

1 AND Dauid (a) numbred the people that were with him, and ſet captaines of thouſandes and of hundredes ouer them.

(a) It appeareth that not only the fiue hundred of the Cerethites and Phelethites mentioned cap. 15. c. Gadites, and halfe the tribe of Manaſſes, could not againſt the vnto Dauid,

2 And Dauid ſent foorth the thirde part of the people vnder the hand of Joab, and the thirde

but alſo a number of the Rubenites, whiche beare the inſolencie of the ſonne father, dyd alſo ioyne them ſelues

thirde parte vnder the hande of Abisai the sonne of Saruia Ioabs brother, & the other thirde parte vnder the hande of Ithai the Gethite: and the kyng said vnto the people, I wyl goe with you mine selfe also.

3 And the people answeared, Thou shalt not goe fourth: for if we flee away, they wil not care for vs, neither shal they regard vs, though halfe of vs were slayne: but thou art now worth ten thousand of vs. Wherfore it is better that thou succour vs out of the citie.

4 And the kyng sayd vnto them, What seemeth you beste, that wyl I doo. And the kyng stoode by the gate side, and al the people came out by hundredes, and by thousandes.

5 And the kyng commaunded Ioab, and Abisai, and Ithai, saying, (Increase) the young man Absalom gently for my sake. And al the people heard that the kyng gaue al the captaynes charge concernyng Absalom.

6 And so the people went out into the fielde against Israel, (and the batalle was in the (b) wood of Ephraim,)

7 Where the people of Israel were slayne before the seruantes of Dauid, and there was a greate slaughter that daye, euen of twentie thousand men.

8 For the batayle was scattered ouer al the countrey: and the wood deuoured moe people that day, then dyd the swoorde.

9 And Absalom met the seruantes of Dauid, and he rode vppon a Mule, whiche caryed hym vnder the thicke boughes of a great oke, and his head was caught of the oke, and he was (c) lyft vp betweene the heauen and the earth, and the Mule that was vnder hym, went away.

10 And one that sawe it, tolde Ioab, saying, Beholde, I sawe Absalom hang in an oke.

11 And Ioab sayde vnto the man that tolde hym, If thou dyddest see hym, why dyddst not thou there smyte hym to the grounde, and I would haue geuen thee ten sicles of syluer, and a gyrdle?

12 The man sayde vnto Ioab, Though I shoulde "receiue a thousand sicles of syluer in mine hand, yet would I not stretche out mine hande against the kinges sonne: for we hearde with our eares when the kyng charged thee, and Abisai, and Ithai, saying, Beware that none touche the young man Absalom.

13 Moreouer, if I had done it, I should haue done against mine owne life: for there is no matter hydde from the kyng, yea, and thou thy selfe wouldest haue ben against me.

14 Then sayde Ioab, I may not stand thus tarying with thee. And he tooke three darts in his hand, and thruste them "through Absalom, whyle he was yet alyue in the myddest of the oke.

15 And ten seruantes that bare Ioabs weapons, turned, & smote Absalom, & slue him.

16 And Ioab blewe the trumpet, and the people returned from folowing Israel: for Ioab (d) held backe the people.

17 And they tooke Absalom, and caste hym into a great pytte in the wood, and layde a mightie great heape of stones vppon hym: and al Israel fled euery one to their tentes.

18 And this Absalom yet in his life tyme, take and reared vp a piller, which is in the kynges dale: for he sayde, I haue no (e) sonne to keepe my name in remembrance: And he called the piller after his owne name, and it is called vnto this day, Absaloms place.

19 Then sayde Ahimaaz the sonne of Sadoc, Let me runne now, and beare the king tidynges, howe that the Lorde hath (f) iudged him quite of the hande of his enimies.

20 And Ioab sayd vnto hym, Thou art no man to beare (g) tydinges to day, thou shalt beare tydynges another tyme: but to daye thou shalt beare none, because the kynges sonne is dead.

21 Then sayde Ioab to Chusai, Goe and tel the kyng what thou haste seene. And Chusai bowed him selfe vnto Ioab, & ran.

22 Then sayde Ahimaaz the sonne of Sadoc agayne to Ioab, What, I pray thee, if I also runne after Chusai? And Ioab said, Wherefore wylt thou runne, my sonne, seeing that thou hast no tydinges to bryng?

23 Yet what if I runne? he sayd vnto him, Runne. Then Ahimaaz ranne by the way of the playne, and came before Chusai.

24 And Dauid sate betweene the two (h) gates: & the watchman went vp to the roofe ouer the gate vnto the wal, and lyft vp his eyes, and sawe, and beholde there came a man runnyng alone.

25 And the watchman cryed, and tolde the kyng. And the kyng sayde, If he be alone, there is (i) tydynges in his mouth. And he came apace, and drue neare.

26 And the watchman sawe another man runnyng, and the watchman called vnto the porter, and sayde, Beholde, there commeth another man runnyng alone. And the kyng sayd, He is also a tydynges bringer.

27 And the watchman sayd, "Me thynketh the runnyng of the formoste, is lyke the runnyng of Ahimaaz the sonne of Sadoc. The kyng said, He is a (k) good man, and commeth with good tydynges.

28 And

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"Heb. In the hart of Absalom.

(d) Temperating the victorie with mercy and pitie vpon the people that were seduced by Absalom.

(e) It should appeare by this, that god had punished him by taking away his three sonnes and his daughter. Chap. xiiii.

(f) That is, hath deliuered him out of the hands of his enimies,

(g) Fanouring hym, that he shold not incurre displeasure, by telling of the death of Absalom.

D

(h) He sate in the gate of the citie of Mahanaim

(i) That is, he bringeth tydynges.

"Heb. I see the running.

(k) He had experience of his fidelitie. Chap. xvii. c.

28 And Abimaaz called, and sayde vnto the kyng, Peace (be with thee.) And he fell downe to the earth vpon his face before the kyng, and sayde, Blessed be the Lorde thy God, whiche hath * shut vp the men that lift vp their handes against me Lorde the king.

* or, delyuered vp.

29 And the king said, Is the young man Absalom safe? Ahimaaz answearred, When Ioab sent the kinges seruant, and me thy (l) seruant, I sawe a great tumult, but I wote not what it was.

(l) To wyt, Chusai, who was an Ethiopian.

30 And the king sayd vnto him, Turne aside, and stande here. And he turned aside, and stoode styl.

31 And beholde, Chusai came also, and said, "Tidinges, my Lord the king: for the Lorde hath "deliuered thee this day out of the hand of al them that rose against thee.

"Heb. Tydynges is brought. "Iudged.

32 And the kyng sayde vnto Chusai, Is the young man Absalom safe? Chusai answered, The enimies of my Lord the king, and al that rise against thee to doo thee hurt, be as that young man is.

33 And the kyng was (m) moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he saide, O my sonne Absalom, my sonne, my sonne Absalom: woulde God I had dyed for thee, O Absalom, my sonne, my sonne.

(m) The rebellion of his sonne, could not quenche his fatherly affection.

The. xix. Chapter.

7. Ioab encourageth the kyng. 8. Dauid is restored. 23. Semei is pardoned. 24. Miphiboseth meeteth the kyng. 39. Barzillai departeth. 41. Israel stryueth with Iuda.

1 AND it was tolde Ioab, Beholde, the king weepeth and mourneth for Absalom.

2 And the "victorie of that day was turned into mourning vnto all the people: for the people heard e say that day, howe the kyng sorowed for his sonne.

"Heb. Saluation or deliuerance.

3 And the people went that day into the citie, by stealth, as people confounded do conueigh them selues when they flee in batail.

4 But the kyng (a) hyd his face, and cryed with a loude voyce, O my sonne Absalom, O Absalom, my sonne, my sonne.

(a) As they doo that mourne.

5 And Ioab came into (b) the house to the kyng, and sayde, Thou hast shamed this day the faces of al thy seruants, which this day haue saued thy life, and the lyues of thy sonnes, and of thy daughters, and the lyues of thy wiues, and of thy concubines,

(b) At Mahanaim.

6 In that thou louest thine enimies, and hatest thy frendes: for thou hast declared this day, that thou regardest neither thy * princes, nor seruantes: and this day I haue perceiue, that if Absalom had liued, and al we had dyed this daye, that had "pleased thee wel.

* or, captaynes.

"Heb. Be ryght in thine eyes.

7 Nowe therefore vp, and comme out, and speake "comfortably vnto thy seruantes: for I sweare by the Lord, except thou come out, there wyl not tarrie one with thee this night, and that wyl be woorse vnto thee, then al the euyll that fell on thee from thy youth, vnto this houre.

"Heb. To the harte of thy seruants

8 Then the king arose, and sate in the (c) gate: and they tolde vnto al the people, saying, Behold, the king dooth sit in the gate: and al the people came before the king, for Israel had fledde euery man to his tent.

(c) where the most reuerence of the people was.

9 And al the people were at (d) strife throughout al the tribes of Israel, sayeing, The king saued vs out of the hande of our enimies, and he deliuered vs out of the hande of the Philistines, and now he is fledde out of the lande for Absalom:

(d) Who should first bring home the kyng.

10 But Absalom, whom we annoynted ouer vs, is dead in batayle: therefore why are ye so styl, that ye bryng not the kyng againe?

11 And kyng Dauid sent to (e) Sadoc and Abiathar the priestes, sayeing, Speake vnto the elders of Iuda, and say, Why are ye behynde, to bryng the kyng agayne to his house, (seeyng that suche tydinges is come from al Israel vnto the kyng, euen to his house?)

(e) As to the, whose office is to relate people their duetie.

12 Ye are my brethren, my bones, and my flesche: wherefore then are ye the laste that bryng the kyng againe?

13 And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captaine of the host to me for euer, in the (f) roome of Ioab.

(f) Beside his policie, that is, by wynning of the captaine, to win the people: it seemeth that he hath yet a grudge against Ioab for the death of Absalom.

14 And he bowed the hartes of all the men of Iuda, euen as the harte of one man, so that they sent (this woorde) to the kyng, Returne thou with al thy seruantes.

15 So the kyng returned, and came to Iordane: and Iuda came to Gilgal, for to goe to meete the king, and to conduct him ouer Iordane.

16 And (g) Semei the sonne of Gera, the sonne of Gemini, which was of Bahurim, hasted, and came downe with the menne of Iuda, to meete kyng Dauid.

(g) who had before reuiled hym.

17 And there were a thousande menne of Beniamin with hym, and Ziba the seruant of the house of Saul, and his fyfteene sonnes, and twentie seruantes with hym, and they wente ouer Iordane before the kyng.

18 And there went ouer a boate to carrye ouer the kinges houshold, & to do him pleasure:

C

ture: and Semei the sonne of Gera, fell before the kyng as he was come ouer Iordane:

19 And sayd vnto the kyng, Let not my lord impute wickednesse vnto me, nor remember the thynges that thy seruaunt dyd (h) wickedly, when my lord the kyng departed out of Hierusalem, that the kyng shoulde take it to his hart:

20 For thy seruant doeth knowe howe that I haue done amisse: and therefore beholde, I am the fyrste this day of all the house of (i) Ioseph, that am come downe to meete my lorde the kyng.

21 But Abisai the sonne of Zaruia aunsweared, & sayde, Shal not Semei dye for this, because he cursed the Lordes annoynted?

22 And Dauid sayde, What haue I to doo with you, ye sonnes of Zaruia? For this day ye be aduersaries vnto me: shall there any man dye this day in Israel? Doo not I knowe that I am this day king ouer Israel?

23 And therefore the kyng sayde vnto Semei, Thou shalt not dye: and the kyng sware vnto hym.

24 And Miphiboseth the sonne of Saul came downe to meete the kyng, & had neyther washed his feete, nor dressed his beard, nor (k) washed his clothes, from the tyme the kyng departed, vntyll he came againe in peace.

25 And when (l) he was come to Hierusalem, and met the kyng, the kyng sayde vnto hym, Wherefore wentest thou not with me, Miphiboseth?

26 He answeared, My lorde, O kyng, my seruant deceiued me: for thy seruant sayd, I woulde haue myne asse saddeled to ryde thereon, for to goe to the kyng: because thy seruant is lame.

27 And he hath accused thy seruant vnto my lorde the kyng, and my lorde the kyng is as an (m) angell of God: doo therefore what seemeth (n) good in thyne eyes.

28 For all my fathers house were but (o) dead men before my lorde the kyng, and yet diddest thou put thy seruant among them that dyd eate at thyne owne table: what ryght therefore haue I yet to crye any more vnto the kyng?

29 And the king sayd vnto him, Why speakest thou any more of thy matters? I haue sayd, Thou and Ziba deuide the (p) landes betweene you.

30 And Miphiboseth sayde vnto the kyng, Yea, let him take al, forsamuch as my lord the kyng is come agayne in peace vnto his owne house.

31 And Barzellai the Gileadite came downe from Roglim, and went ouer Iordan with the kyng, to conduct hym ouer Iordane.

32 Barzellai was a very aged man, euen fourescore yeres old, and prouided the king of sustenance whyle he lay at Mahanaim: for he was a man of very great substance.

33 And the king said vnto Barzellai, Come ouer with me, and I wyll feede thee with me in Hierusalem.

34 And Barzellai sayde vnto the kyng, "Howe long haue I to lyue, that I should goe vp with the kyng vnto Hierusalem?

35 I am this day fourescore yeres olde: and can I discerne betweene good or euyll? Hath thy seruant any taste in that he eateth or drynketh? Can he heare any more the voyce of syngyng men and women? wherefore then shoulde thy seruant be yet a burden vnto my lorde the kyng?

36 Thy seruant wyll goe a litle way ouer Iordan with the king: & why wyl the king recompence it me with such a reward?

37 O let thy seruant turne backe agayne, that I may dye in mine owne citie, and (be buried) in the graue of my father and of my mother: beholde, here is thy seruant (q) Chimham, let hym goe with my lorde the king, and doo to him what shal please thee.

38 And the king answered, Chimham shal goe with me, and I wyll doo to him that thou shalt be content with: and what soeuer thou shalt * require of me, that same wyl I doo for thee.

39 And all the people went ouer Iordane: & when the king was come ouer Iordane, he kyssed Barzellai, and * blessed him, and he went backe againe vnto his owne place.

40 And then the kyng went to Gilgal, and Chimham went with him: and al the people of Iuda conducted the kyng, and also halfe the people (r) of Israel.

41 And beholde, al the men of Israel came to the kyng, and sayde vnto the kyng, Why haue our brethren the men of Iuda (s) stolen thee away, and haue brought the kyng and his houshold, and all Dauids men with hym ouer Iordane?

42 And all the men of Iuda answeared the men of Israel, Because the kyng is neare of kynne to vs, wherefore be ye angrie for this matter? Haue we eaten of the kynges cost? or haue we taken any bybes?

43 And the men of Israel answeared the men of Iuda, and sayde, We haue tenne partes in the kyng, and haue thereto more ryght to Dauid then ye: why then dyd ye despise vs, that our aduice shoulde not be first had in restoryng our kyng? And the woordes of the men of Iuda were fiercer then the woordes of the men of Israel.

The

(h) For in his aduersitie he was vn most cruel enimy, although aswe in his prosperitye he seketh by flatterye to creepe into fauour.

(i) By Ioseph is commonly vnderstande Ephraim, and Manasses, & Beniamin, vnto of he was: because these three were vnder one standard Num. 2. c.

(k) In signe of sorowe, for the expulsion of Dauid out of his kyngdome.

(l) When Miphiboseth hearyng of Hierusalem, had met the king

(m) Able for his wysdome & iudge in al matters.

(n) That is, my pleasure.

(o) Worthy to dye for: such cruelty toward thee.

(p) Dauid did euyll in takyng his landes from him before he knewe the cause: for muche lyke that among the reste, he did not re-ceiue them.

" Heb. how many dayes are ye yeeres of my lyfe?

(q) My sonne.

* or, choose

* or, bade him farewel.

(r) Whiche had taken parte with the kyng

(s) Because the tribe of Iuda, & few others dyd conduct the kyng home, & not make the residue priuye vnto it, therefore they complayned as though the king hadde ben stollen from them.

The.xx.Chapter.

1. Seba rayseth Israel agaynst Dauid. 10. Ioab killeth Amasa traiterously. 22. The head of Seba is delyuered to Ioab. 23. Dauids cheefe officers.

1 (a) Where the ten tribes contended agaynst Iuda. * or, wicked man.

THen there came (a) thyther a certayne man of * Belial, named Seba, the sonne of Bichri, a man of Jemini, he blewe a Trumpet, and sayde, We haue no part in Dauid, neyther haue we inheritance in the sonne of Iisai: euery man to his tentes, O Israel.

2 And so euery man of Israel went from Dauid, and folowed Seba the sonne of Bichri: but the men of Iuda claue faste vnto their kyng, from Iordane to Hierusalem.

2. Sa. 15. d. 3 And Dauid came to his house to Hierusalem, and the king tooke the tenne women his concubines, that he had left behynde hym to keepe the house, and put them in warde, and fed them, but lay no more with them: and so they were inclosed vnto the day of their death, lyuyng in wydowhead.

(b) Who was his cheefe captayne in Ioabs roome Chap. 19. c. * or, greather.

4 Then said the king to (b) Amasa, * Cal the men of Iuda togeather within thyee dayes, and be thou here also.

(c) Meaning the souldiers that were vnder Ioab his eldest brother. * or, met them.

5 And so Amasa went to geather the men of Iuda togeather, but tarried longer then the tyme whiche he had appoynted hym.

(d) Whiche was a cote that he vsed to weare in the warres,

6 And Dauid sayde to Abisai, Nowe shal Seba ꝑ sonne of Bichri doo vs more harme then dyd Absalom: take thou therefore thy lordes (c) seruantes, and folowe after hym, lest he get hym walled cities, and escape vs.

7 And there went out after him Ioabs mẽ, and the Cerethites, and the Phelethites, and al the myghtiest men: and they departed out of Hierusalem to folowe after Seba the sonne of Bichri.

(e) It semeth that whē Ioab perceiued the king to be in great distresse for feare of Seba, and also that the king mistrusted Amasa for his long tarrying, he went foorth to war with his brother Abisai, of his owne head, without the kynges commaundemēt.

8 And when they were at the great stone in Gibeon, Amasa * went before them: and Joabs (d) garment that he had about hym was gyrded vnto hym, and he had gyrded thereon a swoorde, whiche was tayned fast to his loynes in a sheathe, that as he went, it fell sometyme out.

9 And Joab (e) sayde to Amasa, Art thou in " health, my brother? And Joab tooke Amasa by the bearde with the ryght hand, to kysse hym.

" or, prosperous.

10 But Amasa tooke no heede to the sword that was in Joabs hande: for therewith he smote hym in the fyfth (rybbe) and shed out his bowels to the ground, and " thrust at hym no more, and he dyed: so Ioab and Abisai his brother folowed after Seba the sonne of Bichri.

" doubled not his stroke.

11 And one of Joabs men stoode by hym, and sayde, He that beareth any fauour to Joab, or good wyll to Dauid, let hym goe after Joab.

12 And Amasa wallowed in blood in the myddes of the way: and when the man sawe that al the people stoode styl, he remooued Amasa out of the way into the feelde, and cast a cloth vpon him, because he sawe that euery one that came by hym, stoode styl.

13 And as soone as he was remooued out of the way, al the people went after Joab, to folowe after Seba the sonne of Bichri.

14 And he went throughout al the tribes of Israel, vnto Abel, ꝑ to Bethmaacha, and all the places of Berim, and they gatherred togeather, and went after hym.

15 And they came ꝑ besieged hym in Abel, neare to Bethmaacha, and they caste vp a bancke agaynst the citie, and the people thereof stoode on the ramper, and all the people that was with Joab " thrust at the wal to ouerthrowe it.

" beloued to cast down the wall.

16 Then cryed a wyse woman out of the citie, Heare, heare: I pray you say vnto Joab, Come hither, that I may speake with ther.

17 When Joab was come vnto her, the woman sayde, Art thou Joab? He answered, I am he. She sayd vnto hym, Heare the wordes of thyne handemayde. And he answered, I doo heare.

18 Then she spake thus, (f) They spake in the olde tyme, saying, They shoulde aske of Abel: and so haue they continued.

(f) She shereth that the old custome was, not to destroye a citie before peace was offered. Deut. 20. d.

19 I am (g) one of them that are peaceable and faythfull in Israel, and thou goest about to destroy a citie, and a mother in Israel: Why wylt thou deuoure the inheritance of the Lorde?

(g) She speaketh in the name of the citie,

20 And Joab answeared, and sayde, God forbyd, God forbyd it me, that I shoulde eyther deuour, or destroy.

21 The matter is not so: but a man of mount Ephraim (Seba the son of Bichri by name) hath lyft vp his hand agaynst the kyng, euen agaynst Dauid: deliuer vs him onely, and I wyll departe from the citie. And the woman sayde vnto Joab, Beyold, his head shalbe throwen to thee ouer the wal.

22 And then the woman went vnto all the people with her wyse counsel, and they smote of the head of Seba the sonne of Bichri, and cast it out to Joab: he blew a Trumpet, and they " retyred from the citie euery man to his tent: and Joab returned to Hierusalem vnto the kyng.

2. Sam. 1. " Heb. went fled.

23 Joab was ouer al the host of Israel, and Banaia the sonne of Iehoiada was ouer the Cerethites and Phelethites.

24 And Aduram was ouer the tribute, and

Josaphat

Iosaphat the sonne of Thilud, was Recorder.

25 Sewa was scribe, and Sadoc and Abiathar, were the priestes.

26 And Ira the Iatrite was (h) chiefe about Dauid.

The. xxi. Chapter.

1. Three deare yeeres. 9. The vengeance of the sinnes of Saul lyghteth on his seuen sonnes, whiche are hanged.

1 THen there was an hunger in the dayes of Dauid "three yeeres together: and Dauid "enquired of the Lorde. And the Lorde answeared, It is for Saul, and the house of blood, because he slue the (a) Gibeonites.

2 And the kyng called the Gibeonites, and sayde vnto them, (Nowe the Gibeonites were not of the children of Israel, but a remnant of the Amorites, and the children of Israel sware vnto them: & Saul sought to slaye them, for a zeale that he had to the children of Israel and of Iuda.)

3 Wherefore Dauid sayd vnto the Gibeonites, (b) What shal I do for you, & where with shal I make the attonement, that ye may bleſſe the inheritance of the Lorde?

4 The Gibeonites answeared hym, We wyl haue no syluer nor golde of Saul, nor of his house, neyther is it our mynd (c) that thou shouldest kyl any man in Israel. He sayde, What you shal say, that wyl I do for you.

5 They answeared the king, The man that consumed vs, and imagined to kyng vs to nought, that we are destroyed from remayning in any of the coastes of Israel:

6 Let seuen men of his (d) sonnes be deliuered vnto vs, and we wyl hang them vp (e) vnto the Lorde in Gibeah of Saul, whom the Lord dyd choose. And the kyng sayd, I wyl geue them you.

7 But the kyng had compassion on Miphibosheth the sonne of Ionathan the sonne of Saul, because of the Lordes othe that was betweene them, euen betweene Dauid and Ionathan the sonne of Saul.

8 But the kyng tooke the two sonnes of Rispha the daughter of Aia, whom she bare vnto Saul, euen Armoni, and Miphibosheth, and the fyue sonnes of Michol the daughter of Saul, whom (f) she bare to Adriel the sonne of Barzellai, the Meholathite:

9 And he deliuered them into the handes of the Gibeonites, whiche hanged them in the hyl before the Lorde: and they "fel al seuen together, & were slayne in the dayes of harueſt, euen in the (g) first dayes, and in the beginning of barly harueſt.

10 And Rispha the daughter of Aia, tooke (h) sackcloth, and hanged it vp for her vpon the rocke, from the beginning of harueſt, vntyl (i) water dropped vpon them out of heauen, and suffred neither the byrds of the ayre to "lyght on them by day, nor beastes of the fielde by night.

11 And it was told Dauid what Rispha the daughter of Aia the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul, and of Ionathan his sonne, from the citizens of Iabes in Gilead, which had stolen them from the strete of Bethsan, where the Philistines had hanged them, when the Philistines had slayne Saul in Gilboa:

13 And he brought thence the bones of Saul, and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and Ionathan his sonne, buryed they in the countrey of Beniamin in Zela, in the sepulchre of Cis his father: and when they had performed al that the kyng commaunded, God was then (k) at one with the lande.

15 Moreouer, the Philistines had yet warre againe with Israel, & Dauid went downe, and his seruantes with hym, and fought against the Philistines, and Dauid waxed faynt.

16 And Iesbi Benob, one of the sonnes of the gyantes (the ponderous of whose speare was three hundred (l) sicles of brasse,) & he being gyrded with a newe sworde, thought to haue slayne Dauid.

17 But Abisai the sonne of Zarula succoured him, and smote the Philistine, and kylled hym. Then the seruantes of Dauid sware vnto hym, saying, Thou shalt goe no more out with vs to batayle, that thou quenche not the (m) lyght of Israel.

18 And yet after this, there was a batayle with the Philistines, at (n) Gob: and then Sibbechai the Hushathite, slue (o) Saph, which was one of the sonnes of the gyantes.

19 And there was another batayle in Gob, with the Philistines, where Elhanan the sonne of Iaere Oregim a Bethlehemite, slue (p) Goliath the Gethite, the staffe of whose speare, was as great as a weauers beame.

20 And there was yet another batayle in Geth, where was a man of a great stature, that had on euery hande sixe fyngers, and on euery foote sixe toes, foure and twentie in number, and was borne also of the kynrede of the gyantes in Geth.

21 And

(g) Whiche was in the moneth Abib, or Nisan whiche conteineth part of March, & part of April.

(h) To make her a tent.

(i) Because drought was the meane of this famine, God by sending of raine shewed that he was pacified.

" Or, rested.

I. Sa. 31. b.

(k) For wher the magistrates suffer faultes vnpunished, there the plague of God lyeth vpon the lande.

(l) Whiche amounteth nyne pound, a quarter & a halfe.

(m) That the glorye and wealth of Israel, perishe not with thee.

(n) Called Gezer.

I. Chr. 20. c

(o) Called Zippai also. I. Chr. 20. c

I. Chr. 21. a.

(p) That is, Lahmi, the brother of Goliath, whom Dauid slue. I. Chro. 20.

21 And when he behyld Ahiael, Ionathan the sonne of Shimah, the brother of Dauid, slue him.

22 These foure were borne to the gyant in Gath, and dyed by the hand of Dauid, and by the handes of his seruantes.

The .xxii. Chapter.

2. Dauid after his victories prayseth God.
8. The anger of God towarde the wicked.

1 AND Dauid spake the wordes of this (a) songue vnto the Lorde, what time the Lord had deliuered hym out of the hand of al his enimyes, and out of the hand of Saul.

(a) Wherein he prayseth God for the victories and benefites he receiued at his handes. Psal. 18.

2 And he sayde, The Lord is my rocke, and my castle: and my deliuerer.

3 God is my * strength, in him will I trust: he is my shielde, and the horne of my saluation, my high towre, and my refuge, my sauiour, thou hast saued me from wrong.

* or, rocke. Psal. 18. a.

4 I wyl cal on the Lorde whiche is prayse worthy: and so shal I be saued from mine enimies.

5 For the pangues of death closed me about: the floodes of * Belial put me in feare.

* or, vngodlinesse.

6 The sorowes of * hel compassed me about: the snares of death ouertooke me.

* or, the graue.

7 In my tribulation dyd I call vppon the Lord, and crye to my God: and he dyd heare my voyce out of his temple, and my crye (dyd enter) into his eares.

8 The earth trembled and quaked: the foundations of heauen moued, and shooke when he was angry.

9 (b) Smoke went out at his nosthyllles, and consuming (c) fire out of his mouth: coales were kyndeled thereat.

(b) That is, cloudes and vapours.
(c) Lyghtening, & thundering.

10 And he bowed (d) heauen, and came downe, and there was darkenesse vnder his feete.

(d) So it seemeth when the ayre is darke.

11 And he rode vpon Cherub, and dyd flee: he came flyeing vppon the wynges of the wynde.

12 He made darkenesse a tabernacle rounde about hym: with waters gathered togather in thicke cloudes.

13 Through the brightnesse of his presence were the (e) coales of fire kindeled.

(e) By this description of a tempest, he declareth the power of God against his enimies.

14 The Lorde thundred from heauen: and he that is most high, gaue his voyce.

15 He shot arrowes, and scattered them: (to wyt) lyghtening, and ouerthrewe them.

16 The channels of the sea appeared, and the fundations of the worlde were seene: by the reason of the rebuking of the Lorde, and through the blasting of the breath of his nosthrylls.

17 He sent from aboue, and tooke me: he drue me out of many waters.

18 He deliuered me from my mightie enimie, and from them that hated me: for they were too strong for me.

19 When they had (f) preuented me in the day of my calamitie: the Lord stayed me vp.

(f) When I was so beset that al meanes seemed to fayle.

20 For he brought me out into a large place: he deliuered me, because he had a fauour vnto me.

21 The Lorde rewarded me accordyng to my (g) righteousnesse: accordyng to the pureness of my handes he recompenced me.

(g) Wherein Saul beyng his enimie, was forced to say, That art more righteous then I. 1. Sa. 24.

22 For I haue kept the wayes of the Lord: and dyd not wickedly against my God.

23 For al his wayes were in my sight: and from his statutes I dyd not depart.

24 In his syght also haue I ben vpryght: and haue keapt me from mine owne iniquitie.

25 And the Lorde dyd to me agayne accordyng to my righteousnesse: euen after my pureness in his eye sight.

26 With the godly thou shalt be godly: and with the man that is vpright, thou shalt be vpright.

27 With the pure thou shalt be pure: and with the froward thou shalt shew thee selfe (h) froward.

(h) Their wickednesse is cause that thou seemest to forget thy word and promise.

28 And the poore people thou wilt saue: but thine eyes are vpon the proude, to bryng them downe.

29 For thou art my light, O Lorde: and the Lorde shal lighten my darkenesse.

30 For by thee, I shall breake through an host of men: and by my God wyl I spryng ouer a wal.

31 God is vncorrupt in his way, the worde of the Lord is tryed in the fire: he is a shield to al them that trust in him.

32 For who is a God, saue the Lorde? and who is mightie, saue our God?

33 God strengtheneth me in batayle: and maketh thy way cleare before me.

34 He maketh my feete like (i) hyndes feete: and setteth me vpon my high places.

(i) Swyftin auoyding al danger.

35 He teacheth my handes to fyght: so that euen a bowe of steele is broken with myne armes.

36 Thou hast geuen me the shielde of thy saluation: and with thy louing meekenesse thou dost multiplie me.

37 Thou hast enlarged my steppes vnder me: and my legges shal not fayle me.

38 I haue followed vpon myne enimies, and destroyed them: and turned not againe vntyl I had consumed them.

39 I haue wasted them, and wounded them, that they shal not be able to aryse: yea, they shal fal vnder my feete.

40 Thou hast gyrded me about with might to

to batayle: and them that rose agaynst me, hast thou subdued vnder me.

41 And thou hast geuen me the neckes of myne enimies: that I myght destroy them that hate me.

42 They looked about, but there was none to saue them: (euen) vnto the Lorde, but he heerde them not.

43 Then dyd I beate them as small as the dust of the earth: I dyd stampe them as the clay of the streate, and dyd spreade them abrode.

44 Thou also hast delyuered me from the dissention of people, thou hast kept me to be an head ouer nations: people whiche I knewe not, doo serue me.

45 Straunge children (k) dissemble with me: at the hearyng of the eare they obey me.

46 Straunge children wyll shynke away: and they shalbe smytten with feare in their priuie chamber.

47 The Lorde lyueth, and blessed be my strength: magnified be GOD (euen) the roote of my saluation.

48 It is God that geueth me (power) to reuenge me: and bryngeth downe the people vnder me.

49 He delyuereth me from myne enimies, thou also hast lift me vp on high from them that rose agaynst me: thou hast deliuered me from the wicked man.

50 And therfore I will praise thee, O Lord, among the nations: and wyl syng vnto thy name.

51 He is the towre of saluation for his king, and dealeth mercifully with his annoynted: with Dauid, and with his seede for euermore.

The. xxiii. Chapter.

1. The last wordes of Dauid. 6. The wicked shalbe plucked vp as thornes. 8. The names and factes of his myghty men. 15. He desyreth water, and wouldе not drynke.

1 AND these be the (a) last woordes of Dauid. Dauid the sonne of Iai said, and the man which was ordeyned the annoynted of the God of Iacob, and the sweete Psalmist of Israel, sayde,

2 The spirite of the Lorde spake by me, and his woorde was in my (b) tongue.

3 The God of Israel spake to me, euen the most myghtie of Israel sayd, A ruler ouer men, being iust, ruling in the feare of God:

4 * And as the morning lyght when the sunne is vp, a morning in whiche are no cloudes, (so shal my house be, but not) as the grasse of the earth is by bryghtnesse and rayne.

5 For so shal not my house be with God: for he hath made with me an euerlastyng couenant, perfect and sure in al poynctes: and this is truely all my health, & all my desire, that it growe, but not as grasse.

6 But the vngodlye men shalbe as thornes cleane plucke vp, whiche can not be taken with handes,

7 But the man that shal touche them, must be defenced with iron, or with the shaft of a speare, and they shalbe burnt with fyre in the same place.

8 These be the names of the myghtie men whom Dauid had: one that sate in the (c) seate of wysdome, being chiefest among the princes, was Adino of Eznī, he slue eyght hundred at one tyme.

9 After hym was Eleazar the sonne of Dodo the sonne of Ahohi, one of the three worthies with Dauid, whiche * defyed the Philistines that were there gathered togeather to batayle, when the men of Israel were (d) gone vp.

10 He stode, and layde on the Philistines, vntyll his hand was weery, and (e) claue vnto the swoorde: and the Lorde gaue great victorie the same day, and the people returned after him onely to spoyle.

11 After hym was Samma the sonne of Age the Ararite: and the Philistines geathered togeather beside a towne, where was a parcell of lande full of Lentiles, and the people fled from the Philistines:

12 But he stoode in the mids of the grounde, and defended it, and slue the Philistines: and the Lorde gaue great victorie.

13 These three (whiche were of the thyrtie cheefe captaines) went downe to Dauid in the haruest tyme, vnto the cane Adullam: and the host of the Philistines pitched in the valley of Giants.

14 And Dauid was then in an holde, and the souldiers of the Philistines were in Bethlehem.

15 And Dauid (f) longed, and sayde, Oh that I had of the water that is in the well by the gate of Bethlehem for to drynke.

16 And the three myghtie brake through the host of the Philistines, and drue water out of the wel of Bethlehem, that was by the gate, and tooke it, & brought it to Dauid: neuertheless, he would not drynke thereof, but (g) powred it vnto the Lorde,

17 And sayde, The Lorde forbydde that I shoulde doo so: is not this the bloode of the men that went in iopardie of their lyues?

and

(k) Or, assayled with danger of their lines.

(c) As one of the kynges counsayle. 1. Par. 12. b.

(d) Meaning fled from the batayle.

(e) By a crampe whiche came of weerynesse and straynyng. 1. Chr. 11.

1. Par. 12. b

(f) Being ouercom with weerynesse and thyrste.

(g) Brideling his affection, and desyring god not to be offended for the same enterprise. 1. Chr. 11. pearle. 20.

and therwith he mouldred the Philistims. And there dyd this three mighty men.

18 Abisai the brother of Ioab, the sonne of Zaruia, was cheefe agaynst the three, and he lyft vp his speare among three hundred, and slue them, and had the name among the three.

19 For he was moste excellent of the three, and was their captayne, howbeit, he attayned not vnto (the first) three.

20 And Banaia the sonne of Iehoiada the sonne of a myghtie man, valiant in actes, of Kabzeel, slue two strong men of Moab: he went downe also, and slue a Lion in the myddest of a pyt in the tyme of snowe.

21 And he slue an Egyptian, a goodly bygge man, and the Egyptian had a (h) speare in his hande: but he went downe to hym with a staffe, and pluckt the speare out of the Egyptians hande, and slue hym with his owne speare.

22 These thinges dyd Banaia the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among (i) thirtie, but he attayned not to (the first) three: and Dauid made him of his counsel.

24 Asahel the brother of Ioab, was one of the thirtie: Elhanan the sonne of Dodo of Bethlehem,

25 Samma the Harodite, Elika the Harodite, Helez the Phalstite,

26 Abizer of Anathoth, (k) Mebunnai the Husathite,

27 Zelmon an Ahohite, Maharai the Netophathite,

28 Heled the sonne of Baanah, a Netophathite, Ithai the sonne of Ribai out of Gibea, of the children of Beniamin.

29 Banaia the Pirathonite, Hiddai of the ryuer of Gaas.

30 Abialbon the Arbathite, Asmaueth the Barhumite.

31 Eliahba a Salabonite: of the sonnes of Iasen, Ionathan.

32 Samma the Hararite, Ahiam the sonne of Sarar, an Hararite.

33 Eliphelet the sonne of Ahasbai the sonne of Maacathi, Eliam the sonne of Achitophel the Gilonite.

34 Hezrai the Carmelite, Paarai the Arbite.

35 Igal the sonne of Nathan of Zoba, Bani the Gadite.

36 Zelec the Ammonite, Naharai the Berothite, whiche was the harneste bearer of Ioab the sonne of Zaruia.

37 Ira the Gethite, Gareb the Gethite.

38 Uria the Hethite: (l) thirtie and seuen in all.

(e) slayne.

D

* or, a man of great stature.

(h) Whiche was as bigge as a weauers beame. 1. Chro. 2. c.

(i) He was more valiant the the thyrty that folow and not so valiant as the fiue before. 2. Chro. 11.

(k) Diuers of these hadde two names, as appeareth 1. Chro. 11.

E

(l) These came to Dauid, and holped to restore hym to his kyngdome, & valiantly defended the same agaynst his aduersaries.

F

The xxiiij. Chapter.

I. Dauid causeth the people to be numbred.
10. He repenteth, and choseth to fall into Gods hands. 15. Seuentie thousand persone with the pestilence.

1 AND (a) agayne the Lorde was wroth against Israel, and (a) he mouued Dauid against them, in that he sayd, Go number Israel and Iuda.

2 For the kyng sayde to Ioab, the captayne of the host which was with hym, Goe thou abrode nowe throughout all the tribes of Israel, euen from Dan to Beer-seba, and number ye the people, that I maye knowe the (b) number of them.

3 And Ioab sayde vnto the kyng, The Lord thy GOD increase the people an hundred folde more then they be, and that the eyes of my lorde the kyng may see it: and what is the cause that my lorde the kyng hath a lust to this thyng?

4 Notwithstandyng, the kyngs worde preuayled agaynst Ioab, and agaynst the captaynes of the host: & Ioab and the captaynes of the host went out from the presence of the kyng, to number the people of Israel.

5 And they passed ouer Iordane, and pytched in Aroer, on the ryght syde of the cite, that lyeth in the myddest of the * valley of Gad, and toward Iazer.

6 And then they came to Gilead, and to the * land Tahtim Hodsi, & from thence they came to Dan Iaan, and about to Sidon.

7 And came to the strong hold of Tyre, and to all the cities of the Heuites, and of the Chanaanites: and then went out to the south of Iuda, euen to Beer-seba.

8 And so when they had benne abrode throughout all the lande, they returned to Hierusalem after the ende of nyne monethes, & twentie dayes.

9 And Ioab deliuered the number & summe of the people vnto the kyng, and there were in Israel (c) eyght hundred thousand men of myght that dyue swoordes: and the men of Iuda were (d) fyue hundred thousande men.

10 And Dauids hart smote him, after that he had numbred the people: and Dauid sayde vnto the Lorde, I haue sinned exceedingly in that I haue donne: and nowe I beseeche thee Lorde, take away the trespasse of thy seruant, for I haue donne very foolishly.

11 And when Dauid was vp in the morning, the worde of the Lorde came vnto the prophet Gad Dauids (e) Seer, saying,

12 Goe & say vnto Dauid, Thus sayth the Lorde,

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(a) By him being inducement thereto. 1. Chr. 21.

(b) Read the 1. Chr. 27. 23. Exod. 30. 12. Deut. 17. 17. 2. Sam. 11. 1. Chr. 21. 1. Chr. 5. 17. 2. Chr. 26. 11. Esay 10. 7. Ezech. 5. 1. Chr. 21. 6. 2. Chr. 11. 23. 1. Chr. 27. 24

Lord, I offer thee three thinges, choose thee whiche of them I shal do vnto thee.
13 So Gad came to Dauid, and shewed him, and sayde vnto him, Wylt thou haue (i) seuen yeeres hunger to come vpon thy lande? or wilt thou flee three moneths before thine enimies, they folowing thee? or that there be three dayes pestilence in thy land? Nowe therfore aduise thee, and see what answeare I shal geue to him that sent me.
14 And Dauid sayde vnto Gad, I am in a wonderful straite: let me fal nowe into the hande of the Lord (for much is his mercy) and let me not fal into the hande of man.
15 And so the Lorde sent a pestilence in Israel, from the morning vnto the time appointed: there dyed of the people from (g) Dan to Beersleba, seuentie thousand men.
16 And when the angel stretched out his hande vpon Hierusalem to destroy it, the Lorde repented him of the euyl, and sayde to the angel that destroyed the people, It is nowe sufficient, holde thine hande. And the angel of the lord was by the threshing place of Areuna the Iebusite.
17 And Dauid spake vnto the Lorde when he saw the angel that smote the people, and sayd, Loe, it is I that haue sinned, and that haue done wickedly: but these sheepe, (h) what haue they done? Let thyne hande, I pray thee, be against me, and against my fathers house.
18 And Gad came the same day to Dauid, and sayde vnto hym, Goe vp, and reare an aulter vnto the Lord in the threshing floore of (i) Areuna the Iebusite.
19 And Dauid, according the saying of Gad, went vp, as the Lorde commaunded.
20 And Areuna loked, and saw the king and his seruantes comming towarde him, and Areuna went out, & bowed him selfe before the king on his face vpon the grounde.
21 And Areuna sayde, Wherefore is my lord the king come to his seruant? Dauid answered, To bye the threshing floore of thee, and to make an aulter vnto the Lorde, that the plague may ceasse from the people.
22 And Areuna sayde vnto Dauid, Let my lord the king take, and offer what seemeth him good in his eyes: beholde, here be oxen for whole burnt sacrifice, and charrets, and the other instrumentes of yoxen for wood.
23 All these things did Areuna, as a (k) king, geue vnto the king, and said moreouer vnto the king, The Lord thy God accept thee.
24 And the king sayde vnto Areuna, Not so, but I will bye it of thee at a price, & will not offer whole burnt sacrifices vnto the Lord my god, of that which doth cost me nothing. And so Dauid bought the threshing floore and the oxen for (l) fiftie sicles of siluer.
25 And Dauid built there an aulter vnto the Lorde, and offered whole burnt sacrifices, and peace offeringes: and so the Lorde was intreated for the lande, and the plague ceassed from Israel.

(i) Called also Ornan. 1. Chro. 21. c

D

(k) That is, abundantly, for as some write, he was king of Hierusalem before Dauid wanng the towre.

(l) Some write, that euery tribe gaue fiftie, whiche make 600. or that afterward he bought as muche as came to 550. sicles. 1. Chr. 21. b.

¶ The ende of the seconde booke of Samuel, otherwyse called the seconde booke of kynges.

¶ *The fyrst booke of the Kinges, commonly* called the thirde booke of the Kynges, after *the reckoning of the Latinistes: which thirde* booke and the fourth also, is but one with the Hebrues.

The first Chapter.

3. Abisag keeperh Dauid in his extreme age. 5. Adonia vsurpeth the kyngdome. 30. Solomon is annoynted kyng. 50. Adonia fleeth to the aulter.

1 NOw kyng Dauid was (a) olde, and stricken in yeeres, so that when they conered hym with clothes, he caught no heate.
2 Wherefore his seruantes sayde vnto him, Let there be sought for my lorde the king a (b) young virgin, to * stande before the kyng, and to cherysshe him, and let her lye in thy bosome, that my lord the king may geat heate.
3 And so they sought for a faire damosel thorowout all the coastes of Israel, and founde one Abisag a (c) Sunamite: and brought her to the kyng.

(b) Dauid tooke this virgin not for lust, but for the health of his body by the aduise of his counsel, whiche seemeth to be done by the special dispensation of God, and therefore not to be folowed as an example.

* or, ferue. (c) Which cite was in the tribe of Isachar.

4 And the damosel was exceeding fayre, and cherished the kyng, and ministred to hym: but the kyng knewe her not.

* Adonias, or, Adoniah.

5 And * Adonia the sonne of Haggith exalted him selfe, saying, I wyl be kyng. And he gate him charrets and horsmen, and (d) fiftie men to runne before hym.

(d) As Absalom had done before. 2. Sa. 15. a.

6 And his father for his tyme woulde not displeasе him, to say, Why hast thou done so? And he was a very goodly man, and his mother bare him next after Absalom.

B 7 And he cooke counsel at Joab the sonne of Zaruia, and at Abiathar the priest: and they (e) holpe forwarde Adonia.

(e) They toke his part and folowed him

8 But Sadoc the priest, * Banaia the sonne of Jehoiada, Nathan the prophete, Semei, and Rei, and the men of myght whiche were with David, they were not with Adonia.

* Banaiahu, or, Banaias.

9 And Adonia sacrificed sheepe, and oxen, and fat cattel, by the stone of Zoheleth, whiche is by the wel of Rogel, and called all his brethren the kynges sonnes, and al the men of Juda the kinges seruantes.

10 But Nathan the prophete, and Banaia, and the myghtie men, and * Solomon his brother, he called not.

* Salomõ, or, Selomoh

11 Wherfore Nathan spake vnto Bethsabe the mother of Solomon, saying, Hast thou not heard e that Adonia the sonne of Haggith doth raigne, and David our lord knoweth it not?

12 Nowe therefore come, and I wyll geue thee counsel howe to saue thine owne lyfe, and the (f) lyfe of thy sonne Solomon.

(f) For Adonia wyll destroy thy sonne & thee if he raigne.

13 Go, and geat thee in vnto king David, and say vnto him, Diddest not thou my lord, O king, sweare vnto thy handmayde, saying, Assuredly Solomon thy sonne shall raigne after me, and he shall sitte vpon my seate? why is then Adonia kyng?

C 14 Beholde, whyle thou yet talkest there with the king, I wil come in after thee, and (g) confirme thy wordes.

(g) By declaryng suche thinges as may further the same.

15 And Bethsabe went in vnto the king into the chamber: and the king was very old, and Abisag the Sunamite ministred vnto the kyng.

16 And Bethsabe stowped, and made obeysance vnto the kyng: And the king sayde, What is thy matter?

17 She answeared, My lord thou swarest by the Lord thy God vnto thyne handmaid (saying,) Assuredly Solomon thy sonne shall raigne after me, and he shal sytte vpon my seate.

18 And beholde nowe is Adonia kyng, and thou my lord the kyng knowest it not.

19 And he hath offered oxen, fat cattel, and many sheepe, and hath called al the sonnes of the kyng, and Abiathar the priest, and Joab the captayne of the host: but Solomon thy seruant hath he not bidden.

20 And nowe my lorde, O kyng, the eyes of al Israel wayte on thee, that thou shouldest tell them who ought to sit on the seate of my lorde the king after him.

21 For els when my lord the king shall sleepe with his fathers, I & my sonne Solomon shalbe (h) sinners.

D

(h) That is, shalbe reputed as sinners, & condemned to death as transgressours.

22 And loe, while she yet talked with the kyng, Nathan the prophete came also.

23 And they told the kyng, saying, Beholde (here commeth) Nathan the prophete. And when he was come in to the kyng, he made obeysance before the kyng, vpon his face on the grounde.

24 And Nathan said, My lord (O king) hast thou said, Adonia shal raigne after me, and he shal syt vpon my seate?

25 For he is gone downe this day, and hath slayne oxen, and fat cattell, & sheepe a great many, & hath called all the kinges sonnes, and the captaynes of the host, and Abiathar the priest: and beholde they eate and drynke before hym, and say, GOD "saue kyng Adonia.

"Heb. liue king A-lyn.

26 But me thy seruant, and Sadoc the priest, and Banaia the sonne of Jehoiada, and thy seruant Solomon, hath he not called.

27 Is this thing done of my lord the kyng, and thou hast not shewed it vnto thy (i) seruant, who shoulde sit on the seate of my lord the king after hym?

(i) Meaning that he ought in suche affayres, certainly seeking except he had counsailed with the Lorde.

28 Then king David answeared, and said, Call me Bethsabe. And she came into the kinges presence, and stoode before hym.

29 And the kyng sware, saying, As the Lorde lyueth, that hath ryd my soule out of al aduersitie,

30 Euen as I sware vnto thee by the Lorde E God of Israel, saying, Assuredly Solomon thy sonne shal raigne after me, and he shall sit vpon my seate for me: so wil I certaynely do this day.

31 Then Bethsabe bowed on her face to the earth, and did reuerence vnto the king, and said, I pray God that my lord kyng David may liue for euer.

32 And kyng David sayde, Call me Sadoc the priest, and Nathan the prophete, and Banaia the sonne of Jehoiada. And they came before the kyng.

33 The kyng also sayde vnto them, Take with you the (k) seruantes of your lord, and set Solomon my sonne vpon mine owne mule, and cary him downe to Sihon:

(k) Meaning the kyngs seruantes such as were of his gard.

34 And let Sadoc the priest, and Nathan the prophete, annoynt hym there kyng ouer Israel:

Israel: and blowe ye with trumpettes, and say, God saue king Solomon.

35 And then ye shall come vp after him, that he may come and sit vppon my seate, for he shalbe kyng in my steede: and I haue commaunded him to be captayne ouer Israel and Iuda.

36 And Banaia the sonne of Iehoiada answeared the king, and sayde, Amen: and the Lord God of my lord the king say so to.

37 And as the Lorde hath benne with my lord the king, euen so be he with Solomon also, and make his seate greater then the seate of my lord king Dauid.

38 And so Sadoc the priest, and Nathan the prophete, and Banaia the sonne of Iehoiada, and the Cerethites, and Phelethites, went downe, and set Solomon vpon kyng Dauids mule, and brought him to Gihon.

39 And Sadoc the priest tooke an horne of (l) oyle out of the tabernacle, and annoynted Solomon: and they blewe the trumpettes, and all the people sayde, God saue kyng Solomon.

40 And al the people came vp after him, piping with pipes, and reioycing greatly, so that the earth "rang with the sound of them.

41 And Adonia and all the ghestes that he had called vnto him, hearde it (euen) as they had made an ende of eating: and when Ioab hearde the sounde of the trumpet, he sayde, What meaneth this noyse and vproze in the citie?

42 And as he yet spake, beholde Ionathan the sonne of Abiathar the priest came, and Adonia sayde vnto him, Comme in, for thou art a valiant man, and bringest good tydinges.

43 And Ionathan answeared and sayde to Adonia, Verely our lord king Dauid hath made Solomon kyng.

44 And the king hath sent with him Sadoc the priest, and Nathan the prophete, and Banaia the sonne of Iehoiada, and the Cerethites, and the Phelethites, and they haue set him vpon the kinges mule.

45 And Sadoc the priest and Nathan the prophete haue annoynted him kyng in Gihon: and they came vp from thence, and reioyced, that the citie dyd sounde agayne: and that is the noyse that ye haue hearde.

46 And Solomon sitteth on the seate of the kyngdome.

47 And moreouer, the kings seruantes came to (m) bleſſe our lorde kyng Dauid, saying, GOD make the name of Solomon more honorable then thy name, and make his seate greater then thy seate. (n) And the kyng bowed him selfe vpon the bedde.

48 And thus sayde the kyng, Blessed be the Lorde God of Israel, whiche hath made one to syt on my seate this day, myne eye seeing it.

49 And al the ghestes that were with Adonia were afrayde, and rose vp, and went euery man his way.

50 And Adonia fearing the presence of Solomon, arose, and went, and caught holde on the hornes of the aulter.

51 And one tolde Solomon, saying, Behold Adonia feareth kyng Solomon: for loe, he hath caught holde on the hornes of the aulter, saying, Let king Solomon sweare vnto me this day, that he wyl not slay his seruant with the swoorde. Exod.21.b.

52 And Solomon sayde, If he wyl shewe him selfe a woorthy man, there shal not an heare of him fall to the earth: but yf wickednesse be founde in him, he shal dye.

53 And so kyng Solomon sent, and they brought him from the aulter, and he came and dyd obeysance vnto kyng Solomon: and Solomon sayde vnto him, Geat thee to thyne house.

The.ii.Chapter.

I. Dauid exhorteth Solomon, and geueth charge as concernyng Ioab, Barzellai, and Semei. 10. The death of Dauid. 17. Adonia asketh Abisag to wyfe.

1 THe dayes of Dauid drue nygh, that he shoulde dye, and he charged Solomon his sonne, saying, A

2 (a) I goe the way of al the earth, be thou strong therfore, and shewe thee selfe a man. (a) I am redy to dye as al men must, Iosua.1.b.

3 Keepe thou the watche of the Lord thy GOD, that thou walke in his wayes, and keepe his statutes, and his preceptes, his iudgementes, and his testimonies, as it is written in the lawe of Moses, that thou mayest prosper in all that thou doest, and in euery thing that thou medlest withal: Deut.31.f. Deut.17.b.

4 That the Lorde also may make good his woorde whiche he spake vnto me, saying, If thy children take heede to their way, that they walke before me in trueth, with all their hartes, and with al their soules, thou shalt not (sayth he) be without a man on the seate of Israel.

5 Moreouer, thou wottest howe Ioab the sonne of Zaruia serued me, and what he dyd to the two captaynes of the hoastes of Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Iether, whom he slue, and shed blood in tyme of peace (euen as it had benne in warre) and (b) put the blood of warre vppon his girdle that was about his loynes, & in his shoes that were on his feete. 1.king.2.d. 2.Sa.23.c. (b) That is, he put the bloodly swoorde into his sheathe.

6 Deale with him therefore according to thy wyfedome, & bryng not his hoore head downe to the graue in peace.

B 7 But shewe kindnesse vnto the sonnes of 2.Sa. 19. f. Barzellai the Gileadite, that they may eate at thy table: for they came to me when I fled from Absalom thy brother.

8 And beholde, thou hast with thee Semei 2.Sa.16. b. the sonne of Gera the sonne of Iemini of Bahurim, whiche cursed me with an horrible curse, in the day when I went to Mahanaim: but he came to meete me at Iordane, and I sware to him by the Lord, sayeing, I wyl not slay thee with ỹ swoord.

2.Sam. 19. 9 But thou shalt not count him as vngiltie: for thou art a man of wyfedome, and knowest what thou oughtest to doo vnto him, his hoore head shalt thou bryng to the graue with blood.

10 And so Dauid sleapt with his fathers, Actes. 2. c. and was buryed in the citie of Dauid.

11 And the dayes whiche Dauid raigned vpon Israel, were fourtie yeeres: seuen yeeres raigned he in Hebron, and thirtie & three yeeres raigned he in Hierusalem.

2.Chr. 29. f. 12 Then sate Solomon vppon the seate of Dauid his father, and his kingdome was stablished mightily.

13 And Adonia the sonne of Haggith came to Bethsabe the mother of Solomon, and 2.Sa.16. b. she sayde, Commest thou peaceably? And he sayde, Peaceably.

C 14 He sayde moreouer, I haue somewhat to say vnto thee. She sayde, Say on.

15 And he sayde, Thou knowest that the kingdome was myne, and that al Israel (c) set their faces on me, that I should raigne: howbeit the kingdome is turned away, and geuen to my brother: for it is appoynted him of the Lorde.

(c) In signe of their fauour and consent.

16 And nowe I aske a petition of thee, deny me not. And she saide vnto him, Say on.

17 And he sayde, Speake, I pray thee, vnto Solomon the king (for he wyl not say thee nay) that he geue me Abisag the Sunamite to wyfe.

18 And Bethsabe sayde, Wel, I wyll speake for thee vnto the king.

19 Bethsabe therefore went vnto king Solomon, to speake vnto him for Adonia: and the king rose vp to meete her, and bowed him selfe vnto her, and sate him downe on his seate, and there was a seate set for the kinges mother, and she sate on his ryght syde.

20 Then she sayde, I desire a litle petition of thee, I pray thee say me not nay. And the king saide vnto her, Aske on my mother, for I wyl not say thee nay.

21 She sayde, Let Abisag the Sunamite be geuen to Adonia thy brother to wyfe.

22 And king Solomon answeared and saide vnto his mother, Why dost thou aske Abisag the Sunamite for Adonia? (d) aske for him the kingdome also: for he is myne elder brother, and hath for him Abiathar the priest, and Ioab the sonne of Zaruia.

(d) Meaning that if he should haue graunted Abisag, he would after warde haue aspired to the kingdome.

23 Then king Solomon sware by the Lord, sayeing, God doo so and so to me, yf Adonia haue not spoken this woorde agaynst his owne lyfe.

24 Nowe therefore as the Lorde lyueth, which hath ordeyned me, and set me on the seate of Dauid my father, and made me an house as he promised, Adonia shal dye this day.

D

25 And king Solomon sent by the hande of Banaia, the sonne of Iehoiada, and he smote him, that he dyed.

26 And vnto Abiathar the priest sayde the king, Get thee to Anatoth vnto thyne owne feelds, for thou art woorthy of death: but I wyl not at this time kil thee, because thou barest the arke of the Lorde God before Dauid my father, and because thou hast suffered with my father in al his afflictions.

27 (e) And so Solomon put away Abiathar from being priest vnto the Lorde: that he myght fulfyll the woordes of the Lorde, whiche he spake ouer the house of Eli in Silo.

(e) King Solomon deposed the high priest. 1.Sam.2.

28 Then tydinges came also to Ioab (for Ioab had turned after Adonia, though he turned not after Absalom) and Ioab fled vnto the tabernacle of the Lorde, & caught holde on the hornes of the aulter.

29 And it was tolde king Solomon, howe that Ioab fledde vnto the tabernacle of the Lorde, and beholde, he is by the aulter: Then Solomon sent Banaia the sonne of Iehoiada, sayeing, Goe and fal vpon him.

30 And Banaia came to the Tabernacle of the Lorde, and saide vnto him, Thus sayth the king, Comme out. And he sayde, Nay, but I wyll dye euen here. And Banaia brought the king woorde agayne, sayeing, Thus said Ioab, & thus he answeared me.

31 And the king sayde vnto him, (f) Doo euen as he hath sayde, smite him, and burie him: that thou mayest take away the blood whiche Ioab shed causeleſſe, from me, and from the house of my father.

(f) It was lawful to take a wilful murtherer from the aulter. Exod.21.

32 And the Lorde shall bryng his blood vpon his owne head: for he smote two men, more righteous & better then he, and slue them with the swoord, my father Dauid not knowing thereof, euen Abner the sonne of Ner, captayne of the hoast of Israel, and Amasa the sonne of Iether, captayne of the hoast

2. king. 3.

2.Sam. 3.

hoste of Iuda.

2.Sam.3. 33 Their blood shal therefore returne vpon the head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his seate, shall there be peace for euer of the Lorde.

34 So Banaia the sonne of Iehoiada went vp, and he fell vpon hym, and slue hym, and buryed him in his owne house in the wyldernesse.

F 35 And the kyng put Banaia the sonne of Iehoiada in his roome ouer the hoste, and put (g) Sadoc the priest in the roome of Abiathar.

(g) And so toke the office of the high priest from the house of Eli, & restored it to the house of Phinches.

36 And the kyng sent, and called Semei, and sayde vnto hym, Builde thee an house in Hierusalem, and dwel there, and see that thou goe not forth thence any whyther.

37 For be thou sure, that the day that thou goest out, & passest ouer the riuer Cedron, thou shalt die that day, and thy blood shalbe vpon thyne owne head.

38 And Semei sayde vnto the kyng, This saying is good: as my lorde the kyng hath sayde, so wyl thy seruant do. And Semei dwelt in Hierusalem many a day.

39 And after three yeeres, two of the seruantes of Semei ranne away vnto Achis sonne of Phaacha king of Geth: and they tolde Semei, saying, Behold thy seruantes be in Geth.

(h) His couetous minde made hym venter his lyfe.

40 (h) And Semei stoode vp, and sadled his Asse, and gate him to Geth to Achis, to seeke his seruantes: and Semei went, and brought his seruantes agayne from Geth.

G 41 And it was told Solomon howe that Semei had gone from Hierusalem to Geth, and was come agayne.

42 And the kyng sent, and called Semei, and said vnto him, Did I not charge thee by the Lorde with an othe, and testified vnto thee, saying, Be sure, that whensoeuer thou goest out, & walkest abrode any whyther, thou shalt dye the death? And thou saydest vnto me, It is good tydynges that I haue hearde.

43 Why then hast thou not kept the othe of the Lorde, and the commaundement that I charged thee with all?

44 The kyng sayde moreouer to Semei, Thou remembrest al the wycked dede, whiche thine hart knoweth, and that thou didest to Dauid my father: the Lord also shal bryng thy wickednesse vpon thine owne head:

45 And king Solomon shalbe blessed, and the seate of Dauid stablished before the Lorde for euer.

46 So the kyng commaunded Banaia the sonne of Iehoiada: whiche went out, and smote him, that he dyed: and the kingdome was stablished in the hande of Solomon.

The.iii. Chapter.

I. Solomon taketh Pharaoes daughter to wyfe. 5. The Lorde appeareth to hym, and geueth hym wysdome. 17. The pleadyng of the two harlottes, and Solomons sentence therein.

1 SOlomon made affinitie with Pharao A
kyng of Egypt, and toke Pharaoes 2.Chro.1.a.
daughter, and brought her into the (a) (a) Bethlehem.
citie of Dauid, vntyll he had made an ende of buildyng his owne house, and the house of the Lorde, and the wall of Hierusalem rounde about.

2 Only the people sacrificed in (b) hygh places, because there was no house built vnto the name of the Lorde vntil those dayes.

(b) Where aulters were appoynted before the temple was built to offer vnto the lord

3 And Solomon loued the Lorde, walkyng in the ordinances of Dauid his father: saue only that he sacrificed and offered incense vpon aulters in hygh places.

4 And the kyng went to Gideon to offer there, for that was the speciall hygh place: 2.Chro.1.a.
and a thousand whole burnt offerynges did Solomon offer vpon that aulter.

5 And in Gibeon the Lorde appeared to Solomon in a dreame by night, and GOD said, Aske what (thou wilt) that I may geue it thee.

6 And Solomon sayde, Thou hast shewed vnto thy seruant Dauid my father great mercye, when he walked before thee in trueth, in righteousnesse, and in plainnesse of hart with thee, and thou hast kept for him this great mercy, that thou hast geuen him a sonne to sit on his seate, as it is come to passe this day.

7 And nowe, O Lorde my God, it is thou B
that hast made thy seruant king, in steade 2.Chro.1.b.
of Dauid my father: and I am but young, and (c) wote not howe to goe out and in.

(c) To behaue mee selfe in this great charge of rulyng.

8 And thy seruant is in the middest of thy people whiche thou hast chosen, and verely the people are so many that they cannot be tolde, nor numbred for multitude.

Wisd.9.a.

9 (d) Geue therefore thy seruant an vnderstandyng hart, to iudge thy people, that I may discerne betweene good and bad: for who is able to iudge this thy so mychtie a people?

(d) Gouernement parteyneth to men of wisedome and vnderstanding.

10 And this pleased the Lord wel, that Solomon had desired this thyng.

11 And GOD sayde vnto hym, Because thou hast asked this thyng, and hast not asked for thee selfe long lyfe, neyther hast

asked riches for thee selfe, nor hast asked the lyfe of thine enimies, but hast asked for thee selfe vnderstandyng and discretion in iudgement:

12 Beholde, I haue done accordyng to thy wordes: loe, I haue geuen thee a wyse and an vnderstandyng hart: so that there was none like thee before thee, neither after thee shal ersyse any lyke vnto thee.

Matth.6. Wisd.7.

13 And I haue also geuen thee that whiche thou hast not asked, euen riches & honour, so that there shalbe no king like vnto thee al thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commaundementes, as thy father Dauid did walke, I wyl lengthen thy dayes.

3. Kin. 15.a.

(e) He knew that god had appeared to him in a dreame. 2. Chro. 1.b.

15 When Solomon awooke, (e) beholde it was a dreame: and he came to Hierusalem, and stoode before the arke of the couenant of the Lorde, and offered whole burnt offrynges, and peace offerynges, and made a feast to al his seruantes.

16 Then came there two women that were "harlottes, vnto the king, and stoode before him.

"or, victuallers.

17 And the one woman saide, Oh my Lord, I and this woman dwel in one house, and I was deliuered of a childe with her in the house.

18 And the thirde day after that I was deliuered, she was deliuered also: and we were togeather, and no stranger with vs in the house, saue we two.

19 And this wiues childe dyed in the night, for she smothered it.

20 And she arose at midnight, and toke my sonne from my side while thine handmayd sleept, and layde it in her bosome, and put her dead childe in my bosome.

D 21 And when I rose in the morning to geue my childe sucke, beholde it was dead: but when I had looked vpon it in the morning, beholde, it was not my sonne which I dyd beare.

22 And the other woman sayd, It is not so, but my sonne liueth, and thy sonne is dead. And she layde agayne, No, but thy sonne is dead, and my sonne is alyue. And thus they pleaded before the kyng.

23 Then sayde the kyng, The one sayth, This that is alyue is my sonne, and the dead is thine: and the other sayth, Nay: but thy sonne is the dead, and the lyuyng chylde is myne.

(f) The wysdome of king Solomon.

24 And the kyng sayde, (f) Bryng me a swoorde. And they brought out a swoorde before the kyng:

25 And the kyng sayde, Diuide the liuing childe in two, and geue the one halfe to the one, and the other to the other.

26 Then spake the woman whose the liuing chylde was, vnto the king (for her bowels yerned vpon her sonne) and sayd, I beleche thee my lord, geue her the liuing child, and in no wise slay it. But the other sayde, Let it be neither mine nor thine, but diuide it.

27 Then the king answeared, and sayde, Geue her the liuing childe, and slay it not: for she is the mother thereof.

28 And al they of Israel hearde of the iudgement which the kyng had iudged, and feared the king: for they sawe that the wysdome of God was in him, to do iustice.

The. iiii. Chapter.

2. The princes and rulers vnder Solomon.
32. His bookes and wrytynges.

1 AND so kyng Solomon was king ouer al Israel.

2 And these were his lordes, Azaria the sonne of Sadoc the priest.

3 Elihoreph and Ahiah the sonnes of Sisa, scribes: Iosaphat the sonne of Ahilud, the recorder.

4 Banaia the sonne of Iehoiada was ouer the host: Sadoc and (a) Abiathar were the priestes.

(a) Not the Abiathar who kyng Solomon had deposed: but another of the same. 3. king. 2.

5 And Azaria the sonne of Nathan was ouer the officers: & Zabud the sonne of Nathan was a priest, the kinges companion.

6 And Ahisar was steward of the houshold: and Adoniram the sonne of Abda was ouer the tributes.

7 And Solomon had twelue officers ouer al Israel, whiche prouided victualles for the kyng and his houshold: eche man his moneth in a yeere, made prouision for necessarie thinges.

8 And these are they names: the sonne of Hur in mount Ephraim.

9 The sonne of Dekar in Makaz and in Saalbim, and Bethsames, Elon, & Bethhanan.

10 The sonne of Hesed in Aruboth, to whom parteyned Socho, and al the lande of Hepher.

11 The sonne of Abinadab in al the region of Dor, whiche had Tapheth the daughter of Solomon to wyfe.

12 Baana the sonne of Ahilud was ouer Thaanach and Megiddo, & ouer all Bethsan, which is by Zarthana beneath Jezrael, from Bethsan to the playne of Meehola, euen vnto the place that is oueragainst Jacmeam.

13 The sonne of Gaber had Ramoth Gilead, and his were the townes of Iair the sonne of Manasse, whiche are in Gilead; and

and vnder him was the region of Argob which is in Basan, thyrtie great cities, with walles and barres of hasse.

14 Ahinadab the sonne of Iddo had Mahanaim.

15 Ahimaaz was in Nephthali, and he tooke Basmath the daughter of Solomon to wyfe.

16 Baana the sonne of Husai was in Aser and in Aloth.

17 Iosaphat the sonne of Paruah was in Issachar.

18 Semei the sonne of Ela was in Beniamin.

19 Gaber the sonne of Uri was in the countrey of Gilead, the lande of Sehon kyng of the Amorites, and of Og king of Basan, and was officer alone in the lande.

20 And Iuda and Israel were many (euen) as the sande of the sea in number, eating, drinking, and making merry.

Exod.47.c. Gen.15.b. Exod.23.b. Psal.72.b.

21 And Solomon raigned ouer all kingdoms from the riuer vnto the lande of the Philistines, vnto the border of Egypt: and they brought presentes, and serued Solomon all the dayes of his lyfe.

* Coros, the Latin worde conteyneth 30. bushels.

22 And Solomons head for one day, was thirtie * quarters of manchet flowre, and threescore quarters of meale,

D

23 Tenne stalled oxen, and twentie out of the pastures, and a hundred sheepe, beside harts, buckes, and wylde goates, and capons.

24 For he ruled in all the region on the other syde Euphrates, from Thiphsah to Azza, ouer all the kinges on the other syde the ryuer: and he had peace * with all his seruantes on euery syde.

* Or, on euery syde round about him.

25 And Iuda and Israel dwelt without feare, euery man vnder his vine, and vnder his syggetree, from Dan to Berseba, all the dayes of Solomon.

Deut.17.b. 2.Chr.9.b.

26 And Solomon had fourtie thousande stalles of horses for charettes, and twelue thousande horsemen.

27 And the officers prouided victual for king Solomon, and for all that came out of any place to king Solomons table, euery man his moneth, so that they lacked nothing.

Exod.47.c. (b) Meaning your vnderstanding, and able to comprehende all things, as that is, the Philosophers and Astronomers whiche were expert most of all.

28 Barly also and strawe for the horses and mules, brought they vnto the place where the officers were, euery man in his office.

29 And God gaue Solomon wysedome, and vnderstanding exceeding muche, and a (b) large hart, euen as the sande that is on the sea shore.

30 And Solomons wysedome excelled the wysedome of al the children of the (c) east countrey, and al the wysedome of Egypt.

31 For he was wyser then all men, yea then Ethan the Ezrahite, and Heman, Chalchol, and Darda, the sonnes of Mahol: and his name was spoken of throughout all nations on euery syde.

32 And Solomon spake three thousande (d) prouerbes: and his songes were a thousand and fiue.

(d) The most part whereof are perished.

33 And he spake of trees, euen from the Cedar tree that groweth in Libanon, vnto the Hysope that springeth out of the wal: he spake also of beastes, of foules, of wormes, and of fyshes.

34 And there came of al nations to heare the wysedome of Solomon, and from al kinges of the earth, which had heard of his wysedome.

The.v. Chapter.

1. Hiram sendeth to Solomon, and Solomon to him, purposing to buylde the house of God. 6. He prepareth stuffe for the buylding. 13. The number of the workemen.

1 AND Hiram kyng of Tyre sent his seruantes vnto Solomon: (for he had A
heard that they had annoynted him kyng in the roome of his father) for Hiram was euer a louer of Dauid.

2 And Solomon sent to Hiram, sayeing, 2.Sam.5.c.

3 Thou knowest howe that Dauid my father could not buylde an house vnto the name of the Lorde his God, for the warres whiche were about him on euery syde, vntyll the Lorde put them vnder the soles of his feete. 2.Chr.2.a. 1.Chr.29.a

4 But nowe the Lorde my God hath geuen me reste on euery syde, so that there is neyther aduersarie nor euyl to resist.

5 And beholde, I am determined to buylde an house vnto the name of the Lorde my God, as the Lorde spake vnto Dauid my father, sayeing, Thy sonne whom I wyll set vppon thy seate for ther, he shal buylde an house vnto my name.

6 Nowe therefore commaunde thou, that they hewe me Cedar trees out of Libanon, and my seruantes shalbe with thyne: and vnto thee wyl I geue the hyre for thy seruantes, according to al suche thinges as thou shalt appoynt: for thou knowest, that there are not among vs, that can skyl to hewe timber lyke vnto the Sidons.

7 (a) And when Hiram hearde the wordes of Solomon, he reioyced greatly, and sayd, Blessed be the Lorde this day, whiche hath geuen vnto Dauid a wyse sonne ouer this mighty people.

(a) In Hiram is prefigured the vocation of the Gentiles, who should helpe to buylde the spirituall temple.

8 And Hiram sent to Solomon, sayeing, I haue consydered the thinges whiche thou

sentest to me for, and wyl accomplishe all thy delyre concernyng tymber of Cedar trees and fyrre.

9 My seruantes shall bryng them from Libanon vnto the sea: & I wyll conney them by sea in flotes, vnto the place that thou shalt shewe me, and wyll cause them to be discharged there, and thou shalt receyue them: and thou shalt doo me a pleasure agayne, if thou minister foode for myne house.

10 And so Hiram gaue Solomon Cedar trees, and fyrre trees, accordyng to all his delyre.

11 And Solomon gaue Hiram twentie thousande quarters of wheate for foode to his householde, and twentie buttes of pure oyle: thus muche gaue Solomon to Hiram yeere by yeere.

Chap.3.b. 12 And the Lord gaue Solomon wysedome, as he promised him: and there was peace betweene Hiram and Solomon, and they two were confedered togeather.

13 And king Solomon rayled a summe out of Israel, and the summe was thirtie thousande men.

C 14 Whom he sent to Libanon, ten thousande a moneth by course: so that when they had beene one moneth in Libanon, they abode two monethes at home: and Adoniram was ouer the summe.

I.king.4.a. 15 And Solomon had threescore and ten thousande that bare burdens, and fourescore thousand masons in the mountaynes:

16 Besydes the lordes whom Solomon appoynted to ouersee the woorke, euen three thousande and three hundred, whiche ruled the people (and them) that wrought in the woorke.

17 And the king commaunded them to bring great stones, costly stones, & hewed stones, for the fundation of the house.

18 And Solomons masons, and the masons of Hiram, dyd hewe them, and the stone squarers: and so they prepared both tymber and stones for the buyldyng of the house.

The.vi.Chapter.

1. The buyldyng of the temple, and the fourme thereof. 12. The promise of the Lorde to Solomon.

1 A AND in the foure hundred and fourescore yeere, after the children of Israel were comme out of the lande of Egypt, and in the fourth yeere of the raigne of Solomon vppon Israel, and in the moneth · Zif, whiche is the second moneth, he began to buyld the house of the Lord.

2.Chro.3.a · Apryll. Actes.7.f. 2 And the house whiche kyng Solomon buylt for the Lorde, was three score cubites long, and twentie cubites broade, & thirtie cubites hygh.

3 And he made a porche before the temple of the house, whiche was twentie cubites long, after the breadth of the house, and ten cubites broad, in ye forefront of the house.

4 And in the house he made · wyndowes, broad (without) and narowe (within.) · Some of the learned Iewes say, that the wyndowes were narowe without, & broade within.

5 And by the wall of the house he made chambers rounde about, in the walles of the house rounde about the temple and the quier: & he made chambers rounde about.

6 The neathermost chamber was fyue cubites broade, and the middle was sixe cubites broade, and the thirde was seuen cubites broade: for without in the wal of the house he made restes rounde about, that (the beames of the chambers) should not be fastened in the walles of the house.

7 And the house was buylt of stone, made perfect alredy before it was brought thyther: so that there was neyther hammer nor axe, neyther any toole of iron heard in the house while it was in building. B

8 The doore of the middle chamber was in the ryght syde of the house: and men went vp with wyndyng stayres into the middle chamber, and out of the middle into the thirde.

9 And so he buylt the house, and finished it: and seeled the house, being dawted, with seeling of Cedar trees.

10 And then he buylt chambers to all the temple, fyue cubites hygh: and they were ioyned to the house with beames of Cedar.

11 And the woorde of the Lorde came to Solomon, saying,

12 Concerning the house whiche thou art in building, if thou wylt walke in myne ordinances, and execute my lawes, and kepe al my cõmaundementes to walke in them: then wyll I make good vnto thee my promise, which I promised Dauid thy father:

13 And I wyll dwell among the chyldren of Israel, & wil not forsake my people Israel. 2.Sam.7.b Ezod.25.b

14 Solomon therefore buylt the house, and finished it. C

15 And seeled the walles of the house within with boordes of Cedar tree: euen from the pauement of the house, vnto the roofe, dyd he seele the walles of it within with Cedar tree, and boorded the floore of the house with plankes of fyrre.

16 And he builded twentie cubites in the sydes of the quier of the temple, both floore and walles with boordes of Cedar, and dressed it within the secrete place of the temple, euen in the most holy place.

17 But the house that is the temple before

before it, was fourtie cubites (long.)

18 And the Cedar of the house within, was carued with knoppes, and grauen with flowres: and al was Cedar tymber, so that no stone was seene.

19 And the quyer that was within the temple, he prepared, to set there the arke of the appoyntment of the Lorde.

20 And the quyer * before, was twentie cubites long, and twentie cubites in breadth, and twentie cubites in height: and he couered it with pure gold, and boorded the aulter with Cedar.

* q. within

D 21 So Solomon couered the house within with pure golde: & he made golden barres runne along the quyer, which he had couered with golde.

22 And the whole house he ouerlayde with golde, vntyl he had ended it: also al the aulter that was before the quyer, he ouerlayde with golde.

23 And within the quyer he made two Cherubims of * Olive tree, ten cubites high.

Exo. 25. b.

* q. Pine

24 Fyue cubites long was a wyng of the one Cherub, and fiue cubites long was a wyng of the other Cherub: so that from the vttermost part of the one wyng, vnto the vttermost part of the other, were ten cubites.

25 And the other Cherub was ten cubites high also: so that both the Cherubims were of one measure, and one size:

26 For the height of the one Cherub was ten cubites, and so was it of the other.

Exo. 25. b.

27 And he put the Cherubims within the inner house: and the Cherubims stretched out their wynges, so that the one wyng of the one touched the one wal, and the one wyng of the other touched the other wall: and the other two wynges of them touched one another in the myddest of the house.

E 28 And he ouerlayde the Cherubims with golde.

29 And in the walles of the house round about, he made figures of carued and seeled worke: (as namely) pictures of Cherubims, and palme trees, and grauen flowres within and without.

30 And the flooze of the house he couered with gold, within and without.

31 And in the entring of the quyer he made two doores of Olive tree: and both the vpper and two side postes, were fiue square.

32 The two doores also were of Olive tree, & he graued them with grauing of Cherubims, and palme trees, & grauen flowres, and couered them with golde, and layde thynne plates of gold vpon the Cherubims and palme trees.

33 And so made he for the doore of the temple, postes of Olive tree, foure square.

34 The two doores were of fyre tree, and eyther doore with folding leaues.

35 And he graued thereon Cherubims, palme trees, and carued flowres: and couered the carued worke with golde fynely wrought.

36 And he buylt the inner court with three rowes of hewen stone, and one rowe of Cedar wood.

37 In the fourth yeere was the fundation of the house of the Lorde layde, in the moneth * Zif.

* Aprill.

38 And in the eleuenth yeere in the moneth * Bul, (which is the eyght moneth) was the house ful finished throughout al the partes thereof, according to al the fashion of it: And so was he seuen yeeres in building it.

* October.

The. vii. Chapter.

1. The buyldyng of the houses of Solomon. 15. The excellent workemanshyp of Hiram in the peeces which he made for the temple.

1 BVt Solomon was buylding his owne house thirteene yeeres, and finished it all. G

2 And he buylt the house in the wood Libanon, an hundred cubites long, and fiftie cubites broade, and thirtie cubites hyght: and it stoode vppon foure rowes of Cedar pyllers, and Cedar beames were layde vppon the pyllers.

3 And the roofe was Cedar aboue vpon the beames that laye on the pyllers, euen fyue and fourtie beames, fyfteene in a rowe.

4 And there were wyndowes in three rowes, and the windowes were one against another, three folde.

5 And al the doores, with the side postes, and the vpper postes, were foure square, and had wyndowes one against another, three folde.

6 And he made a porche by the pyllers (that bare vp the house) fiftie cubites long, and thirtie cubites broade, and the porche was before these and the other pylles: for there was a thicke tree set before them.

7 Then he made a porch to sit and iudge in, B euen a porche of iudgement, seeled with Cedar throughout al the panementes.

8 And his house wherein he dwelt, had an other hal more inwarde then the porche, of like worke: and then Solomon made an house for Pharaos daughter, (whom he had taken to wife) like vnto the fashion of the porche.

9 And al these were of the best stones, hewed after a measure, and sawed with sawes within and without, from the fundation, vnto

1. king. 3. a.

(a) These beames were layde vpon stones, that hanged out on the top of the wal, the breadth of a hande.

vnto the (a) beames that lay aboue, after the measure, and euen so on the out side toward the great court.

10 And the fundation was layd vpon riche stones, and that very great stones, whereof some were ten cubites, and some eyght cubites.

11 And aboue were riche stones, squared after a certaine rule, & couered with Cedar.

12 And the great court rounde about, was with three rowes of hewed stones, and one rowe of Cedar plankes, after the maner of the inner court of the house of the LORD, and of the porche of the temple.

13 And king Solomon sent and fet one Hiram out of Tyre,

2. Chro. 2. a 14 A wydowes sonne, of the tribe of Nephthali, his father being a man of Tyre: Which Hiram was a craftesman in brasse, ful of wisedome, vnderstandyng, and cunning, to worke al maner of worke in brasse: and he came to kyng Solomon, & wrought al his worke.

Exod. 31. a.

Jerem. 52. c

15 For he cast two pyllers of brasse, of eighteene cubites high a peece: and a streyng of twelue cubites did compasse either of them about.

16 And he made two pommels of moulten brasse (after the fashion of a crowne) to set on the toppes of the pyllers: the heyght of the one head peece conteyned fiue cubites, and the heyght of the other head peece conteyned fiue cubites also.

17 He made networke, and wrythen worke like chaines, for the pommelles vppon the head peeces that were on the top of the pyllers: euen seuen (rowes) vppon the one head peece, and seuen vpon the other.

18 And so he made the pyllers, & two rowes of Pomgranates rounde about in the one networke, to couer the pommels that were vpon the toppe: and this he dyd also for the other head peece.

19 And the pommelles that were vppon the top of the pyllers, were after Lylie worke, in the porche, foure cubites.

20 And the pommelles vpon the two pyllers had also aboue ouer against the myddt within the networke (Pomgranates,) and vpon the second head peece were there two hundred pomgranates, in (two) rowes rounde about.

D 21 And he set vp the pyllers in the porche of the temple: and when he had set vp the right pyller, he called the name thereof Jachin: and when he had set vp the left pyller, he called the name thereof Boaz.

22 And vpon the toppe of the pyllers (were) Lilie worke, and so was the worke manshyp of the pyllers finished.

23 And he made a molten lauatorie, ten cubites wyde from brym to brym, rounde in compasse, & fiue cubites high: and a streyng of thirtie cubites dyd compasse it about.

24 And vnder the brym of it, there were E knoppes round about, ten in one cubite, and they compassed the lauatorie round about: and the knoppes were caste with it in two rowes when it was casts.

25 And it stoode on twelue oxen, of which, three looked towarde the North, three towarde the West, three towarde the South, & three towarde the East: and the lauatorie stoode vpon them, and al their hynder partes were inwarde.

26 It was an hand breadth thicke, and the brym was wrought like the brym of a cup, with flowres of Lillies, and it conteyned two thousande (b) battes.

(b) A Bat and an Epha seeme to be both one measure. Ezech. 45. b. every Bat conteyneth about ten pooles, wherof the Epha conteyneth to measure drye thinges, and the Bat for moyst things. 10. pooles.

27 And he made tenne steets of brasse: foure cubites long, and foure cubites broade a peece, and three cubites hygh.

28 And the worke of the steets was on this maner, They had sides, and the sides were betweene the ledges.

29 And on the sides that were betweene the ledges, were lyons, oxen, and Cherubims: and likewise vppon the ledges that were aboue: and beneath the lions and oxen, were certaine additions made of thinne worke.

30 And vnder euery foote were foure brasen wheeles, & boordes of brasse: and in the foure corners thereof vnder the lauatorie, were vndersetters moulten, at the side of euery addition. F

31 And the stalke of the lauatorie was in the myddle of it, and aboue one cubite: but the stalke thereof was round, after the worke of the foote, a cubite and a halfe: and also vpon the stalke were grauinges, with their bandes, foure square, and not rounde.

32 And vnder the sides were foure wheeles, and the axeltrees ioyned faste to the bottome, and the heyght of euery wheele was a cubite and an halfe.

33 And the worke manshyp of the wheeles was like the worke of a charet wheele: and their axeltrees, their nauels, spokes, and shaftes, were al moulten.

34 And there were foure vndersetters in the foure corners of one foote, and the vndersetters were of the very bottome it selfe.

35 And in the heyght of the bottome was there a rounde compasse of halfe a cubite hygh: and in that heyght of the bottome there proceeded both ledges and sides out of the same.

36 For in the boordes of the ledges, and on the sides he had grauen pictures of Cherubims, Lions, and Palme trees, one by another

another round about.

37 Thus made he the tenne feete after this maner: and they had al one fashion of casting, one measure, and one syse.

38 Then made he ten lauers of brasse, one lauer conteining fourtie battes: and euery lauer was foure cubites, and vpon euery one of the ten feete he put one lauer.

39 And he put fiue of thole feete on the right side of the house, and other fiue on the left: and he set the lauatorie on the ryght side of the house eastwarde, and towarde the south.

40 And Hiram made pottes, shouelles, and basons, and so finished al the worke that he made kyng Solomon for the house of the Lorde:

41 That is to say, two pyllers, and two rounde head peeces that were to be set on the toppes of the two pyllers, and two net workes, to couer the two rounde head peeces which were vpon the top of the pillers:

42 And foure hundred Pomegranates for the two networkes, euen two rowes of Pomegranates in one networke, to couer the two head peeces that were to be set on the toppes of the pyllers:

43 And the ten feete, and ten lauers on the feete:

44 The lauatorie, & twelue Oxen vnder it.

45 And pottes, shouelles, and basons, and al these vessels which Hiram made to king Solomon for the house of the Lorde, were of bryght brasse.

46 In the playne of Iordane dyd the kyng cast them in the thicke clay, betweene Socoth and Zarthan.

47 And Solomon left all the vesselles (vnweyghed:) because they were so exceedyng many, neyther founde they out the weyght of the brasse.

48 And so Solomon made all the vesselles that pertayned vnto the house of the Lord, the golden aulter, and the golden table whereon the shewe bread was:

49 And fiue candlesticks for the right side, and fiue for the left, before the quier, of pure gold, with floures, lampes, & snuffers of golde,

50 And bowles, flat peeces, basons, spoones, and masers of pure golde: and hyndges, made he of gold, both for the doores of the quier the place moste holy, & for the doores of the temple also.

51 And so was ended al the worke that king Solomon made for the house of the Lorde, & Solomon brought in the thinges whiche Dauid his father had dedicated, euen the syluer, gold, & vessels, and laide them vp among the treasures of the house of the lord.

The. viii. Chapeter.

4. The arke is borne into the temple.
10. A cloude fylleth the temple.
15. The kyng bleseth the people.

1 Then Solomon gat hered the elders of Israel, and al the heades of the tribes, and them that were captaynes among the fathers of the children of Israel, vnto him in Hierusalem, that they myght bring vp the arke of the couenant of the Lord, out of the citie of Dauid, which is in Sion. a 1. Chro. 5. a.

2 And al the men of Israel assembled vnto kyng Solomon, to the feast that falleth in the moneth * Ethanim, whiche is the seuenth moneth. 2. Sam. 6. b

3 And al the elders of Israel were come, & the priestes tooke vp the arke. * or, September.

4 And they bare the arke of the Lorde, the tabernacle of the congregation, and all the holy vesselles that were in the tabernacle, those did the priestes & the Leuites beare.

5 And king Solomon, and al the congregation of Israel, that were assembled vnto hym, and went with hym before the arke, dyd offer sheepe, and oxen, that couldc not be tolde nor numbred for multitude.

6 And so the priests brought the arke of the couenaunt of the Lorde vnto his place, euen into the quier of the temple, and place moste holy, vnder the wynges of the cherubims:

7 For the cherubims stretched out their wynges ouer the place of the arke, and couered both it, and also the staues therof, a bygh vpon it. b

8 And they dyue out the staues, that the endes of them myght appeare out of the holy place within the quier, but they were not seene without, and there they haue ben vnto this day.

9 And there was nothyng in the arke (a) saue the two tables of stone whiche Moses put there at Horeb, where the Lorde made a couenant with the children of Israel whē he brought them out of the lande of Egypt. (a) He meaneth nothing of the whole lawe remayned in the arke, sauyng the two tables conteynyng the ten commaundements: there by neyther excludynge Aarons rod, neyther the potte with Manna, whiche also were in the arke. Heb. 9. Deut. 10. a.

10 And when the priestes were come out of the holy place, the cloude filled the house of the Lorde,

11 That the priestes couldc not stande and minister, because of the cloude: for the glory of the Lorde had fylled the house of the Lorde.

12 Then spake Solomon, The Lord sayde that he would dwel in the darke cloude.

13 I haue buylt thee an house to dwel in, an habitation for thee to abide in for euer.

14 And the kyng turned his face, and bles sed all the congregation of Israel: and all the

the congregation of Israel stoode styll.

15 And he sayde, Blessed be the Lorde God
2.Sam.7.c. of Israel, which spake with his mouth vn-
to Dauid my father, & hath with his hand
fulfylled it, saying,

16 Sence the day that I brought my people
Israel out of Egypt, I chose no citie of al
the trides of Israel, to buyld an house, that
my name myght be therein: but I haue
2. Sam.7.a chosen Dauid to be ruler ouer my people
Israel.

17 And it was in the hart of Dauid my fa-
ther, to buyld an house for the name of the
Lorde God of Israel.

18 And the Lorde sayde vnto Dauid my fa-
ther, Whereas it was in thine hart to buyld
an house vnto my name, thou diddest well
that thou wast so mynded:

19 Neuertheles, thou shalt not buyld the
house: but thy sonne that shall come out of
thy lomes, he shall buylde the house vnto
my name.

20 And the Lord hath made good his word
that he spake, & I am risen vp in the roome
of Dauid my father, and syt on the seate of
Israel, as the Lorde promised, and haue
buylte an house for the name of the Lorde
God of Israel:

D 21 And I haue prepared therein a place
for the arke, wherein is the couenant of the
Lorde, whiche he made with our fathers
when he brought them out of the lande of
Egypt.

22 Solomon stoode before the aulter of the
Lord, in the syght of al the congregation of
2. Par.6.a. Israel, and stretched out his hands toward
heauen, and sayde,

23 Lorde God of Israel, there is no GOD
lyke thee, in heauen aboue, or in the earth
beneath, thou that keepest couenant, and
mercie with thy seruantes that walke be-
fore thee with al their hart.

24 Thou that hast kept with thy seruannt
Dauid my father that thou promisedst
him: thou spakest also with thy mouth, and
hast fulfylled it with thyne hande, as it is
come to passe this day.

2.Sam.7.c. 25 Therefore nowe, Lorde God of Israel,
keepe with thy seruant Dauid my father,
that thou promisedst him, saying, Thou
shalt not be without a man in my syght, to
syt on the seate of Israel: so that thy chyl-
dren take hede to their way, that they walke
before me, as thou hast walked in my sight.

Esai.66.a. 26 And nowe, O God of Israel, let thy
worde be verified whiche thou spakest vn-
to thy seruant Dauid my father.

27 Will God in deede dwell on the earth?
behold, the heauen and heauens of all hea-
uens are not able to conteyne thee: and
howe shoulde then this house doo it that I
haue buylded?

28 Yeat thou therefore respecte vnto the E
prayer of thy seruant, and to his supplica-
tion, O Lorde my God, to heare the crye &
prayer whiche thy seruant prayeth before
thee this day:

29 That thyne eyes maye be open towarde
this house night and day, euen toward this
place, of whiche thou hast sayde, My name
shalbe there: that thou mayest hearken vn-
to the prayer whiche thy seruant prayeth in
this place:

30 And regard thou the supplication of thy
seruant, and of thy people Israel, when
they pray in this place: and heare thou in
heauen thy dwelling place, and when thou
hearest haue mercie.

31 If any man trespasse agaynst his neygh- 2. Par.6.b.
bour, and there goe an othe betweene them,
and the one compell the other, and come,
swearing before thine aulter in this house:

32 Then hearken thou in heauen, and doo
& iudge thy seruantes, that thou condemne
the vngodlye, to bryng his way vppon his
head: and iustifie the ryghteous, to geue
hym accordyng to his ryghteousnesse.

33 When thy people Israel be put to the Deu.30.a
worse before the enimie, because they haue
sinned agaynst thee, and afterwarde turne
agayne to thee, and knowledge vnto thy
name, and pray, and make supplication vn-
to thee in this house.

34 Then heare thou in heauen, to be mer- F
cifull vnto the sinne of thy people Israel,
and bryng them agayne vnto the land whi-
che thou gauest vnto their fathers.

35 If heauen be shut vp, & there be no raine, 1.Reg.18.a.
because they haue sinned agaynst thee: yet
if they pray in this place, and geue know-
ledge vnto thy name, and turne from their
sinne through thy scourgyng of them:

36 Then heare thou in heauen, and be mer-
cifull vnto the sinnes of thy seruantes, and
of thy people Israel, that thou shewe them
a good way to walke in, and geue rayne
vpon the lande that thou hast geuen to thy
people to inherite.

37 If there be in the lande dearth, or pesti-
lence, drouth, blastyng, grashopper, or ca-
terpyller: or if their enimie beseige them
in the lande of their cities, or whatsoeuer
plague or sickneesse chaunce vnto them,

38 Then what prayer and supplication so- Esai.56.c
euer be made of any man of al thy people
Israel, which shal knowledge euery man
the plague of his owne harte, and stretche
forth his handes towarde this house:

39 Heare thou then in heauen in thy dwel-
ling place, and be mercifull, & doo and geue
euery

euery man accordyng to his wayes, euen as thou that onely knowest his hart (for thou onely knowest the hartes of all the chyldren of men,)

40 That they may feare thee, as long as they lyue in the lande, whiche thou gauest vnto our fathers.

John. 12.c. 41 And likewise, if a stranger that is not of thy people Israel, come out of a farre countrey, for thy names sake:

42 (For they shall heare of thy great name, and of thy myghtie hande, and of thy stretched out arme,) and shal come and pray in this house:

43 Heare thou in heauen thy dwellyng place, and do al that the stranger calleth to thee for: that al nations of the earth maye knowe thy name, and feare thee, as doo thy people Israel, and that they may knowe that thy name is called vpon in this house which I haue buylded.

44 If thy people goe out to battaile against their enimie, whithersoeuer thou shalt send them, and shal pray vnto the Lord (toward) the way of the citie which thou hast chosen, and (toward) the house that I haue built for thy name:

Dan. 6.c. 45 Heare thou in heauen their prayer and supplication, and iudge their cause.

46 If they sinne against thee, (for there is no man that sinneth not,) and thou be angrie with them, and deliuer them into the hande of their enimies, so that they carrye them away prisoners vnto the land of their enimies, whether farre or neare:

47 Yet if they turne againe vnto their hartes, (b) in the land of them that caried them away captiues, and returne and pray vnto thee in the lande of their enimies, sayeing, We haue sinned, we haue done wickedly, and haue committed vngodlinesse:

48 And so turne againe vnto thee with all their hart, and all their soule, in the land of their enimies whiche led them away captiue, and pray vnto thee (toward) the way of their land which thou gauest vnto their fathers, and (towarde) the citie whiche thou hast chosen, and (towarde) the house whiche I haue buylt for thy name:

49 Then heare thou their prayer and supplication in heauen thy dwelling place, and iudge their cause:

50 And be mercyfull vnto thy people that haue sinned against thee, and vnto al their iniquities, wherby they haue done wickedly against thee, and geue them the fauour of those whiche led them awaye captiue, that they may haue cõpassion on them.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt, euen from the myds of the furnace of iron.

52 And let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them in all that they cal for vnto thee. 1. Esd. 1. d.

53 For thou dyddest separate them from among al the nations of the earth to be thine owne inheritance, as thou saydest by the hande of Moses thy seruant, when thou broughtest our fathers out of Egypt, O Lorde God.

54 And when Solomon had made an ende of prayeng al this prayer and supplication vnto the Lord, he arose from before the aulter of the Lorde, and from kneeling on his knees, and from stretching of his hands vp to heauen, Exod. 19.a. 2. Chro. 7.a

55 And stoode, and blessed al the congregation of Israel, with a loude voyce, saying, 1. Sam. 3.b.

56 Blessed be the Lorde that hath geuen rest vnto his people Israel, accordyng to al that he promised: there hath not fayled one woorde of all the good promise, whiche he promised by the hand of Moses his seruant.

57 The Lorde our God be with vs, as he was with our fathers, and forsake vs not, neither leaue vs:

58 But that he may bowe our hartes vnto hym, that we may walke in al his wayes, and keepe his commaundmentes, his statutes, and his lawes, whiche he commaunded our fathers.

59 And these my woordes whiche I haue prayed before the Lorde, be nygh vnto the Lorde our God day and night, that he defende the cause of his seruant, and the cause of his people Israel at al times, as the matter shal require:

60 That al nations of the earth may know that the Lord is God, and none but he.

61 Let your harte therefore be perfect with the Lord our God, that ye walke in his statutes, and keepe his commaundements, as this day.

62 And the kyng, and al Israel with hym, offered offerynges before the Lorde. 2. Chro. 7.a

63 And Salomon offred a sacrifice of peace offerynges, which he offered vnto the Lord, (to wit) twentie and two thousande oxen, and an hundred & twentie thousand sheepe: And so the kyng and all the chyldren of Israel dedicated the house of the Lorde.

64 The same day dyd the kyng halowe the myddle of the courte that was before the house of the Lorde: for there he offered whole burnt offerynges, meate offerynges, and the fat of the peace offerynges: because the brasen aulter that was before the Lord, was too litle to receiue the whole burnt offerynges,

(b) Though the temple were the chefe place of prayer, yet he sheweth not them that be ferre of with necessitie, but vpon him in other places as Daniel did. Chap. 6. Hosea. 9. b.

ringes, make offeringes, and the fat of the peace offeringes.

65 So Solomon held that same time an high feast, and all Israel with hym, a very great congregacion, euen from the entryng in of Hemath, vnto the ryuer of Egypt, before the Lord our God (c) seuen dayes, and seuen dayes, euen fourteene dayes.

(c) Seuen dayes for the dedication, and seuen dayes for the feast.

66 And the eyght daye he sente the people away, and they * wished the king, and went vnto their tentes ioyous, & with glad hart, because of all the goodnesse that the Lorde had done for Dauid his seruant, and for Israel his people.

* or, thanked.

The. ix. Chapter.

2. The Lord appeareth the second time to Solomon. 11. Solomon geueth cities to Hiram.

A 1 AND when Solomon had finished the buyldinge of the house of the Lorde, and the kinges palace, and all that he had in his mynd, and was appointed to make:

2. Chro. 7. c

2 The Lorde appeared to Solomon the seconde tyme, as he appeared vnto hym at Gibeon.

Chap. 3. a.

3 And the Lorde sayde vnto hym, I haue hearde thy prayer, and thy intercession that thou hast made before me: for I haue halowed this house which thou haste buylt, to put my name there for euer, and mine eyes and mine hart shalbe there perpetually.

4 And if thou wylt walke before me, as Dauid thy father walked, in pureness of hart, and in righteousnesse, to doo all that I haue commaunded thee, and wylt keepe my statutes, and my lawes:

5 Then wil I stablish the seate of thy kingdome vpō Israel for euer, as I promised to Dauid thy father, sayeing, Thou shalt not be without a man vpon the seate of Israel.

2. Sa. 7. b. c. 1. Chr. 22. c.

6 But if ye and your children turne away from me, and wyl not keepe my commaundementes, and my statutes which I haue set before you, but goe & serue other Gods, and woorshyp them:

B 7 Then wyl I weede Israel out of the land which I haue geuen them, and this house which I haue halowed for my name, wyl I caste out of my sight, and Israel shalbe a prouerbe, and a fable to al nations,

2. king. 21. a Jerem. 7. b.

8 * And this house shalbe taken awaye: so that euery one that passeth by it, shalbe astonyed, and shal hysse, and they shal say, Why hath the Lord done thus vnto this land, and to this house?

* Somme reade, when this house is in great honour.

Deut. 29. d. Jer. 22. b. c.

9 And they shal answere, Because they forsooke the Lorde their God, which brought their fathers out of the land of Egypt, and haue taken holde vppon other Goddes, and haue worshypped them, and serued them: therefore hath the Lord brought vpon them al this euil.

10 And at the ende of twentie yeeres, when Solomon had finished the buyldyng of the two houses, (that is to wit,) the house of the Lorde, and the kynges palace,

2. Chr. 8. a.

11 (And Hiram the kyng of Tyre, brought Solomon tymber of Cedar, & fyre trees, gold, and what soeuer he desyred) then Solomon gaue Hiram twentie cities in the lande of Galilee.

12 And Hiram came out from Tyre, to see the cities which Solomon had geuen hym, and they pleased hym not.

2. Sam. 5. b.

13 And he sayde, What cities are these which thou haste geuen me, my brother? And he called them the lande of "barren, vnto this day.

"Heb. Chabul.

14 And Hiram sente the kyng fyue score talentes of golde. C

15 (And this is the summe which king Solomon raysed for a tribute, when he buylded the house of the Lorde, and his owne house, and Millo, and the wal of Hierusalem, and Hazor, and Megiddo, and Gazer.

16 For Pharao kyng of Egypt went vp, & toke Gazer, and burnt it with fire, and slue the Chanaanites that dwelt in the citie, & gaue it for a present vnto his daughter, Solomons wyfe.

17 And Solomon buylte Gazer and Bethhoron the neather,

18 And Baalath, and Thamor in the wylderneſſe, in the lande,

19 And al the treasure cities that Solomon had, and cities for his charettes, and cities for his horsemen, and al that Solomon desired, and would buylde in Hierusalem, in Libanon, and in all the lande of his dominion.)

20 And al the people that were leaft of the Amorites, Hethites, Pherezites, Heuites, and Iebusites, which were not of the children of Israel,

21 Their children that were leafte after them in the lande, whom the children of Israel also were not able to destroye: those dyd Solomon compel to bryng tribute, vnto this day.

D Leuit. 25. f

22 But of the children of Israel dyd Solomon make no bondmen: but they were men of warre, his ministers, his Lords, his captaynes, and rulers of his charettes, and his horsmen.

23 And these were the Lordes that were set ouer Solomons woorke, fiue hundred were they and fiftie, and they ruled the people that wrought the woorke.

24 And Pharaos daughter came vp out of the

the citie of Dauid, vnto her house whiche Solomon had buylt for her: and then dyd he also buylde Millo.

25 And thryse a yeere dyd Solomon offer whole burnt offeringes, and peace offeringes vpon the aulter whiche he buylte vnto the Lorde, and he burnt incense vpon the aulter that was before the Lorde, and so he finished the house.

26 And kyng Solomon made a nauie of shippes in Ezion Gaber, which is beside Eloth, on the brynke of the red sea, in the lande of Edom.

27 And Hiram sent by thys nauie also his seruantes, that were shippmen, and had knowledge of the sea, with the seruantes of Solomon:

28 And they came to Ophir, and fet from thence (a) foure hundred and twentie talentes of golde, and brought it to kyng Solomon.

(a) In the. 1. Chro. the. 8. chap. is made mention of thirtye moe, which seeme to haue ben employed in theyr iourney.

The. x. Chapter.

I. The Queene of Saba commeth to heare the wysedome of Solomon. 18. His royal throne. 32. His power and magnificence.

1 AND the Queene of Saba hearyng the fame of Solomon (concernyng the name of the Lorde) came to proue hym with harde questions.

Iacob. 12. d. 1. Chro. 9. a

2 And she came to Hierusalem with a very great traine, with Camelles that bare swette odours, and gold exceedyng muche, and precious stones: and she came to Solomon, and communed with hym of all that was in her hart.

3 And Solomon declared vnto her all her questions, so that there was not one thyng hyd from the kyng, whiche he expounded not vnto her.

4 And the Queene of Saba consydered al Solomons wysedome, and the house that he had buylded,

5 And the meate of his table, and the sitting of his seruantes, the order of his ministers, and their apparel, and his "butlers, and his whole burne sacrifices that he offered in the house of the Lorde, and "she was astonied.

e. kyng. g. bri. ies. ther. w no spirite

6 And she sayde vnto the kyng, It was a true woorde that I hearde in myne owne land, of thy sayinges, and of thy wysedome.

7 Howbeit, I beleeued it not, tyl I came, & saw it with mine eyes; and behold, the one halfe was not tolde me: for thy wysedome and prosperitie exceedeth the fame whiche I hearde of thee.

8 Happie are thy men, happie are these thy seruants, which stand euer before thee, and heare thy wysedome.

9 Blessed be the Lorde thy God whiche loued thee, to set thee on the seate of Israel, (a) because the Lord loued Israel for euer, and made thee king, to doo (b) equitie and ryghteousnesse.

(a) God loueth that people to whom he geueth a wyse ruler. (b) The office of a king. 1. Reg. 9. c. 2. Chro. 9.

10 And she gaue the kyng syxe score talentes of golde, and of swette odours exceedyng muche, and precious stones: there came no more suche abundance of swete odours, as the Queene of Saba gaue to kyng Solomon.

11 The nauie also of the shyppes of Hiram (that carried golde from Ophir,) brought lykewyse great plentie of Almuge trees, & precious stones from Ophir.

12 And the kyng made of the Almuge trees pyllers for the house of the Lorde, and for the kynges pallace, and made harpes and psalteries for syngers: there came no more suche Almuge trees, nor were any more seene vnto this day.

13 And kyng Solomon gaue vnto the Queene of Saba, accordyng to all her desire, whatsoeuer she asked, besydes that he gaue her of a free wyl with his owne hand: and so she returned vnto her owne countrey, both she, and her seruantes.

14 The weight of gold that came to Solomon in one yeere, was syxe hundred, threescore, and syxe talentes of golde. C Exod. 25.

15 Besydes that (he had) of marchantes, and of the marchandises of the spices, and of al the kings of Arabia, and of the lordes of the countrey.

16 And kyng Solomon made two hundred targettes of beaten golde: syxe hundred sicles of golde went to a target.

17 And he made three hundred shieldes of beaten golde: three pounde of golde went to one shield, and the kyng put them in the house of the wood of Libanon.

18 And the kyng made a great seate of Iuorie, and couered it with the best golde. 1. Reg. 7. a.

19 And the seate had syxe steppes, & the top of the seate was rounde behynde, and there were pommels on eyther syde on the place of the seate, and two Lions stoode beside the pommels.

20 And there stoode twelue Lions on the steppes, syxe on a syde: there was none like woorke seene in any kyngdome.

21 And al kyng Solomons drinking vessels were of golde, and lykewyse all the vessels of the house of the wood of Libanon were of pure golde: and as for syluer, it was nothyng woorth in the dayes of Solomon: Deut. 17. a. D

22 For the kynges nauie of shippes went

on

on the sea vnto Tharsis, with the nauie of Hirams shyppes: euen once in three yeres came the nauie to Tharsis, & brought gold and syluer, Elephantes teethe, Apes, and Pecockes.

2.Chro.9.f. 23 And so kyng Solomon excreded all the kings of the earth, both in riches and wisdome.

24 And all the worlde resorted to Solomon, to heare his wysedome which God had put in his hart:

25 And brought him euery man his present, vessels of syluer, and vessels of golde, rayment, harnesse, and swete odours, & horses, and mules, yeere by yeere.

26 And Solomon gathered togeather charrets, and horsmen. And he had a thousand and foure hundred charrets, & twelue thousande horsemen, whom he bestowed in the charret cities, and with the kyng at Hierusalem.

2.Chro.1.d. 27 And the kyng made syluer in Hierusalem as plenteous as stones, and Cedar as plenteous as the wylde fygge trees, that growe abundantly in the feeldes.

28 And Solomon had horses brought out of Egypt, & fyne lynnen: the * kings marchantes receyued the lynnen for a price.

29 A charret came vp out of Egypt * for syxe hundred sicles of syluer, that is, one horse for an hundred and fyftie, and euen so for all the kynges of the Hethites, and for the kynges of Syria dyd they bryng them out * though their handes.

* or, for the companie of the kynges marchantes dyd receyue a number at a price.
* or, worth.
* or, by their meanes.

The.xi. Chapter.

Solomon had a thousand wyues and concubines, whiche bring him to idolatrie.

1 BVT kyng Solomon had many outlandishe women, and the daughter of Pharao, and women of the Moabites, Ammonites, Edomites, Sidonites, and Hethites:

3.Reg.3.a. Deut.17. verse.17. 2 Where as yet concernyng these nations, the Lord sayde vnto the children of Israel, Goe not ye in to them, nor let them come in to you, els wyll they turne your hartes after their gods: neuertheles, Solomon claue vnto them in loue.

(a) God tollerated in his people the Israelites pluralitie of wyues, aswel for the increase of that his people, as also for the mysterye. For Agar & Sara Abrahams wiues, Lea and Rachel Iacobs wyues, were figures of the synagogue, & of the true Churche: but Christe hath called vs to the first institution, saying, There shalbe twoin one flesshe. Math. 19. Iudges. 2. b.

3 (a) And he had seuen hundred wiues (that were) queenes, and three hundred concubines: and his wyues turned away his hart.

4 For it came to passe when Solomon was olde, his wyues turned his hart after other gods: and his hart was not perfecte with the Lorde his God, as was the hart of Dauid his father.

5 And Solomon followed Astaroth the god of the Sidons, and Milcom the abomination of the Ammonites.

6 And Solomon wrought wickednesse in the syght of the Lorde, and followed not the Lorde perfectly, as dyd Dauid his father. B

7 For then dyd Solomon buylde an hygh place for Chamos the abomination of Moab, in the hyll that is before Hierusalem, and vnto Moloch the abomination of the children of Ammon.

(b) Herein appeareth what danger it is to ioyne with infidels and wyues of strange religion. 8 (b) And likewise dyd he for all his outlandishe wyues, whiche burnt incense, and offered vnto their gods.

9 And the lord was angry with Solomon, because his hart was turned from the lord God of Israel, whiche had appeared vnto hym twyse,

10 And gaue him a charge concernyng this thyng, that he shoulde not followe other gods: but he kept not that which the Lord commaunded hym.

11 Wherefore the Lord sayd vnto Solomon, For as muche as this is done of thee, and thou hast not kept myne appoyntment, and my statutes, whiche I commaunded thee, I wyll rent the kyngdome from thee, and wyl geue it to thy seruant.

12 Notwithstandyng, in thy dayes I wyll not doo it, because of Dauid thy father: but wyl take it from the hand of thy sonne.

13 Howbeit, I wyl not take away al ẏ kingdome: but wyll geue one (c) tribe to thy sonne, because of Dauid my seruant, & because of Hierusalem which I haue chosen.

(c) Because the tribes of Iuda and Beniamin had their possessions mixed, they are herein taken as one tribe. C

14 And the lord stirred vp an aduersarie vnto Solomon, euen one Hadad an Edomite, of the kynges seede, whiche was in Edom.

15 For when Dauid was in Edom, and Ioab the captayne of the host was gone vp to burie them that were slayne, he smote al the men children in Edom:

16 (For syxe monethes dyd Ioab remayne there, and al Israel, tyl he had destroyed al the men children of Edom,)

17 And this Hadad fled, and certaine other Edomites of his fathers seruauntes with him, to come into Egypt: Hadad being yet a litle childe.

18 And they arose out of Madian, and came to Paran, and tooke men with them out of Paran, and came to Egypt, vnto Pharao kyng of Egypt, whiche gaue him an house, and appoynted him victuals, and gaue him lande.

19 And Hadad gat great fauour in the sight of Pharao, so that he gaue hym to wife the sister of his owne wyfe, euen the syster of Thaphpenes the queene.

20 And the syster of Thaphpenes bare him Genubath

Genubath his sonne, whom Thahpenes nourished in Pharaoes house: and Genubath was with Pharaoes houshold among the sonnes of Pharao.

D 21 And when Hadad heard in Egypt that Dauid was laid to sleepe with his fathers, and that Joab the captayne of the host was dead also, he sayde to Pharao, Let me depart, that I may goe to mine owne countrey.

22 Pharao sayd vnto hym, What hast thou lacked here with me, that thou wouldest thus goe to thine owne countrey? He answeared, Nothing: howbeit, let me goe.

23 And God stirred hym vp another aduersarie, one Rezon the sonne of Eliada, whiche fledde from his lorde Hadadezer kyng of Zoba:

24 And he gathered men vnto hym, and became captayne ouer the companye when Dauid slue them: and they went to Damascus, and dwelt there, and raigned in Damascus.

25 Therefore was he an aduersary to Israel all the dayes of Solomon, and this was the mischiefe, in that Hadad did abhorre Israel, and raigned ouer Syria.

26 And Jeroboam the sonne of Nabat, an Ephrathite, of Zareda (whose mother was called Zeruah, whiche was a widowe) and he Solomons seruant, lyft vp his hande agaynst the kyng.

27 But this was the cause that he lyft vp his hande against the king: Solomon built Mello, and mended the broken places of the citie of Dauid his father.

E 28 And this felowe Jeroboam was a man of strength and courage: and Solomon seeing the young man that he was able to do the worke, made him ruler ouer all ỹ charge of the house of Joseph.

29 And at that season Jeroboam went out of Hierusalem, and the prophete Ahia the Silonite mette him by the way, hauyng a newe mantell on hym, and they two were alone in the feelde.

30 Ahia caught the newe mantell that was on him, and rent it in twelue peeces,

31 And sayd to Jeroboam, Take thee tenne peeces: for thus sayth the Lorde God of Israel, Beholde, I wil rent the kingdome out of the handes of Solomon, and wyl gene tenne tribes to thee.

Chr.7.c. 32 And he shal haue one for my seruant Dauids sake, and for Hierusalem the citie whiche I haue chosen out of all the tribes of Israel:

33 Because they haue forsaken me, and haue worshipped Astaroth ỹ god of the Sidons, and Chamos the god of the Moabites, and Milcom the god of the children of Ammon, and haue not walked in my wayes, to fulfil my pleasure, my statutes, and my lawes, as did Dauid his father.

34 I wyl not take the whole kyngdome out of his hande: but I wyll make him chiefe al his lyfe long, for Dauid my seruantes sake whom I chose, because he kept my commaundementes and my statutes:

35 But I wyl take the kingdome out of his sonnes hand, and wil gene it vnto thee, euen tenne tribes of it: F 1.King.12.c Psal.132.b.

36 And vnto his sonne wyl I gene one tribe, that Dauid my seruant may haue a lyght alway before me in Hierusalem, the citie whiche I haue chosen me to put my name there.

37 And I will take thee, & thou shalt raigne according to al that thy soule desyreth, and shalt be king ouer Israel.

38 And if thou hearken vnto al that I commaund thee, and wilt walke in my wayes, and do that is ryght in my syght, that thou keepe my statutes, and my commaundementes, as Dauid my seruant dyd, then will I be with thee, and builde thee a sure houle, as I builte for my seruant Dauid, and wil gene Israel vnto thee.

39 And I wyll for this (offence whiche Solomon hath committed) punishe the seede of Dauid, but not for euer.

40 Solomon sought therefore to kyl Jeroboam, and Jeroboam arose, and fledde into Egypt, vnto Silac king of Egypt, and continued there in Egypt vntill the death of Solomon.

41 The rest of the wordes that concerne Solomon, and all that he did, and his wysedome, are they not written in the booke of the wordes of Solomon?

42 The tyme that Solomon raigned in Hierusalem vpon all Israel, was fourtie yeeres.

43 And Solomon slept with his fathers, and was buryed in the citie of Dauid his father: and Roboam his sonne raigned in his steade.

The.xii. Chapter.

I. Roboam succeedeth Solomon. 20. Ieroboam raigneth ouer Israel.

1 AND Roboam went to Sichem: for all Israel were come to Sichem to make hym kyng. 2.Chr. 10.a

2 And when Jeroboam the sonne of Nabat whiche was yet in Egypt heard of it (for he fled to Egypt from the presence of kyng Solomon, and dwelt in Egypt:) 1.Kin. 11.g.

3 Go they sent, and called him: and Ieroboam and all the congregation of Israel came,
1.Kin.4.b. and spake vnto Roboam, saying,
4 Thy father made our yoke greuous, nowe therfore make thou the greuous seruice of thy father, and his soze yoke whiche he put vpon vs, lyghter, and we wyll serue ther.
5 And he said vnto them, Depart yet foz the space of three dayes, and then come agayne to me. And the people departed.
6 And king Roboam tooke counsel with the olde men that stoode before Solomon his father while he yet lined, and saide, What counsel geue ye, that I may answere this people?
B 7 And they sayde vnto him, (a) Yf thou be a seruant vnto this people this day, and folowe their myndes, and answeare them, and speake kinde wordes to them, they wil be thy seruantes foz euer.
(a) Graue and wyse counsel.
8 But he forsooke the counsel that the olde men had geuen him, and called vnto his counsel young men, that were growen vp with him, and wayted on him:
9 And he sayde vnto them, What counsell geue ye, that we may answeare this people? foz they haue communed with me, saying, Make the yoke whiche thy father dyd put vpon vs, lyghter.
(b) Young and rashe counsel.
10 (b) And the young men that were growen vp with him, spake vnto him, saying, Thus shalt thou speake vnto this people that haue sayd vnto thee, Thy father made our yoke heauie, but make thou it lyghter vnto vs: euen thus shalt thou say vnto the, My litle finger shalbe weightier, then my father was in the loynes.
11 And nowe where as my father dyd lade you, and put a greenous yoke vpon you, I wil make it heauier: my father hath chastised you with roddes, but I wil correct you with * scourges.
* or, scorpions.
12 And so Ieroboam, and al the people, came to Roboam the thirde day, as the kyng had appointed, saying, Come to me againe the thirde day.
13 And the king answeared the people churlishly, and left the olde mens counsell that they gaue hym:
C 14 And spake to them after the counsell of the young men, saying, My father made your yoke greeuous, and I wyll make it greeuouser: my father also chastised you with roddes, but I wyll chastise you with scourges.
1.kin.11.a. 15 And the kyng hearkened not vnto the people: foz it was the ordinance of GOD, that he might perfourme his saying whiche the Lozde spake by Ahia the Silonite vnto Ieroboam the sonne of Nabat.
16 And so when al Israel sawe that the king regarded them not, the people answered the king with these wordes, saying, What portion haue we in Dauid? we haue no inheritance in the sonne of Isai: to your tentes, O Israel, nowe see to thine owne house Dauid. And so Israel departed vnto theyr tentes. 2.Ch.10.a
17 Howbeit, ouer the children of Israel, which dwelt in the cities of Iuda, did Roboam raigne styl.
18 The kyng Roboam sent Aduram the receiuer of the tribute, and al they of Israel stoned him to death: but kyng Roboam made spede to geat him vp to his charret, and to flee to Hierusalem.
19 And they of Israel rebelled agaynst the house of Dauid vnto this day.
20 And when all Israel hearde that Ieroboam was come agayne, they sent, and called him vnto the multitude, and made hym king ouer al Israel, and there was no tribe that folowed the house of Dauid, but Iuda only.
21 And when Roboam was come to Hierusalem, he geathered all the house of Iuda, with the tribe of Beniamin, an hundred and fourescoze thousande of chosen men, which were good warriours, to fight agaynst the house of Israel, and to bring the kingdome agayne to Roboam the sonne of Solomon. D Chap.12. verf.13. 2.Ch.11.a
22 And the wozde of GOD came vnto Semaia the (c) man of God, saying, (c) The prophet of God.
23 Speake vnto Roboam the sonne of Solomon king of Iuda, and vnto al the house of Iuda and Beniamin, and to the remnant of the people, saying,
24 Thus sayth the Lozde, Ye shall not goe vp, nor yet fyght agaynst your brethren the children of Israel: returne euery man to his house, foz this thing is my doing. They hearkened therefore to the wozd of the lord, and returned to depart, accozdyng to the wozde of the Lozde.
25 Then Ieroboam built Sichem in mount Ephraim, and dwelt therein, & went from thence, and built Penuel.
26 And Ieroboam thought in his hart, Now shall the kyngdome returne to the house of Dauid. Iud.8.b
27 (d) Foz if this people goe vp, and do sacrifice in the house of the Lozde at Hierusalem, then shall the hart of this people turne agayne vnto theyr Lozde Roboam kyng of Iuda, and so shall they kyll me, and go agayne to Roboam kyng of Iuda. (d) Worldly pollicie against Gods worde,
28 Whereupon the king tooke counsell, and made two calues of golde, and sayde vnto them, It is muche foz you to goe vp to Hierusalem: Tob.1.d Eccle.47.b Exod.32.a Exod.32.d

rusalem: beholde O Israel, these are thy goddes, whiche brought thee out of the lande of Egypt.

29 And he set the one in Bethel, & the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) as farre as Dan.

31 And he made an house of hygh places, and made priestes of the lowest of the people, whiche were not of the sonnes of Leui.

32 And Ieroboam made a feast the fifteenth day of the eyght moneth, like vnto the feast that is in Iuda, and offered on the aulter: and so dyd he in Bethel, to offer vnto the calues that he had made: and he put in Bethel the priestes of the hygh places whiche he had made.

33 And he went vp to the aulter, to burne incense whiche he had made in Bethel, the fifteenth day of the eyght moneth, euen in the moneth whiche he had imagined of his owne hart: and made a solempne feast vnto the children of Israel, and offered vpon the aulter, and burnt incense.

The. xiii. Chapter.

1. Ieroboam is reprehended of the prophete. 4. His hande dryeth vp.

1 AND beholde, there came a (a) man of God out of Iuda by the worde of the Lorde, vnto Bethel: and Ieroboam stode by the aulter, to put incense.

2 And he cryed against the aulter in the worde of the Lorde, and sayde, O aulter, aulter, thus sayth the Lorde, Beholde, a childe shalbe borne vnto the house of Dauid, Iosia by name, and vppon thee shal he offer the priestes of the high places that burne incense vppon thee, and mens bones shalbe burnt vpon thee.

3 And he gaue a token the same tyme, saying, This is the token, that the Lord hath spoken it, Beholde, the aulter shal rent, and the asshes that are vpon it shal fal out.

4 And when the kyng heard the saying of the man of GOD, whiche had cryed against the aulter in Bethel, he stretched out his hande from the aulter, saying, Holde him: And his hande whiche he put forth against him, dryed vp, and he could not put it in againe to him.

5 The aulter also claue a sunder, and the asshes fel out from the aulter, according to the token whiche the man of God had geuen by the worde of the Lorde.

6 And the kyng answeared, and sayde vnto the man of GOD, Pray vnto the Lorde thy God, & make intercession for me, that my hande may be restored me againe. And the man of God besought the Lorde, and the kinges hande was restored againe, and became as it was before.

7 And the kyng sayde vnto the man of god, Comme home with me, that thou mayest dyne, and I wyl geue thee a rewarde.

8 And the man of God sayde vnto the kyng, If thou wouldest geue me halfe thyne house, I wyl not goe in with thee, neyther wyll I eate bread, nor dynke water in this place:

9 For so was it charged me through the worde of the Lorde, saying, Eate no bread, nor dynke water, nor turne againe by the same way that thou camest.

10 And so he went another way, and returned not by the way that he came to Bethel.

11 And there dwelt an olde Prophete in Bethel, and his sonnes came and tolde him al the workes that the man of God had done that day in Bethel: and the words which he had spoken vnto the kyng, tolde they their father also.

12 And their father sayde vnto them, What way went he? And his sonnes shewed him what way the man of God went, whiche came from Iuda.

13 And he sayde vnto his sonnes, Saddle me the asse. Whiche when they had sadled, he gate him vp thereon,

14 And went after the man of God, & founde him sitting vnder an oke, and he sayde vnto him, Art thou the man of God that camest from Iuda? And he sayde, I am.

15 He sayde vnto him, Comme home with me, and eate bread.

16 He answeared, I may not returne with thee, to goe in with thee: neither wil I eate bread, nor dynke water with thee in this place.

17 For it was sayde to me in the worde of the Lorde, Thou shalt eate no bread, nor dynke water there, nor turne againe to goe by the way that thou camest.

18 He sayde vnto him, I am a prophete also as well as thou, and an angel spake vnto me in the worde of the Lorde, saying, Bryng him againe with thee into thyne house, that he may eate bread, and dynke water: (And) he lyed vnto him.

19 And so he went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the worde of the Lorde came vnto the prophete that brought him againe.

21 And he cryed vnto the man of God that came from Iuda, saying, Thus sayth the Lorde, Because thou hast disobeyed the mouth of the Lorde, and hast not kept the

commaundement which the Lord thy God commaunded thee,

22 But camest backe agayne, and hast eaten bread, and dronke water, in the place concernyng the whiche the Lorde dyd saye vnto thee, Thou shalt eate no bread, nor drinke no water: thy carcasse shal not come vnto the sepulchre of thy fathers.

23 And when he had eaten bread, & dronke, he sadled him the asse, to wit, to the Prophete whom he had brought agayne.

2.king.20.f 24 And when he was gonne, (b) a Lion met him by the way, and slue him: and his carcasse was cast in the way, and the asse stood therby, and the Lion stoode by the corpse also.

(b) The minister of god not dooing his duetie accordyng to gods woord, is in moste danger of punishment.

25 And men that passed by, sawe the carcasse cast in the way, and the Lion standing by the carcasse: and they came and tolde it in the towne where the olde prophete dwelt.

26 And when the prophete, that brought him backe agayne from the way, hearde thereof, he sayde, It is the man of God, he was disobedient vnto the woorde of the Lorde, and therefore the Lorde hath deliuered him vnto the Lion, whiche hath rent him, and slayne him, according to the woorde of the Lord which he spake vnto him.

27 And he spake to his sonnes, sayeng, Sadle me an asse. And they sadled him.

28 And he went, and founde his body cast in the way, and the Asse and the Lion stoode by the corpse, and the Lion had not eaten the carcasse, nor hurt the Asse.

29 And the Prophete tooke vp the body of the man of God, and layde it vpon the asse, and brought it agayne: and the olde Prophete came to the citie, to lament, and to burie him.

30 And he layd his body in his owne graue, and then lamented ouer him, (sayeng,) Alas my brother.

31 And when he had buried him, he spake to his sonnes, sayeng, When I am dead, see that ye bury me in the sepulchre wherein the man of God is buried: lay my bones beside his bones.

4.king.23.b 32 For the sayeng whiche he cryed at the woorde of the Lorde agaynst the aulter in Bethel, and against al the houses of high places whiche are in the cities of Samarie, shal comme to passe.

33 Howebeit, for all that Ieroboam conuerted not from his wicked way: but turned backe, and made of the lowest of the people priestes of the high places: and whoso pleased him he * fylled his hande, and he became priest of the high places.

Chap.12. verse.31. * or, consecrated him

34 And this thing turned to sinne vnto the house of Ieroboam, euen to destroy hym, and to bring him to nought from of the face of the earth.

The.xiiii. Chapter.

2. Ieroboam sendeth his wyfe disguysed to Ahia the prophete, who declareth vnto him the destruction of his house.

1 AT that tyme Abia the sonne of Ieroboam fel sicke.

2 And Ieroboam saide vnto his wyfe, Up, I pray thee, and disguise thee selfe, that thou be not knowen to be the wyfe of Ieroboam: and goe thee to Silo, for there is Ahia the prophete, whiche tolde me that I shoulde be king ouer this people. 3.king.11.

3 And take with thee tenne loaues, and cracknelles, and a cruse of hony, and goe to him, that he may tel thee what shal become of the childe.

4 And Ieroboams wyfe dyd so, and arose, and went to Silo, and came to the house of Ahia: but Ahia couldo not see, for his eyes were waxen dimme for age.

5 And the Lorde sayde vnto Ahia, Beholde, the wyfe of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: but thus and thus shalt thou say vnto her. And when she came in, she faygned her self to be an other woman.

6 But when Ahia hearde the sounde of her feete, as she came in at the doore, he sayde, Comme in thou wyfe of Ieroboam, why faygnest thou ther self to be another? I am sent to thee (to shewe thee) heauy thinges.

7 Goe tel Ieroboam, Thus sayth the Lord God of Israel, Forasmuche as I exalted thee from among the people, and made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and gaue it thee: nenertheless, thou hast not benne as my seruant Dauid, which kept my commaundementes, and folowed me with all his hart, to doo that only whiche was ryght in myne eyes:

9 But hast donne euyl aboue al that were before thee: for thou hast gonne, and made thee other goddes, & molten images, to prouoke me, & hast cast me behinde thy backe:

10 Therefore beholde, I wyl bring euyl vpon the house of Ieroboam, and wyll roote out from Ieroboam, euen him that pisseth against the wall, and him that is in prison and forsaken in Israel, and wyll take away the remnant of the house of Ieroboam, as a man taketh away donng, tyll he hath carped out al. 1.Sa.15.

11 Who so euer of Ieroboams house dye in the towne, him shal the dogges eate: and he that dyeth in the feelde, shall the foules 3.king.16.

of

of the ayre eate: for the Lord hath salde it.

12 Up therfore, and geat ther to thine owne house: (Behold) when thy foote entreth into the citie, the childe shal dye,

13 And all they of Israel shall mourne for him, and bury him: for he only of Ieroboam shall come to the sepulchre, because in him there is founde goodnesse towarde the Lorde GOD of Israel, in the house of Ieroboam.

E 14 Moreover, the Lorde shall stirre hym vp a kyng ouer Israel, which shal destroy the house of Ieroboam in that day: but what is it nowe?

15 For the Lorde shal smite Israel, like as a reede is shaken in the water, and he shall weede Israel out of this good lande which he gaue to theyr fathers, and shall scatter them beyonde the riuer, because they haue made them groues, and angred the Lorde.

a, Euphrates.

16 And he shal geue Israel vp, because of the sinnes of Ieroboam, whiche did sinne, and made Israel to sinne.

17 And Ieroboams wife arose, and departed, and came to Thirzah: and when she came to the threshold of the doore, the child was dead.

18 And al Israel buried hym, and lamented him, accordyng to the worde of the Lorde, which he spake by the hande of his seruant Abia the prophete.

19 And the rest of the wordes that concerne Ieroboam, howe he warred, and howe he raigned, beholde they are written in the booke of the chronicles of the kinges of Israel.

20 And the dayes whiche Ieroboam raigned, were two & twentie yeeres: and when he was layde aslepe with his fathers, Nadab his sonne raigned in his steade.

1.Chro.13.

D 21 Roboam the sonne of Solomon raigned in Iuda: and Roboam was fourtie and one yeeres olde when he began to raigne, and he raigned seuentiene yeres in Hierusalem, the citie whiche the Lorde did choose out of al the tribes of Israel, to put his name there: his mothers name was Naama, an Ammonite.

22 And Iuda wrought wickednesse in the sight of the Lorde, and angred hym in moe thynges then theyr fathers dyd in theyr sinnes whiche they sinned.

23 For they also made them hygh places, images, and groues on euery hygh hil, and

a, grene.

vnder euery thicke tree.

24 And there was a stewes of male children in the lande, and they dyd accordyng to al the abominations of the nations whiche the Lorde cast out before the children of Israel.

25 And in the fifth yeere of kyng Roboam, Sisac king of Egypt, came vp against Hierusalem:

26 And tooke away the treasures of the house of the Lorde, and the treasures of the kynges house, and spoyled al that was to be had: and he tooke away all the shieldes of golde whiche Solomon had made. 3.Kin.10.d.

27 In whose steade kyng Roboam made brasen shieldes, and committed them vnto the handes (of the keepyng) of the captaynes of the garde, whiche wayted at the doore of the kynges house.

28 And when the kyng went into the house of the Lorde, they of the garde bare them, and brought them agayne into the garde chamber. E

29 The rest of the wordes that concerne Roboam, and al that he dyd, are they not written (a) in the booke of the chronicles of the kynges of Iuda?

(a) Whiche bookes were called the bookes of Semeia and Iddo the prophetes. 2.Chro.12a.

30 And there was warre betweene Roboam and Ieroboam al theyr lyues.

31 And Roboam slept with his fathers, and was buried beside his fathers in the citie of Dauid: his mothers name was Naama, an Ammonite. And Abiam his sonne raigned in his steade.

The.xv.Chapter.

1. Abiam raigneth ouer Iuda. 16. The battel betweene Asa and Baasa.

A 1 IN the eightienth yeere of kyng Ieroboam the sonne of Nabat, raigned Abiam ouer Iuda. 2.Chro.11.d

2 Three yeeres raigned he in Hierusalem: and his mothers name was Maacha, the daughter of (a) Abisalom.

(a) That is Absalom.

3 And he walked in all the sinnes of his father whiche he had done before hym, and his hart was not perfect with the Lord his God, as the hart of Dauid his father. 3.Kin.3.c.

4 Neuertheless for Dauids sake dyd the Lorde his God geue him (b) a light in Hierusalem, that he set vp his sonne after hym, and stablished Hierusalem:

(b) Meaning a sonne to raigne ouer Iuda.

5 Because Dauid dyd that whiche was ryght in the syght of the Lorde, and turned from nothing that he commaunded him all the dayes of his life, saue only in the matter of Urias the Hethite. 2.Sa.12.a.

6 And there was warre betweene Roboam and Ieroboam as long as he liued.

B 7 The rest of the wordes that concerne Abiam, and al that he did, are they not written in the booke of the chronicles of the kynges of Iuda? And there was warre be- 2.Chr.13.a.

tweene Abiam and Ieroboam.

8 And Abiam ſlept with his fathers, and they buried him in the citie of Dauid: and Aſa his ſonne raigned in his ſteade.

2. Chr. 14.a 9 In the twentieth yeere of Ieroboam king of Iſrael, raigned Aſa ouer Iuda.

10 Fourtie and one yeeres raigned he in Hieruſalem: and his (c) mothers name was Maacha the daughter of Abiſalom.

(c) Grandmother.

11 And Aſa did right in the eyes of the lord, as dyd Dauid his father.

3. Kin. 22.g 12 And he toke away the male ſtewes out of the lande, and put away al the abominable idols that his father had made.

(d) Idolaters are to be puniſhed without reſpect of perſon.

13 (d) And he put downe Maacha his mother frō bearing rule, becauſe ſhe had made an idol in a grouе, and Aſa deſtroyed her idol, and burnt it by the brooke Cedron.

C 14 But the hygh places were not put (e) downe: neuertheleſſe Aſa his hart was perfect with the Lorde al his dayes.

2. Chr. 15. D (e) He ſuffered that deede only of ignorance.

15 He brought in the holy veſſelles of his father, & that he had dedicate vnto the houſe of the Lorde, golde, and ſiluer, and iewels.

16 And there was warre betweene Aſa and Baaſa kyng of Iſrael al theyr dayes.

2. Chr. 16.a. 17 And Baaſa king of Iſrael wēt vp againſt Iuda, & built Rama, ſo that he wouldе let none goe out or in to Aſa kyng of Iuda.

18 Then Aſa tooke all the ſiluer and golde that was left in the treaſures of the houſe

3. Kin. 20. D of the Lord, and the treaſures of the kinges houſe, and deliuered them vnto the handes of his ſeruantes, and kyng Aſa ſent them to Benhadad the ſonne of Tabimon, the ſonne of Hezion kyng of Syria, that dwelt at Damaſcus, ſaying,

19 There is a bonde betweene me and thee, betweene my father and thy father: and beholde, I haue ſent vnto thee a preſent of ſyluer and golde, that thou come & breake the bonde that thou haſt with Baaſa kyng of Iſrael, that he may depart from me.

20 So Benhadad hearkened vnto kyng Aſa, and ſent the captaynes of the hoſtes, whiche he had, againſt the cities of Iſrael, and ſmote Hion, and Dan, & Abel, Bethmaacah, and al (the region of) Cenereth, with al the lande of Nephthali.

D 21 And when Baaſa hearde thereof, he left building of Rama, and dwelt in thirza.

* or, gethered together al Iuda, and none to be accepted.

22 Then kyng Aſa * made a proclamation throughout all Iuda, that none ſhoulde be excuſed: & ſo they tooke the ſtones of Rama, and the cymber wherwith Baaſa had buylded, and king Aſa built with them the hyll of Beniamin and Maſpah.

23 The remnant of all the workes that concerne Aſa, and al his myght, and al that he dyd, and the cities whiche he builded, are they not written in the booke of the chronicles of the kinges of Iuda? Neuertheleſſe 2. Chr. 16.i in his olde age he was diſeaſed in his feete. 2. Chr. 17.a

24 And Aſa ſlept with his fathers, and was buried beſide his fathers, in the citie of Dauid his father: and Iolaphat his ſonne raigned in his ſteade.

25 And Nadab the ſonne of Ieroboam began to raigne vpon Iſrael, the ſecond yeere of Aſa kyng of Iuda, and raigned vpon Iſrael two yeeres.

26 And he did euil in the ſight of the Lord, walking in the way of his father, and in his ſinne wherewith he made Iſrael to ſinne.

27 And Baaſa the ſonne of Ahia, whiche was of the houſe of Iſachar, conſpired againſt him, and Baaſa ſmote hym at Gibbethon, which is a citie of the Philiſtines, (for Nadab and all Iſrael layed ſiege to Gibbethon,)

28 Euen in the thirde yeere of Aſa kyng of E Iuda, dyd Baaſa ſlay hym, and raigned in 3. Kin. 14.i his ſteade.

29 And when he was kyng, he ſmote all the houſe of Ieroboam, and he left him nought that breathed, vntyl he had put hym cleane out, according vnto the ſaying of the Lord, which he ſpake by his ſeruant Ahia the Siloniter:

30 Becauſe of the ſinnes of Ieroboam wherwith he ſinned, & made Iſrael ſinne, when he with his prouocation angred the Lorde God of Iſrael.

31 The reſt of the wordes that concerne Nadab, and all that he dyd, are they not written in the booke of the chronicles of the kinges of Iſrael?

32 And there was warre betweene Aſa and Baaſa kyng of Iſrael al theyr dayes.

33 So in the thirde yeere of Aſa king of Iuda, began Baaſa the ſonne of Ahia to raigne ouer all Iſrael in Thirza, twentie and foure yeeres.

34 And he dyd that whiche is euyll in the ſyght of the Lorde, walking in the way of Ieroboam, and in his ſinne wherewith he made Iſrael to ſinne.

The. xvi. Chapter.

I. Of Baaſa. 6. Ela. 9. Zimri. 19. Amri. 31. Achab maryeth Iezabel. 34. Iericho is built agayne.

1 THen the word of the Lorde came to Iehu the ſonne of Hanani againſt Baaſa, ſaying,

2 Foraſmuche as I exalted thee out of the duſt, and made thee captayne ouer my people Iſrael, and thou haſt walked in the way of

of Ieroboam, and hast made my people Israel to sinne, to anger me with their sinnes:
3 Beholde, I wyll roote out the posteritie of Baasa, and the posteritie of his house: and wyl make thy house like the house of Ieroboam the sonne of Nabat.
4 That man of Baasa whiche dyeth in the citie, him shall the dogges eate: and that man of him whiche dyeth in the feeldes, shal the foules of the ayre eate.
5 The rest of the woordes that concerne Baasa, and what he dyd, and his power, are they not written in the booke of the Chronicles of the kinges of Israel?
6 And so Baasa slept with his fathers, and was buried in Thirza, and Ela his sonne raigned in his steade.
7 And by the hande of the prophete Iehu the sonne of Hanani, came the woorde of the Lorde against Baasa, and against his house, and against all the wickednesse that he did in the syght of the Lorde, in angring him with the woorke of his owne handes, that he shoulde be lyke the house of Ieroboam, and because he killed (a) him.
8 The twentie and sixe yeere of Asa king of Iuda, began Ela the sonne of Baasa to raygne over Israel in Thirza two yeeres.
9 And his seruant Zimri (whiche was captayne of halfe his charettes) conspired against him as he was in Thirza drinking, and was dronken in the house of Arza, steward of his house in Thirza.
10 And Zimri came, and smote him, and killed him, in the twentie and seuenth yeere of Asa king of Iuda, and raigned in his steade.
11 And when he was kyng, and sate on his seate, he slue al the house of Baasa, not leauing thereof one to pisse against a wal: yea, he slue his kinsefolkes and freendes also.
12 And thus dyd Zimri destroye all the house of Baasa, accordyng to the woorde of the Lorde, whiche he spake against Baasa by the hande of Iehu the prophete,
13 For all the sinnes of Baasa and sinnes of Ela his sonne, whiche they sinned, & made Israel to sinne, and anger the Lorde God of Israel with their vanities.
14 The rest of the woordes that concerne Ela, and al that he dyd, are they not written in the booke of the Chronicles of the kynges of Israel?
15 In the twentie and seuenth yeere of Asa king of Iuda, did Zimri raigne seuen dayes in Thirza: and the people was then in the hoast besiegyng Gibbethon, a citie of the Philistines.
16 And the people in the hoast hearde say, Zimri hath conspired, and slayne the king: Wherefore all they of Israel made Amri the captayne of the hoast, king ouer Israel that same day, euen in the hoast.
17 And Amri departed vp from Gibbethon, and al Israel with him, and they besieged Thirza.
18 And whem Zimri sawe that the citie must needes be taken, he went into the palace of the kinges house, (b) and "burnt him selfe and the kinges house with fyre, & so dyed,
19 For his sinnes whiche he sinned, in doing that whiche is euyll in the syght of the Lorde, and in walkyng in the way of Ieroboam, and in his sinnes whiche he dyd, and in that he made Israel to sinne.
20 The rest of the woordes that concerne Zimri, and the treason that he wrought, are they not written in the booke of the Chronicles of the kinges of Israel?
21 Then were the people of Israel diuided into two partes: for halfe the people folowed Thibni the sonne of Ginath, making him king: and the other halfe folowed Amri.
22 But the people that folowed Amri, preuayled against the people that folowed Thibni the sonne of Ginath: and so Thibni dyed, and Amri raigned.
23 In the thirtie and one yeere of Asa king of Iuda, beganne Amri to raigne ouer Israel twelue yeeres: Sixe yeeres raigned he in Thirza.
24 He bought the hil of "Samaria of one Semar, for two talentes of siluer, and buylt in the hil, and called the name of the citie whiche he buylt, after the name of Semar, which had benne owner of the hyll of Samaria.
25 But Amri wrought that whiche is euyl in the eyes of the Lorde, and dyd woorse then al that were before him.
26 For he walked in all the way of Ieroboam the sonne of Nabat, and in his sinnes wherewith he made Israel sinne, to anger the Lorde GOD of Israel with their vanities.
27 The rest of the woordes that concerne Amri, and all that he dyd, and his strength that he shewed, are they not written in the booke of the Chronicles of the kinges of Israel?
28 And so Amri slept with his fathers, and was buryed in Samaria, and Achab his sonne raigned in his steade.
29 In the thirtie and eight yeere of Asa king of Iuda, beganne Achab the sonne of Amri to raygne ouer Israel, and the same Achab the sonne of Amri raygned ouer Israel in Samaria twentie and two yeeres.
30 And Achab the sonne of Amri dyd euyll

(b) The ende of treason. "Hebre. burnt the kinges house ouer him.

"or, Schom ron.

in the syght of the Lord, above al that were before him.

31 For (c) it seemed vnto him but a lyght thing, to walke in the sinnes of Jeroboam the sonne of Nabat: he tooke Jezabel also the daughter of Ethbaal king of the Sidonites to wyfe, and went and serued Baal, and worshipped him.

(c) Some reade it interrogatiuely

2. king. 10. d 32 And he reared vp an aulter for Baal, in the temple of Baal, which he had buylded in Samaria:

33 And Achab made a groue, and proceeded further in angrying the Lorde God of Israel, then all the kinges of Israel that were before him.

Josua. 6. d. 34 In his dayes dyd Hiel of Bethel buylde Jericho: he layde the fundation thereof in Abiram his eldest sonne, and set vp the gates therof in his youngest sonne Segub, according vnto the worde of the Lorde, whiche he spake by Josuah the sonne of Nun.

Josua. 6. d.

The xvii. Chapter.

1. Elias forewarneth of the famine to comme.
4. He is fedde of Rauens.

A 1 AND Elias the Thesbite, which was of the inhabiters of Gilead, sayde vnto Achab, As the Lorde God of Israel lyueth, before whom I stande, there shalbe neither dewe nor rayne these yeeres, but according to my worde.

1. king. 18. c. Deut. 11. b. Jam. 5. d. Eccle. 48. a.

2 And the worde of the Lorde came vnto him, sayeing,

3 Get thee hence, and turne thee eastward, and hyde thee selfe in the brooke Cherith, that is before Jordane.

4 Thou shalt drinke of the riuer, and I haue commaunded the Rauens to fede thee there.

5 And so he went, and dyd according vnto the worde of the Lorde: for he went and dwelt by the brooke Cherith, that is before Jordane.

(a) God doth marueilously prouide for his in al their extremities. 6 (a) And the Rauens brought him bread and flesshe in the morning, and lykewyse bread and flesshe in the euening: and he dranke of the brooke.

7 And after a whyle the brooke dryed vp, because there fel no rayne vpon the earth.

8 And the worde of the Lorde came vnto him, sayeing,

* or, Sarephath. Luke. 4. c. 9 Vp, and get thee to "Sarepth, which is in Sidon, and dwel there: beholde, I haue commaunded a wydowe there to sustaine thee.

10 So he arose, & went to Sarepth: and when he came to the gate of the citie, beholde the wydowe was there geathering of stickes: and he called to her, & sayd, Fetch me, I pray thee, a litle water in a vessel, that I may drinke.

11 And as she was going to fetche it, he cryed after her, and sayde, Bring me, I pray thee, a morsell of bread also in thyne hande. Jmi. 4. c.

12 She sayde, As the Lord thy God lyueth, I haue no bread redy, but euen an handful of meale in a barrel, and a litle oyle in a cruse: and beholde, I am geathering two stickes for to goe in, and dresse it for me and my sonne, that we may eate it, and dye.

Deut. 1

13 And Elias sayde vnto her, Feare not, goe, and doo as thou hast sayde: but make me thereof a litle cake fyrst of al, and bring it vnto me, and after warde make for thee and thy sonne.

14 For thus sayth the Lorde God of Israel, The meale in the barel shal not be wasted, neyther shall the oyle in the cruse be diminished, vntyl the Lorde haue sent rayne vpon the earth. C

15 And she went, and dyd as Elias said: and she, and he, and her house, dyd eate a good space.

16 And the meale wasted not out of the barrell, neyther was the oyle spent out of the cruse, according to the worde of the Lord whiche he spake by the hande of Elias.

17 And after these thinges, the sonne of the wyfe of the house fell sicke, and his sicknesse was so sore, that there was no breath left in him.

18 And she sayde vnto Elias, What haue I to doo with thee, O thou man of God? Art thou come vnto me to call my sinne agayne to remembrance, and to slay my sonne?

19 He sayd vnto her, Geue me thy sonne. And he tooke him out of her lappe, and carred him vp into a loft where he abode, and laid him vpon his owne bedde:

20 And called vnto the Lorde, and sayde, O Lorde my God, hast thou pounished also this wydowe with whom I dwell as a stranger, and hast slayne her sonne?

21 And he "stretched him selfe vpon the chylde three tymes, and called vnto the Lorde, and sayde, O Lorde my God, I pray thee, let this childes soule come "into him agayne. 2. king. 4. f. "or, measured. "Hebr. into his inward parts.

22 And the Lorde heard the voyce of Elias, and the soule of the childe came into him agayne, and he reuiued. D

23 And Elias tooke the boye, and brought him downe out of the chamber, into the house, and deliuered him vnto his mother: and Elias said, Beholde, thy sonne liueth.

24 And the woman sayde vnto Elias, Now I knowe that thou art a man of God, and that the worde of the Lorde in thy mouth is true.

The

The. xviii. Chapter.

I. Elias is sent to Achab. 13. Obadia hydeth an hundred prophetes. 40. Elias kylleth al Baals prophetes.

A 1 AFter processe of many dayes, the word of the Lord came to Elias in the third yeere, sayyng, Goe shewe thee selfe vnto Achab, and I wyl sende rayne vpon the earth.

Deut.11.b. 2 And Elias wente to shewe him selfe vnto Achab, and there was a great famine in Samaria.

3 And Achab called Obadia, whiche was the gouernour of his house: (and Obadia feared God greatly.

4 For when Iezabel destroyed the prophetes of the Lorde, Obadia tooke an hundred prophetes, and hyd them by fiftie in a caue, and prouided bread and water for them.)

5 And Achab sayde vnto Obadia, Goe into the lande, vnto al fountaines of water, and vnto al brookes, if so that we maye finde grasse to saue the horses and mules alyue, that al the beastes perishe not.

6 And so they diuided the lande betweene them, to walke throughout it: Achab went one way by him selfe, and Obadia went an other way by him selfe.

B 7 And as Obadia was in the way, beholde, Elias met him: and he knewe him, and fel on his face, and sayd, Art not thou my Lord Elias?

8 And he answeared him, I am he: goe and tel thy Lord, Beholde, Elias is here.

9 He sayde, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Achab, to slaye me?

10 As the Lorde thy God liueth, there is no nation or kyngdome, whyther my Lorde hath not sent to seeke thee: and when they sayde, He is not there, he tooke an othe of the kyngdome and nation, when he founde thee not.

11 And nowe thou sayest, Goe and tell thy Lorde that Elias is here.

12 And assoone as I am gonne from thee, the spirite of the Lord shal carrye thee into some place that I do not knowe, & so when I come and tel Achab, and he can not finde thee, he shal slaye me: but I thy seruant feare the Lorde from my youth vp.

13 Was it not tolde my Lorde what I dyd when Iezabel slue the prophets of the Lord? howe I hyd an hundred men of the Lordes prophetes, fiftie men in one caue, and fiftie in another, and prouided them of bread and water?

C 14 And thou sayest, Goe thou nowe & shewe thy Lorde, Beholde, Elias is here: that he may slaye me.

15 And Elias sayde, As the Lord of hostes liueth, before whom I stande, I wyl shewe me selfe vnto hym this day.

16 So Obadia went to meete Achab, and told him: and Achab went to meete Elias.

17 And when Achab sawe Elias, he sayde vnto him, Art thou he that troubleth Israel?

18 He answered, It is not I that haue troubled Israel, but (a) thou and thy fathers house, in that ye haue forsaken the commaundementes of the Lorde, and thou hast followed Baal.

(a) The ministers of Gods worde ought to be faithful and bolde to reprooue the wicked without respecte of persons.

19 Nowe therefore send, and gather to me al Israel vnto mount Carmel, and the prophetes of Baal, foure hundred and fiftie, and the prophetes of the groues, foure hundred, whiche eate at Iezabels table.

20 So Achab sent vnto all the children of Israel, and gathered the prophetes together vnto mount Carmel.

21 And Elias came vnto al the people, and sayde, How long (b) halt ye betweene two opinions? If the Lord be God, followe him: but if Baal be he, then goe after him. And the people answeared him not one woorde.

D

(b) Religion is not an indifferent thing, but wholly to be embraced, & constantly professed.

22 Then sayde Elias vnto the people (agayne,) I only remayne a prophet of the Lorde: but Baals prophetes are foure hundred and fiftie.

(c) Baal hath more prophetes then God.

23 Let them therefore geue vs two oxen, and let them choose the one, and cut hym in peeces, and laye hym on wood, and put no fyre vnder: and I wyl dresse the other oxe, and laye him on wood, and wyll put no fire vnder.

24 And call ye on the name of your Gods, and I wyl cal on the name of the Lord: and then the God that answereth by fire, let hym be God. And al the people answeared, and sayd, It is wel spoken. 1. Sam. 7. 9

25 And Elias sayde vnto the prophetes of Baal, Choose you an oxe, and dresse hym first, for ye are many: and cal on the name of your Gods, but put no fire vnder.

26 And they tooke the oxe that he gaue them, & they dressed it, & called on the name of Baal from morning, til noone, sayying, O Baal heare vs. But there was no voice, nor one to answeare: and they leapt vppon the aulter that they had made.

27 And at noone, Elias mocked them, and sayde, Crye loude, for he is a God, peraduenture he is talking, or occupied in followyng vpon his enimies, or in his iourney, or it may be he sleepeth, and muste be awaked (with your crye.)

28 And they cryed loude, & cut them selues, as

as their maner was, with knyues and launcers, tyl the blood folowed on them.

29 And when mydday was paſſed, they prophecied vntyl the time of the euening ſacrifice: but there was neyther voyce, nor one to anſwere, nor any that regarded them.

30 And Elias ſaid vnto all the folke, Come to me. And all the people came to him: and he repayred the aulter of the Lord that was broken.

1.Sa.14.c. Iosua.4.c. 31 And Elias tooke twelue ſtones, according to the number of the twelue tribes of the ſonnes of Iacob, vnto whom the word of the Lord came, ſaying, Iſrael ſhalbe thy name.

Gene.32.f. 32 And with the ſtones he made an aulter in the name of the Lord: and he made a ditche about the aulter, as great as woulde conteyne two meaſures of ſeede.

33 And he put the wood in order, and hewed the oxe in peeces, and layde hym on the wood, and ſaid, Fil foure barrels with water, and powre it on the whole burnt ſacrifice, and on the wood.

F 34 And he ſaide, Doo ſo againe. And they dyd ſo the ſeconde tyme. And he ſayde againe, Do it the thirde tyme. And they did it the thirde time.

35 And the water ranne rounde about the aulter, & he filled the pit with water alſo.

36 And when they ſhould offer the euening ſacrifice, Elias the prophete came, & ſayde, Lorde God of Abraham, Iſahac, and of Iſrael, it ſhalbe knowen this day that thou art the God in Iſrael, and (that) I (am) thy ſeruant, and that I haue done al theſe thinges at thy commaundement.

37 Heare me, O Lorde, heare me, that this people may knowe that thou art the Lorde God, and (that) thou haſt turned their hert againe nowe at the laſt.

Iudic.6.b. Eccle.48.a. 1.Mach.1.a 38 And the fire of the Lorde fell, and conſumed the whole burnt ſacrifice, & the wood, and the ſtones, and the duſt, and licked vp the water that was in the pyt.

39 And when al the people ſawe it, they fel on their faces, and ſaide, The Lorde he is God, the Lorde he is God.

G 40 And Elias ſayde vnto them, Take the prophetes of Baal, and let not one of them eſcape. And they tooke them, and Elias brought them vnto the brooke Kiſon, (d) and ſlue them there.

(d) Elias ſlue Baals prophetes.

41 And Elias ſaide vnto Achab, Get thee vp, eate, and drinke, for there is a ſounde of muche rayne.

42 And ſo Achab went vp to eate and to drinke: and Elias went vp to the toppe of Carmel: and he laid him ſelfe flat vpon the earth, and put his face betweene his knees,

43 And ſayde to his ſeruant, Goe vp, (I pray thee) and looke towarde the way of the ſea. And he went vp, and looked, & ſayd, There is nothing. And againe he ſaid, Goe againe ſeuen times.

44 And at the ſeuenth tyme, he ſayde, Beholde, there ariſeth a litle cloude out of the ſea, like a mans hande. He ſayde, Goe and ſay vnto Achab, Prepare (thy charet) and get thee downe, that the rayne ſtoppe thee not.

45 And in the meane while the heauen was blacke with cloudes and wynde, and there was a great rayne: and Achab gate vp, and came to Iezrahel.

46 And the hande of the Lorde was on Elias, and he gyrded vp his loynes, and ranne before Achab, tyl he came to Iezrahel.

The. xix. Chapter.

1. Elias fleeyng from Iezabel, is nouriſhed by the angel of God. 15. He is commaunded to annoynt Hazael, Iehu, and Elizeus.

1 A Nd Achab told Iezabel al that Elias had donne, and howe he had ſlayne al the prophetes with the ſworde.

Z

2 Then Iezabel ſent a meſſenger vnto Elias, ſaying, So and ſo let the Gods doo to me, if I make not thy ſoule like one of theirs, by to morowe this tyme. 1.king.2.b

3 When he ſawe that, he arose, and went for his life, and came to Beer ſeba in Iuda, and leaft his ſeruant there.

4 But he him ſelfe went a dayes iourney into the wyldernes, and came and ſate downe vnder a Iuniper tree, and he deſired for his ſoule that he might dye, and ſayde, It is nowe ynough, O Lorde, take my ſoule: for I am not better then my fathers. Ionas.4.c. Daniel.12.

5 And as he laye and ſleapt vnder the Iuniper tree, beholde, an angel touched him, and ſayde vnto him, Vp, and eate.

6 And when he looked about him, beholde, there was a cake baken on the coales, and a veſſel of water at his head: and he dyd eate and drinke, and layde hym downe againe to ſleepe.

7 And the angel of the Lorde came againe the ſeconde tyme, and touched hym, & ſaid, Vp, and eate, for thou haſt yet a great iourney.

B

8 And he arose, & dyd eate and drinke, and walked in the ſtrength of that meate, fourtie dayes and fourtie nightes, euen vnto Horeb, the mount of God. Exod.34.b. Matth.4.b.

9 When he came thyther vnto a cane, he lodged therin al night, & behold, the word of

of the Lorde came to hym, and sayde vnto hym, What doest thou here, Elias?

Rom.11.a. 10 And he answeared, I haue ben ielous for the Lorde God of hostes sake: for the chyldren of Israel haue forsaken thy couenant, broken downe thyne aulters, and slayne thy prophetes with the swoorde: and I onely am left, and they seeke my lyfe, to take it away.

Exek.43.a 11 And he sayde, Come out, and stand vpon the mount before the Lorde. And beholde, the Lorde went by, and a myghtie strong winde that rent the mountaines, and brake the rockes before the Lorde, but the Lorde was not in the winde: and after the winde came an earthquake, but the Lorde was not in the earthquake:

12 And after the earthquake, came fire, but the Lord was not in the fyre: and after the fire, came a smal styl voyce.

13 And when Elias hearde, he couered his face with his mantle, and went out, and stoode in the entryng in of the caue: and beholde, there came a voyce vnto hym, and sayde, What doest thou here, Elias?

C 14 And he answeared, I haue benne ielous for the Lord God of hostes sake, because the children of Israel haue forsaken thy couenant, cast downe thyne aulters, and slayne thy prophetes with the swoorde, and I onely am left, and they seeke my lyfe to take it away.

1.Reg.8.d. 1.Reg.9.b. 15 And the Lorde sayde vnto hym, Goe, and turne thy way to the wildernesse, vnto Damascus: and when thou comest there, annoynt Hazael kyng ouer Syria:

16 And Iehu sonne of Nimsi shalt thou annoynt kyng ouer Israel: and Elizeus the sonne of Saphat of Abel Meholah, shalt thou annoynt to be prophete in thy roome.

17 And who so escapeth the swoorde of Hazael, hym shall Iehu slay: and yf anye man scape the swoorde of Iehu, hym shall Elizeus put to death.

Rom.10.a. (a) Wicked maisters are not of God. 18 And I haue left me seuen thousande in Israel, of which neuer man (a) bowed his knees vnto Baal, nor kyssed hym with his mouth.

19 So he departed thence, and founde Elizeus the sonne of Saphat plowyng, and hauyng twelue yoke of Oxen before hym, and he with the twelue: and Elias went by hym, and cast his mantle vpon hym.

Luc.9.g. 20 And he left the Oxen, & ranne after Elias, and sayde, Let me, I pray thee, kysse my father and my mother, and then I wil folow thee. He sayde vnto him, Goe backe agayne, for what is it that I haue done to thee?

D 21 And when he went backe agayne from him, he toke a couple of Oxen, & slue them, and dressed the fleshe, with the instrumentes of the Oxen, and gaue vnto the people, and they did eate: and then he arose, & went after Elias, and ministred vnto him.

The.xx. Chapter.

I. Samaria is besieged. 13. The Lorde promiseth the victorie to Achab by a prophete.

A 1 AND Benhadad the king of Syria gathered all his host together, hauyng thyrtie and two kynges with hym, and hosses, and charrets, and went vp, and besieged Samaria, and warred agaynst it.

2 And he sent messengers to Achab kyng of Israel, into the citie, and sayde vnto hym, Thus sayth Benhadad,

3 Thy syluer and thy gold is myne, and the fayrest of thy wyues, and of thy children, be myne.

4 And the king of Israel answeared, and sayd, My lorde kyng, according to thy saying, I am thyne, and al that I haue.

4 And when the messengers came agayne, they sayde, Thus sayth Benhadad, For as muche as I haue sent vnto thee, saying, Thou shalt deliuer me thy syluer, and thy golde, and thy wyues, and thy children:

6 I wyl therefore sende my seruantes vnto thee to morowe this tyme, and they shall searche thyne house, and the houses of thy seruantes, and whatsoeuer is pleasaunt in thyne eyes, they shal take it in their hands, and bryng it away.

B 7 Then the king of Israel sent for all the elders of the lande, and sayde, Take heede, I pray you, and see howe this felowe goeth about mischeefe: for he sent vnto me for my wyues, for my children, for my syluer, & for my golde, and I denyed hym not.

8 And al the elders, and al the people sayde, Hearken not vnto hym, nor consent.

9 Wherefore he sayde vnto the messengers of Benhadad, Tel my lorde the kyng, Al that thou diddest sende for to thy seruant at the first time, that I wil doo: but this thing I may not doo. And the messengers departed, and brought answeare agayne.

10 And Benhadad sent vnto hym agayne, and sayd, Thus and thus doo the gods vnto me, yf the dust of Samaria be ynough for all the people that folowe me, to take euery man an handful.

11 And the king of Israel answeared, and sayde, Tel hym, Let not hym that putteth on his harnesse, boast him selfe, as him that putteth it of.

12 AND when Benhadad hearde that tydynges (as he was with the kynges drinking within

within the pauilions,) he sayde vnto his seruantes, Put your selues in order. And they set them selues in aray against the citie.

13 And beholde, there came a prophete vnto Achab kyng of Israel, saying, Thus sayth the Lorde, Hast thou seene all this great multitude: beholde, I wyll deliuer it into thyne hande this day, and thou shalt knowe that I am the Lorde.

14 And Achab sayde, By whom? He sayd, Thus sayth the Lord, Euen by the seruantes of the gouernours of the shyres. He sayd agayne, Who shal order the batayle? And he answeared, Thou.

15 Then he numbred the seruantes of the gouernours of the shyres, and they were two hundred and thyrtie and two: and after them also he numbred al the people of the children of Israel (euery) seuen thousande.

16 And they went out at noone: But Benhadad dyd drynke tyll he was dronken in the pauilions, both he, and the kynges, euen thyrtie & two kynges that holpe him.

17 And the seruantes of the gouernours of the shyres went out fyrst, and Benhadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 He sayde, Whether they be come out for peace, take them alyue: or whether they be come out to fyght, take them yet alyue.

19 And so these young men of the gouernours of the shyres, came out of the citie, and the host after them:

20 And they slue euery one his enimie (that came in his way:) and the Syrians fled, and they of Israel folowed after them: & Benhadad the kyng of Syria scaped on a horse, with his horsemen.

21 And the kyng of Israel went out, and smote the horses and charrettes, and with a great slaughter, slue he the Syrians.

22 (And there came a prophete to the kyng of Israel, and sayde vnto him, Goe forth, and play the man, be wyse, and take heede what thou doest: for when the yeere is gonne about, the kyng of Syria wyl come vp against thee.)

23 And the seruantes of the kyng of Syria sayde vnto him, The goddes of the hylles are their goddes, and therfore they had the better of vs: but let vs fyght against them in the playne, and (for what ye wyl) we shal haue the better of them.

24 And this doe, Take the kynges away, euery man out of his place, and put dukes in their roomes:

25 And number thee an host, lyke the host that thou hast lost, such horses, & such charrets, and we wyll fyght against them in the playne, and thou shalt see vs get the better of them. And he hearkned vnto their voyce, and dyd euen so.

26 And after the yeere was gonne about, Benhadad numbred the Syrians, and went vp to Aphec to fyght against Israel.

27 And the children of Israel were numbred, & with their whole number went they against them, and the children of Israel pitched before them, lyke two litle flockes of kids: but the Syrians filled the countrey.

28 And there came a man of God, and sayde vnto the king of Israel, Thus sayth the Lord, Because the Syrians haue said, The Lord is but GOD of the hylles, and not God of the valleyes: therefore wyll I deliuer al this great multitude into thine hand, and ye shal knowe that I am the Lorde.

29 And they pytched one ouer against the other seuen dayes: and in the seuenth day the batalle was ioyned: and the children of Israel slue of ỹ Syrians an hundred thousande footemen in one day.

30 But the rest fled to Aphec into the citie, and there fel a wal vpon twentie and seuen thousande of the men that were left: and Benadad fled, and came into the citie from chamber to chamber.

31 And his seruantes sayde vnto him, Beholde, we haue hearde say that the kynges of the house of Israel are merciful kynges: we wyl therefore put sackecloth about our loynes, and ropes about our heades, and goe out to the kyng of Israel, it may be, he wyl saue thy lyfe.

32 And so they gyrded sackecloth about their loynes, and put ropes about their heades, and came to the kyng of Israel, and sayde, Thy seruant Benhadad sayth, I pray thee let me lyue. He sayde, Is he yet alyue? he is my brother.

33 And the men tooke that worde for good lucke, & hastily caught it out of his mouth, and sayde, Yea thy brother (a) Benhadad. He sayde, Goe, bring him hyther. And Benhadad came out vnto him, & he caused him to come vp into the charret. (a) He is alyue.

34 And he sayde vnto him, The cities which my father tooke from thy father, I wyl restore agayne, and thou shalt make streetes for thee in Damascus, as my father dyd in Samaria: and I wyll make an appoyntment with thee, and sende thee away. And so he made an appoyntment with him, and sent him away.

35 And there was a certayne man of the children of the prophetes, whiche sayd vnto his neighbour in the worde of the Lorde, Smite me, I pray thee. And ỹ man would

not

not smyte him.
36 Then sayde he vnto him, Because thou hast not hearkened vnto the voyce of the Lorde, beholde, as soone as thou art departed from me, a Lyon shal slaye thee. And as soone as he was departed from him, a Lion founde him, and slue him.
37 Then he founde another man, and sayd, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.
38 So the prophet went forth, and waited for the king by the way, and put him selfe out of knowledge, with ashes which he laid vpon his face.
39 And when the king came by, he cryed vnto the king, and sayd, Thy seruant went out in the myddes of the batayle, and beholde, there went awaye a man, whom an other man brought vnto me, & sayde, Keepe this man: and if he be myssed, or loste, thy life shal goe for his, or els thou shalt paye a talent of syluer.
40 And as thy seruant had here and there to doo, he was gonne. And the king of Israel sayd vnto him, Euen so shal thy iudgement be, as thou hast geuen sentence.
41 And he hasted, and tooke the ashes away from his face, and the king of Israel knew him that he was of the prophetes:
42 And he sayd vnto him, Thus sayth the Lorde, Because thou hast let goe out of thy hand a man whom I appointed to dye, thy life shal goe for his life, and thy people for his people.
43 And the king of Israel went to his house, heauie, and in displeasure, and came to Samaria.

The.xxi. Chapter.

8. Iezabel commaundeth to kyl Naboth for the vineyard that he refused to sel to Achab. 19. Elias reproueth Achab, and he repenteth.

1 AFter these thinges, Naboth the Iezraelite had a vineyard in Iezrahel, hard by the palace of Achab, king of Samaria.
2 And Achab spake vnto Naboth, sayeing, Geue me thy vineyarde, that I may make me a garden of herbes thereof, because it lyeth so nigh my house, and I wil geue thee for it a better vineyarde then it is: or rather if it please thee, I wyl geue thee the worthy of it in money.
3 And Naboth sayde to Achab, The Lorde forbid that from me, that I should geue the inheritance of my fathers vnto thee.
4 And Achab came into the house, heauie, and cupi apayd, because of the word which Naboth the Iezraelite had spoken to him: for he had sayde, I wyl not geue thee the inheritance of my fathers: And he layd hym downe vpon his bed, and turned awaye his face, and wolde eate no bread.
5 But Iezabel his wyfe came to hym, and sayde vnto hym, Why is thy spirite so sad, that thou eatest no bread?
6 And he sayde vnto her, For I spake vnto Naboth the Iezraelite, and said vnto him, Geue me thy vineyarde for money: or els if it please thee, I wyl geue thee (another) vineyard for it. And he answeared, I wyll not geue thee my vineyarde.
7 And Iezabel his wife sayd vnto hym, (a) Doest thou nowe gouerne the kyngdome of Israel? vp, and eate bread, & set thine hart at rest: I wyl geue thee the vineyarde of Naboth the Iezraelite.
8 And so she wrote a letter in Achabs name, and sealed it with his seale, & sent the letter vnto the elders, and to the nobles that were in his citie dwelling with Naboth.
9 And she wrote in the letter, sayeing, Proclaime a (b) fast, And set Naboth on hygh among the people:
10 And set two vnthriftes before hym, to beare witnesse against hym, sayeing, Thou diddest blaspheme God and the king: and then cary him out, and stone him to death.
11 And (c) the menne of his citie, euen the elders and gouernours whiche dwelt in his citie, dyd as Iezabel had sent vnto them, and as it was written in the letter whiche she had sent vnto them.
12 They proclaymed a fast, and set Naboth among the cheefe of the people.
13 And there came in two men the chyldren of Belial, and sate before hym: and the (two) vnthriftie persons witnessed against Naboth, in the presence of the people, sayeing, Naboth dyd blaspheme God and the king. And they caryed hym out of the citie, and stoned him with stones, that he dyed.
14 And then they sent to Iezabel, sayeing, Naboth is stoned to death.
15 And when Iezabel hearde that Naboth was stoned to death, she said to Achab, Vp, and take possession of the vineyarde of Naboth the Iezraelite, which he denyed to geue thee for money: for Naboth is not alyue, but dead.
16 And when Achab hearde that Naboth was dead, he stoode vp, to goe downe to the vineyarde of Naboth the Iezraelite, and to take possession of it.
17 And the worde of the Lorde came to Elias the Thesbite, saying,
18 Vp, and goe downe to meete Achab king of Israel, which is in Samaria: beholde, he is in the vineyarde of Naboth, whither he

(a) Although she sayde, thou knoweest not what it is to raign: commaunde, and intreate not.
(b) For then they vsed to enquire of mens faults: for none coulde saste truely, that were notorious sinners.
(c) worldlinges rather obey the wicked cõmaundement of princes, then the iust lawes of God. Acts. 7.

he is gonne downe to possesse it.

19 And therefore shalt thou say vnto hym, Thus sayth the Lord, Hast thou kylled, and also gotten possession? And thou shalt speake vnto hym, sayeing, Thus sayth the Lorde, In the place where dogges licked the blood of Naboth, shal dogges licke even thy blod also.

1.king.22.f. 20 And Achab sayde to Elias, Hast thou founde me, O thou mine enimie? he answeared, I have founde thee: for thou hast sold thee selfe to worcke wickednesse in the sight of the Lorde.

D 21 Beholde, I wyl bryng euyl vppon thee, 2.king.9.b. and wyl make cleane ryddance of thy posteritie, and wyl destroy from Achab, (euen) him that maketh water against the wall, & him that is shut vp, and leaft behind in Israel,

1.king.15. 22 And wil make thine house like the house 1.Sam.16. of Jeroboam the sonne of Nabat, and like the house of Baasa the sonne of Ahia, for the prouocation wherwith thou hast prouoked, and made Israel to sinne.

Deu.1.b.d. 23 And of Iezabel spake the Lorde, saying, 2.king.9.b. The dogges shal eate Iezabel by the wal 1.king.14.c of Jezrahel,

15.g.f.16.a. 24 And he that dieth of Achab in the towne, Num.21.f. him shal dogges eate: and he that dyeth in the feelde, him shal the fowles of the ayre eate.

25 But there was none like Achab, which dyd sel him selfe to worcke wickednesse in the sight of the Lorde, and that because Iezabel his wife prycked him forewarde.

26 He did exceeding abominably in folowing foule Idols, according to al thinges as dyd the Amorites, whom the Lorde cast out before the children of Israel.

Gene.37.g. 27 And when Achab heard those wordes, he rent his clothes, and put sackecloth about his flesshe, and fasted, and lay in sackecloth, and went * bare foote.

* or, softly, in token of mourning.

28 And the word of the Lorde came to Elias the Thesbite, saying,

2.king.9. 29 Seest thou howe Achab humbleth hym selfe before me? because he so submitteth hym selfe before me, I wyl not bryng that euyl in his dayes: but in his sonnes dayes wyl I bryng euyl vpon his house.

The. xxii. Chapter.

2. Iosaphat and Achab fyght agaynst the kyng of Syria. 15. Michea sheweth the kyng what shalbe the successe of theyr enterprise. 24. Zedechia the false prophete smyteth hym. 34. Achab is slayne. 40. Ahazia his sonne succeedeth. 41. The raigne of Iosaphat, 51. and Ioram his sonne.

1 AND they continued three yeeres without warre betweene Syria & Israel. A

2 And in the third yeere, did Iosaphat the kyng of Juda come downe to the king of Israel. 2.Chr.18.a

3 (And the king of Israel said vnto his seruantes, Knowe ye not that Ramoth (in) Gilead is ours, and we sit styl, and take it not out of the hande of the kyng of Syria?)

4 And he sayde vnto Iosaphat, Wylt thou come with me to batalle against Ramoth (in) Gilead? And Iosaphat sayde vnto the kyng of Israel, I am as thou art, my people as thy people, and my horses as thy horses. 2.king.3.a

5 And Iosaphat sayde vnto the kyng of Israel, (a) Aske counsel, I pray thee, at the woorde of the Lorde, to day. (a) In al our enterprises we ought first to aske counsel of God.

6 And then the king of Israel gathered the prophetes togeather, vpon a foure hundred menne, and sayde vnto them, Shal I goe against Ramoth (in) Gilead to batayle, or shal I let it alone? And they sayde, Goe vp, for the Lord shal deliuer it into the handes of the kyng. 1.king.22.a

7 And Iosaphat sayde, Is there here neuer B a prophet of the Lorde more, that we might enquyre of him?

8 And the kyng of Israel sayde vnto Iosaphat, There is yet one man (Michea the sonne of Jimla) by whom we maye aske counsel of the Lorde, but I hate hym, for he dooth not prophesie good vnto me, but euyl. And Iosaphat sayde, Let not the king say so.

9 Then the kyng of Israel called a "chamberlayne, and sayde, Fetche Michea the sonne of Jimla hyther at once. "Heb. Eunuche.

10 And the kyng of Israel, and Iosaphat the kyng of Juda, sate eyther in his seate, and their apparel on them, in a voyde place beside the entryng in of the gate of Samaria, and al the prophetes prophesied before them.

11 And Zedekia the sonne of Chanaana, made homes of yron, and said, Thus sayth the Lorde, with these (hornes) shalt thou pushe the Syrians, vntyll thou haue made an ende of them.

12 And al the prophetes prophesied euen so, saying, Goe vp to Ramoth (in) Gilead, and prosper: for the Lord shal deliuer it into the kynges hande.

13 And the messenger that was gonne to cal Michea, spake vnto him, saying, Beholde, the wordes of the prophets speake good vnto the kyng with one mouth: Let thy worde therfore, I pray thee, be like ỹ word of euery one of thē, to speake that which is good.

14 And

14 And Michéas sayd, As the Lord liueth, whatsoeuer the Lorde sayth vnto me (b) that wyl I speake.

15 And so he came to the kyng, and the kyng sayde vnto hym, Michéa, ought we to goe agaynst Ramoth (in) Gilead to batayle, or to be styll? He answeared hym, (c) Goe, and prosper: the Lorde shall delyuer it into the hande of the kyng.

16 And the kyng sayd vnto him, So and so many tymes doo I charge thee, that thou tel me nothing but that whiche is true, in the name of the Lorde.

17 He sayd, I sawe al Israel scattered vpon the hylles, as sheepe that haue not a shepheарde. And the Lord sayde, These haue no maister, let euery man returne to his house in peace.

18 And the kyng of Israel sayde vnto Iosaphat, Dyd I not tell thee that he wouldе prophesie no good vnto me, but euyl?

19 And he sayde agayne, Heare thou therefore the woord of the Lord: I sawe the Lord syt on his seate, and all the host of heauen stoode about him, on his right hand, and on his left.

20 And the Lorde sayde, Who shall "perswade Achab, that he maye goe, and fal at Ramoth (in) Gilead? And one sayde on this maner, and another on that.

D 21 And there came foorth a certaine spirite, and stoode before the Lorde, and sayde, I wyl perswade hym.

22 And the lord said vnto him, Wherwith? And he sayde, I wyl goe out, and be a false spirite in the mouth of al his prophetes. He sayde, Thou shalt perswade him, and prayle: Goe foorth then, and doo euen so.

23 Nowe therefore beholde, the Lord hath put a lying spirite in the mouth of all these thy prophetes, and the Lorde hath spoken euyl towarde thee.

24 But Zedekia the sonne of Canaana went to, and smote Michea on the cheeke, and sayde, Which went the spirite of the Lord from me, to speake vnto thee?

25 And Michea sayde, Beholde, thou shalt see in that day, when thou shalt goe from chamber to chamber to hyde thee.

26 And the king of Israel sayd, Take Michea, & carry him vnto Amon the gouernor of the citie, and to Joas the kinges sonne,

27 And say, Thus sayth the king, Put this felowe in the prison house, and feede him with bread of affliction, and with water of trouble, vntil I returne in peace.

E 28 And Michea sayde, If thou returne in peace, the Lord hath not spoken by me. And he said, Hearke ye people, euery one of you.

29 And so the king of Israel, and Iosaphat the king of Iuda, went vp to Ramoth (in) Gilead.

30 And the king of Israel sayde vnto Iosaphat, I wyll change my apparel, and wyll enter into the batayle, but put thou on thine apparel. And the king of Israel changed him selfe, and went to batayle.

31 But the king of Syria commaunded the thyrty and two captaynes that had rule ouer his charrettes, saying, Fyght neyther with smal nor great, saue only agaynst the king of Israel.

32 And when the captaynes of the charrets sawe Iosaphat, they sayde, Surely it is the king of Israel. And they turned to fyght agaynst him: And Iosaphat cryed.

33 And when the captaynes of the charrets sawe that he was not the kyng of Israel, they turned backe from him.

34 And a certaine man drewe a bowe ignorantly, and smote the king of Israel betweene the rybbes and his harnesse: Wherfore he sayd vnto the driuer of his charrets, Turne thy hande, and carrie me out of the host, for I am "hurt. F

35 And the batayle encreased that day: and the kyng stoode styll in his charret agaynst the Syrians, and dyed at euen: And the blood ranne out of the wounde, into the myddes of the charret.

36 And there went a proclamation throughout the host, about the going downe of the sunne, saying, Euery man to his citie, and to his owne countrey.

37 So the king died, & was brought to Samaria, & they buried the king in Samaria.

38 And one washed the charret in the poole of Samaria, and the dogges licked vp his blood, and they washed his armour, according vnto the woorde of the Lorde which he spake.

39 The rest of the woordes that concerne Achab, and all that he dyd, and the Ivorie house whiche he made, and al the cities that he buylded, are they not written in the booke of the chronicles of the kynges of Israel?

40 And so Achab slept with his fathers, & Ahazia his sonne raigned in his steade.

41 Iosaphat the sonne of Asa, began to G raigne vpon Iuda, in the fourth yeere of Achab kyng of Israel.

42 And Iosaphat was thyrtie & fiue yeeres olde when he began to raigne, and raigned twentie and fiue yeeres in Hierusalem: His mothers name was Asuba the daughter of Silhi.

43 And he walked in all the wayes of Asa his father, and bowed not therefrom, but dyd that which was right in the eyes of the Lorde:

(b) The true prophet wyl speake no other thē that he hath learned of God.
(c) He speaketh this in derision.

" Heb. sicke.

2. Par. 20. c

Chap. 18. " or, Intyse.

m 14. c.

Chapt. 21. c

Lorde: Neuertheles, the hygh places were not taken away: for the people offered and burnt incense yet in the hygh places.

44 And Iosaphat made peace with the king of Israel.

3. Reg. 15. f.

45 The rest of the wordes that concerne Iosaphat, and the myght that he vsed, and howe he warred, are they not written in the booke of the Chronicles of the kynges of Iuda?

46 And the remnant of the stewes of the males whiche remayned in the dayes of his father Asa, he put cleane out of the lande.

(d) In the time of this kyng, Idumea was subiect to Iuda, and was gouerned by whom they of Iuda appoynted.

47 (d) There was then no kyng in Edom, the deputie was kyng.

48 And Iosaphat made shyppes in the sea, to come through Tharsis to Ophir for golde, but they went not, for the shyppes brake at Ezion Gaber.

49 Then sayde Ahazia the sonne of Achab vnto Iosaphat, Let my seruantes goe with thy seruantes in the shyppes. But Iosaphat wolde not.

50 And Iosaphat dyd sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father: and Iehoram his sonne raigned in his stede.

51 Ahazia the sonne of Achab beganne to raigne ouer Israel in Samaria the seuententh yeere of Iosaphat kyng of Iuda, and raigned two yeeres ouer Israel.

52 But he did euyl in the sight of the Lorde, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nabat, whiche made Israel to sinne.

53 For he serued Baal, and worshypped hym, and prouoked the Lorde God of Israel vnto wrath, according vnto al that his father hath done.

The ende of the first booke of Kinges, commonly called the thirde booke of Kinges.

The seconde or fourth booke of the Kynges.

The first Chapter.

Ahazia by a fal falleth sicke, and consulteth with Beelzebub.

a 1 THen Moab rebelled agaynst Israel, after the death of Achab.

2 And Ahazia fel through a latteise windowe of his vpper chamber that he had in Samaria, and whyle he was in his sickenesse, he sent messengers, & sayde vnto them, Goe and enquire of (a) Beelzebub the god of Ekrom, whether I shal recouer of this my disease.

(a) The God of flyes: so called, either for that the people thought that he could preserue them fro the flyes, wherewith that countrey was infected, or because flies were ingendred in great abundance, of the blood of the sacrifices to that idoll.

3 But the angel of the Lorde spake to Elias the Thesbite, Aryse, and goe vp agaynst the messengers of the kyng of Samaria, and say vnto them, Is there not a God in Israel, that ye goe to aske counsel at Beelzebub the god of Ekrom?

4 Wherefore, thus sayth the Lorde, Thou shalt not come downe from y bed, on which thou art gonne vp, but shalt dye the death. And Elias departed.

5 And when the messengers turned backe agayne vnto hym, he sayde vnto them, Why are ye now come agayne?

6 They answered him, There came a man vp agaynst vs, and sayde vnto vs, Goe and turne agayne vnto the kyng that sent you, and say vnto him, Thus sayth the Lorde, Is there not a God in Israel, that thou sendest to enquire of Beelzebub the god of Ekrom? therefore thou shalt not come downe from the bedde on whiche thou art gonne vp, but shalt dye the death.

7 And he sayd vnto them, What manner of man was that whiche came vp, and met you, and tolde you these wordes?

8 And they answeared him, It was an hearie man, and gyrte with a gyrdle of leather about his loynes. And he sayde, It is Elias the Thesbite. Matth. 3.

9 Then the kyng sent vnto him a captayne ouer fiftie, with his fiftie men: which came to him, (and beholde, he sate on the top of an hyl) and he spake vnto him, Thou man of God, the kyng hath sayd, Come downe.

10 Elias answeared, & sayd to the captayne ouer the fiftie, If I be a man of god, let fire come downe from heauen, & consume thee and thy fiftie. (b) And there came fire from heauen, and consumed him and his fiftie. (b) These rauenges of Gods prophetes are effectual against the wicked.

11 Againe also he sent vnto him another captayne

tayne ouer fiftie, with his fyftie: And he spake and sayde vnto him, O man of God, the kyng hath sayde, Make haste, and come downe.

11 Elias answeared, and sayde vnto them, If I be a man of God, let fire come downe from heauen, and consume thee and thy fiftie. And there came fyre of God from heauen, and consumed him and his fyftie.

12 And the kyng yet agayne sent the thirde captayne ouer fiftie, with his fiftie men: And the thirde captayne ouer fyftie, went vp, and came and fell on his knees before Elias, and besought him, and sayde vnto him, O man of God, I pray thee, let my lyfe, and the lyfe of these fyftie thy seruants, be precious in thy sight.

C 14 Behold, there came fire downe from heauen, and burnt vp the two fore captaynes ouer fiftie with their fifties: therefore let my life nowe be precious in thy sight.

15 And the angel of the Lorde sayde vnto Elias, Goe downe with him, and (c) be not afrayde of him. And he arose, and went downe with him vnto the king.

(c) God boldeneth his ministers to be their warrey.

16 And he sayde vnto him, Thus sayth the Lord, Forasmuch as thou hast sent messengers to aske counsel at Beelzebub the God of Ekron, (as though there had ben no God in Israel, whose worde thou mightest seeke after) therefore thou shalt not come downe of the bed on whiche thou art gone vp, but shalt dye the death.

17 And so he dyed, according to the worde of the Lorde whiche Elias had spoken: and Ioram (his brother) began to raigne in his steade, in the seconde yeere of Ioram the sonne of Iosaphat kyng of Iuda, because he had no sonne.

18 The rest of the wordes that concerne Ahazia, what thynges he dyd, are they not written in the booke of the chronicles of the kinges of Israel?

The.ii. Chapter.

8. Elias diuideth the waters with his cloke. 11. He is taken vp into heauen. 23. The children that mocke Eliseus are rent in peeces with beares.

1 AND when the Lorde wolde take vp Elias into heauen by a whyrle winde, Elias went with Eliseus frō Gilgal.

2 And Elias sayde vnto Eliseus, Tary here, I pray thee, for the Lorde hath sent me to Bethel. Eliseus sayde vnto him, As the Lorde liueth, and as thy soule liueth, I wil not leaue thee. And they came downe to Bethel.

3 (a) And the children of the prophetes that were at Bethel, came out to Eliseus, & said vnto him, Knowest thou not howe that the Lorde will take away thy maister from thy head this day? He sayde, I knowe it also, holde you your peace.

(a) The children of the prophetes, that is, the disciples of the prophets

4 And Elias sayde vnto him, Eliseus tary here, I pray thee: for the Lorde hath sent me to Iericho. He sayde, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. And so they came to Iericho.

5 And the chyldren of the prophetes that were at Iericho came to Eliseus, and said vnto him, Knowest thou not that the Lord wyl take away thy maister from thy head this day? He answeared, I knowe it also, holde ye your peace.

6 And Elias sayd vnto hym, Tary, I pray thee, here: for the Lorde hath sent me to Iordane. He saide, As the Lord liueth, and as thy soule liueth, I wyll not leaue thee. And so they two went togeather.

7 And fyftie men of the sonnes of the prophetes came, and stoode on the other syde a farre of: and they two stoode by Iordane. B

8 And Elias tooke his mantell, and wrapt it togeather, and smote the waters, and they were diuided part the one way, and part the other: so that they two went ouer thorowe the drye lande.

9 And assoone as they went ouer, Elias said vnto Eliseus, Aske what I shal do for thee yer I be taken away from thee. And Eliseus said, I pray thee, let thy spirite be double vpon me.

10 And he sayde, Thou hast asked an harde thyng: neuertheles, yf thou see me when I am take away from thee, thou shalt haue it so: yf thou do not, it shal not be.

11 And as they went walking and talkyng, behold there appeared a charret of fyre, and horses of fyre, and parted them both a sunder, and Elias went vp thorowgh the whyrle winde into (b) heauen. Eccle. 48. a.

(b) A testimonie of the resurrection

12 And Eliseus sawe, and cried, O my father, O my father, the charret of Israel, and the horsmen thereof. And he sawe hym no more: and he tooke his owne clothes, and rent them in two peeces.

13 He tooke vp also the mantell of Elias that fell from hym, and went backe agayne, and stoode by Iordanes syde,

14 And tooke the mantel of Elias that fell from hym, and smote the waters, and he sayde, Where is the Lorde God of Elias, and he him selfe? And when he had smitten the waters, they parted this way and that way: and Eliseus went ouer. C

15 And when the children of the prophetes, which were at Iericho, saw him frō a farre,

they ſayde, The ſpirite of Elias doth reſt on Eliſeus: And they came to meete him, and fel to the grounde before him,

16 And ſayde vnto him, Sir, nowe there be with thy ſeruantes fiftie ſtrong men, let them goe, we pray thee, and ſeeke thy maiſter: if ſo be the ſpirite of the Lord hath taken him vp, and caſt him vpon ſome mountaine, or into ſome valley. And he ſayd, Ye ſhal ſende none.

17 And when they lay vpon him, tyl he was aſhamed, he ſayd, Send. They ſent therfore fiftie men, whiche ſought him three dayes, but founde him not.

18 And when they came againe to him (whiche taried at Jericho) he ſaide vnto them, Dyd I not ſay vnto you, that ye ſhoulde not goe?

19 And the men of the citie ſayde vnto Eliſeus, Beholde (ſyr) the dwelling of this citie is pleaſant, as thou thee ſelfe ſeeſt: but the water is nought, & the ground "barren.

"Or, killeth the inhabitantes.

20 He ſaid, Bring me a newe cruſe, and put ſalt therein. And they brought it to hym.

D

21 And he went vnto the ſpring of the waters, and caſt the ſalt in thither, and ſayde, thus ſaith the Lorde, I haue healed theſe waters, there ſhal not come henceforth eyther death or barrennes.

22 So the waters were healed vnto this day, accordyng to the ſaying of Eliſeus, whiche he ſpake.

23 And he went vp from thence vnto Bethel: and as he was going vp the way, there came litle children out of the citie, and mocked him, and ſaid vnto him, Goe vp thou balde head, goe vp thou balde head.

24 And he turned backe, & loked on them, and curſed them in the name of the lorde: & there came two ſhee beares out of the wood, and tare fourtie and two chyldren of them.

25 And he went from thence to mount Carmel, and from thence he turned againe to Samaria.

The. iii. Chapter.

1. The raigne of Ioram. 6. He and Ioſaphat goe to warre againſt Moab, which rebelled. 24. The Moabites are ouercome.

1 NOwe Joram the ſonne of Achab began to raigne vpon Iſrael in Samaria the eightienth yeere of Joſaphat king of Juda, and raigned twelue yeeres.

2 And he wrought euil in the ſight of the Lorde, but not like his father, and like his mother: for he put away the images of Baal that his father had made.

3 Neuertheleſſe, he cleaued vnto the ſinnes of Jeroboam the ſonne of Nabat, whiche made Iſrael to ſinne, and departed not therfrom.

4 And Meſa kyng of Moab was a layde of ſheepe, and rendered vnto the king of Iſrael an hundred thouſande lambes, and an hundred thouſande rammes, with the wooll.

5 But when Achab was dead, the king of Moab rebelled againſt the king of Iſrael.

6 And king Joram went out of Samaria the ſame ſeaſon, and numbred al Iſrael:

7 And went, and ſent to Joſaphat the kyng of Juda, ſaying, The kyng of Moab hath rebelled againſt me, wilt thou come with me againſt Moab in battel? He anſwered, I will come vp: for as I am, ſo art thou: and as my people be, ſo are thy people: and my horſes, as thy horſes. B 1. King. 22.

8 And he ſayde, What way ſhal we goe vp? And he anſwered, The way through the wyldernes of Edom.

9 And ſo the kyng of Iſrael tooke his iourney, and the kyng of Juda, and the kyng of Edom: "And when they had compaſſed the way ſeuen dayes, they had no water for the hoſt, and for the cattell that "folowed them. "Heb. were at their backe

10 And the king of Iſrael ſayde, Alas, the Lorde hath called theſe three kinges together, to deliuer them ouer into the handes of Moab.

11 But Joſaphat ſayde, Is there not here a prophete of the Lorde, that we may inquire of the Lorde by hym? And one of the kyng of Iſraels ſeruantes anſwered, and ſayde, Here is Eliſeus the ſonne of Saphat, whiche powred water on the handes of Elias. 2. King. 3.4

12 And Joſaphat ſayde, The worde of the Lorde is with hym. And ſo the kyng of Iſrael, and Joſaphat, and the kyng of Edom went downe to hym.

13 And Eliſeus ſaide vnto the kyng of Iſrael, What haue I to do with thee? Get thee to the prophets of thy father, and to the prophetes of thy mother. And the kyng of Iſrael ſaid vnto him, Oh nay: for the Lord hath called theſe three kinges together, to deliuer them into the hande of Moab.

14 And Eliſeus ſaid, As the Lord of hoſtes liueth, in whoſe ſight I ſtande, and it were not that I regard the preſence of Joſaphat the king of Juda, I would (a) not looke towarde thee, nor yet ſee thee. C (a) God forſeeth his worde is declared to the wicked, becauſe of the godly that are among them.

15 But now bring me a minſtrel. And when the minſtrel played, the hande of the Lorde came vpon hym:

16 And he ſayde, Thus ſayth the Lorde, Make this valley ful of dytches.

17 For thus ſayth the Lorde, Ye ſhall ſee neyther

neither winde nor rayne, yet the valley shal be fylled with water, that ye may drinke, both ye, and your beastes, and your catel:

18 And this is yet but a smalle thing in the syght of the Lorde, forasmuche as he wyll geue ouer the Moabites also into your handes:

19 And ye shall smyte euery strong towne, and euery goodly citie, and shal fell euery pleasant tree, and stop euery wel of water, and marre euery good plat of ground with stones.

20 And in the morning when the meate offering was offered, behold, there came water by the way of Edom, and the countrey was filled with water.

21 And when all the Moabites hearde that the kinges were come vp to fyght against them, they gathered al that were able "to put on harneste, and stoode in the border of the lande:

"Hebre. to gyue him lyft with a girde.

22 And they were vp early in the morning, and the sunne shone vppon the water, that the Moabites sawe the water a farre of as redde as blood.

23 And they sayde, This is the blood of slaughter: The kinges are slayne, and one haue smitten another: Now therefore Moab geat thee to the spoyle.

24 And when they came to the hoast of Israel, the Israelites stood vp and smote the Moabites, so that they fled before them: but they followed vppon them, and smote Moab,

25 And they ouerthrewe the cities, and on euery good parcel of lande cast euery man his stone, and fylled it, and they stopt al the welles of water, & feld al the good trees, onely in Kirharaseth leaft they the stones thereof: howbeit they went about it with slingers, and smote it.

26 And when the king of Moab sawe that the battayle was to sore for him, he tooke with him seuen hundred men that drue the swoorde, to haue gonne through (euen) vnto the king of Edom: but they could not.

27 And then he tooke his eldest sonne that shoulde haue raigned in his steade, and offred him for a whole burnt offering vppon the wal: And there was (a) great indignation against Israel, and they departed from him, and returned to their owne lande.

(a) The Israelites were greatly offended because of the malice of the Moabite.

The. iiii. Chapter.

4. God increaseth the oyle to the poore wydowe by Eliseus, 12. He obteyneth for the Sunamite a sonne at Gods hande. 28. Who dyed, and was raysed vp agayne.

1 AND there cryed a certayne woman of the wyues of the sonnes of the prophetes vnto Eliseus, sayeing, Thy seruant my husbande is dead, and thou knowest that thy seruant dyd feare the Lorde: And the creditour is comme to fet my two sonnes to be his bondmen.

2 Eliseus sayde vnto her, Tel me what I shall doo for thee: What hast thou in thyne house? She sayde, Thyne handemayde hath nothing at all in the house, saue a pitcher with oyle.

3 He sayde vnto her, Goe, and borowe vessels for thee without, of al thy neighbours emptie vessels, and that not a fewe:

4 And when thou art comme in, thou shalt shut the dooze after thee, and after thy sonnes, and powre out into (a) al those vessels: and set asyde that which is ful.

(a) God euer prouideth for them that trust in him, although he suffer them many tymes to fall into great necessitie.

5 And so she went from him, and shut the dooze after her, and after her sonnes: and they brought to her, and she powred out.

6 And when the vessels were full, she sayde vnto her sonne, Bring me yet a vessell. And he sayd, I haue no more. And the oyle ceassed.

7 Then she came, and told the man of god: and he sayde, Goe, and sel the oyle, and pay them that thou art in debt vnto: but lyue thou and thy children of the rest.

8 And it fell on a day that Eliseus came to Sunem, where was a great woman, that tooke him in for to eate bread: And so it came to passe, that from that time forth (as oft as he came that way) he turned in thyther to eate bread.

9 And she sayde vnto her husband, Behold, I perceiue that this is an holy man of god, whiche passeth by vs continually.

10 Let vs make him a litle chamber, I pray thee, with walles, and let vs set him there a bed, and a table, and a stoole, and a candelsticke: that he may turne in thyther when he commeth to vs.

11 And on a day he came thyther, and turned into the chamber, and lay therein,

12 And sayde to Gehezi his seruant, Call this Sunamite. And when he called her, she presented her selfe before him.

13 And agayne he sayde vnto him, Tell her, beholde, thou hast ben careful for vs with al this care, (b) What shal we nowe doo for thee? Wouldest thou be spoken for to the king, or to the captayne of the hoast? She answered, I dwel among mine owne people.

(b) The seruantes of god are not vnthankful for benefites receiued.

14 And he sayde agayne, What is to be done for her? Gehezi answered, Verily she hath no childe, and her husbande is old.

15 And he sayde, Call her. And when he had

callyng her, ſhe ſhoue in the doore.

Gene. 18. b. 16 And he ſayde, At this time appoynted, according to the time of lyfe, thou ſhalt imbrace a ſonne. And ſhe ſayde, Oh nay my loꝛde, thou man of God, doo not lye vnto thyne handmayde.

17 And the wyfe conceiued, and bare a ſonne that ſame ſeaſon that Eliſeus had ſaid vnto her, Accoꝛdyng to the time of lyfe.

18 And when the childe was growen, it fell on a day that he went out to his father, and to the reapers,

19 And he ſayde vnto his father, My head, my head. And he ſaide to a lad, Cary hym to his mother.

20 And when he had taken him, & brought him to his mother, he ſate on her knees tyll noone, and then dyed.

D 21 And ſhe went vp, and layde him on the bed of the man of god, and ſhut (the doore) vpon him, and went out,

22 And called vnto her huſ bande, and ſayd, Sende with me, I pꝛay thee, one of the young men, and one of the aſſes: foꝛ I wyll runne to the man of god, and come againe.

23 And he ſayde, Wherefoꝛe wylt thou goe to him, ſeeing that to day is neyther newe moone noꝛ ſabboth day? And ſhe anſwered, Al ſhalbe "wel.

"Hebre. peace.

24 Then ſhe ſadled an aſſe, and ſayde to her ſeruant, Oꝛyue and goe foꝛwarde, ſtay not foꝛ me to geat vp, excepte I bid thee.

25 And ſo ſhe went, and came vnto the man of God to mount Carmel: and when the man of God ſawe her a farre of, he ſayde to Gehezi his ſeruant, Beholde, ponder is the Sunamite:

* oꝛ, ouer againſt him

26 Runne therefoꝛe to meete her, and ſay vnto her, Is all wel with thee, and with thy huſ bande, and with the ladde? And ſhe anſweared, Al is wel.

27 And when ſhe came to the man of GOD vp to the hil, ſhe caught him by the feete: but Gehezi went to her to thruſt her away. And the man of God ſayde, Let her alone, foꝛ her ſoule is "vexed within her, and the Loꝛde hath hidde it from me, and hath not tolde it me.

"oꝛ, in bitterneſſe.

28 Then ſhe ſayde, Dyd I deſyre a ſonne of my Loꝛd? dyd I not require thee that thou ſhouldeſt not deceiue me?

2. king. 9. a. 29 Then he ſayde to Gehezi, Girde vp thy loynes, and take my ſtaffe in thyne hande, and goe thy way: yf thou meete any man,

Luke. 10. a. (c) Make ſuch ſpeede, that nothing may let thee in the way. Luke. 10.

(c) ſalute him not: and yf any ſalute thee, anſweare him not againe: & laye my ſtaffe vpon the face of the childe.

1. Sa. 28. b. 30 And the mother of the chylde ſayde, As the Loꝛde lyueth, and as thy ſoule lyueth, I wyl not leaue thee. And he aroſe, and followed her.

31 Gehezi went before them, and layde the ſtaffe vpon the face of the chylde, but there was neyther voyce, noꝛ any feeling: wherefoꝛe he went againe to meete him, and told him, ſayeing, The childe is not awaked.

32 And when Eliſeus was comme into the houſe, beholde, the chylde was dead, and layde vpon his bed.

33 He went in therefoꝛe, and ſhut the doore vpon them awaye, and pꝛayed vnto the Loꝛde,

2. king. 17. d. Acts. 20.

34 And went vp, and lay vpon the lad, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and when he ſo lay vpon the child, the fleſhe of the childe waxed warme.

35 And he went againe, and walked once vp and downe in the houſe, and then went vp, and layde him ſelfe vpon him againe: and then the chylde * gaſped ſeuen tymes, and opened his eyes.

* oꝛ, ſneezed, ther it oftentimes.

36 And he called Gehezi, and ſayde, Call foꝛ this Sunamite. So he called her: whiche when ſhe was comme in vnto him, he ſayd vnto her, Take thy ſonne.

(a) Nam

37 Therefoꝛe ſhe went in, and fell at his feete, and bowed her ſelfe to the ground, and tooke vp her ſonne, and went out.

Luke. 5. f.

38 Eliſeus came againe to Gilgal, & there was a dearth in the lande, and the chyldren of the pꝛopheres dwelt with him: and he ſayde vnto his ſeruant, Set a great pot on (the fyre) and make pottage foꝛ the children of the pꝛopheres.

39 And one went out into the feelde to gather herbes, and founde a wilde vine, and gathered therof wilde gourdes his lappe full, and came and ſhred them into the pot of pottage: foꝛ they knewe it not.

Deut. 32

40 So they powred out foꝛ the men to eate: and when they had taſted of the pottage, they cryed out, and ſayde, O thou man of God, there is death in the pot. And they coulde not eate thereof.

41 But he ſayde, Bring meale. And he caſt it into the pot: and he ſayde, Fil foꝛ the people, that they may eate. And there was no more harme in the pot.

42 There came a man from Baal Salila, and brought the man of God bread of the fyrſt fruites, euen twentie loaues of barly, & ful eares of coꝛne in the huſke: & he ſayde, Geue vnto the people, that they may eate.

43 And his ſeruant anſwered, Why ſhal I ſet this before an hundred men? He ſaide againe, Geue it vnto the people, that they may eate: foꝛ thus ſayeth the Loꝛde, They ſhal eate, and there ſhalbe leaft ouer.

John. 6. i.

44 And ſo he ſet it before them, and they dyd

hyd eare, and left ouer, at coueyng to the worde of the Lorde.

The.v. Chapter.

I. Naaman the Syrian is healed of his leprosie. 16. Eliseus refuseth his gyftes.

A 1 NAaman, captayne of the hoſt of the kyng of Syria, was a great man, and honorable in the ſight of his maiſter, becauſe that by him the Lorde had geuen health vnto Syria, he was alſo a myghtie man, and expert in warre (but he was) a leper.

2 And the Syrians had gone out by companies, and had brought out of the countrey of Iſrael a litle mayde, and ſhe was with Naamans wyfe.

3 And ſhe ſayde vnto her lady, I wouldo to God my lorde were with the prophete that is in Samaria, for he would deliuer hym of his leproſie.

(a) Naaman. 4 And he (a) went in, and tolde his lorde, ſaying, Thus and thus ſayde the mayde that is of the lande of Iſrael.

5 And the kyng of Syria ſayd, Goe thy way thither, and I wyll ſende a letter vnto the king of Iſrael. And he departed, and tooke with him tenne talentes of ſyluer, and ſixe thoulande peeces of golde, and ten changes of raymentes:

6 And brought the letter to the kyng of Iſrael, conteyning this tenour, Nowe when this letter is come vnto thee, beholde I haue therewith ſent Naaman my ſeruant to thee, that thou mayeſt rydde him of his leproſie.

B 7 And when the kyng of Iſrael had read the letter, he rent his clothes, and ſaid, Am I God, that I ſhould ſlay, and make aliue? Deut.32.f. For he doth ſende vnto me, that I ſhoulde deliuer a man from his leproſie: Wherefore conſyder, I pray you, and ſee howe he ſeeketh a quarrel againſt me.

8 Whiche when Eliſeus the man of GOD had heard, how that the king of Iſrael had rent his clothes, he ſent to the kyng, ſaying, Wherefore haſt thou rent thy clothes, Let him come nowe to me, and he ſhall knowe that there is a prophete in Iſrael.

9 And ſo Naaman came with his horſes, and with his charrettes, and ſtoode at the doore of the houſe of Eliſeus.

10 And Eliſeus ſent a meſſenger vnto him, ſaying, Goe, and waſhe thee in Iordane ſeuen tymes, and thy fleſhe ſhall come againe to thee, and thou ſhalt be cleanſed.

11 But Naaman was wroth, and went away, and ſayde, Beholde, I thought with mee ſelfe, he woulde ſurely come out, and ſtande and call on the name of the Lord his God, and put his hande on the place, that he may heale the leproſie.

12 Are not Abana and Pharphar, riuers of Damaſcus, better then all the waters of Iſrael? May I waſhe me alſo in them, ſhal I not be cleanſed? And ſo he turned him, and departed with diſpleaſure.

13 And his ſeruantes came, and communed with him, and ſaid, Father, if the prophete had bid thee do ſome great thyng, oughteſt thou not to haue done it? Howe muche rather then when he ſayth to thee, Waſhe and be cleane?

14 Then went he downe, and waſhed hym C ſelfe ſeuen tymes in Iordane, according to the ſaying of the man of GOD, and his fleſhe came againe, like vnto the fleſhe of a litle childe, and he was cleanſed.

15 And he turned againe to the man of god, Luke.4.c. he & al his company, and ſtoode before him, and ſaid, Behold, I knowe now that there is no God in al the worlde, but in Iſrael: now therefore, I pray thee, take a * bleſſing of thy ſeruant? * or, reward.

16 But he ſayde, As the Lord liueth before 1.King.17.a whom I ſtande, I wil receiue none: And when the other woulde haue conſtrayned hym to receiue it, he woulde not.

17 And Naaman ſayde, Shal there not be geuen to thy ſeruant as muche of this earth as two Mules may beare? For thy ſeruant wyl henceforth offer neither whole burnt ſacrifice, nor offering, vnto any other gods, ſaue vnto the Lorde.

18 But herein the Lorde be mercyful to thy ſeruant, that when my maiſter goeth into the houſe of Rimmon for to worſhyp there, and leaneth on my hande, and I bowe mee ſelfe in the houſe of Rimmon: when I bo bowe downe, I ſay, in the houſe of Rimmon, the Lorde be mercyful vnto thy ſeruant becauſe of this thyng.

19 Vnto whom he ſayde, (b) Goe in peace. (b) The prophet did not approoue his acte, but after the common manner of ſpeache he bade hym farewel.
And when he was departed from him, as it were a furlong of grounde,

20 Gehezi the ſeruant of Eliſeus the man of God, ſayde, Beholde, my maiſter hath ſpared Naaman this Syrian, that he woulde not receiue at his hande thoſe thynges that he offered: as the Lord lyueth, I wil runne after him, and take ſome what of hym.

21 And ſo Gehezi folowed Naaman: & when D Naaman ſawe him running after hym, he light downe from the charret to meete him, and ſayde, Is al wel?

22 He anſwered, Al is well: beholde, my 2.Kin.4.b. maiſter hath ſent mee, ſaying, Bee, there

be come to me euen nowe from mount Ephraim two young men, of the children of the prophetes: Geue them, I pray thee, one talent of ſyluer, and two change of garmentes.

23 And Naaman ſayde, With a good will, take two talentes. And he conſtrained him, and bounde two talentes of ſyluer in two bagges, with two change of garments, and layde them vpon two of his ſeruantes, to beare them before hym.

" or, forꝛtreſſe, or ſecret place.

24 And when he came to the "lower place, he tooke (them) from theyr hande, and beſtowed (them) in the houſe, and he let the men goe, and they departed.

25 But he went in, and ſtoode before his maiſter: and Eliſeus ſayde vnto hym, whence (commeſt thou) Gehezi? He ſayde, Thy ſeruant went no whyther.

(c) Was not I preſent with thee in ſpirite?

26 But he ſayd vnto hym, (c) Went not mine hart (with thee) when the man turned agayne from his charret to meete thee? Is it nowe a tyme to receiue money, to receiue garmentes, olyue trees, vineyardes, ſheepe, and oxen, men ſeruantes, and mayde ſeruantes?

(d) Couetouſneſſe puniſhed. 2. Kin. 15. a.

27 (d) The leproſie therefore of Naaman ſhal cleaue vnto thee, and vnto thy ſeede, for euer. And he went out from his preſence a leper as whyte as ſnowe.

The. vi. Chapter.

6. Eliſeus maketh iron to ſwimme aboue the water. 8. He diſcloſeth the kyng of Syrias counſel to the kyng of Iſrael.

1 THe children of the prophetes ſaide vnto Eliſeus, Beholde, we pray thee, the place where we dwell with thee, is to litle for vs:

2 Let vs goe, we pray thee, vnto Iordane, and take thence euery man a beame, and builde vs a place to dwel in. And he anſweard, Goe.

3 And one ſayde, Be content, I pray thee, and come with thy ſeruantes. And he anſweared, I wyl come.

4 And ſo he went with them: and when they came to Iordane, they cut downe wood.

5 But as one was felling downe of a tree, the axe head fel into the water: and he cryed, and ſayde, Alas maiſter, it was lent me.

6 And the man of God ſayde, Where fel it? and he ſhewed hym the place: And he cut downe a ſtycke, and caſt it in thyther, and immediatly the iron dyd ſwimme.

7 Therefore ſayde he, Take it vp. And he ſtretched out his hande, and tooke it vp.

8 Then the kyng of Syria warred againſt Iſrael, and toke counſel with his ſeruants, and ſayde, In ſuche and ſuche a place ſhal be my campe.

9 And the man of God ſent vnto the king of Iſrael, ſaying, Beware that thou goe not ouer to ſuch a place, for there the Syrians are lurkyng.

10 Therefore the kyng of Iſrael ſent to the place which the man of God tolde him, and warned hym of, (a) and ſaued hym ſelfe from it, not once, nor twyſe.

(a) God wyl diſclofe the craftie counſell of the wicked.

11 And the hart of the kyng of Syria was troubled for this thing, and he called for his ſeruantes, and ſayde vnto hym, Wil ye not ſhewe me whiche of our men (betrayeth me) to the king of Iſrael?

12 And one of his ſeruantes ſayde, None my lorde, O king: but Eliſeus the prophete, that is in Iſrael, telleth the king of Iſrael, yea the wordes that thou ſpeakeſt in thy priuie chamber.

13 He ſayde Goe, and ſpye where he is, that I may ſende and fetche him. And one tolde hym, ſaying, Beholde, he is in Dothan.

14 Therefore ſent he thither horſes, & charets, and a mighty hoſt: and they came by night, and compaſſed the citie about. C

15 And when the ſeruant of the man of God roſe vp early to goe out, beholde there was an hoſt round about the towne, with horſes and charets: and his ſeruant ſaid vnto him, Alas maiſter, what ſhal we do?

16 He anſwered, Feare not: for they that be with vs, are more then they that be with them.

17 And Eliſeus prayed, and ſayd, Lord, I beſeech thee open his eyes, that he may ſee. And the Lord opened the eyes of the yong man, and he looked: and beholde the mountaine was ful of horſes, and charets of fyre, rounde about Eliſeus. 2. Ch. 32.

18 And when they came downe to hym, Eliſeus prayed vnto the Lord, & ſaid, Smite this people, I pray thee, with blindneſſe. And he ſmote them with blindneſſe, accordyng to the worde of Eliſeus. Gene. 19. d. Wiſd. 19. b.

19 And Eliſeus ſayde vnto them, This is not the way, neyther is this the towne: folowe me, and I will bryng you to the man whom ye ſeeke. But he ledde them to Samaria.

20 But when they were come to Samaria, Eliſeus ſayde, Lorde open theyr eyes, that they may ſee. And the Lorde opened theyr eyes, and they ſawe, and beholde they were in the middes of Samaria.

21 And the king of Iſrael ſayde vnto Eliſeus when he ſawe them, My father, ſhal I ſmite them, ſhal I ſmite them? D

22 And he anſwered, Thou ſhalt not ſmite them: but ſmyte thoſe that thou haſt taken with

with thine owne swoorde, and with thyne owne bowe: but rather set bread and water before them, that they may eate & drinke, and goe to their maister.

23 And he prepared a great refection for them, and when they had eaten & dronke, he sent them away, and they went to their master; and so the soudiers of Syria came no more into the lande of Israel.

24 After this, Benhadad king of Syria gathered al his hoast, and went vp, and besieged Samaria.

25 But there was a great dearth in Samaria: & behold, they besieged it, until an asses head was solde for foure score siluer pence, and the fourth part of a (b) cab of doues doung for fyue pieces of siluer.

(b) The Hebrues wryte, that they burned it in the siege for lacke of wood.

26 And as the king of Israel was going vpon the wall, there cryed a woman vnto him, saying, Helpe me my lorde, O king.

27 He sayde, If the Lorde doo not succour thee, wherewith can I helpe thee? with the barne, or with the wine presse?

28 And the king sayde vnto her, What wylt thou? She answeared, Ponder woman sayde vnto me, Bryng thy sonne, that we may eate him to day, and we wyl eate mine to morowe.

29 And so we dressed my sonne, and dyd eate him: and I saide vnto her the other day, Bryng thy sonne, that we may eate him: And she hath hyd her sonne.

Leuit.26.d. Deu.28.f. Lamen.4.b.

30 And when the king heard the woords of the woman, he rent his clothes, and went vp on the wall, and the people looked, and behold, he had a sacke cloth vnder (c) vpon his flesshe.

(c) Thus Hypocrites seeing Gods iudgement, thinke to please hym with outwarde ceremonies, who in prosperitie they wyl not knowe.

31 Then he sayde, God do so, and more also to me, yf the head of Eliseus the sonne of Saphat, shal stande on him this day.

32 But Eliseus sate in his house (and the elders sate by him) and the king sent a man before him: but yer the messenger came to him, he sayde to the Elders, Haue ye not seene howe that the sonne of this murtherer hath sent to take away myne head? Be circumspect when the messenger commeth, and shut the doore, and holde him at the doore: Is not the sounde of his maisters feete behinde him?

33 Whyle he yet talked with them, behold, the messenger came downe vnto him, and sayde, Behold, this euyl is of the Lorde, and what more shal I looke for of the lord?

The.vii.Chapter.

1. Eliseus propheecieth plentie of vitayle and other thinges to Samaria.

1 THen Eliseus sayde, Heare ye the woord of the Lorde, Thus sayth the Lorde, To morowe this time (shal) a measure of fyne flowre be solde for a sicle, and two measures of barley for a sicle, in the gate of Samaria. A

2 Then a certayne Lorde (on whose hande the kyng leaned) answeared the man of God, and sayde, Behold, if the Lord would make windowes in heauen, myght this sayeing come to passe? He sayde, Beholde, thou shalt see it with thyne eyes, but shalt not eate thereof.

3 And there were foure leprous men at the entring in of the gate: and they sayd one to another, Why sit we here vntyl we dye?

4 If we saye, We wyll enter into the citie: beholde, the dearth is in the citie, and we shal dye therein: and if we sit styll here, we dye also. Nowe therefore come, and let vs flee vnto the hoast of the Syrians: if they saue our lyues, we shal lyue: if they kyl vs, then are we dead.

5 And they rose vp in the twylyght, to goe to the hoast of the Syrians: and when they were come to the vttermost part of the host of Syria, behold, there was no man there.

6 For the Lorde had made the hoast of the Syrians to heare a noyse of charettes, and a noyse of horses, and the noyse of a great hoast: insomuch that they said one to another, Loe, the kyng of Israel hath hyred agaynst vs the kinges of the Hethites, and the kinges of the Egyptians, to come vpon vs: Esai.13.a.

7 Wherefore they arose, and fledde in the twylyght, and left their tentes, and their horses, and their asses, and the feelde which they had pitched, euen as it was, (a) and fled for their lyues. B

(a) The wicked neede no greater enimie, then their owne conscience, to pursue them.

8 And when these lepers came to the edge of the hoast, they went into a tent, and dyd eate and dronke, and caryed thence siluer and golde, and rayment, and went and hid it, and came agayne, and entred into another tent, and caryed thence also, and went and hyd it.

9 Then saide one to another, We doo not well, this day is a day to bryng good tydinges, and we holde our peace. If we tary tyl the day lyght, some mischeefe wyll come vpon vs: Nowe therefore come, that we may go, and tel the kinges household.

10 And so they came, and called vnto the porter of the citie, and tolde them, saying, We came to the campe of the Syrians, & see, there was no man there, neyther voyce of man, but horses and asses tyed, and the tentes whereas they were woont to be.

11 And the porters cryed, and declared (a) to

the kinges house within.

12 And the king arose in the night, and sayde vnto his seruantes, (b) I wyl shewe you nowe what the Syrians haue donne vnto vs: They knowe that we be hungry, and therefore are they gonne out of the campe, to hyde them selues in the fielde, sayeing, When they come out of the citie, we shall catche them aliue, and gat into the citie.

(b) He mistrusted the prophetes wordes, and as one more politike then godly, cast more perrils then needed.

13 And one of his seruantes answeared, and sayde, Let men take, I pray you, fyue of the horses that remayne and are left in the (multitude:) (beholde, they are as all the multitude of Israel that are left in the citie: beholde (I say) they are euen as all the multitude of the Israelites that are consumed) and we wyl sende, and see.

14 They tooke therefore the horses of two charettes, and the kyng sent after the hoast of the Syrians, sayeing, Goe, and see.

15 And they went after them euen vnto Iordane, & loe, all the way was ful of clothes, and vessels, whiche the Syrians had cast from them in their haste: and the messengers returned, and tolde the king.

16 And the people went out, and spoyled the tentes of the Syrians: and so it came to passe, that a measure of fyne flowre was solde for a sicle, & two measures of barley for a sicle, according to ỹ woord of the lord.

17 And the kyng appoynted that lorde (on whose hande he leaned) to be at the gate: and the people (c) trode vpon hym in the gate, and he dyed according to the woorde of the man of God, whiche he sayde when the king came downe to him.

(c) The fayth lesse derider of gods prophete pounished.

18 And so came the thing to passe that the man of God had spoken to the king, sayeing, Two measures of barley for a sicle, and a measure of fyne flowre for another, shalbe to morowe this time in the gate of Samaria.

19 Whereunto that Lorde answeared the man of God, and sayde, Yea and yf the Lorde make wyndowes in heauen, might it comme to passe? And he sayde, Beholde, thou shalt see it with thyne eyes, and shalt not eate thereof.

20 And euen so it came vnto him: for the people trode vpon him in the gate, and he dyed.

The. viii. Chapter.

1. Elizeus prophecied vnto the Sunamite the dearth of seuen yeeres.

¶ 1 THen spake Elizeus vnto the woman (whose sonne he had restored to lyfe agayne,) sayeing, Vp, and goe thou and
2.king.4.a. thyne house, and sojourne where so euer thou canst: for the Lorde hath called for a dearth, and the same shall comme vpon the lande seuen yeeres.

2 And the woman arose, and dyd after the sayeing of the man of God: and went both she and her household, and sojourned in the lande of the Philistines seuen yeeres.

3 And at the seuen yeeres ende, the woman came agayne out of the lande of the Philistines, and went out to call vppon the kyng for her house and for her lande.

4 And the king talked with Gehezi the seruant of the man of God, sayeing, Tell me, I pray thee, all the great deedes that Elizeus hath done.

5 He tolde the kyng howe he had restored a dead body to lyfe agayne: but in the meane time the woman, whose sonne he had raised vp agayne, cryed to the kyng for her house and for her lande: And Gehezi sayde, My Lord, O king, this is the woman, & this is her son, whom Elizeus raysed vp agayne.

6 And when the king asked the woman, she tolde him: And so the king deliuered her a chamberlayne, sayeing, Restore thou vnto her all that are hers, and al the (a) fruites of the feeld, sence the day that she left the lande, vnto this tyme.

(a) The king caused that to be iustly restored, whi che was wrongfully holden frō her.

7 And Elizeus came to Damascus, and Benhadad the kyng of Syria was sycke, and one tolde him, sayeing, The man of God is come hyther.

8 And the kyng sayde vnto Hazael, Take a present in thyne hande, and goe meete the man of God, that thou mayest enquire of the Lorde by him, sayeing, Shal I recouer of this disease?

9 And so Hazael went to meet him, & tooke the present with him, & of euery good thing of Damascus, euen as muche as fourtie Cammelles coulde beare: and came and presented him selfe before him, and sayde, Thy sonne Benhadab king of Syria hath sent me to thee, sayeing, Shall I recouer of this disease?

10 And Elizeus sayd vnto him, Goe, and say vnto him, Thou shalt (b) recouer: howbeit, the Lorde hath shewed me that he shall surely dye.

(b) Meaning that he should not dye of that disease, yet he should dye by the hande of Hazael the messenger.

11 He looked vppon him stedfastly, vntyl he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? He answeared, For I knowe the euyl thinges that thou shalt doo vnto the children of Israel: for their strong cities shalt thou set on fyre, and their young men shalt thou slay with the swoorde, and shalt dasshe out the braynes of theyr sucking children, and al to teare their women with chylde.

13 But Hazael sayde, What is thy seruant a dogge, that I should doo this great thing? And Elizeus answeared, The Lorde hath shewed

shewed me that thou shalt be king in Syria.
14 And so he departed from Elizeus, and came to his maister, whiche sayde to hym, What said Elizeus to thee? He answeared, he tolde me that thou shouldest recouer.
15 And on the morowe, he tooke a thicke cloth, and dypt it in water, and (c) spread it on his face: and he dyed, and Hazael raigned in his steade.
(c) Hazael vnder pretence to refreshe the king, stifled him with the cloth.
16 The fyfth yeere of Iozam the sonne of Achab kyng of Israel, Iosaphat beyng also king of Iuda, Iozam the sonne of Iosaphat kyng of Iuda beganne to raigne.
2. Chr. 21. a
17 Thirtie and two yeres old was he when he beganne to raigne, and he raigned eight yeeres in Hierusalem.
18 And he walked in the wayes of the kynges of Israel, as they that were of the house of Achab: for the daughter of Achab was his wife, and he dyd euyl in the sight of the Lorde.
19 And the Lord woulde not destroy Iuda, 2. Sam. 7. c
because of Dauid his seruantes sake, as he promised, to geue him alway a light among his children.
20 In those dayes Edom rebelled against 2. Sam. 8. c.
Iuda, and made them a king of their owne. 1. Chr. 22. g
21 So Iozam went to Zair, he, and al his 1. Chr. 21. a
charets with him, and he rose by night, and smote the Edomites, which compassed him in with the captaines of his charettes, and the people fled into their tentes. D
22 But Edom rebelled, so that he would not be vnder the hande of Iuda vnto this day: then Libnah rebelled that same time.
23 The rest of the woordes that concerne Iozam, & al that he dyd, are they not written in the booke of the Chronicles of the kinges of Iuda?
24 And Iozam rested with his fathers, and was buryed beside his fathers, in the citie of Dauid: and Ahazia his sonne raigned in his steade.
25 In the twelfth yeere of Iozam the sonne 1. Chr. 22. a
of Achab, king of Israel, dyd Ahazia the sonne of Iozam king of Iuda, begynne to raigne.
26 Two and twentie yeeres old was Ahazia when he beganne to raigne, and he raigned one yeere in Hierusalem, and his mothers name was Athalia, the daughter of Omri, king of Israel.
27 But he walked in the waye of the house of Achab, and dyd euyl in the sight of the Lord, as did the house of Achab: for he was the sonne in lawe of the house of Achab.
28 And he went with Iozam the sonne of Achab, to warre against Hazael king of Syria in Ramoth Gilead, and the Syrians wounded Iozam.
29 And king Iozam went backe againe to be healed in Iezrahel, of the woundes whiche the Syrians had geuen him at Ramoth, when he fought against Hazael king of Syria: and Ahazia the sonne of Iozam king of Iuda, went downe to see Iozam the sonne of Achab in Iezrahel, because he was sicke there. 2. Sam. 9. c

The. ix. Chapter.

6. Iehu is made kyng of Israel. 24. And kylleth Ioram the kyng thereof.

1 AND Eliseus the prophet called one of the children of the prophetes, and said vnto hym, Gyrde vp thy loynes, & take this boxe of oyle in thine hande, & geat thee to Ramoth (m) Gilead. A 2. king. 4. c.
2 And when thou commest thyther, looke where is Iehu the sonne of Iosaphat, the sonne of Nimsi, and goe to him, and make him arise vp from among his brethren, and carrye hym to a secrete chamber.
3 Then take the boxe of oyle, and powre it on his head, and say, Thus sayth the Lord, I haue annoynted thee to be king ouer Israel: and then open the doore, and flee without any tarying.
4 And so the seruant of the prophete gate him to Ramoth Gilead:
5 And when he came in, beholde, the captaynes of the host were sittyng togeather, and he sayde, I haue an errande to thee, O captayne.
6 And Iehu sayde, Vnto whiche of al vs? He sayde, To thee, O captayne. And he arose, and went into the house, and he powred the oyle on his head, and said vnto him, Thus sayth the Lorde God of Israel, I haue (a) annoynted thee to be king ouer the people of the Lorde, euen ouer Israel. 1. king. 19. c.
(a) This annoynting was for kinges, priestes, & prophets, whiche were al figures of Messias, in whom these three offices were accomplished.
7 Thou shalt smyte the house of Achab thy maister, that I may auenge the blood of my seruantes the prophetes, and the blood of al the seruantes of the Lorde, of the hand of Iezabel:
8 For the whole house of Achab shalbe destroyed, and I wyl destroy from Achab, him that maketh water against the wal, & him that is prisoned & forsaken in Israel: B
9 And I wyl make the house of Achab, like the house of Ieroboam the sonne of Nabat, & like the house of Baasa the sonne of Ahia.
10 And as for Iezabel, the dogges shal eate her in the feelde of Iezrahel, & there shalbe none to bury her. And he opened the doore, and fledde.
11 Then Iehu came out to the seruantes of his Lorde, and one sayde vnto hym, Is al wel? Wherefore came this mad felowe to

theer? And he sayde vnto them, Ye knowe what manner of man it is, and what his communication is.

12 They sayde vnto him againe, It is not so, tel vs. He sayde, Thus and thus spake he to me, sayeing, Thus sayth the Lorde, I haue annointed thee to be king ouer Israel.

C 13 Then they hasted, and tooke euery man his garment, and put it vnder hym on the toppe of the stayres, and blewe with trumpets, saying, Iehu is king.

14 And so Iehu the sonne of Iosaphat, the sonne of Nimsi, conspired against Ioram: (Ioram keapt Ramoth Gilead, he, and al Israel, because of Hazael kyng of Syria.

2. king. 8. g. 15 And king Ioram returned to be healed in Iezrahel, of the wounds which the Syrians had geuen him, when he fought with Hazael king of Syria.) And Iehu sayd, If it be your mindes, then let no man depart, and escape out of the citie, to goe and tel in Iezrahel.

2. Chr. 22. b 16 So Iehu gate vp (into a charet) & went to Iezrahel, where Ioram laye: and Ahazia king of Iuda, was come downe thither to see Ioram.

17 And the watchman that stoode on the towre in Iezrahel, spyed the companye of Iehu as he came, and sayde, I see a companie. And Ioram saide, Take an horseman, and sende to meete them, that he may aske whether it be peace.

18 And so there went one on horsebacke to meete him, and sayd, Thus saith the king, Is it peace? And Iehu saide, What haste thou to do with peace? * turne thee behynd me. And the watchman tolde, saying, The messenger came to them, but he commeth not againe.

* or, folowe me.

19 Then he sent out another on horsebacke, which came to them, and saide, Thus saith the king, Is it peace? Iehu answeared, What hast thou to doo with peace? turne thee behinde me.

20 And the watchman tolde, sayeing, He came to them also, & commeth not againe: and the driuyng is like the driuyng of Iehu the sonne of Nimsi, for he driueth (the charet) as he were mad.

D 21 And Ioram sayd, Make ready. And the charet was made ready, and Ioram king of Israel, and Ahazia king of Iuda, went out eyther of them in his charet, against Iehu, and met him in the fielde of Naboth the Iezrahelite.

22 And when Ioram sawe Iehu, he sayde, Is it peace, Iehu? He answeared, What peace should there be, so long as the whoordomes of thy mother Iezabel, & her witchcraftes are so great?

23 And Ioram turned his hande, and fled, and sayde to Ahazia, There is treason, O Ahazia.

24 And Iehu tooke a bowe in his hand, and smote Ioram betweene the armes, and the arrowe went thorough his harte, and he fell downe flat in his charet.

25 Then saide Iehu to Bidkar a captaine, Take (hym,) and cast him in the plat of the grounde of Naboth the Iezrahelite: for I remember, that when I and thou rode together after Ahab his father, the Lord * layd his heauie burden vpon him:

* or, spake this prophecie against hym.

26 I haue seene yesterday the blood of Naboth, and the blood of his sonnes, sayde the Lorde, and I wyl quyte it thee in this grounde, sayth the Lorde. Nowe therefore take and cast him in the plat of grounde, according to the woorde of the Lorde.

27 But when Ahazia the king of Iuda sawe this, he fled by the way of the garden house: and Iehu folowed after him, and sayde, Smyte him also in the charet, at the going vp to Gur, by Ibleam. And he fled to Megiddo, and there dyed.

28 And his seruantes carryed him in a charet to Hierusalem, and buryed him there in his sepulchre with his fathers, in the citie of Dauid. E

29 And in the eleuenth yeere of Ioram the sonne of Achab, beganne Ahazia to raigne ouer Iuda.

30 And when Iehu was come to Iezrahel, Iezabel hearde of it, and painted her face, and tyred her head, and looked out at a wyndowe.

31 And as Iehu entred at the gate, she said, Had (b) Zimri peace whiche slue his master?

(b) As though she woulde say, Treason can haue no good successe.

32 And he lyft vp his eyes to the wyndowe, and sayde, Who is of my side, who? And there looked out to hym two or three chamberlaynes.

33 And he sayde, Throwe her downe. So they threwe her downe, and her blood dashed towarde the wal, and toward the horses: and he trode her vnder foote.

34 And when he was come in, he did eate F and drinke, and saide, Goe and visite, I pray you, yonder cursed creature, and bury her, for she is a kynges daughter.

35 And so when they came to bury her, they 1. king. 16. d founde no more of her then the skul, and the feete, and the palmes of her handes.

36 Wherefore they came agayne, and tolde hym: and he sayde, This is the woorde of the Lord, which he spake by the hand of his seruant Elias the Thesbite, sayeing, In 1. king. 21. f the fielde of Iezrahel shal dogges eate the flesshe of Iezabel.

37 And

37 And so the carkasse of Jezabel was euen as doung vpon the earth in the feeld of Jezrahel, so that no man myght say, This is Jezabel.

The. x. Chapter.

6. Iehu causeth the seuentie sonnes of Achab to be slayne. 25. He killeth also al the priestes of Baal.

1 AChab had threescore and ten sonnes in Samaria, and Iehu wrote letters, & sent to Samaria vnto the rulers of Jezrahel, to the elders, and to them that brought vp Achabs children, saying,

2 Now whē this letter commeth to you (ye that haue with you your maisters sonnes, ye haue with you both charrets and hoyses, a strong citie haue ye also, and harnesse.)

3 Looke whiche of your maisters sonnes is best and most meete, and set hym on his fathers seate, and fyght for your lordes house.

4 But they were exceedyngly afrayde, and sayde, See, two kynges were not able to stande before hym: howe shall we then be able to stande?

5 And he that was gouernour of Achabs house, and he that ruled the citie, the elders also, and the tutours, sent to Iehu, saying, We are thy seruantes, and wyl doo al that thou shalt bydde vs, we wyll make no man kyng: therefore doo thou what seemeth good in thyne eyes.

6 Then he wrote another letter to them, saying, If ye be myne, and wyl hearken vnto my voyce, then take the heads of the men that are your maisters sonnes, and come to me to Jezrahel by to morowe this tyme: (and the kynges sonnes were threescore and tenne persons, and they were with the great men of the citie, whiche brought them vp.)

7 And when the letter came to them, they tooke the kinges children, and slue them, euen threescore and ten persons, and layde their heades in basketes, and sent them to hym to Jezrahel.

8 And there came a messenger, and tolde hym, saying, They haue brought the heads of the kynges sonnes. And he sayde, Let them lay them on two heapes in the entring in of the gate, vntyl the morowing.

9 And when it was day, he went out, and stoode, and sayd to al the folke, Ye be ryghteous: behold, I conspired against my maister, and slue hym: But who slue al these?

10 Learne here, that there shal fal vnto the earth nothyng of the worde of the Lorde, whiche he spake concernyng the house of Achab: for the Lorde hath brought to passe the thynges that he spake by the hande of his seruant Elias.

11 And so Iehu slue al that remayned of the house of Achab, in Jezrahel, and al that were great with hym, and his kynsfolkes, and his priestes, so that he let nothyng of hym remayne. 1. Reg. 21. g.

12 And he arose, and departed, and came to Samaria: and when Iehu was in the way of the house where the shepheards dyd sheare their sheepe,

13 He met with the brethren of Ahazia king of Iuda, and sayde, What are ye? They answeared, The brethren of Ahazia are we, and goe downe to salute the children of the kyng and of the queene.

14 And he sayd, Take them alyue. Whom when they had taken alyue, they slue them at the well whiche was beside the house where the sheepe are shorne, euen two and fourtie men, neyther left he any of them. C

15 And whē he was departed thence, he met with Jonadab the sonne of Rechab, commyng against him, and he blessed him, and sayde to hym, Is thyne hart ryght, as myne hart is true with thyne? And Jonadab answeared, Yea, that it is. Then geue me thyne hande. And when he had geuen hym his hande, he tooke hym vp to hym into the charret, Iere. 15. a.

16 And sayde, Come with me, and see my zeale that I haue for the Lord. And so they made him ryde in his charret,

17 And when he came to Samaria, he slue al that remained vnto Achab in Samaria, tyll he had destroyed hym, according to the saying of the lord which he spake to Elias.

18 And Iehu gathered al the people togeather, and sayd vnto them, Achab serued (a) Baal a litle, but Iehu shal serue him more. 2. Sa. 16. g. (a) Baal signifieth Astaroth, the idol of the Sidonians.

19 Now therefore, call vnto me all the prophetes of Baal, al such as serue hym, and al his priestes, and let none be lackyng, for I haue a great sacrifice to doo to Baal, and therefore whosouer is myssed, he shall not lyue. But Iehu did it for a subtiltie, to the intent that he myght destroy the seruantes of Baal. 1. Reg. 16. d.

20 And Iehu sayde, "Proclayme an holy conuocation for Baal. And they proclaymed it. "Heb. sanctifie.

21 And Iehu sent vnto al Israel, and all the seruantes of Baal came, that there was not a man left behynde that came not: and they came into the house of Baal, and the house of Baal was ful from the one ende to another.

22 And he sayd vnto hym that was the keper of the vestrie, Bring forth garmentes for

for al the seruants of Baal. And he brought them out garmentes.

23 And when Iehu went with Ionadab the sonne of Rechab into the house of Baal, he sayde vnto the seruantes of Baal, Searche, and looke that there be here with you none of the seruantes of the Lord, but the seruantes of Baal onely.

24 And when they went in to offer sacrifice and whole burnt offeryng, Iehu appoynted fourescore men without, and sayde to them, Yf anye of the men whom I haue brought vnder your handes escape, he that letteth him goe, shal dye for him.

25 And assoone as he had made an ende of offeryng the whole burnt sacrifice, Iehu sayde to the men of warre, and to the captaynes, Goe in, & slay them, let none come out. And they smote them with the edge of the swoorde, and the men of warre, and the captaynes, caste them out, and went to the citie of the temple of Baal,

26 And fet the images out of the temple of Baal, and burnt them.

27 And they brake the image of Baal, and brake the house of Baal, & made a draught house of it, vnto this day.

E 28 And so Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nabat, whiche made Israel to sinne, Iehu departed not from them (neyther from) the golden calues that were in Bethel and in Dan.

30 And the Lord sayd vnto Iehu, Because thou hast donne ryght well in brynging to passe the thyng that is ryght in myne eyes, and hast donne vnto the house of Achab accordyng to al thinges that are in mine hart, therefore shal thy children, vnto the fourth generation, syt on the seate of Israel. 2.Reg.15.a.

31 But Iehu cared not for this, to walke in the lawe of the Lord God of Israel with al his hart: for he departed not from ỳ sinnes of Ieroboam, which made Israel to sinne.

2.Reg.8.c. 32 In those dayes the Lorde beganne to cut Israel short, and Hazael smote them in all the coastes of Israel,

33 From Iordan eastward, euen al the land of Gilead, the Gadites, the Rubenites, and them that were of Manasses, from Aroer (which is by the riuer Arnon) euē Gilead and Basan.

F 34 The rest of the woordes that concerne Iehu, and al that he did, and al his power, are they not written in the booke of the Chronicles of the kynges of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Ioachas his sonne raigned in his steade.

36 And the tyme that Iehu raigned vpon Israel in Samaria, is twentie and eyght yeres.

The.xi. Chapter.

1 Athalia putteth to death all the kynges sonnes, except Ioas the son of Ochosias. 15. Iehoiada causeth Athalia to be slaine. 18. Baal and his priestes are destroyed.

1 AND Athalia the mother of Ahazia, & when she sawe that her sonne was dead, she arose, and destroyed all the kynges seede. 2.Par.22.

2 But Iosaba the daughter of king Iozam and syster of Ahazia, tooke Ioas the sonne of Ahazia, and stale him from among the kinges sonnes that were slayne, & his nurse with him in the bed chamber, and hyd him from Athalia, that he was not slayne.

3 And he was with her hyd in the house of the Lord sixe yeres: and Athalia did raigne ouer the lande.

4 And the seuenth yere Iehoiada sent and fet the rulers ouer hundredes, with the captaynes, and them of the garde, & tooke them to him into the house of the Lord, and made a bonde with them, and tooke an othe of them in the house of the Lorde, and shewed them the kynges sonne. 2.Par.23.a

5 And he commaunded them, saying, This is it that ye must doo, One thirde parte of you, whose duetie is to come in on the sabboth day, shal keepe the watch of the kings house:

6 And another thirde parte shall keepe the gate of Sur: and another thirde parte shal keepe the gate whiche is behynde them of the garde: and so shall ye keepe the watche of the house of Messiah.

7 And two partes of you, that is, al that go B out on the sabboth day, shal kepe the watch of the house of the Lord about the kyng.

8 And ye shall compasse the kyng rounde about, and euery man shall haue his weapon in his hand: and whosoeuer commeth within the ranges, let him be slayne: and see that ye be with the king, as he goeth out and in.

9 And the captaines ouer the hundredes did accordyng to all thynges that Iehoiada the priest commaunded: and they tooke euery man his men that were to come in on the sabboth day, with them that shoulde goe out on the sabboth, and came to Iehoiada the priest. 2.Par.23.a

10 And to the captaines ouer hundredes, did the priest geue kyng Dauids speares and shieldes, that were in the temple.

11 And

11 And they of the garde stoode, and euery man had his weapon in his handes, rounde about the king, from the right corner of the temple to the left, along by the aulter and the temple.

12 And he brought out the kynges sonne, & put the crowne vppon him, and deliuered him the (a) witnesse, and made him kyng, and annointed him, and they clapte their handes, and sayd, God saue the king.

(a) Meanyng the lawe of God. Deut. 17.

13 And when Athalia heard the noyse of the running of the people, she came to the people into the temple of the Lorde.

2. Chr. 23. D

14 (b) And when she looked, beholde, the king stoode by a pyller, as the manner was, and the singers, and the trumpetters by the king, and all the people of the lande reioiced, and blewe with trumpettes: & Athalia rent her clothes, and cryed, Treason, treason.

(b) Where the kynges place was in the temple.

15 But Iehoiada the priest commaunded the captaines of the hundreds, that had the rule of the host, and sayd vnto them, Haue her forth by the ranges, and if any folow her, kyl hym with the swoorde. For the priest had sayde, She maye not be slaine in the house of the Lorde.

out of the temple.

16 And they layde handes on her, tyl she came into the way by the whiche the horses went into the kings palace, and there was she slaine.

2. Chr. 23. c

17 And Iehoiada made a bonde betweene the Lord, and the king, and the people, that they shoulde be the Lordes people, and also betweene the king and the people.

18 And all the people of the lande went into the house of Baal, and destroyed it, his aulters also, and his images brake they downe lustily, and slue Mathan the priest of Baal, before the aulters: and the priest set watche ouer the house of the Lorde.

19 And tooke the rulers ouer hundreds, the captaines, and them of the garde, and all the people of the lande, and they brought the king from the house of the Lorde, and came by the way of the gate of them of the garde, to the kinges palace, and he sate him downe on the seate of the kinges.

20 And all the people of the lande reioyced, and the citie was in quiet, and they slue Athalia with the swoorde, beside the kinges palace.

D

21 Seuen yeeres old was Ioas when he beganne to raigne.

The. xii. Chapter.

6. Ioas maketh prouision for the repayring of the temple. 20. Ioas is kylled by two of his seruantes.

1 AND Ioas beganne to raigne in the seuenth yeere of Iehu, fourtie yeeres raigned he in Hierusalem, and his mothers name was Zebiah, of Beer-seba.

2 And he dyd that whiche was good in the sight of the Lorde, as long as (a) Iehoiada the priest enfourmed him.

(a) So long as rulers geue care to the true ministers of God, they prosper.

3 But the hygh places were not taken away: for the people offered, and burnt incense yet vpon the hygh places.

4 And Ioas sayd to the priestes, All the syluer of the dewisate thinges that be brought to the house of the Lorde, that is, the money of them that were numbred, the money that euery man is set at, and all the money that euery man with a willing hart geueth, and bringeth into the house of the Lorde:

Exod. 30. b. Leuit. 27. a. Exod. 36. a.

5 Let the priestes take it to them, euery man of his acquaintance, to repayre the broken places of the house, wherelocuer any decay is founde.

6 And so it came to passe, that vnto the three and twentieth yeere of king Ioas, the priestes had mended nothing that was decayed in the temple.

7 Then king Ioas called for Iehoiada the priest, and the other priestes, and sayd vnto them, Why repayre ye not the broken places of the temple? nowe therfore se that ye receyue no more money of your acquaintance, excepte ye deliuer it to repayre the temple withal.

8 And the priestes consented to receyue no more money of the people, excepte to repayre the decayed places of the temple.

9 But Iehoiada the priest tooke a chest, and bored a hole in the lyd of it, and set it beside the aulter, on the right side, as euery man commeth into the temple of the Lorde, and the priestes that keapt the vessels, put therin all the money that was brought into the house of the Lorde.

10 And when they sawe there was much money in the chest, the kynges scribe and the hygh priest came vp, and tolde the money that was founde in the house of the Lorde, and put it into a bagge.

2. king. 22.

11 And they gaue the money sealed into the handes of them that executed the woorke, & that had the ouersight of the house of the Lorde: and they brought it out to the carpenters and buylders that wrought vppon the house of the Lorde,

12 And to masons and hewers of stone: and they brought tymber and free stone to repayre the decay in the house of the Lorde, & to all that went out to mende the temple.

13 Howbeit, there was not made for the house of the Lorde, bowles of syluer, instrumentes of musicke, basons, trumpettes, or any vessels of golde, or vessels of syluer, of the money that was brought into the house of

of the Lorde.

14 But they gaue that to the woorkemen, & repayred therewith the house of the Lorde.

15 Moreouer, they reckened not with the men, into whose handes they deliuered that money to be bestowed on woorkemens: for they dyd their busines vpon trust.

16 Howbeit, trespasse money, and sinne money, was not brought into the house of the Lord, for it was the priestes.

17 Then came Hazael king of Syria vp, & fought against Geth, and tooke it: and Hazael set his face to goe vp to Hierusalem.

18 And Joas king of Juda, tooke all the hallowed thinges that Iosaphat, Joram, and Ahazia his fathers kinges of Juda had dedicate, and that he himselfe had dedicated, and all the golde that was found in the treasures of the house of the Lorde, and in the kinges house, and sent it to Hazael king of Syria, & so he departed from Hierusalem.

19 The remnant of the woordes that concerne Joas, and all that he dyd, are they not written in the booke of the Chronicles of the kinges of Juda?

20 And his owne seruantes arose, and conspired, & slue Joas in "the house of Millo, in the way going downe to Silla:

21 Iozachar the sonne of Semaah, and Jozabad the sonne of Somer, his seruantes, smote him, and he dyed: and they buryed him with his fathers in the citie of Dauid, and Amazia his sonne raigned in his stead.

"Beth Millo. 2. Sam. 5. 9

The. xiii. Chapter.

3. Ioachas the sonne of Iehu is deliuered into the handes of the Syrians. 5. He prayeth vnto God, and is deliuered.

1 IN the three and twentieth yeere of Joas the sonne of Ahazia king of Juda, Ioachas the sonne of Jehu beganne to raigne ouer Israel in Samaria, seuentiene yeres.

2 And he wrought that whiche was euyl in the sight of the Lord, and folowed the sinnes of Ieroboam the sonne of Nabat, whiche made Israel to sinne, and departed not therefrom,

3 And the Lorde was angry with Israel, & deliuered them into the hande of Hazael kyng of Syria, and into the hande of Benhadad the sonne of Hazael, al their dayes.

4 And Joachaz besought the Lord, and the Lord heard him: for he consydered the trouble of Israel, wherewith the king of Syria troubled them.

5 (And the Lorde gaue Israel a deliuerer, so that they went out from vnder the subiection of the Syrians: and the children of Israel dwelt in their tentes "as before

"Heb. As yesterday before yesterday.

time.

6 Neuerthelesse, they departed not from the sinnes of the house of Ieroboam, whiche made Israel sinne, but walked in them: and there remained a groue stylallo in Samaria.)

7 Neyther dyd he leaue of the people to Joachaz, but fiftie horsmen, ten charets, and ten thousand footmen: for the king of Syria destroyed them, and made them like threashed dust. B Deut. 16. 2. king. 13.

8 The rest of the woordes that concerne Joachaz, and all that he dyd, and his power, are they not written in the booke of the chronicles of the kinges of Israel?

9 And Joachaz sleapt with his fathers, and they buried him in Samaria, and Joas his sonne raigned in his stede.

10 In the thirtie and seuenth yeere of Joas king of Juda, beganne Joas the sonne of Joachas to raigne ouer Israel in Samaria, sixteene yeres,

11 And dyd that whiche is euyl in the sight of the Lord, & departed not from al the sinnes of Ieroboam the sonne of Nabat, that made Israel sinne: for he walked therein.

12 The remnant of the woordes that concerne Joas, and al that he dyd, and his power, wherewith he fought against Amazia kyng of Juda, are they not written in the booke of the chronicles of the kinges of Israel?

13 And Joas sleapt with his fathers, and Ieroboam sate vpon his seate: and Joas was buryed in Samaria among the kynges of Israel.

14 When Eliseus was fallen sicke of his sicknesse wherof he dyed, Joas the king of Israel came downe vnto hym, and wept before hym, and sayde, O my father, my father, the charet of Israel, and the horsmen of the same. C

15 Eliseus sayd vnto hym, Take bowe and arrowes. And he tooke vnto hym bowe and arrowes.

16 And he sayde to the king of Israel, Put thine hande vpon the bowe. And he put his hande vpon it: and Eliseus put his handes vpon the kinges handes,

17 And sayde, Open a wyndowe eastward. And when he had opened it, Eliseus saide, Shoote. And he shot. And he sayde, The arrowe of health of the Lorde, and the arrowe of health against Syria: for thou shalt smyte Syria in Aphec, tyl thou haue made an ende of them.

18 And he sayde, Take the arrowes. And he tooke them. And he sayde vnto the kyng of Israel, Smite the ground. And he smote thrise, and ceassed.

19 And

19 And the wrath of God was angrie with
hym, and sayde, Thou shouldest have smit-
ten fyue or syxe tymes, and then thou hadest
smytten Syria tyll thou hadest made
an ende of them: where nowe thou shalt
smyte Syria but thryse.

20 And so Eliseus dyed, and they buryed
hym: and the souldiers of the Moabites
came into the land (a) the same yere.

21 And as they were burying a man, and
spyed the souldiers, they caste the man into
the sepulchre of Eliseus: and when the
man was valled downe, and touched the
bones of Eliseus, he reuiued, and stoode
vpon his feete.

13.25 22 But Hazael kyng of Syria, vexed Isra-
el all the dayes of Joachaz.

23 And the Lorde had mercie on them, and
pitied them, and had respecte vnto them,
because of his couenant made with Abra-
ham, Isahac, and Jacob, and wolde not
destroy them, neyther cast he thē from him
as yet.

24 So Hazael the kyng of Syria dyed, and
Benhadad his sonne raigned in his steade.

25 And Joas the sonne of Joachaz went a-
gayne, and tooke out of the hande of Ben-
hadad the sonne of Hazael, the cities whi-
che he had taken away out of the hande of
Joachaz his father in war: for three times
dyd Joas beate hym, and restored the cities
vnto Israel agayne.

The. xiiii. Chapter.

I. Amazia the king of Iuda putteth to death
them that slue his father, 7. and after
smyteth Edom.

A 1 THE seconde yere of Joas sonne of Joa-
chaz kyng of Israel, raigned Amazia
the sonne of Joas kyng of Iuda.

2 He was twentie and fyue yeres old when
he began to raigne, and raigned twentie
and nine yeres in Hierusalem: and his mo-
thers name was Joadan, of Hierusalem.

3 And he dyd that whiche is good in the
syght of the Lorde, yet not lyke Dauid his
father: but dyd accordyng to al thynges as
Joas his father dyd.

Leu.17.2 4 Neyther were the hygh places taken a-
way: for as yet the people dyd sacrifice, and
burnt incense on the hygh places.

5 And as soone as the kyngdome was setled
in his hande, he slue his seruantes whiche
had killed the kyng his father.

6 But the children of those murderers he
slue not, accordyng vnto it that is wrytten
in the booke of the lawe of Moses, where-
in the Lorde commaunded, saying, Let not
the fathers dye for the children, nor let
the children be slayne for the fathers: but
let euery man be put to death for his owne
synne.

7 He slue of Edom in the salte valley, twelue B
thousand, and tooke the castle on the rocke in 2. Chro. 25.
the same battayle, and called the name of it
Jokthеel, vnto this day.

8 Then Amazia sent messengers to Joas
the sonne of Joachaz sonne of Jehu kyng of
Israel, saying, Come, (a) let vs see eache
other.

9 And Joas the kyng of Israel sent to Ama-
zia kyng of Iuda, saying, Did not a thystle
that is in Libanō, send to a Cedar tree that
is in Libanon, saying, Geue thy daughter
to my sonne to wyfe? And the wylde beast
that was in Libanon, went, & trode downe
the thystle.

10 Thou hast smytten Edom, thyne harte
hath made thee proude: enioy this glorie, &
tarrie at home, why doest thou prouoke to
mischeefe, that thou shouldest be ouerthro-
wen, and Iuda with thee?

11 But Amazia wolde not heare: and Joas
kyng of Israel went vp, and he, and A-
mazia kyng of Iuda, sawe eyther other at
Bethshames, whiche is in Iuda.

12 And Iuda was put to the worse before
Israel, & they fled euery man to their tents.

13 And Joas kyng of Israel, tooke Amazia
kyng of Iuda, the sonne of Joas, the sonne
of Ahazia, at Bethshames, and came to Hie-
rusalem, and brake downe the wall of Hie-
rusalem, from the gate of Ephraim, to the
corner gate, foure hundred cubites.

14 And he tooke al the gold, and siluer, and C
al the vessels that were founde in the house
of the Lorde, and in the treasures of the
kynges house: and the children wyth hym
to be his wardes, and returned to Samaria
agayne.

15 The rest of the actes of Joas whiche he
dyd, and his power, and howe he fought
with Amazia kyng of Iuda, are they not
wrytten in the booke of the Chronicles of
the kinges of Israel?

16 And Joas slept with his fathers, and
was buried in Samaria among the kinges
of Israel, and Jeroboam his sonne raigned
in his steade.

17 Amazia the sonne of Joas king of Iuda,
lined after the death of Joas sonne of Joa-
chas kyng of Israel, fyftiene yeres.

18 And the remnant of the wordes that con-
cerne Amazia, are they not wrytten in the
booke of the Chronicles of the kynges of
Iuda?

19 But they conspired treason against him 2. Chro. 11.
in Hierusalem: and whē he fled to Lachis, pearle. 9.
they

(a) Other read, the children of Moab, whiche had spoyled the land.

(a) Let vs fyght, and trye it by battayle. Iudi. 9. c.

they sent after him to Lachis, and slewe him there.

20 And they broughte him on horsebacke, and he was buried at Hierusalem with his fathers, in the cite of Dauid.

D 21 And all the people of Iuda toke Azaria, (which was syxteine yeres olde) and made hym kyng for his father Amasia.

2.Chro.26.

2.Reg.16.b 22 He buylt Elath, and brought it againe to Iuda, after that the kyng was layde to rest with his fathers.

23 In the fyftienth yere of Amazia the sonne of Ioas kyng of Iuda, was Ieroboam the sonne of Ioas made kyng ouer Israel in Samaria, & raigned fourtie and one yeres:

24 And wrought that whiche was euyll in the syght of the Lorde, neyther turned he away from all the sinnes of Ieroboam the son of Nabat, which made Israel to sinne.

25 He restored the coast of Israel, from the entryng of Hemath, into the see of the wyldernesse, accordyng to the worde of the Lorde God of Israel, whiche he spake by the hand of his seruant Ionas, the sonne of Amithai the prophete, whiche was of Geth Hepher:

Ionas.1.a.

26 For the Lord sawe howe that the affliction of Israel was exceedyng "bytter, in so muche that the prisoned and the forsaken were at an end, and there was none to help Israel.

"Heb. changeable.

2.Reg.13.b 27 And the Lorde sayde not, that he would put out the name of Israel from vnder heauen: but he helped them by the hande of Ieroboam the sonne of Ioas.

E 28 The rest of the wordes that concerne Ieroboam, and all that he did, & his strength, and how he fought in the warres, and how he restored Damascus and Hemath to Iuda in Israel, are they not wrytten in the booke of the Chronicles of the kynges of Israel?

29 And Ieroboam slept with his fathers, euen with the kynges of Israel, and Zacharia his sonne raigned in his steade.

The.xv. Chapter.

Azaria the king of Iuda becommeth a leper.

A 1 IN the twentie and seuenth yere of Ieroboam king of Israel, began Azaria sonne of Amazia kyng of Iuda, to raigne.

2 Syxteine yeres olde was he when he was made kyng, and he raigned two and fyftie yeres in Hierusalem: and his mothers name was Iecholia, of Hierusalem.

3 And he dyd that whiche was ryght in the syght of the Lorde, accordyng to all thynges as dyd his father Amazia.

4 Saue that the hygh places were not put awaye, & the people offered, and burnt incense in the hye places.

5 And the Lord smote the king, and he was a leper vnto the day of his death, and dwelt in a seuerall house at liberte. And Iotham the kynges sonne gouerned the palace, and iudged the people of the lande.

Leuit.14.

6 The rest of the wordes that concerne Azaria, and all that he dyd, are they not written in the booke of the Chronicles of the kynges of Iuda?

7 And so Azaria slept with his fathers, and they buried him with his fathers in the cite of Dauid, and Iotham his sonne raigned in his steade.

B

8 In the thirtie and eyght yere of Azaria kyng of Iuda, dyd Zacharia the sonne of Ieroboam raigne vpon Israel in Samaria syxe monethes:

9 And wrought that which was euyll in the syght of the Lorde, as dyd his fathers: and turned not away from the sinnes of Ieroboam the sonne of Nabat, which made Israel to sinne.

10 And Sallum the sonne of Iabes, conspired against him, and smote him in the sight of the people, and kylled him, and raigned in his steade.

11 The rest of the wordes that concerne Zacharia, behold, they are wrytte in the booke of the Chronicles of the kynges of Israel.

12 This is also the worde of the Lorde, whiche he spake vnto Iehu, saying, Thy sonnes shall syte on the state of Israel, vnto the fourth generation after ther, and so it came to passe.

2.Reg.10.

13 Sallum the sonne of Iabes beganne to raigne in the nine & thirtieth yere of Azaria kyng of Iuda, and he raigned a moneth in Samaria.

14 For Manahem the sonne of Gadi, went vp from Thirza, and came to Samaria, and smote Sallum the sonne of Iabes in Samaria, and slue him, and raigned in his steade.

C

15 The rest of the wordes that concerne Sallum, and the treason whiche he conspired, beholde, they are written in the booke of the Chronicles of the kinges of Israel.

16 The same tyme Manahem destroyed Thiphsah, and all that were therein, and the coastes thereof from Thirza: and because they opened not to him, he smote it, & rypt vp al the women with chylde.

17 The thirtie and nienth yere of Azaria kyng of Iuda, began Manahem the sonne of Gadi to raigne vpon Israel ten yeres in Samaria.

18 And he dyd euyl in the syght of the Lord, and turned not away all his dayes from the

the sinne of Ieroboam the sonne of Nabat, which made Israel to sinne.

29 And Phul the king of Assyria came vpon the lande and Menahem gaue Phul a thousande talentes of siluer, that his hande might be with him, and stablishe the kingdome in his hande.

30 And Menahem made a proclamation for the money in Israel, that all men of substance should giue the kyng of Assyria fyftie sicles of siluer a peece: and so the king of Assyria turned backe againe, and tarried not there in the lande.

D 31 The rest of the wordes that concerne Menahem and all that he did, are they not written in the booke of the chronicles of the kynges of Israel?

32 And Menahem slept with his fathers, and Pecahia his sonne did raigne in his stede.

33 In the fiftieth yeere of Azaria king of Iuda, began Pecahia the sonne of Menahem to raigne ouer Israel in Samaria two yeeres.

34 And did that which was euil in the sight of the Lorde, and left not of from the sinnes of Ieroboam the sonne of Nabat, which made Israel sinne.

35 But Pecah the sonne of Romelia, which was a captayne of his, conspired against him, & smote him in Samaria, euen in the place of the kynges house, with Argob and Aria, and with him were fyftie men of the Gileadites: and he killed him, and raigned in his roome.

36 The rest of the wordes that concerne Pecahia and all that he did, beholde they are written in the booke of the chronicles of the kynges of Israel.

37 In the fiftie and two yeere of Azaria kyng of Iuda, began Pecah the sonne of Romelia to raigne ouer Israel in Samaria twentie yeeres.

E 38 And did euil in the sight of the Lorde, and turned not away from the sinnes of Ieroboam the sonne of Nabat that made Israel sinne.

29 In the dayes of Pecah kyng of Israel, came Theglah Phalasar kyng of Assyria, and tooke Iion, Abel, Beth maacha, Janoah, Kedes, Hazor, Gilead, Galilee, and all the lande of Nephthali, and caryed them away to Assyria.

30 And Hosea the sonne of Ela, conspired against Pecah the sonne of Romelia, and smote him, and slue him, and raigned in his stede, in the twentieth yeere of Iotham the sonne of Dzias.

31 The rest of the wordes that concerne Pecah, and al that he did, beholde they are writ in the booke of the chronicles of the kynges of Israel.

32 The seconde yeere of Pecah the sonne of Romelia king of Israel, began Iotham the sonne of Dzias king of Iuda to raigne.

33 Fiue and twentie yeeres old was he when he began to raigne, and he raigned sixtene yeeres in Hierusalem, his mothers name was Ierusa, the daughter of Sadoc. 2. Chr. 27.

34 And he wrought that which is right in the sight of the Lorde, euen according to all as dyd his father Dzias, so dyd he.

35 Onely the high places were not put away, F for the people offered and burnt incense styl in the high places: he built the higher dore of the house of the Lorde.

36 The rest of the wordes that concerne Iotham, and al that he did, are they not written in the booke of the chronicles of the kynges of Iuda?

37 (In those dayes the Lord began to sende into Iuda Rezin the kyng of Syria, and Pecah the sonne of Romelia.)

38 Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Achaz his sonne raigned in his stede.

The xvi. Chapter.

Achaz king of Iuda consecrateth his sonne in Tyre.

1 D THE seuenth yeere of Pecah the sonne of Romelia (kyng of Israel,) (a) Achaz the sonne of Iotham kyng of Iudah began to raigne. A (a) A wicked sonne of a godly father.

2 Twentie yeeres olde was he when he was made king, and raigned sixtene yeeres in Hierusalem, and dyd not that which was right in the eyes of the Lord his God, lyke Dauid his father:

3 But walked in the way of the kynges of Israel, yea & made his sonne to goe through the fyre after the abominations of the heathen whom the Lord cast out before the children of Israel. Leuit. 28. Deut. 18. b

4 And he offered and burnt incense in the high places, and on the hylles, and vnder euery thicke tree.

5 Then Rezin king of Syria, and Pecah sonne of Romelia kyng of Israel, came vp to Hierusalem to fight: and they fought against Achaz, but could not ouercome hym. Esai. 7. a.

6 At the same tyme Rezin king of Syria, brought Elath againe to Syria, and made the Iewes thence: and the Syrians came to Elath, and dwelt therein vnto this day. 2. king. 14. f

7 So Achaz sent messengers to Theglah B Phalasar king of Assyria, saying, I am thy seruant, and thy sonne, come vp, and deliuer

Aai me

me out of the hande of the kyng of Syria, and out of the hande of the kyng of Israel, whiche ryse vp agaynst me.

8 (b) And Achaz tooke the syluer and gold that was founde in the house of the Lorde, and in the treasures of the kynges house, and sent a rewarde to the king of Assyria.

(b) Neglecting Gods helpe, he spoyled the temple of God, to procure mans helpe. Esai.8.b.

9 And the kyng of Assyria consented vnto him: for the king of Assyria went vp against Damascus, and when he had taken it, he caried the people away to Kir, and slue Rezin.

10 And king Achaz went to Damascus, to meete Theglath Phalasar kyng of Assyria: and when kyng Achaz sawe an aulter that was at Damascus, he sent to Uria the priest the paterne of the aulter, and the fashion of it, and all the workemanship therof.

11 And Uria the priest made an aulter, in (c) all poynctes lyke to the paterne whiche kyng Achaz had sent from Damascus, euen so did Uria the priest make it, against kyng Achaz came from Damascus.

(c) There is no prince so wicked, but he shal finde flatterers & false ministers to serue his turne.

12 And so whenthe kyng was come from Damascus, he saw the aulter: and the kyng went to it, and offered thereon.

13 And he burnt his whole burnt offeryng, and his meate offering, and powred his drinke offering. and sprinckled the blood of his peace offeringes beside the aulter.

¶ 14 And by the brasen aulter whiche was before the Lorde, and set it without the temple, betweene the aulter and the temple of the Lorde, and put it on the north syde of the aulter.

15 And king Achaz commaunded Uria the priest, and sayde, Upon the great aulter, set on fyre in the morning the whole burnt offeryng, and in the euen the meate offeryng, and the kynges whole burnt sacrifice, and his meate offering, with the whole burnt offering of all the people of the lande, and their meate offerynges, and their drinke offeringes, and powre thereby al the blood of the whole burnt offeryng, and al the blood of the sacrifice: and the brasen aulter shalbe at my wil.

16 And Uria the priest did according to all thinges as king Achaz commaunded hym.

1.Kin.7.b. 17 And king Achaz brake the sydes of the bottomes, and tooke the lauer from them, and tooke downe the lauatorie from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the vayle for the sabboth that they had made in the house, and the kynges entrie without, turned he to the house of the Lorde, for feare of the kyng of Assyria.

19 The rest of the wordes that concerne Achaz, what he did, are they not wrytten in the booke of the chronicles of the kynges of Iuda?

20 And Achaz slept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekia his sonne raigned in his stede.

The.xvii. Chapter.
Hoseas kyng of Israel is taken.

A 1 IN the twelfth yeere of Achaz kyng of Iuda, began Hoshea the sonne of Elah to raigne in Samaria vpon Israel nine yeeres:

2 And dyd that whiche was euil in the sight of the Lord, but not as the kinges of Israel that were before hym.

3 And Salmanasar king of Assyria came vp against him, and Hoshea became his seruant, and gaue hym * presentes.

* or, tribute

4 And the kyng of Assyria founde treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the kyng of Assyria from yeere to yeere: and therefore the kyng of Assyria shut hym vp, and bounde hym in the prison house.

1.Kin.18.a

5 And then the kyng of Assyria came vp throughout al the land, and gate vp against Samaria, and besieged it three yeeres.

6 In the ninth yeere of Hoshea, the kyng of Assyria tooke Samaria, and caried Israel away vnto Assyria, and put them in Hala and in Habor by the riuer of Gozan, and in the cities of the (a) Medes.

3.Kin.18. 3.Esd.14.

(a) At that time the Medes and Persians were subiect to the Assyrians.

7 For it came to passe, that the children of Israel sinned agaynst the Lorde their God, which had brought them out of the lande of Egypt, from vnder the hande of Pharao kyng of Egypt, and feared other gods.

B 8 And they walked in the ceremonies of the heathen, whom the Lord cast out before the children of Israel, and (in the ceremonies) whiche the kynges of Israel had made.

9 And the children of Israel went about to hyde those thynges that were not wel from the Lorde their God: and they built them high places in all their cities, both in the towres where they kept watche, and also in the strong townes:

10 And they made them images and grones in euery high hil, and vnder euery "thycke tree:

"He.grene

11 And there they burnt incense in al the high places, as did the heathen whom the Lorde caried away before them, and wrought wicked thinges to anger the Lord withall:

12 For they serued idols, whereof the Lorde had saide vnto them, Ye shal do no suche thyng.

Deut.12.

13 And

13 And the Lorde testified in Israel, and in Iuda, by all the prophetes, and by all the Sears, sayeing, Turne from your wicked wayes, and kepe my commaundementes, and my statutes, accordyng to all the lawe whiche I commaunded your fathers, and whiche I sent to you by my seruauntes the prophetes.

14 Notwithstandyng, they would not heare, but rather hardened their neckes, lyke to the stubbernesse of their (b) fathers, that did not beleeue in the Lord their God.

15 For they refused his statutes, & his couenant that he made with their fathers, and the witnesses wherewith he witnessed vnto them, and they folowed vanitie, and became vayne, and went after the heathen that were rounde about them, concernyng whom the Lorde had charged them, that they should not doo like them.

16 But they left all the commaundementes of the Lorde their GOD, and made them images of metal, euen two calues, & (made) groues, and worshipped all the (c) hoast of heauen, and serued Baal.

17 And they sacrifyced their sonnes and their daughters in fyre, and vsed witchcrafte, and enchantementes, & euen selling themselues to worke wickednesse in the syght of the Lorde, and to anger him.

18 And the Lorde was exceedyng wroth with Israel, and put them out of his syght, that there was left but the tribe of Iuda only.

19 Neuerthelesse, Iuda also kept not the commaundementes of the Lorde their god, but walked in the ceremonies of Israel which they made.

20 And the Lorde cast of all the seede of Israel, and vexed them, & deliuered them into the handes of spoylers, vntyl he had cast them out of his syght:

21 For (d) he cut of Israel from the house of Dauid, and made them a kyng, euen Ieroboam the sonne of Nabat: and Ieroboam drawe Israel away, that they shoulde not folowe the Lorde, and made them sinne a great sinne.

22 For the chyldren of Israel walked in all the sinnes of Ieroboam which he did, and departed not there from,

23 Untyll the Lorde put Israel away out of his syght, as he had sayd by all his seruants the Prophetes: and so was Israel caryed away out of their owne lande to Assyria, euen vnto this day.

24 And the kyng of Assyria brought menne from Babylon, from (e) Cuthe, from Aua, from Hamath, and from Sepharuaim, and put them in the cities of Samaria, in stede of the chyldren of Israel, and they possessed Samaria, and dwelt in the cities thereof.

25 And at the begynnyng of their dwellyng there, they feared not the Lord, & the Lorde sent Lions among them, which slewe them.

26 Wherefore they spake to the kyng of Assyria, sayeing, The nations whiche thou hast translated and put in the cities of Samaria, knowe not the lawe of ỹ God of the lande: therefore he hath sent Lions vppon them, and beholde they slay them, because they knowe not the manner of worshipping the God of the lande.

27 Then the king of Assyria commaunded, sayeing, Cary thither one of the priestes whom ye brought thence, and let him goe and dwell there, and teache them the fashion howe to serue the god of the countrey.

28 And then one of the priestes, whom they had caried from Samaria, came and dwelt in Bethel, and taught them howe they shoulde feare the Lorde.

29 Howbeit, euery nation made them gods of their owne, and put them in the houses of the hygh places whiche the Samaritanes had made, euery nation in their cities wherein they dwelt.

30 The men of Babylon made Socoth Benoth, and the men of Cuth made Nergal, and the men of Hamath made Asima.

31 The Auites made Nibhaz & Tharthak: & the Sepharuites burnt their children in fyre to Adramelech, & Anamelech, the gods of Sepharuaim.

32 And so they feared the Lorde, and made them priestes of the baest of them, which sacrifyced for them in the houses of the high places.

33 And so (f) they feared the Lorde, & serued their owne goddes, after the manner of the people whom they caryed thence.

34 And vnto this day they doo after the olde manners: and neither feare GOD, neyther doo after their ordinances and customes, nor doo after the lawe & commaundement whiche the Lorde commaunded the chyldren of Iacob, whom he called Israel.

35 And the Lorde made a couenant with them, & charged them, sayeing, Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifyce to them:

36 But feare the Lorde, whiche brought you out of the lande of Egypt, with great power, and a stretched out arme, hym feare, and to him bowe, and to him do sacrifyce.

37 The statutes, ordinances, lawe, and commaundement whiche he wrote for you, se that ye be diligent to doo for euermore, and feare not any other gods.

38 And the couenant that I haue made

(b) Deut. 31.b. Iud. 2.b. It is not safe to folow our fathers, except it may appeare they were godly.

(c) 3 king. 12.c.

(d) That is, he rente them, 3 king. 12. 2 Sam. 12. 3 king. 16.

(e) Of these men came Samaritanes, of whom is made mention in the gospel

(f) We can not worship God and Idols.

Gene 32.c. Iud. 6.b. Ierr. 10.a.

with you, seruyde ye not, and feare not other goddes:

39 But the Lord your God ye shall feare, and he shal deliuer you out of the handes of all your enemies.

40 Howbeit, they dyd not hearken, but dyd after their olde custome.

41 And so these nations feared the Lorde, and serued their images also, like as dyd their children, & their childrens children: euen as dyd their fathers, so dyd they vnto this day.

The. xviii. Chapter.

4. Hezekia king of Iuda putteth downe the brasen serpente, and destroyeth the idols.
7. and prospereth.

A 1 IN the thirde yeere of Hoseas sonne of Ela king of Israel, it came to passe that Hezekia the sonne of Achaz king of Iuda dyd raigne.

2. Chro. 28. 2. Chro. 29.

2 Twentie & fyue yeeres olde was he when he began to raigne, and raigned twentie and nine yeeres in Hierusalem: his mothers name also was Abi the daughter of Zacharia.

3 And he dyd that whiche is right in the sight of the Lorde, according to all as dyd Dauid his father.

(a) It appertayneth to a good prince to purge the Church of God. Num. 21. c.

4 He (a) put away the high places, and brake the images, & cut downe the groues, and all to brake the brasen serpent that Moses had made: for vnto thold dayes the children of Israel dyd burne sacrifyce to it: and he called it Nehustan.

5 He trusted in the Lorde God of Israel, so that after him was none lyke him among all the kinges of Iuda, neyther were there any in the before him.

6 For he claue to the Lorde, and departed not from hym: but kept his commaundements, which the lord commanded Moses.

B 7 And the Lorde was with hym, so that he prospered in all thinges whiche he tooke in hande: and he rebelled against the king of Assyria, and serued him not.

8 He smote the Philistines, euen vnto Azza, and the coastes thereof, both castels where they kept watches, and strong cities. 2. king. 17.

9 And in the fourth yeere of kyng Hezekia, (whiche was the seuenth yeere of Hosea, sonne of Ela king of Israel) Salmanazer king of Assyria, came vp against Samaria, and besieged it.

10 And after thre yeeres they tooke it: euen in the sixth yeere of Hezekia (that is to say, the ninth yeere of Hosea king of Israel) Samaria was wonne.

11 And the king of Assyria did carye away Israel vnto Assyria, and put them in Halah and in Habor by the riuer of Gozan, and in the cities of the Medes:

12 Because they wolde not hearken vnto the voyce of the Lord their God, but transgressed his couenant, and all that Moses the seruant of the Lorde commaunded, and would neyther heare them, nor doo them.

13 Therefore in the fourteenth yeere of king Hezekia, dyd Sennacherib king of Assyria come vp against all the strong cities of Iuda, and tooke them. 2. Chro. 32. Eccl. 48.

14 And Hezekia king of Iuda, sent to the king of Assyria to Lachis, saying, I haue offended, depart from me: and al that thou puttest on me, that wyl I beare. And the kyng of Assyria appoynted vnto Hezekia king of Iuda three hundred talentes of siluer, and thirtie talentes of golde. C

15 And Hezekia gaue him al the siluer that was founde in the house of the Lorde, and in the treasures of the kinges house. 2. king. 12.

16 At the same season dyd Hezekia rent of the doores of the temple of the Lorde, & the pillers whiche the same Hezekia king of Iuda had couered ouer, and gaue them to the king of Assyria.

17 And the king of Assyria sent (b) Tharthan and Rabsaris, and Rabsake, from Lachis, to king Hezekia, with a great hoast, against Hierusalem: and they went vp, and came to Hierusalem, & gate them vp, and stoode by the conduite of the vpper poole, which is in the way of the fullers feelde. (b) After certayne yeeres when Hezekia ceased to pay the appoynted tribute, the king of Assyria sent his captaynes against him. Esay. 36. 1.

18 And when they had called to the kyng, there came out to them Eliakim the sonne of Elkia, whiche was stewarde of the household, and Sobna the scribe, and Joah the sonne of Asaph the recorder.

19 And Rabsake saide vnto them, Tell ye Hezekia, I pray you, thus saith the great king, euen the king of Assyria, What confydence is this that thou hast?

20 Thou thinkest surely I haue eloquence, but counsel and strength are for the warre: on whom dost thou trust, that thou rebellest against me? D

21 Doost thou trust to the staffe of this broken reede Egypt, on which if a man leane, it wyll goe into his hande, and pearse it: euen so is Pharao king of Egypt vnto all that trust on him. Esai. 36. 6. Ezec. 29. 6.

22 If ye say vnto me, We trust in the Lorde our God: is not that he whose high places, and whose aulters Hezekia hath (c) put downe? and hath sayde to Iuda and Hierusalem, Ye shal worship before this aultar here in Hierusalem. 2. Chro. 32. (c) Idolatrie when idolatrie is destroyed, Gods religion is restored, and the people is remoued.

23 Nowe therefore, I pray thee, geue hostages to my lorde the king of Assyria, and I wyl

wyl deliuer thee two thousande horses, yf thou be able to set riders vpon them.

24 Why thinkest thou scorne at the presence of one of the lest Dukes of my maisters seruantes, and trustest to Egypt for charrettes and horsmen?

25 Moreouer, am I come nowe without the bidding of the Lord to this place, to destroy it? The Lorde sayd to me, Goe vp to this lande, and destroy it.

26 And Eliakim the sonne of Helkia, and Sobna, and Joah, sayde vnto Rabsake, Speake, I pray thee, to thy seruantes in the Syrians language (for we vnderstande it) and talke not with vs in the Iewes tongue, in the eares of this people that are on the wal.

27 And Rabsake sayd vnto them, Hath my maister sent me to thy maister and thee, to speake these wordes? Hath he not sent me because of the men which sitte on the wal, that they may eate their owne doung, and drinke their owne "pisse with you?

"Heb. the water of their feete.

28 And so Rabsake stoode, and cryed with a loude voyce in the Iewes language, and spake, saying, Heare the wordes of the great kyng, euen of the king of Assyria.

29 Thus sayth the king, Let not Hezekia beguile you, for he shall not be able to deliuer you out of myne hande:

30 Neyther let Hezekia make you to trust in the Lorde, saying, The Lord shall surely deliuer vs, and this citie shal not be geuen ouer into the hande of the kyng of Assyria.

31 Hearken not vnto Hezekia: for thus sayth the king of Assyria, Deale kyndly with me, and come out to me, & then eate euery man of his owne vine, and of his owne figge tree, and drinke euery man of the water of his owne well,

32 Til I come and fet you to as good a lande as yours is, a lande of corne, and wine, a lande of bread and vineyardes, a lande of oyle, of oline trees, and of hony, that ye may liue, and not dye: and hearken not vnto Hezekia, for he beguileth you, saying, The Lorde shal deliuer vs.

33 Hath euery one of the goddes of the nations, deliuered his lande out of the hande of the kyng of Assyria?

34 Where is the god of Hamath, and of Arphad? & where is the god of Sepharuaim, Hena, & Iua? Dyd they deliuer Samaria out of myne hande?

35 And what God is among al the goddes of the nations, that hath deliuered his lande out of myne hande? (d) Shall the Lorde deliuer Hierusalem out of myne hande?

(d) An execrable blasphemie, to compare dead idols, with the lyuing God.

36 But the people helde their peace, and answered not him a worde: for the kyng had commaunded, saying, Answeare him not.

37 Then Eliakim the sonne of Helkia, whiche was the stewarde of the houshold, and Sobna the scribe, and Joah the sonne of Asaph the recorder, came to Hezekia, with their clothes rent, and told him the wordes of Rabsake.

The. xix. Chapter.

6. God promiseth Esai victorie to Hezekia.

1 SO it came to passe, that when kyng Hezekia heard it, he rent his clothes, and put on sackecloth, & came into the house of the Lorde, A Esai.37.a.

2 And sent Eliakim, which was the steward of the houshold, and Sobna the scribe, and the elders of the priestes, clothed in sacke, to Esai the prophete, the sonne of Amoz.

3 And they sayd vnto hym, Thus sayth Hezekia, This day is a day of tribulation, and of rebuke and blasphemie: for the chyldren are come to the birth, & there is no strength to be deliuered.

4 Peraduenture the Lorde thy GOD wyl heare al the wordes of Rabsake, whom the king of Assyria his maister hath sent to rayle on the lyuyng God, and to rebuke him with wordes whiche the Lorde thy GOD hath heard: and lyft thou vp thy prayer for the remnant that are leaft.

5 So the seruantes of kyng Hezekia came to Esai.

6 And Esai sayd vnto them, So shall ye say to your maister, Thus sayth the Lorde, Be not afrayde of the wordes whiche thou hast heard, with whiche the young men of the kyng of Assyria hath rayled on me.

7 Beholde, I wyl sende a blast vpon hym, and he shal heare tidinges, and so returne to his owne lande, and I wil bring to passe that he shal fal vpon the sworde, euen in his owne lande. B Esai.37.c. 2.Chr.32.d.

8 And Rabsake went backe agayne, and found the kyng of Assyria, fighting agaynst Libna, for he had heard howe that he was departed from Lachis.

9 And when he heard men say of Thirhaka kyng of Ethiopia, Beholde he is come out to fight agaynst thee: he departed, and sent messengers vnto Hezekia, saying,

10 Thus speake to Hezekia kyng of Juda, saying, Let not thy GOD deceiue thee, in whom thou trustest, saying, Hierusalem shal not be deliuered into the hande of the kyng of Assyria.

11 Beholde, thou hast heard what the kinges of Assyria haue done to al landes, howe they haue vtterly destroyed them: and shalt

thou escape?

12 Haue the gods of the heathen deliuered them which mine auncetours haue destroyed? As Golan, and Haran, and Rezeph, and the children of Eden, which were in Thelassar?

13 Where is the king of Hamath, and the king of Arphad, the king of the citie of Sepharuaim, and of Hena, and Iua?

¶ 14 And Hezekia receiued the letter of the hande of the messengers, and read it: and Hezekia went vp into the house of the lord, and layde it abroade before the Lorde.

(a) It is the true refuge and succour in al dangers, to flee vnto the Lord by earnest prayer.

15 And Hezekia (a) prayed before the Lord, and sayde, O Lorde God of Israel, whiche dwellest betweene the Cherubims, thou art God alone ouer al the kingdomes of the earth, thou hast made heauen and earth.

16 Lord, bowe downe thyne eare and heare: open Lorde thine eyes, (I beseeche thee,) and see: and heare the wordes of Sennacherib, whiche hath sent (this man) to raile on the liuing God.

17 Of a trueth Lorde, the kynges of Assyria haue destroyed nations and theyr landes,

18 And haue set fyre on theyr goddes: for they were no goddes, but the worke of the handes of man, euen of wood and stone: and they destroyed them.

19 Nowe therefore, O Lorde our God, I beseche thee, saue thou vs out of his hande, that al the kingdomes of the earth may knowe that thou only art the Lorde God.

20 And Esai the sonne of Amoz sent to Hezekia, saying, Thus sayth the Lorde God of Israel, That whiche thou hast prayed me concernyng Sennacherib kyng of Assyria, I haue heard it.

D 21 This is therefore the worde that the Lorde hath sayde of him, (b) The virgin, euen the daughter of Sion hath despised thee, and laughed thee to scorne (O thou king of Assyria) the daughter of Hierusalem hath shaken her head at thee.

(b) Hierusalē is called virgin, because as yet it had not ben taken by the enimie. Math. 23. b. Zach. 2. b.

22 Whom hast thou rayled on? and whom hast thou blasphemed? Against whom hast thou exalted thy voyce, and lifted vp thyne eyes so high? euen against the holy one of Israel.

23 By the hande of thy messengers thou hast rayled on the Lorde, and sayde, With the multitude of my charrettes, I am come vp to the toppes of the mountaynes, along by the sydes of Libanon, and I wil cut downe the hygh Cedar trees, and the lusty Fyrre trees therof: and I wyl goe into the lodging of his borders, and into the wood of his Carmel.

24 I haue digged and dronke strange waters: and with the strip of my goyng wyl I dyre al the water pooles that are besieged.

25 Hast thou not heard howe I haue ordeyned suche a thyng a great whyle agoe, and haue prepared it from the begynning? And shal I not nowe bring it foorth, that it may destroy and bryng strong cities into waste heapes of stones?

26 And the inhabiters of them shalbe of litle power, and saynt harted, and confounded, and shalbe like the grasse of the feelde, or greene hearbe, or as the hay on the toppes of the houses, or as the corne that is vnripe and smytten with blastyng.

27 I knowe thy dwelling, thy comming out, and thy going in, and thy fury against me. Psal. 37. d.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I wil put my hooke in thy nostrels, and my byt in thy lippes, and I wyl bryng thee backe agayne the same way thou camest. E

29 And this shalbe a signe vnto thee, O Hezekia, Ye shal eate this yeere of such things as growe of them selues, and the next yeere suche as come vp of those that did growe of their owne accorde, and the thirde yeere sowe ye and reape, plant vineyardes, and eate the fruites thereof.

30 And it that is escaped & left of the daughter of Iuda, shal yet againe take rootyng downewarde, and beare fruite vpwarde.

31 For out of Hierusalem shal goe a remnant and a number that shal escape out of mount Sion: the zeale of the Lorde of hostes shall bring this thing to passe.

32 Wherefore thus saith the Lorde concerning the king of Assyria, He shal not come to this citie, nor shoote an arrowe into it, nor come before it with shielde, nor cast a banke against it.

33 But shall goe backe agayne the way he came, and shal not come into this citie, saith the Lorde.

34 For I will defende this citie, and saue it, for myne owne sake, and for Dauid my seruantes sake.

F 35 And the selfe same night the angel of the Lorde went out, and smote in the host of the Assyrians an hundred fourescore and fyue thousande: and when the remnant were vp early in the morning, beholde they were all dead coarses. (c) This was the inflictyng of God for his blasphemie, that he should be slayne before that idol whiche he preferred before the liuing God: & by them by whom he ought by nature to haue ben defen-

36 And so Sennacherib kyng of Assyria auoyded, and departed, and went againe and dwelt at Ninyue.

37 And as he was in a temple worshyppyng Nisroch his god, Adramelech and Sarezar his owne sonnes (c) smote hym with the swoorde: and they escaped into the lande of Armenia, and Asarhaddon his sonne raigned in his stede.

The ded.

The.xx.Chapter.

1. Hezekia being ſycke, 7. receiueth the ſigne of his health.

In 2.Chr.32. Eſai.38.a. A Bout that tyme was Hezekia ſycke vnto deathe: and the prophete Eſai the ſonne of Amoz came to him, and ſaide vnto him, Thus ſaith the Lord, Put thyne houſeholde in an order, for thou ſhalt dye, and not lyue.

2 And Hezekia turned his face to the wal, and prayed vnto the Lorde, ſaying,

3 I beſeeche thee, O Lorde, remember nowe howe I haue walked before thee in trueth, and with a perfect harte, and haue donne that whiche is good in thy ſyght: And Hezekia wept ſoare.

4 And afore Eſai was gonne out into the middle of the court, the worde of the Lord came to him, ſaying,

5 Turne agayne, and tel Hezekia the captayne of my people, Thus ſayth the Lorde God of Dauid thy father, (a) I haue heard thy prayer, and ſeene thy teares, & beholde, I wyl heale thee, ſo that on the thirde day thou ſhalt goe vp vnto the houſe of the Lord:

(a) God is moued with the prayer and vnfained repentance.

6 And I wyll adde vnto thy dayes yet fyfteene yeeres, and I wyl deliuer thee and this citie, out of the hand of the king of Aſſyria, and wyl defende this citie, for myne owne ſake, and for Dauids my ſeruantes ſake.

B 7 And Eſai ſaide, Take a lumpe of dryed figges. And they tooke and layde it on the ſoare, and he recouered.

8 And Hezekia ſaide vnto Eſai, What ſhall be the ſigne that the Lorde wyl heale me, and that I ſhal goe vp into the houſe of the Lorde the thirde day?

Exod.48.c. 9 Eſai anſweared, This ſigne ſhalt thou haue of the Lorde, that the Lorde wyl doo that he hath ſpoken: ſhall the ſhadowe goe forward ten degrees? or goe backe agayne ten degrees?

10 Hezekia anſwearde, It is a lyght thing for the ſhadowe to goe downe ten degrees, I deſyre not (that:) but let the ſhadowe goe backwarde ten degrees.

Exod.48.c. 11 And Eſai the Prophete called vnto the Lorde, and he brought the ſhadowe ten degrees backewarde, by whiche it had gonne downe in the dyal of Achaz.

Eſai.39.a. 12 The ſame ſeaſon Berodach Baladan, the ſonne of Baladan king of Babylon, ſent letters and a preſent vnto Hezekia: for he had heard howe that Hezekia was ſicke.

13 And Hezekia "was glad of them, and ſhewed them all his treaſure houſe, ſiluer, golde, odours, pretious ointment, all the houſe of his armoyr, and all that was found in his treaſures: there was nothing in his houſe and in all his realme, that Hezekia ſhewed them not.

"Other, put them.

14 And Eſai the Prophete came vnto kyng Hezekia, and ſayde vnto him, What ſayde theſe menne? and from whence came they to thee? And Hezekia ſayde, They be come from a farre countrey, euen from Babylon. C

15 And he ſayde agayne, What haue they ſeene in thy houſe? Hezekia anſwearede, All the thinges that are in my houſe, haue they ſeene: there is nothing among my treaſures, that I haue not ſhewed them.

16 And Eſai ſayd vnto Hezekia, Heare the woorde of the Lorde.

17 Beholde the dayes comme, that all that is in thyne houſe, & what ſo euer thy fathers haue layde vp in ſtore vnto this day, ſhalbe caryed into Babylon: and nothyng ſhall be left, ſayth the Lorde. 2.kin.24.a. and.25.b. Ierr.20.b. yearſe.27.

18 And of thy ſonnes that ſhall procede out of thee, and whiche thou ſhalt begeat, ſhal they take away, and they ſhalbe chamberlaynes in the palace of the king of Babylon.

19 And Hezekia ſayde vnto Eſai, (b) Welcome be the woorde of the Lorde, whiche thou haſt ſpoken. And he ſayde, Shal there not be peace and trueth in my dayes? (b) He humbleth him ſelfe vnto the woorde of the prophete.

20 The remnant of the woordes that concerne Hezekia, and al his power, and howe he made a poole and a conduite, & brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iuda?

21 And Hezekia ſlept with his fathers, and Manaſſe his ſonne raigned in his ſteade. 2.Chr.32.f. Matth.1.a.

The.vii.Chapter.

3. Kyng Manaſſe reſtoreth idolatrie, 16. and vſeth great cruelte.

In 2.Chr.33.a. M Anaſſe was twelue yeres olde when he beganne to raigne, and raigned fiftie and fiue yeeres in Hieruſalem: his mothers name alſo was Hephziba.

2 And he dyd euyl in the ſyght of the Lord, euen after ſ abominations of the heathen, whom the Lord caſt out before the children of Iſrael.

3 For he went and built vp the high places, whiche Hezekia his father had deſtroyed, and he reared vp aulters for Baal, and made groues, as dyd Achab kyng of Iſrael, and woorſhipped all the hoaſt of heauen, and ſerued them. Deut.28.b. 2.king.18.a Reade chap. 17.c.

4 And he buylt aulters in the houſe of the Lorde, of whiche the Lorde ſayde, In Hieruſalem wyl I put my name. 2.Sam.7.b. 1.king.9.b. Ierr.32.c.

Reade chap. 16. vearse. 3. Leuit. 20. b. Deut. 18. b.

5 And he built aulters for all the hoast of heauen, (euen) in two courtes of the house of the Lorde.

2. king. 16. a

6 And he offered his owne sonne in fyre, and gaue heede vnto witchcraft and sorcerie, and maintayned woorkers with spirites, and tellers of fortunes, & wrought much wickednesse in the syght of the lorde, to anger him.

B 7 And he put an image of a grene that he had made, in the temple, of whiche the lord saide to Dauid and Solomon his sonne, In this house, and in Hierusalem, which I haue chosen out of all tribes of Israel, wyl I put my name for euer,

1. king. 9. a.

8 Neither wyll I make the feete of Israel moone any more out of the lande whiche I gaue their fathers: so that they wyll obserue and doo al that I haue commaunded them, and accordyng to al the law, that my seruant Moses commaunded them.

9 But they hearkened not: and Manasse led them out of the way, to doo more wickedly then dyd the heathen people, whom the Lorde destroyed before the chyldren of Israel.

Ierr. 15. a.

10 And the Lorde spake by his seruantes the prophetes, sayeng,

11 Because Manasse king of Iuda hath done suche abominations, and hath wrought more wickedly then al the Amorites which were before him dyd, and hath made Iuda sinne also with his idols:

Ierr. 19. a.

12 Therefore thus sayth the Lorde God of Israel, Beholde, I wyl bryng suche euyl vpon Hierusalem and Iuda, that who so heareth of it, both his eares shal * tingle.

* or, be astonyshed.

13 And I wyll stretche ouer Hierusalem the squaring line of (a) Samaria, and the plummet of the house of Achab: and I wil wype out Hierusalem, as a man wipeth a dishe, and when he hath wyped it, turneth it vpsyde downe.

(a) As I haue destroyed Samaria, and the house of Achab, so wil I destroy Iuda.

14 And I wyl leaue the (b) remnant of mine inheritance, & deliuer them into the hande of their enimies, and they shalbe robbed and spoyled of al their aduersaries:

(b) Meaning Iuda and Beniamin.

15 Because they haue done euyll in my syght, and haue angred me, sence the tyme their fathers came out of Egypt, vnto this day.

16 And Manasse (c) shed innocent blood exceeding mucht, tyl he replenished Hierusalem from corner to corner, beside his sinne wherewith he made Iuda to sinne, and to doo euyl in the syght of the Lorde.

(c) The Hebrues write that he slue Isaias the prophete.

17 The rest of the woordes that concerne Manasse, and all that he dyd, and his sinne that he sinned, are they not written in the booke of the Chronicles of the kinges of Iuda?

18 And Manasse slept with his fathers, and was buryed in the garden of his owne house, euen in the garden of Oza, and Amon his sonne raigned in his stede. 2. Chr. 33. d.

19 Amon was twentie and two yeeres olde when he beganne to raigne, and he raygned two yeeres in Hierusalem: his mothers name also was Mesullemeth, the daughter of Harus of Iotba.

20 And he dyd euyl in the syght of the lorde, as his father Manasse dyd:

21 And walked in all the way that his father walked in, and serued the idols that his father serued, and woorshipped them: D

22 And he forsooke the Lorde God of his fathers, and walked not in the way of the Lorde.

23 And the seruantes of Amon conspired agaynst him, and slue the king in his owne house.

24 And the people of the lande slue all them that had conspired against king Amon, and the people made Iosia his sonne kyng in his stede.

25 The rest of the woordes that concerne Amon, what thinges he dyd, are they not written in the booke of the Chronicles of the kinges of Iuda?

26 And * they buryed him in his sepulchre, in the garden of Oza, and Iosia his sonne raigned in his stede.

* or, he (in writ) Iosias his sonne.

The. iiii. Chapter.

4. Iosia repayreth the temple. 8. Helkia syndeth the booke of the lawe, and causeth it to be presented to Iosia, 14. who sendeth to Hulda the prophetisse to inquire the lordes wil.

1 IOsia was eyght yeeres olde when he beganne to raigne, and he raigned thirtie and one yeeres in Hierusalem: his mothers name also was Iedida the daughter of Adaia of Bozcath. g 2. Chr. 34. 1 (a) His name was prophecied of, and his name mentioned by Iddo the prophete, more then three hundred yeeres before. 3. king. 13. 2

2 He dyd that whiche is ryght in the syght of the Lord, and walked in al the wayes of Dauid his father, and (a) bowed neyther to the ryght hand, nor to the leaft.

3 And in the eyghteenth yeere of the raigne of kyng Iosia, the king sent Saphan the sonne of Azalia, the sonne of Mesulam the scribe, to the house of the Lord, sayeng,

4 Goe vp to Helkia the high priest, that he may summe the syluer whiche is brought into the house of the Lorde, whiche the keepers of the porche haue gathered of the people:

5 And let them deliuer it into the hande of them that doo the woorke, and that haue the ouersyght of the house of the Lord: and 2. Chr. 34.

and let them geue it to them that woorke in the house of the Lorde, to repayre the decayed places of the temple.

6 Euen vnto carpenters and masons, and woorkers vpon the walles, and for to buye tymber & free stone, to repayre the temple.

7 Howbeit, let no reckning be made with them, of the money that is deliuered into their handes, but let them doo it vppon trust.

8 And Helkia the high priest sayd vnto Saphan the scribe, (b) I haue found the booke of the lawe in the house of the Lorde. And Helkia gaue the booke to Saphan, and he read it.

9 And Saphan the scribe came to the king, and brought hym woorde agayne, and said, Thy seruantes haue "gathered the money that was found in the temple, and haue deliuered it vnto them that doo the woorke, and that haue the ouersight of the house of the Lorde.

10 And Saphan the scribe shewed the king, sayeing, Helkia the priest hath deliuered me a booke: and Saphan read it before the kyng.

11 And when the kyng had heard the woordes of the booke of the lawe, he rent his clothes.

12 And the king commaunded Helkia the priest, and Ahikam the sonne of Saphan, and Achbor the sonne of Michaia, and Saphan the scribe, and Asahia a seruant of the kinges, saying,

13 Goe ye, and enquyre of the Lorde for me, and for the people, and for al Iuda, concerning the woords of this booke that is found: for great is the wrath of the Lorde that is kyndeled agaynst vs, because our fathers haue not hearkened vnto the woords of this booke, to doo according vnto al that which is written therein for vs.

14 So Helkia the high priest, and Ahikam, Achbor, and Saphan, & Asahia, went vnto Hulda the prophetisse, the wife of Sallum the sonne of Thikua, the sonne of Harhas, keeper of the wardrobe: (which prophetisse dwelt in Hierusalem in the (c) house of the doctrine) and they communed with her.

15 And she answered them, Thus sayth the Lorde God of Israel, Tel the man that sent you to me,

16 Thus sayth the Lorde, Beholde, I wyl bryng euyl vppon this place, and on the inhabitours thereof, euen al the woordes of the booke whiche the kyng of Iuda hath read:

17 Because they haue forsaken me, and haue burnt incense vnto other Goddes, to anger me withal, the (d) woorkes of their handes: my wrath also shalbe kyndled against this place, and shal not be quenched.

18 But to the king of Iuda whiche sente you to aske counsel of the Lorde, so shal ye say, Thus sayth the Lorde God of Israel, as touching the woordes whiche ye haue hearde:

19 Because thine harte dyd (e) melte, and because thou hast humbled thee selfe before the Lord, when thou heardest what I spake against this place, and against the inhabiters of the same, howe that they shoulde be destroyed and accursed, and hast rent thy clothes, and wept before me, I also haue heard (it) saith the Lorde.

20 Beholde therefore, I wyl receiue thee vnto thy fathers, and thou shalt be put into thy graue in peace, and thyne eyes shal not see al the euyl whiche I wyl bryng vppon this place. And they brought the king woord againe.

The. xxiii. Chapter.

2. Iosias readeth the lawe before the people.
3. He maketh a couenant with the Lorde.
4. He putteth downe the Idols after he had kylled their priestes. 22. He keepeth the Passeouer. 24. He destroyeth the coniurers. 29. He was kylled in Megiddo. 30. and his sonne Ioachas raigned in his steade. 33. After he was taken, his sonne Ioachim was made kyng.

1 AND then the kyng sent, and there gathered vnto him all the elders of Iuda and of Hierusalem.

2 And the kyng went vp into the house of the Lorde, with all the menne of Iuda, and al the inhabiters of Hierusalem, with the priestes and prophetes, and al the people, both smal and great: and he readde in the eares of them al, the woordes of the booke of the couenant whiche was founde in the house of the Lorde.

3 And the kyng (a) stoode by a pyller, and made a couenant before the Lord, that they shoulde walke after the Lorde, and kepe his commaundementes, his witnesses, and his statutes, with al their hart, and al their soule, and make good the woordes of the sayde couenant, that were written in the foresayd booke: and al the people consented to the couenant.

4 (b) And the kyng commaunded Helkia the high priest, and the inferiour priestes, & the keepers of the ornamentes, to bryng out of the temple of the Lorde al the vessels that were made for Baal, for the groues, and for al the host of heauen: and he burnt them

(b) This was the copy that Moses left them, as appeareth, 2. Chr. 34. which either by the negligence of the priestes had ben lost: or els by the wickednesse of idolatrous kinges had ben abolished. ¶ Heth. Helk.

Iere. 21. 2

(c) Or the colledge which was neare to the temple, & where the learned assembled to interpret of the scriptures and doctrine of the prophetes, & likewise of mans deuise here vnderstand al that man inuenteth beside the word of God, which are abominable in his seruice

(d) Meanyng that he dyd repent.

¶

A 2. Chr. 34. f

(a) Where the king had his place, 2. king. 11. c.

(b) King Iosias zelously purgeth the temple of God, and destroyeth al the monumentes of idolatrie and superstition.

Or, Doore keepers.

them without Hierusalem in the feldes of Cedron, and carried the ashes of them vnto Bethel.

5 And he put downe the preistes (of Baal) whom the kinges of Iuda had ordeined to burne incense in the high places and cities of Iuda, that were rounde about Hierusalem, and also them that burnt incense vnto Baal, to the sunne, to the moone, to the planets, and to all the host of heauen.

(c) He remoued that groue which idolaters for deuotion had planted neare to the temple, contrary to the commaundements of the Lorde. Deut. 16.c. or as somme reade, the similitude of a groue which was hanged in the temple

6 And he (c) brought out the groue from the temple of the Lorde, without Hierusalem, vnto the brooke Cedron, and burnt it there at the brooke Cedron, & stampte it to powder, and cast the dust therof vpon the (d) graues of the children of the people.

(d) Both in contempt of the Idol, & reproche of them which had worshipped the in their liues

7 And he brake downe the celles of the male stewes that were by the house of the Lorde, where the women wone hangynges for the groue.

8 And he brought all the preistes out of the cities of Iuda, and defiled the high places where the preistes had burnt incense, euen from Geba to Beer seba, and destroyed the high places of the gates that were in the entring in of the gate of Iosua the gouernour of the citie, whiche were on the leafte hande, (as a man goeth in) to the gate of the citie.

(e) Iosias thought not meete that those preistes whiche had serued idols, should be ministers in the temple of god. Ierem. 7.d.

9 (e) Neuertheleſſe, the preistes of the high places came not vp to the aulter of the Lord in Hierusalem, saue only they dyd eate of the swete bread among their brethren.

10 And he defiled Thopheth, whiche is in the valley of the children of Hinnom, because no man shoulde offer his sonne, or his daughter in fire to Moloch.

11 He put downe the horses that the kinges of Iuda had geuen to the sunne, at the entring in of the house of the Lorde, by the chamber of Nathanmeleth the chamberlayne, whiche was ruler of the suburbes, and burnt the charettes of the sunne with fire.

12 And the aulters that were on the top of the parlour of Achaz, whiche the kynges of Iuda had made, and the aulters whiche Manasse had made in the two courtes of the house of the Lorde, dyd the kyng brake downe, and ranne thence, and cast the dust of them into the brooke Cedron.

I. king. 11. d. (f) A mount that was ful of Idolles.

13 And the high places that were before Hierusalem, on the right hande of the mount (f) Olinet, whiche Solomon the kyng of Israel had buylded for Astharoth, the abomination of the Sidons, and for Chamos, the abomination of the Moabites, and for Melchon, the abomination of the chyldren of Ammon, those the kyng defiled

14 And brake the Images, and cut downe the groues, and filled their places with the bones of men. C

15 Moreouer, the aulter that was at Bethel, the hygh places made by Ieroboam the sonne of Nabat, which made Israel sinne, both the aulter and also the hygh place he brake downe, and burnt the hygh place, and stampte it to powder, and burnt the groue. I. king. 12.d.

16 And as Iosia turned him selfe, he spyed the graues that were in the mount, and sent and set the bones out of the graues, and burnt them vppon the aulter, to pollute it, according to the woorde of the Lorde that the man of God proclaimed, whiche tolde the same woordes. 1. Reg. 2.

17 Then he sayde, What title is that that I see? And the menne of the citie told him, It is the sepulchre of the man of God, which came from Iuda, and told the self same thinges that thou hast done to the aulter of Bethel. I. king. 13.a. 1. Reg. 2. 2. Par. 35.

18 And he sayd, Let him alone: see that no man moue his bones. And so his bones were saued, with the bones of a prophete that came out of Samaria.

19 And all the houses of the high places in the cities of Samaria, whiche the kyng of Israel had made to anger (the Lorde withal) those Iosia put out of the way, and dyd to them according to all the actes that he had done in Bethel. I. king. 13.a. 1. Par. 36.

20 And he sacrificed all the preistes of the high places that were there, vppon the aulters, and burnt mens bones vppon them, and returned to Hierusalem.

21 And the king commaunded all the people, sayeing, Keepe the feast of Passeouer vnto the Lorde your God, as it is written in the booke of this couenant. D 2. Chr. 35.a Exod. 12.a 3. Esd. 1.a.

22 There was no Passeouer holden lyke that, from the dayes of the Iudges that iudged Israel, and in all the dayes of the kynges of Israel, and of the kynges of Iuda. Deut. 16.a

23 In the eyghteenth yeere of kyng Iosia, was this Passeouer holden to the Lorde in Hierusalem.

24 And moreouer, woorkers with spirites, and soothsayers, Images, Idolles, and all the abominations that were spyed in the lande of Iuda, and in Hierusalem, those dyd Iosia put out of the waye, to performe the woordes of the lawe, whiche were written in the booke that Helchia the priest founde in the house of the Lorde. Leuit. 20. Deut. 18.

25 Like vnto him was there no king before him, that turned to the Lorde with al his hart,

hart, with al his soule, and al his myght, accordyng to al the lawe of Moses, neyther after hym arose there any suche as he.

26 Notwithstandyng, the Lord turned not from the fiercenesse of his great wrath, wherwith he was angrie against Juda, because of all the prouocations that Manasse had prouoked hym withal.

2.Kyn.24.a 27 And the Lord sayd, I wyl put Juda also out of my syght, as I haue donne away Israel, and wyll cast of this citie Hierusalem, whiche I haue chosen, and the house of whiche I sayde, My name shalbe there.

E 28 The rest of the woordes that concerne Iosia, and al that he did, are they not written in the booke of the Chronicles of the kynges of Juda?

1.Kyn.8.

29 In his dayes Pharao Necho kyng of Egypt, went vp against the king of Assyria to the ryuer of Euphrates: and kyng Iosia went against him and was slayne of him at Megiddo, when he had seene him.

2.Par.35.c.

30 And his seruants carried him dead from Megiddo, and brought him to Hierusalem, and buried him in his owne sepulchre: and the people of the lande tooke Joachas the sonne of Iosia, and annoynted hym, and made him kyng in his fathers steade.

2.Par.36.

31 Joachas was twentie and three yeres old when he began to raigne, & raigned three moneths in Hierusalem: his mothers name also was Hamital, the daughter of Jeremia, of Libna.

32 And he did euyl in the syght of the Lord, accordyng to all thynges as his fathers had donne.

33 And Pharao Necho put hym in bondes at Ribla in the lande of Hamath, whyle he raigned in Hierusalem, and put the land to a tribute of an hundred talentes of syluer, and a talent of golde.

34 And Pharao Necho made Eliacim the sonne of Iosia, kyng, in the roome of Iosia his father, & turned his name to Joacim, and tooke Joachas away: which when he came to Egypt, dyed there.

F 35 And Joacim gaue the sliuer and the gold to Pharao, and taxed the lande, to geue the money, accordyng to the commaundement of Pharao: requyryng of euery man according to their abilitie, syluer and gold, euen of the people of the lande, to geue vnto Pharao Necho.

36 Joacim was twentie and fiue yeres olde when he begaune to raigne, and he raigned eleuen yeres in Hierusalem: his mothers name also was Zebuda, the daughter of Pedaia of Ruma.

37 And he dyd that whiche was euyll in the syght of the Lorde, accordyng to al thinges as his father had done.

The.xxiiii. Chapter.

1. Ioacim made subiect to Nabuchodonosor, rebelleth. 15. He and his people are carried to Babylon. 17. Zedekia is made kyng.

1 IN his dayes came * Nabuchodonosor kyng of Babylon vp, & Joacim became his seruant three yeres: and then turned, and rebelled agaynst hym.

* Or, Nabuchadnezer. Dan.1.a.

2 And the Lorde sent agaynst hym bandes of the Chaldees, & bandes of the Syrians, and bandes of the Moabites, and bandes of the Ammonites, and sent them agaynst Juda, to destroy it, accordyng to the saying of the Lord, which he spake by his seruants the prophetes.

2.Reg.20.c

3 Only at the bydding of the Lorde came this vpon Juda, to put them out of his syght for the synnes of Manasse, accordyng to al that he dyd,

4 And for the innocent blood that he shed, & filled Hierusalem with innocent blood: and the Lorde woulde not be reconciled.

5 The rest of the woordes that concerne Joacim, and al that he dyd, are they not written in the booke of the Chronicles of the kynges of Juda?

6 And so Joacim (a) slept with his fathers: and Joachin his sonne raigned in his steade.

(a) Not that he was buryed with his fathers, for he dyed in the way as they carried him prisoner towarde Babylon. Iere.22.c.

7 And the kyng of Egypt came no more out of his lande: for the kyng of Babylon had taken from the ryuer of Egypt, vnto the ryuer of Euphrates, al that partayned to the kyng of Egypt.

8 Joachin was eyghtiene yeres olde when he began to raigne, and raigned in Hierusalem three monethes: his mothers name also was Nehusta, the daughter of Elnathan, of Hierusalem.

9 And he dyd that whiche was euyl in the sight of the Lorde, accordyng to all as his father had donne.

10 In that tyme came the seruauntes of Nabuchodonosor kyng of Babylon vp, agaynst Hierusalem, and the citie was beliegrd.

Dani.1.a.

11 And Nabuchodonosor kyng of Babylon came agaynst the citie, and his seruauntes dyd beliege it.

Hest.2.a.

12 And Joachin the kyng of Juda (b) came out to the kyng of Babylon, he and his mother, his seruauntes, his lordes, and his chamberlaynes: and the kyng of Babylon tooke hym in the (c) eyght yeere of his raigne.

(b) That is, he yeelded hym selfe vnto hym.

(c) In the raigne of the kyng of Babylon.

13 And he caryed out thence al the treasures of the house of the Lorde, and the treasure of

of the kynges house, and brake al the vessels
of golde whiche Solomon kyng of Israel
2.Reg.20.c had made in the temple of the Lorde, as
the Lorde had sayde.

C 14 And he caried away al Hierusalem, and
al the lordes, and al the strong men of war,
euen ten thousande into captiuitie, and all
the craftesmen, and (c) keepers, none re-
maynyng, saue the poore common people of
the lande.

(d) The worde signifieth counsellours, wyse men, men of estimation, cunning men in ordering of a campe. 2.Pa.36.d. Hest.26.a. * or, cunning men, as before.

15 And he caried away Joachin to Baby-
lon, and the kinges mother, and the kinges
wyues, his chamberlaynes, and them that
were myghtie in the lande, those carried he
away into captiuitie, from Hierusalem, to
Babylon.

16 And all the active men of warre, euen seuen thousande, and craftesmen, and * pow-
ters, a thousande, al that were strong and
apte for warre, dyd the kyng of Babylon
lyng to Babylon captiue.

2. Pa.26.d Jerem.37.a and. 52. Jerem.3.a

17 And the kyng of Babylon made Mathania his fathers brother king in his steade, & changed his name to Zedekia.

18 Zedekia was twentie and one yeres olde when he beganne to raigne, and he raigned eleuen yeres in Hierusalem: his mothers name also was Hamital, the daughter of Jeremia, of Libna.

19 And he did euyl in the syght of the Lord, accordyng to al as Joachin had done.

20 For the wrath of the Lorde was moued agaynst Hierusalem and Juda, vntil he (e) cast them out of his syght: and Zedekia re-
belled agaynst the kyng of Babylon.

(e) One of Hierusalem and Iuda into Babylon.

The. xxv. Chapter.

1. Hierusalem is besieged of Nabuchodonosor, and taken. 7. The sonnes of Zedekia are slayne before his eyes, and after, his owne eyes put out.

A 1 AND in the nienth yere of his raigne, Jerr.39.a. and. 32.a. the tenth day of the tenth moneth, Nabuchodonosor kyng of Babylon came, he, and al his host agaynst Hierusalem, and pitched against it, and made engins against it, on euery syde.

2 And the citie was besieged vnto the eleuenth yere of kyng Zedekia.

Ezech.3.d. 3 And the nienth day of the moneth, there was so great a hunger in the citie, that there was no bread for the people of the lande.

Lamenta.4 4 And the citie was broken vp, and all the men of armes (fled) by night, by a way thorowe a gate (which is) betweene two wals by the kynges garden (the Chaldees lying about the citie) and the king went the way towarde the playne.

5 And the souldiers of the Chaldees followed after the kyng, and tooke hym in the playne of Jericho, and all his armie were scattered away from hym.

6 So they tooke the kyng, and brought him to (Nabuchodonosor) the kyng of Babylon, 2 Par.36.c to Ribla, where they gaue iudgement vpon hym.

7 And they slue the sonnes of Zedekia before B his eyes, and he put out the eyes of Zedekia, and fettred hym with chaynes, and caried hym to Babylon.

8 And the seuenth day of the fyfth moneth (which is the nineteenth yere of king Nabuchodonosor kyng of Babylon) came Nabuzaradan, a seruant of the kyng of Baby-
lon, & cheefe captayne of the men of warre, vnto Hierusalem:

9 And burnt the house of the Lorde, and Jer.40 the kynges house, and all the houses of Hierusalem, and al great houses burnt he with fyre.

10 And all the souldiers of the Chaldees that were with the cheefe captayne of the men of warre, brake downe the walles of Hierusalem, round about.

11 But the rest of the people that were left in the citie, and them that were fled to the kyng of Babylon, with the remnant of the common people, dyd Nabuzaradan the cheefe captayne of the men of warre, car-
rie away.

12 But the captayne of the souldiers left of the poore of the land, to dresse the vines, and to tyl the grounde.

13 And the pyllers of brasse that were in 1.Reg.7.b the house of the Lorde, and the sockettes, and the brasen lauatorie that was in the house of the lord, dyd the Chaldees breake, 2.Reg.25.c and carried all the brasse of them to Jerem.52.b Babylon.

14 And the pottes, shouels, instruments of C mnsicke, spoones, and all the vesselles of Exod.27. brasse that they ministred in, tooke they away.

15 And the fyre pannes, and basons, & such thinges as were of gold and of syluer, them tooke the cheefe captayne away:

16 Euen two pillers, one lauatorie, and the sockettes whiche Solomon had made for the house of the Lorde: the brasse of al these vessels was without weyght.

17 The heygth of the one pyller was eyght-
teene cubits, and the pommel thereof was brasse: and the heigth of the pommel was with wreathen worke three cubites, and pomegranates vppon the pommell rounde about, al of brasse: and of the same fashion was the seconde pyller, with a wreathen worke.

18 And

18 And the cheefe captaine of the menne of warre tooke Saraia the cheefe preest, and Zephaniah the high preest saue one, and the three keepers of the holy thinges:

19 And out of the citie he tooke a chamberlayne that had the ouerlight of the men of warre, & fyue men of them that were euer in the kinges presence, whiche were founde in the citie, and him that was scribe to the captayne of the host, which brought out the people of the lande, to warre, and threescore menne of the people of the lande that were founde in the citie.

20 And Nabuzaradan the cheefe captayne of the menne of warre, tooke these, & brought them to the kyng of Babylon, to Ribla.

D

Jm.40.b. 21 And the kyng of Babylon smote them, and slue them at Ribla in the lande of Hamath: and so Iuda was caryed awaye out of their lande.

22 Howbeit, there remayned people in the lande of Iuda, whom Nabuchodonosor kyng of Babylon left, and made Gedalia the sonne of Ahikam, the sonne of Saphan, ruler ouer them.

23 And al the captaynes of the soulders, they, and theirs, hearde that the kyng of Babylon had made Gedalia gouernour, and there came to Gedalia to Mizpah, Ismael the sonne of Nathania, Iohannan the sonne of Kareа, Saraia the sonne of Thanhumeth the Netophatite, and Iaazania the sonne of Maachathi they, and their men.

24 And Gedalia sware to them, and to the men whom they had with them, and sayde vnto them, Feare not yeeto be the seruantes of the Chaldees? dwel in the lande, and serue the kyng of Babylon, and ye shalbe wel.

? or, be ye not afraid of the seruants of the Chaldees.

25 But in the seuenth moneth, Ismael the sonne of Nathania, the sonne of Elisama, of the kynges blood, came, and ten men with him, and smote Gedalia, that he dyed: and so did he the Iewes, and the Chaldees that were with him at Mizpah.

26 And al the people both smal and great, and the captaines of warre, arose, & came to Egypt: for they were afrayde of the Chaldees.

27 Notwithstanding, yet in the seuen and thirtieth yeere after Ioachin king of Iuda was caryed away, the seuen and twentieth day of the twelfth moneth, Euilmerodach kyng of Babylon, the same yeere that he began to raigne, did lyft vp the head of Ioachin kyng of Iuda out of prison.

28 And spake kindely to him, and set his E seate aboue the seate of the kings that were with him in Babylon.

29 And changed his prison garmentes, and he dyd euer eate bread before him all the dayes of his life.

30 His portion was a continuall portion that was assigned him of the kyng, euery day a certaine, as long as he lyued.

The ende of the second booke of the Kynges, commonly called the fourth booke.

The firſt booke of the Chronicles, called in Latine, Verba dierum: or, after the Greekes, Paralipomenon: whiche the Hebrues cal Dibre Haiamim, and reckon both the bookes but for one.

The firſt Chapter.

1. The genealogie of Adam and Noah, vntyl Abraham. 27. and from Abraham, vnto Iſau. 35. His children. 43. Kynges and Dukes came of hym.

A 1 DAM, Seth, Enos.

Gene.5.a.

2 Kenan, Mahalaleel, Iared.

3 Henoth, Methuſalah, Lameth,

4 Noah, Sem, Ham, and Japheth.

Gene.10.a. 5 The ſonnes of Japheth: Gomer, Magog, Madai, Iauan, and Thubal, Meſech, and Thiras.

6 The ſonnes of Gomer: Aſchenaz, Riphath, and Thogarma.

B 7 And the ſonnes of Iauan: Eliſa, & Tharſis, Cethim, and Dodanim.

8 The ſonnes of Ham: Chus, and Miſraim, Phut, and Chanaan.

9 The ſonnes of Chus: Seba, and Hauila, Sabbetha, and Raama, and Sabtheca. And the ſonnes of Raama: Seba, & Dedan.

Gene.10. 10 And Chus begate Nimrod: and he began to be mighty vpon the earth.

11 Miſraim begate Ludim, and Anamim, Lahabim, and Naphthuim,

12 Phathruſim, and Caſluim, of whiche came the Philiſtines, & the Caphthorites.

13 Chanaan begate Sidon his eldeſt ſonne, and Heth.

C 14 Iebuſi alſo, and Amori, and Girgaſi,

15 Heui, Araki, and Sini,

16 And Aruadi, Samari, and Hamathi.

17 The ſonnes of Sem: Elam, and Aſſur, Arpharad, Lud, and Aram, and Uz, Hul, and Gether, and Meſech.

18 Arpharad begate Selah, and Selah begate Eber.

19 And vnto Eber were borne two ſonnes: the name of the one was Peleg, becauſe that in his dayes the land was diuided, and his brothers name was Iokтan.

20 Ioktan begate Almodad, and Saleph, Haſermaueth, and Ierah,

21 Hadoram alſo, and Uzal, and Dikla,

22 Ebal, and Abimael, and Seba, D

23 And Ophir, Hauila, and Iobab:

24 All theſe were the ſonnes of Ioktan: Gen.11.d.
Sem, Arpharad, Selah,

25 Eber, Peleg, Rehu,

26 Serug, Nahor, Therah,

27 Abram, other wiſe called Abraham.

28 The ſonnes of Abraham: Iſahac, and Gen.25.a.
Iſmael.

29 And theſe are their generations: the eldeſt ſonne of Iſmael was Nabaioth, then Kedar, Adbeel, and Mibſam.

30 Miſma, and Duma, Maſſa, Hadad, E
and Thema,

31 Ietur, Naphis, and Kedma: theſe are the ſonnes of Iſmael.

32 The chyldren of Ketura, Abrahams Gen.25.b.
concubine, he bare Zimram, Ioklan, Medan, Midian, Iiſbok, and Suah. The chyldren of Ioklan: Seba, and Dedan.

33 The chyldren of Midian: Epha, and E- Gen.36.b.
phar, Henoch, Abida, and Eldaa: All theſe are the chyldren of Ketura.

34 And ſo Abraham begate Iſahac. The ſonnes of Iſahac: Eſau, and Iſrael.

35 The ſonnes of Eſau: Eliphaz, Rehuel, Iehus, Iaelam, and Korah.

36 The children of Eliphaz: Theman, O- Gen.36.b.
mar, Zephi, and Gatham, Kenas, Thimna, and Amalek. F

37 The chyldren of Rehuel: Nahath, Zerah, Samma, and Miza.

38 The ſonnes of Seir: Lotan, Sobal, Sibeon, and Ana, Diſon, Ezer, and Diſan.

39 The chyldren of Lotan: Hori, and Homan: and Thimna was Lotans ſiſter.

40 The chyldren of Sobal: Alian, Manahath, Ebal, Sephi, and Onam. The ſonnes of Sibeon: Aia, and Ana.

41 And the ſonnes of Ana: Diſon. The ſonnes of Diſon: Hamran, Eſban, Iethran, and Cheran.

42 The ſonnes of Ezer: Bilhan, Zaman, G
and Iakan. The ſonnes of Diſon: Uz, and Aran.

43 Theſe are the kinges that raigned in the land

lande of Edom, before any kyng raigned ouer the chyldren of Israel: Bela the sonne of Beor, & the name of his citie was Dinhaba.

44 And Bela dyed, and Jobab the sonne of Cerah of Bozra, raigned in his steade.

45 And when Jobab also was dead, Husam of the lande of the Themanites, raigned in his steade.

46 And when Husam was dead, Hadad the sonne of Bedad, whiche smote Madian in the feelde of Moab, raigned in his steade: and the name of his citie was Auith.

47 So Hadad dyed, and Samla of Masreka, raigned in his steade.

48 And Samla dyed, & Saul of Rehoboth by the ryuers syde, raigned in his steade.

49 And when Saul was dead, Baalhanan the sonne of Achbor, raigned in his steade.

50 And Baalhanan dyed, and Hadad raigned in his steade: and the name of his citie was Phai, and his wyues name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 Hadad dyed also. And there were Dukes in Edom, Duke Thimnah, Duke Alia, Duke Jetheth,

52 Duke Aholibama, Duke Ela, Duke Pinon,

53 Duke Kenaz, Duke Theman, Duke Mibzar,

54 Duke Magdiel, Duke Iram. These are the Dukes of Edom.

The.ii. Chapter.

The genealogie of Iuda, vnto Isai the father of Dauid.

1 These are the sonnes of Israel: Ruben, Simeon, Leui, Iuda, Issachar, and Zabuloni,

2 Dan, Ioseph, Beniamin, Nephthali, Gad, and Aser.

3 The sonnes of Iuda: Er, Onan, & Sela: these three were borne vnto hym of (a) Bath Sua the Chanaanitesse. And Er the eldest sonne of Iuda, was cuyll in the syght of the Lorde, and he slue hym.

4 And Thamar his daughter in lawe, bare him Pharez, & Zara: and so all the sonnes of Iuda, were fyue.

5 The sonnes of Pharez: Hezron, and Hamul.

6 The sonnes of Zara: Zimri, Ethan, Heman, Chalchol, and Dara: whiche were fyue in al.

7 And the sonnes of Charmi, * Achan, that troubled Israel, transgressyng in the thyng that was damned.

8 The sonnes of Ethan: Azaria.

9 The sonnes also of Hezron that were borne vnto hym: Ierameel, Ram, & Chelubai.

10 And Ram begate Aminadab, and Aminadab begate Naasson, a lorde of the chyldren of Iuda. Matth.1.b.

11 And Naasson begate Salma, and Salma begate Booz.

12 Booz begate Obed, and Obed begate Isai. 1. Sa.16.b.

13 And Isai begate his eldest sonne Eliab, and Aminadab the second, and Simaa the thirde,

14 Nathanael the fourth, and Radai the fyfth, C

15 Ozem the syxth, and Dauid the seuenth.

16 Whose systers were Zaruia and Abigail. The sonnes of Zaruia, Abisai, Joab, and Azael, three.

17 And Abigail bare Amasa, the father of whiche Amasa, was Jether an Ismaelite. 2. Sa.17.b

18 And Caleb the sonne of Hezron, begate Aliuba of Aziba his wyfe, & Jerioth, whose sonnes are these: Jaser, Sobab, & Ardon.

19 And when Aliuba was dead, Caleb toke Euphrata, whiche bare hym Hur.

20 And Hur begate Uri, and Uri begate Bezaleel. Exod.31.a.

21 Afterwarde came Hezron to the daughter of Machir the father of Gilead, and toke her when he was three score yeres old, and she bare hym Segub. D

22 And Segub begate Jair, which had three and twentie cities in the lande of Gilead.

23 And he ouercame Gessur, and Aram the townes of Jair, from them (which dwelt in them,) & Kenath, and the townes thereof, euen three score townes: All these were the sonnes of Machir the father of Gilead.

24 And after that Hezron was dead at Caleb in Euphrata, Abia Ezroms wyfe bare hym Ashur the father of Thekoa. 2. Par.4.a.

25 And the sonnes of Jerahmeel, the eldest sonne of Hezron, were: Ram the eldest, Buna, Oren, Ozem, and Ahia.

26 And Jerahmeel had yet another wyfe, named Atara, whiche was the mother of Onam.

27 And the sonnes of Ram, the eldest sonne of Jerahmeel, were: Maaz, Jamin, and Ekar.

28 The sonnes of Onam, were: Sammai, and Jada. The sonnes of Sammai, Nadab, and Abisur.

29 And the wyfe of Abisur was called Abihail, and she bare him Abban and Molid. E

30 The sonnes of Nadab: Seled, and Appaim. And Seled dyed without chyldren.

31 The sonne of Appaim, Jesi: and the sonne of Jesi, Sesan: & the son of Sesan, Ahlai.

32 And

32 And the sonnes of Iada the brother of Samai, Iether and Ionathan: and Iether
dyed without chyldren.
33 The sonnes of Ionathan: Peleth, and
Zaza. These were the sonnes of Ierahmeel.
34 Sesan had no sonnes but daughters: and
Sesan had a seruant that was an Egyptian, named Iarha.
F 35 To whom he gaue his daughter to wife,
and she bare hym Athai.
36 And Athai begate Nathan, and Nathan
begate Zabad.
37 And Zabad begate Aphlal, and Aphlal
begate Obed.
38 Obed begate Iehu, and Iehu begate
Azaria.
39 Azaria begate Helez, and Helez begate
Elasa.
40 Elasa begat Sisamai, and Sisamai begate Sallum.
41 Sallum begat Iecamia, Iecamia begat
Elisamah.
1.Sa.23.d. 42 The sonnes of Caleb, the brother of
Ierahmeel: Mesa his eldest sonne, which he was the father of Ziph: and the sonnes of Mareza the father of Hebron.
43 The sonnes of Hebron: Corah, & Thapuah, Rekem, and Sama.
G 44 Sama begate Raham the father of Iorkoam, and Rekem begate Sammai.
45 The sonne of Sammai, was Maon: And
Maon was the father of Bethsur.
46 And Epha a concubine of Caleb, bare
Haran, and Mosa, and Gazez: Haran begate Gazez.
47 The sonnes of Iahdai, were: Regem,
Iotham, Gesan, Pheles, Epha, & Saaph.
48 And Maacha was Calebs concubine,
of whom he begate Seber, and Thirhana:
49 And she bare also Saaph the father of
Madmanna, & Sena the father of Machbena, and the father of Gibea: And Achsa was Calebs daughter.
Iosua.15.d. 50 These were the sonnes of Caleb the son
of Hur, the eldest sonne of Ephrata: Sobal the father of Kiriath Iarim,
51 Salma the father of Bethlehem, and
Hareph the father of Beth Gader.
52 And Sobal the father of Kiriath Iarim
had sonnes, and he * sawe halfe of the countrey of the mansions.
* or, governed.
53 The kynredes of Kiriath Iarim, are
these: The Ithrites, the Puthites, the Sumathites, and the Misraihthites: And of them came the Zarathites, and the Esthaulites.
54 The sonnes of Salma, Bethlehem, and
Netophathi, the glorie of the house of Ioab, and halfe the countrey of the Manahethites, the Zaraites.
55 The kynredes of the writers dwelt at
Iabes, the Thirathites, the Simeathites, the Sucathites. These are the Kenites that came of Hemath the father of the house of Rechab.

scribes.

The. iii. Chapter.

The genealogie of Dauid, and of his posteritie, vnto the sonnes of Iosia.

1 THese were the sonnes of Dauid, which A
were borne vnto hym in Hebron: the 2.Sa.3.a
eldest, Amnon of Ahinoam the Iesraelitesse: the seconde, Daniel of Abigail the Carmelitesse:
2 The thirde, Absalom the sonne of Maacha, the daughter of Thalmai kyng of Gesur: the fourth, Adonia the sonne of Haggith:
3 The fyfth, Sephatia of Abital: the syxth,
Ithream, by Egla his wyfe.
4 These syxe were borne vnto hym in He- 2.Sam.5.a 6m.38
bron, and there he raigned seuen yeres and syxe monethes: and in Hierusalem he raigned thirtie and three yeres. m.46.
5 And these were borne vnto him in Hierusalem: Sima, Sobab, Nathan, and Solomon, foure, of Bathsua the daughter of Ammiel.
6 Ibhar also, and Elisama, Eliphelet,
7 Noga, Nepheg, and Iephia,
8 Elisama, Eliada, and Eliphelet, nine B
(in number.)
9 These are al the sonnes of Dauid, beside the sonnes of the concubines: and Thamar was their sister.
10 Solomons sonne was Roboam, whose sonne was Abia, and Asa was his sonne, and Iosaphat his sonne,
11 Whose sonne was Ioram, and his sonne was Ahazia, and Ioas was his sonne,
12 Amasia his sonne, Azariah his sonne, and Iotham his sonne.
13 Ahaz was his sonne, Hezekia his sonne, and Manasse his sonne,
14 And Amon was his sonne, and Iosia was C
his sonne.
15 And the sonnes of Iosia, were: the eldest sonne, Iohanan, the seconde, Ioakim, the thirde, Zedekia, and the fourth, Sallum.
16 The sonnes of Ioakim, were: Ieconiah
his sonne, and Zedekiah his sonne.
17 The sonne of Ieconiah: Assir, and Salathiel his sonne.
18 Malchiram also, and Pedaia, Senazar,
Iecamia, Hosama, and Nebadia.
19 The sonnes of Pedaia, were: Zorobabel,
and Semei. The sonnes of Zorobabel, Mesullam, Hanania, and Selomith their sister:

20 And

20 And Hashubah, Ohel, Berechia, Hasadia, and Iushabhesed, fyue (in number.)
21 The ſonnes of Hanania: Pelatia, and Iesaia whoſe ſonne was Rephaia, and his ſonne Arnan, and his ſonne was Obadia, and his ſonne Shechania.
22 The ſonne of Shechania, was Semaia: and the ſonnes of Semaia, were: Hattus, Igal, Bariah, Neariah, and Saphat, ſyxe.
23 And the ſonnes of Neariah, were: Elioenai, Hizkiah, and Azricam, three.
24 And the ſonnes of Elioenai, were: Hodauia, Eliaſib, Pelaiah, Accub, Johanan, Dalaia, and Anani, ſeuen.

The. iiii. Chapter.

1. The genealogie of the ſonnes of Iuda. 5. Of Aſhur. 9. Of Iabes and his prayer. 11. Of Chelub, 24. and Simeon, their habitations, 38. and conqueſtes.

1 THe ſonnes of Iuda: Pharez, Hezron, Charmi, Hur, and Sobal.
Ge. 38 g. 1. Chro. 2. g. 2 And Reaia the ſonne of Sobal begate Iahath, and Iahath begate Ahumai and Lahad: and theſe are the kynredes of the Zoratbites.
3 And theſe were of the father of Etam: Iezrahel, Iſma, and Idbas: and the name of their ſiſter was Hazlelphuni.
4 Penuel was the father of Gedor, and Eſer the father of Huſa: and theſe are the ſonnes of Hur, the eldeſt ſonne of Ephratha the father of Bethlehem.
5 And Aſhur the father of Thekoa had two wyues: Helah, and Naarah,
6 And Naarah bare him Ahuſam, Hepher, Themeni, and Ahaſtari: Theſe were the ſonnes of Naarah.
7 And the ſonnes of Helah, were: Zereth, Iezoar, and Ethnan.
8 And Coz begate Anob, and Zobeba, and the kinred of Aharhel, the ſonne of Harum.
9 And Iabes was more honourable then his brethren: and his mother called his name Iabes, ſaying, Becauſe I bare him with ſorowe.
10 And Iabes called on the God of Iſrael, ſaying, If thou wilt bleſſe me in deede, and enlarge my coaſtes, and ſhalt let thine hand be with me, and wylt keepe me from euil that it hurt me not. And God graunted him his deſyre.
11 Chelub the brother of Suah begate Mehir, whiche was the father of Eſthon.
12 And Eſthon begate Beth raphæ & Paſeha, and Thehinna, the father of the citie of Nahas: theſe are the men of Recha.
13 The ſonnes of Kenas: Othniel, & Saraia: and the ſonne of Othniel was, Hathath.
14 And Meonathi begate Ophrah: and Seraia begate Ioab the father of the valley of craftes men (ſo called) becauſe they were craftes men.
15 And the ſonnes of Caleb the ſonne of Iephunne were, Iru, Ela, and Naam: and the ſonne of Ela was Kenas.
16 And the ſonnes of Iehaleleel, were: Ziph, and Ziphah, Thiria, and Azarel.
17 And the ſonnes of Ezra, were: Iether, Mered, Epher, and Ialon: and he begate Miriam, and Sammai, and Iſbah the father of Eſthemoa.
18 And his wife Iehudia bare Iared the father of Gedor, and Heber the father of Socho, and Iecuthiel the father of Zanoah. And theſe are the ſonnes of Bithiah the daughter of Pharao, which Mered tooke.
19 The ſonnes of the wyfe of Hodia the ſiſter of Naham the father of Keilah, were: Garmi, and Eſthemoa the Maachathite.
20 The ſonnes of Simon, were: Ammon, and Rinna, Ben-hanan, and Thilon: and the ſonnes of Iſhi, were: Zoheth, and Benzoheth.
21 The ſonnes of Selah the ſonne of Iuda, were: Er the father of Lecha, and Laada the father of Mareſa, and the kynredes of the houſholds of them that wrought linnen in the houſe of Abea.
22 And Iokim, and the men of Cozebah, and Ioas, and Saraph, whiche had the dominion in Moab, and Iaſubi Lehem: theſe alſo are wordes of olde.
23 Theſe were potters, and dwelt there among trees and hedges, nigh vnto the king, becauſe of his worke.
24 The ſonnes of Simeon, were Nemuel, Iamin, Iarib, Zerah, and Saul:
25 Whoſe ſonne was Sallum, & the ſonne of him was Mibſam, and his ſonne was Miſma.
26 And the ſonne of Miſma was Hamuel, and his ſonne was Zachur, and the ſonne of him was Semehi.
27 Semehi had ſixtiene ſonnes & fiue daughters: but his brethren had not many children, neither was all the kynrede of them like to the children of Iuda in multitude.
28 And they dwelt at Beerſeba, Molada, and at Hazar Sual,
29 At Bilha, at Ezem, and at Tholad,
30 At Bethuel, at Horma, and at Ziglag,
31 At Bethmarcaboth, Hazar, and Suſim, at Bethbirei, and at Saaraim: Theſe were their cities vnto the raigne of Dauid.
32 And their villages were: Etam, and Ain, Rimmon, Tochen, and Aſan, fiue townes,
33 And all their villages that were rounde about the ſame cities, vnto Baal. This

is the habitation of them, and their genealogie:

34 Nolobab, and Jamlech, and Iosa the sonne of Amasia,

35 And Joel, and Jehu the sonne of Iosibi, the sonne of Saraia, the sonne of Asiel,

36 And Elioenai, and Jaakoba, Isohaia, and Asaiah, Adiel, Isimiel, and Benaia,

37 And Ziza the sonne of Siphi, the sonne of Allon, the sonne of Jedaia, the sonne of Zimri, the sonne of Semaia.

38 These are famous captaines in their kinredes, setting vp greatly the house of their fathers.

39 And they went to the entring in of Gedor, euen vnto the east syde of the valley, to seeke pasture for their sheepe:

40 And they founde fat pasture and good, and a wyde lande, quiet and fruiteful: for they of Ham had dwelt there before.

41 And these nowe afore wrytten by name, came in the dayes of Hezekia king of Iuda, and smote the tentes of them, and the habitations that were found there, and destroyed them vtterly vnto this day, and dwelt in their roomes: because there was pasture there for their sheepe.

42 And some of the children of Simeon went to mount Seir, euen fiue hundred men, hauing for their captaynes, Phelatia, Nearia, Raphaia, and Oziel the sonnes of Isi:

43 And smote the rest of the Amalekites that were escaped, and they dwelt there vnto this day.

The.v. Chapter.

1. The birthright taken from Ruben and geuen to the sonnes of Ioseph. 3. The genealogie of Ruben, 11. and Gad. 23. And of the halfe tribe of Manasse.

a 1 THe sonnes of Ruben the eldest sonne of Israel (forasmuche as he was the eldest, and had defiled his fathers bed, his birthryght was geuen vnto the sonnes of Ioseph the sonne of Israel: howbeit the genealogie is not reckoned after his birthryght.

Gen. 49. a. Exod. 6. b. Num. 26. a.

2 For Iuda preuayled aboue his brethren, and of his tribe came the chiefe, and the birthryght was geuen to Ioseph.)

3 The sonnes then of Ruben, the eldest sonne of Israel, were: Henoch, Phalu, Hezron, and Charmi.

4 The sonnes of Joel: Samaiah his sonne, Gog his sonne, and Semei his sonne,

5 Micha his sonne, Reaia his sonne, and Baal his sonne.

6 Beera his sonne, whom Thiglath Pilneser kyng of Assyria caryed away: for he was a great lorde among the Rubenites,

7 And when his brethren in their kynredes reckoned the genealogie of their generations, Jeiel and Zacharia were the chiefe, B

8 And Bala the sonne of Azan, the sonne of Sema, the sonne of Joel, dwelt in Aroer, and so foorth vnto Nebo, and Baalmeon.

9 And eastwarde he inhabited vnto the entryng in of the wyldernesse, from the ryuer Euphrates: for they had much cattel in the lande of Gilead.

10 And in the dayes of Saul, they warred with the Agarites, which were ouerthrowen by their hande: and they dwelt in their tentes throughout all the east (lande) of Gilead.

11 And the children of Gad dwelt ouer against them in the lande of Basan, euen vnto Salcha:

12 And in Basan Iobel was the chiefest, and Saphan the next: then Janai, and Saphat.

13 And their brethren of the houshold of their fathers, were: Michael, Meshullam, Seba, Iorai, Jachan, Zia, Eber, seuen.

14 These are the children of Abihail the C sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jesisai, the sonne of Jahdo, the sonne of Buz:

15 Ahi the sonne of Abdiel, the sonne of Guni, was a captayne of the houshold of their fathers.

16 And they dwelt in Gilead in Basan, and in her townes, and in all the suburbes of Saron, and in their borders.

Deut. 4. 5.

17 And these were reckoned by kinredes, in the dayes of Iotham kyng of Iuda, and in the dayes of Ieroboam kyng of Israel.

18 The sonnes of Ruben, and of Gad, and of the halfe tribe of Manasse, were fighting men, and able to beare shielde & sworde, and to shoote with bowe, exercised in warre, euen foure and fourtie thousand, seuen hundred, and threescore, that went out to the warre.

19 And they fought with the Hagarites, with Ietur, Nephis, and Nodab.

20 And they were helped (of the Lorde) against them, and the Hagarites were deliuered into their hande, and so were all that were with them: For they cryed to God in the battayle, and he hearde them, because they put their trust in hym.

21 And they tooke of their cattel, and of their D Cammelles fiftie thousande and two hundred, and fyftie thousande sheepe, and two thousande Asses, and of the soules of men

an

1. Ch. 26.

an hundyed thousande.
22 And there fel many woundred, because the warre was of god: And they dwelt in their steades, vntyll the tyme that they were caryed away.
23 And the chyldren of the halfe tribe of Manasse, dwelt in the lande, from Basan vnto Baal Hermon, & Senir, and vnto mount Hermon: (for) they were growen to a great multitude.
24 And these were the heades of the housholdes of their fathers: Epher, and Iesi, Eliel, and Azriel, Jeremia, and Hodauia, and Jahdiel, strong men and valiant, famous men, and heades of the housholdes of their fathers.
25 And they transgressed agaynst the God of their fathers, and went a whooring after the goddes of the people of the land, whom God destroyed before them.
26 And the God of Israel stirred vp the spirite of Phul king of Assyria, and the spirite of Thigtath Pilneser kyng of Assyria, and caryed them away: euen the Rubenites, the Gadites, and the halfe tribe of Manasse, and brought them vnto Halah, Habor, Hara, and to the riuer Golan, vnto this day.

The. vi. Chapter.

Io. The genealogia of the sonnes of Leui. 31. Their order in the ministerie of the tabernacle. 49. Aaron and his sonnes priestes. 54. 57. Their habitation.

1 THe sonnes of Leui: Gerson, Caath, and Merari.
Exo. 46. b. 2 The sonnes of Caath: Amram, Izahar, Hebron, and Oziel.
3 The children of Amram: Aaron, Moses, and Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar, and Ithamar.
4 Eleazar begate Phinehes, Phinehes begate Abisua.
5 Abisua begate Boki, Boki begate Ozi,
6 Ozi begate Zarahia, Zarahia begate Meraioth,
7 Meraioth begate Amaria, and Amaria begate Ahitob,
8 Ahitob begate Zadoc, and Zadoc begate Ahimaaz,
9 Ahimaaz begate Azaria, and Azaria begate Johanan,
10 Johanan begate Azaria, which ministred in the temple that Solomon buylt in Hierusalem.
11 Azaria begate Amaria, Amaria begate Ahitob,
12 Ahitob begate Zadoc, and Zadoc begate Sallum,
1. Esd. 26. c
13 Sallum begate Helkia, & Helkia begate Azaria.
2. king. 22. c
2. king. 15. c.
14 Azaria begate Saraia, and Saraia begate Iehozedech. C
15 And Iehozedech departed, when the lord caryed away Iuda and Hierusalem by the hande of Nabuchodonosor.
16 The sonnes of Leui: Gerson, Caath, and Merari.
Exod. 6. c.
17 And these be the names of the sonnes of Gerson, Libni, and Simhi.
18 And the sonnes of Caath were: Amram, Izahar, Hebron, and Oziel.
19 The sonnes of Merari: Mahali, and Musi: and these are the kinredes of Leui, concernyng their fathers.
20 The sonne of Gerson, was Libni, whose sonne was Jahath, and his sonne Zemma,
21 And his sonne Joah, and his sonne Iddo, D and his sonne Zerah, and his sonne Ieathrai.
22 The sonnes of Caath: Aminadab, and his sonne Korah, and his sonne Assir,
23 And his sonne Elcana, and his sonne Ebiasaph, and his sonne Assir,
24 And Thahath was his sonne, and Uriel his sonne, and Ozi his sonne, and Saul was his sonne.
25 The sonnes of Elcana: Amasai and Ahimoth,
26 And Elcana: The sonnes of Elcana, Zophai, whose sonne was Nahath,
27 And his sonne Eliab, and Ieroham his sonne, and Elcana his sonne.
28 And the sonnes of Samuel: the eldest E Vasni, and Abia.
29 The sonnes of Merari: Mahali, and his sonne Libni, and his sonne Simhi, and his sonne Oza,
30 And his sonne Simha, & his sonne Haggia, and his sonne Asaia.
31 And these be they whom Dauid set for to sing in the house of the Lorde, after that the arke had rest.
Exod. 27. D.
32 And they ministred before the dwelling place of the tabernacle of the congregation with singing, vntyll Solomon had buylt the house of the Lorde in Hierusalem: and then they wayted on their offices, accordyng to the order of them.
33 These are they that wayted, with their chyldren, of the sonnes of Caath, Heman a singer, whiche was the sonne of Joel, the sonne of Samuel,
1. Sam. 1. a.
34 The sonne of Elcana, the sonne of Ieroham, the sonne of Eliel, the sonne of Thoah,
35 The sonne of Zuph, the sonne of Elcana, the sonne of Mahath, the sonne of Amasai,

36 The ſonne of Elcana, the ſonne of Ioel, the ſonne of Azaria, the ſonne of Zephania.
37 The ſonne of Thahath, the ſonne of Aſſir, the ſonne of Ebiaſaph, the ſonne of Korah.
38 The ſonne of Izhar, the ſonne of Caath, the ſonne of Leui, the ſonne of Iſrael:
39 And his brother Aſaph ſtoode on his right hande, and Aſaph was the ſonne of Barachia, the ſonne of Simha.
40 The ſonne of Michael, the ſonne of Waaſa, the ſonne of Melchia,
41 The ſonne of Athan, the ſonne of Zarah, the ſonne of Adaia,
42 The ſonne of Ethan, the ſonne of Zimma, the ſonne of Simhi,
43 The ſonne of Jahath, the ſonne of Gerſom, the ſonne of Leui.
44 And their brethren the ſonnes of Merari ſtoode on the leaft hand, euen Ethan the ſonne of Kiſi, the ſonne of Abdi, the ſonne of Maluch,
45 The ſonne of Hazabia, the ſonne of Amazia, the ſonne of Helkia,
46 The ſonne of Amzi, the ſonne of Bani, the ſonne of Samer,
F 47 The ſonne of Mahli, the ſonne of Muſi, the ſonne of Merari, the ſonne of Leui.
48 Their brethren alſo the Leuites were appointed vnto all manner of ſeruice of the tabernacle of the houſe of God.
49 But Aaron and his ſonnes burnt incenſe vppon the aulter of whole burnt offering, and on the aulter of incenſe, (and were appointed) for all that was to doo in the place moſt holy, and to make an attonement for them of Iſrael, accordyng to all that Moſes the ſeruant of God had commaunded.
50 Theſe are the ſonnes of Aaron: Eleazar his ſonne, whoſe ſonne was Phinehes, and his ſonne Abiſua.
51 And his ſonne Bocci, whoſe ſonne was Ozi, and his ſonne Zerahiah.
52 And the ſonne of him Meraioth, and his ſonne Amaria, and the ſonne of him Ahitob.
53 And Sadoc his ſonne, and Ahimaaz his ſonne.
54 And theſe are the dwellyng places of them throughout their townes & coaſtes, euen of the ſonnes of Aaron throughout the kinredes of the Caathites: for ſo the lotte fell for them.
55 And they gaue them Hebron in the lande of Iuda, and the ſuburbes therof rounde about it. Ioſua. 14. b. and 21. b.
56 But the feeldes of the citie, and the villages parteyning thereto, they gaue to Caleb the ſonne of Iephune.
57 And to the ſonnes of Aaron they gaue the cities of refuge, euen Hebron and Libna with their ſuburbes, Iathir and Eſthemoa, with their ſuburbes.
58 And Hilen, with her ſuburbes, and Dabir with her ſuburbes,
59 Aſan and her ſuburbes, Bethſemes and her ſuburbes.
60 And out of the tribe of Beniamin, Geba and her ſuburbes, Alemeth and her ſuburbes, Anathoth and her ſuburbes: all their cities throughout their kinredes were thirteene.
61 And vnto the ſonnes of Caath, the remnant of the kinrede of the tribe, were cities geuen out of the halfe tribe of Manaſſe by lot, euen ten cities.
62 And the ſonnes of Gerſom throughout their kinredes, had out of the tribe of Iſachar, out of the tribe of Aſer, and out of the tribe of Nephthali, and out of the tribe of Manaſſe in Baſan, thirtiene cities.
63 And vnto the ſonnes of Merari, were geuen by lot throughout their kinredes, out of the tribe of Ruben, and out of the tribe of Gad, & out of the tribe of Zabulon, twelue cities.
64 And the children of Iſrael gaue the Leuites cities, with their ſuburbes, G
65 And that by lot, out of the tribe of the chyldren of Iuda, & out of the tribe of the chyldren of Simeon, and out of the tribe of the children of Beniamin, theſe cities, whiche they called by their names. 1. Sa. 24.
66 And they (that were) of the kinredes of the ſonnes of Caath, had cities & their coaſtes out of the tribe of Ephraim.
67 And they gaue vnto them cities of refuge, Sichem in mount Ephraim and her ſuburbes, Gaſer and the ſuburbes, Ioſua. 20.
68 Iocmeam and her ſuburbes, Bethhoron and her ſuburbes,
69 Aialon and her ſuburbes, Geth Rimmon and her ſuburbes.
70 And out of the halfe tribe of Manaſſe, Aner and her ſuburbes, and Bileam and her ſuburbes, for the kinred of the remnant of the ſonnes of Caath.
71 And vnto the ſonnes of Gerſom, were geuen out of the kinrede of the halfe tribe of Manaſſe, Golon in Baſan and her ſuburbes, and Aſtaroth and her ſuburbes.
72 Out of the tribe of Iſachar, Kedes and her ſuburbes, Dabrath and her ſuburbes,
73 Ramoth alſo and her ſuburbes, Anem and her ſuburbes.
74 And out of the tribe of Aſer, Maſal and her ſuburbes, Abdon and her ſuburbes,
75 Hukock and her ſuburbes, Rehob and her ſuburbes.
76 Out of the tribe of Nephthali, Kedes in Gali-

Galilee and her ſuburbes, Hammon & her ſuburbes, Kiriathaim and her ſuburbes.

77 And vnto the reſt of the children of Merari, were geuē out of the tribe of Zabulon, Rimmon and her ſuburbes, Thabor and her ſuburbes.

78 And on the other ſyde Iordane by Jericho, euen on the eaſt ſyde of Iordane, (were geuen them) out of the tribe of Ruben, Beſer in the wylderneſſe with her ſuburbes, Jahſah with her ſuburbes,

79 Kedemoth alſo with her ſuburbes, & Mephaath with her ſuburbes.

80 Out of the tribe of Gad, Ramoth (in) Gilead with her ſuburbes, & Mahanaim with her ſuburbes,

81 Hesbon with her ſuburbes, and Jazer with her ſuburbes.

The.vii. Chapter.

1. The genealogie of Iſachar. 6. Beniamin. 13. Nephthali. 14. Manaſſes. 20. Ephraim. 30. And Aſer.

1 THe ſonnes of Iſachar: Thola, Phua, Iaſub, Simron, foure.

2 And the ſonnes of Thola: Vzi, Rephaia, Jeriel, Jamai, Jeblam, & Samuel, whiche were heades in the houſholdes of their fathers: Of Thola (there were) men of might in their generations, whoſe number (was) in the dayes of Dauid two and twentie thouſande, and ſixe hundred.

3 The ſonnes of Vzi: Izrahia. The ſonnes of Izrahia: Michael, Obadia, Joel, and Ieſiah, fiue men, al captaynes.

4 And with them in their generations after the houſhold of their fathers, were ſixe and thirty thouſand ſouldiers, & valiant men of warre: For they had many wiues, & ſonnes.

5 And their brethren among al the kinredes of Iſachar, were valiant men of warre, reckoned in al by their genealogies, fourſcore and ſeuen thouſande.

6 (The ſonnes) of Beniamin, Bela, Becher, and Jediel, three.

7 The ſonnes of Bela: Ezbon, Vzi, Vzziel, Jerimoth, & Iri, fiue, heades of the houſholde of their fathers, men of myght, and were reckoned by their genealogies twenty and two thouſande, and thirtie and foure.

8 The ſonnes of Becher: Zemira, Joas, Eliezer, Elioenai, Omri, Jeremoth, Abia, Anathoth, and Alamath: all theſe are the children of Becher.

9 And the number of them after their genealogie and generations, and captaynes of the houſholdes of their fathers, men of myght (were) twentie thouſande, and two hundred.

10 The ſonnes of Jediel, Bilhan. The ſonnes of Bilhan: Jeus, Beniamin, Ehud, and Chanaana, Zethan, Tharſis, and Ahiſahar.

11 Al theſe are the ſonnes of Jediel, ancient heades and men of warre, ſeuentene thouſande and two hundred, that went out harneſſed to battayle.

12 And Suppim and Huppim were the children of Ir: and the Huſites were the children of Aher.

13 The ſonnes of Nephthaly: Jahziel, Guni, Jezer, and Sallum, the children of Bilha. Gene. 30.8.

14 The ſonnes of Manaſſe: Azriel, whom his wyfe bare vnto hym: But Aramiah his concubine bare Machir the father of Gilead. C

15 And Machir tooke wyues for Huppim and Suppim: and the name of his ſiſter was Maacha, and the name of another ſonne was Zelophahad: and Zelophahad had daughters. Num. 26.8. and. 36.2.

16 And Maacha the wyfe of Machir bare a ſonne, and called his name Pheres: and the name of his brother was Seres, and his ſonnes were Ulam and Recem.

17 The ſonne of Ulam: Bedan. Theſe are the ſonnes of Gilead the ſonne of Machir, the ſonne of Manaſſe:

18 And his ſiſter Moleketh bare Iſhud, Abieſer, and Mahelah.

19 And the ſonnes of Semida, were: Ahia, Sechem, Lechi, and Aniham.

20 The ſonnes of Ephraim: Suthalah, whoſe ſonne was Bered, and Thahah his ſonne, and his ſonne Eladah, and Thahah his ſonne,

21 And Zabad his ſonne, and Suthelah his ſonne, and Ezer, and Elad: And the men of Gath, that were borne in the lande, ſlue them, becauſe they were come downe to take away their cattel. D

22 And Ephraim their father mourned many a day, and his brethren came to comfort hym.

23 And when he went in to his wyfe, ſhe conceiued and bare him a ſonne, and he called the name of it Beria, becauſe it went euyl with his houſholde.

24 And his daughter was Seera, whiche built Bethhoron the neather, and alſo the vpper, and Vzen Seera.

25 And Raphah was his ſonne: whoſe ſonne was Reſeph, and Thelah, whoſe ſonne was Thahan.

26 And his ſonne Ladan, and his ſonne Ammihud, and his ſonne Eliſama,

27 And his ſonne Nun, and his ſonne Joſuah.

28 Their poſſeſſions and habitations were in Bethel, and the townes that longed thereto, and vnto the eaſt of Naaran, and on the weſt ſide of Gazer with the townes thereof, Sichem and the townes thereof, Ada and the townes therof.

29 And along by the borders of the children of Manaſſe, Bethſean and her townes, Thaanach and her townes, Megiddo and her townes, and Dor and her townes: In thoſe dwelt the children of Joſeph the ſonne of Iſrael.

30 The ſonnes of Aer: Iſua, Iſua, Iſui, and Beria, and Serah their ſiſter.

31 The ſonnes of Beria: Heber, and Melchiel, which is the father of Birſaith.

32 And Heber begate Japhlet, Somer, Hotham, and Sua was their ſiſter.

33 The ſonnes of Japhlet, Paſah, Bimhal, and Alnah: theſe are the children of Japhlet.

34 The ſonnes of Semer: Ahi, Rohga, Iehubba, and Aram.

35 And the ſonnes of his brother Helem, Zophah, Imna, Seles, and Amal.

36 The ſonnes of Zophah: Suah, Harnepher, Sual, Beri, and Imrah.

37 Bezer, Hod, Samna, Silla, Iethran, and Beera.

38 The ſonnes of Iether: Iephune, Piſpa, and Ara.

39 The ſonnes of Olla: Areh, Haniel, and Rezia.

40 All theſe were the children of Aer, and heades of their fathers houſe, noble men, and mightie head captaynes: The number throughout the genealogie of them that were apt to the warre and battayle, was twentie and fiue thouſande men.

The viii. Chapter.

1. The ſonnes of Beniamin, 33. And race of Saul.

1 BEniamin begate Bela his eldeſt ſonne. Aſbel the ſeconde, and Aharah the thirde,

2 Nohah the fourth, and Raphah the fifth.

3 And the ſonnes of Bela, were: Adar, Gera, Abiud,

4 Abiſua, Naaman, and Ahoha,

5 Gera, Sephuphan, and Huram.

6 All theſe are the ſonnes of Ehud, and theſe are ancient heades among the inhabiters of Geba, and they caried them to Manahath:

7 Naaman, Ahia, and Gera, which Gera caried them away, and begate Oza, and Ahihud.

8 And he begate Saharaim in the feelde of Moab: after he had ſent them away, Huſim alſo, and Baarah were his wiues.

9 And he begate of Hodes his wife, Iobab, and Sebia, Meſa, and Malcham,

10 Ieuz, and Sachia, and Mirma: theſe were his ſonnes (and) ancient fathers.

11 And of Huſim he begate Abitob, and Elpaal.

12 The ſonnes of Elpaal, were: Eber, Miſaham, and Samed, which buylt Ono, Lod, and the townes therof.

13 Beria and Sema were ancient fathers among the inhabiters of Aialon, and they draue away the inhabiters of Geth.

14 And Ahio, Saſac, and Ieremoth,

15 Zebadia, Arad, and Ader,

16 Michael, and Iſpa, and Ioha, the ſonnes of Beria.

17 Zebadia, Meſullam, Hezeki, and Heber,

18 Iſmerai alſo, and Ieſliah, and Iobab, the ſonnes of Elpaal.

19 Iakim, and Zichri, and Sabdi,

20 Elienai, Zilthai, and Eliel,

21 And Adaia, and Beraia, and Simreth the ſonnes of Semhe.

22 Iſpan, Eber, and Eliel,

23 Abdon, and Zichri, and Hanan,

24 Hanania, Elam, and Anathothia,

25 Iephdeia, and Phenuel, the ſonnes of Saſac.

26 And Samſerai, Seharia, and Athaliah,

27 Iareſiah, Elia, and Zichri, the ſonnes of Ieroham.

28 Theſe were ancient fathers & captaynes in their kinreds, and theſe dwelt in Hieruſalem.

29 And at Gibeon dwelt Abi Gibeon, whoſe wyfe was called Maacah.

30 And his eldeſt ſonne was Abdon, then Zur, Cis, Baal, and Nadab,

31 Gedor, Ahio, and Zacher.

32 And Mikloth begate Simea: And theſe alſo dwelt with their brethren in Hieruſalem, ouer against them.

33 Ner begate Cis, and Cis begate Saul, and Saul begate Ionathan, Malchiſua, Abinadab, and Eſbaal. 1. Sam. 14.

34 And the ſonne of Ionathan was Meribbaal, and Meribbaal begate Micah.

35 And the ſonnes of Micah, were: Picon, Melech, Tharea, and Ahaz.

36 And Ahaz begate Iehoada: and Iehoada begate Alemeth, Almaueth, and Zimri: Zimri begate Moza.

37 Moza begate Binea, whoſe ſonne was Rapha, and his ſonne was Elaſa, and his ſonne Azel.

38 And Azel had ſix ſonnes, whoſe names are theſe: Eſricam, Bochri, Ismael, Searia, Obadia, and Hanan: al theſe were the ſonnes of Azel.

39 And the ſonnes of Eſek his brother were:

were: Ulam his eldest, Jehus the seconde, and Eliphelet the thirde.

40 And the sonnes of Ulam were mighty men, and strong archers, and had many sonnes, and sonnes sonnes, an hundred and fyftie: All these are of the sonnes of Benjamin.

The.ix. Chapter.

1. All Israel and Iuda numbred. 10. Of the priestes and Leuites, 11. 18. and of their office.

1 AND so al Israel nombred by kinreds, beholde, they are written in the booke of the kinges of Israel and of Juda, e were caryed away to Babylon for their transgression.

2 Euen the olde inhabiters that dwelt in their owne possessions and cities, the Israelites, the Priestes, Leuites, and Nathinei.

3 And in Hierusalem dwelt of the children of Juda, of the children of Benjamin, and of the children of Ephraim and Manasse:

4 Uthai the sonne of Ammihud, the sonne of Omri, the sonne of Imri, the sonne of Bani, of the children of Pharez the sonne of Juda.

5 And of Siloni: Asaia the eldest, and his sonnes.

6 And of the sonnes of Zerah: Jehuel, and their brethren, fyre hundred and nintie.

7 And of the sonnes of Benjamin: Salu the sonne of Mesullam, the sonne of Hodauia, the sonne of Asana.

8 And Ibneia the sonne of Jeroham: and Ela the sonne of Uzi, the sonne of Michri: and Mesullam the sonne of Sephatia, the sonne of Reuuel, the sonne of Ibnia.

9 And their brethren, accordyng to their kinredes, nine hundred, fyftie and sixe: All these were principall men, and auncient in the housholdes of their fathers.

10 And of the priestes: Jedaia, Jehoiarib, and Jachin,

11 Azaria the sonne of Helkia, the sonne of Mesullam, the sonne of Sadoc, the sonne of Maraioth, the sonne of Ahitob, the chefest in the house of God.

12 And Adaiah the sonne of Jeroham, the sonne of Phashur, the sonne of Melchia: and Maasi the sonne of Adiel, the sonne of Jehzerah, the sonne of Mesullam, the sonne of Mesillamith, the sonne of Immer.

13 And their brethren whiche were heades of the auncient housholdes of their fathers, a thousande seuen hundred and threescore, active men for the woorke of the service of the house of God.

14 And of the Leuites: Semeia the sonne of Hasub, the sonne of Asricam, the sonne of Hasabia, of the sonnes of Merari. C

15 And Backbakar, Heres, and Galal: and Mathania the sonne of Michah, the sonne of Zicri, the sonne of Asaph.

16 And Obadia the sonne of Semeia, the sonne of Galal, the sonne of Idithum: and Berechia the sonne of Asa, the sonne of Elcana, that dwelt in the villages of the Netophathites.

17 The porters were, Sallum, Accub, Talmon, and Aiman, and their brother: Sallum was the cheefe. Nehe. 11.1.

18 For they watched hytherto, euen vnto the kynges gate eastwarde * by course, of the children of Leui. * or, by companies.

19 And Sallum the sonne of Core, the sonne of Ebiasaph, the sonne of Corah, and his brethren the Corathites of the house of their father, had their busynesse and office to kepe the porches of the tabernacle: and their fathers beyng ouer the hoast of the Lord, kept the entring.

20 And Phinehes the sonne of Eliazar was their foreguide, and the Lord was with him.

21 And Zacharia the sonne of Meselemia, D kept the watche before the doore of the tabernacle of the congregation.

22 All these were chosen men to kepe the threesholdes, euen two hundred twelue: and throughout all the genealogie were they nombred in their villages: and them dyd Dauid and Samuel the Seer institute, * because of their fidelitie. * or, in their perpetual office.

23 So they and their children had the ouersyght of the gates of the house of the Lord, euen of the tabernacle, * to keepe them. * or, by course.

24 In foure quarters dyd they keepe the watche: towarde the east, west, north, and south. Num.3.b.

25 And their brethren remayned in the countrey, e came after seuen dayes from tyme to time with them.

26 For the Leuites which had the ouersyght of the kestreyes and treasures of the house of God, were vnder the custody of foure notable porters.

27 And they lay rounde about the house of God, because the keeping thereof pertayned to them, and they had the charge to open it euery morneyng.

28 And certayne of them had the rule of the E ministring vessells, and brought them in and out by tale.

29 Some of them were appointed to ouersee the vessels, and all the ornaments of the sanctuarie, and the flowre, wyne, oyle,

frankencense, and swete odours.

30 And certayne of the sonnes of the priests, made oyntmentes of the swete odours.

31 And Mathathia one of the Leuites (which was the eldest sonne of Sallum the Corathite) had the ouersyght of the things that were made in the fryeng panne.

32 And other of their brethren the sonnes of Cahath, had the ouersyght of the shewe bread, whiche they prepared euery sabboth.

33 These are the singers, euen auncient fathers of the Leuites, whiche dwelt in sparate chambers, and were free: for they had to doo in the temple both day and nyght.

34 These were auncient fathers of the Leuites in their generations, and dwelt at Hierusalem.

35 And in Gibeon dwelt the father of Gibeon, Iehiel, whose wyfe was called Maacha.

36 His eldest sonne was Abdon, then Sur, Cis, Baal, Ner, and Nadab,

37 Gedor, Ahio, Zacharia, and Mikloth,

38 And Mikloth begate Simeam: and they also dwelt with their brethren at Hierusalem, euen harde by them. I. Sam. 9. c.

39 And Ner begate Cis, and Cis begate Saul, and Saul begate Jonathan, Malchisua, Abinadab, and Esbaal.

40 And the sonne of Jonathan, was Meribbaal: and Meribbaal begate Michah.

41 And the sonnes of Michah, were: Pithon, Melech, and Thahrea.

42 And Ahez begate Jahza, Jahza begate Alameth, and Almameth, and Zimri, Zimri begate Moza,

43 Moza begate Benea, whose sonne was Rephaia, and his sonne was Elasa, and his sonne Azel.

44 And Azel had sixe sonnes, whose names are these: Azricam, Bochru, Ismael, Searia, Obadia, and Hanan: These are the sonnes of Azel.

The.x. Chapter.

1. The batayle of Saul agaynst the Philistines. 4. In whiche he dyeth. 5. And his sonnes also. 13. The cause of Sauls death.

A 1 AND the Philistines sought agaynst Israel, and the men of Israel fled before the Philistines, and were ouerthrowen and wounded in mount Gilboa. I. Sam. 31. a

2 And the Philistines followed after Saul and his sonnes, and the Philistines smote Jonathan and Abinadab, and Malchisua, the sonnes of Saul.

3 And the batayle went sore agaynst Saul, and the archers * founde him, and he was wounded of shooters. * or, hitte hym. Judi. 9. g.

4 Then sayde Saul to his harnesse bearer, Drawe thy sword, and thrust me therewith, that these vncircumcised come not and mocke me. But his harnesse bearer would not, for he feared exceedingly: So Saul caught a sworde, and fell vpon it. I. Sam. 31. d

5 And when his harnesse bearer sawe that Saul was dead, he fell on a sworde also, and dyed.

6 And thus Saul and his three sonnes, and all they of his house, dyed together.

7 And when all the men of Israel that were B in the valley, sawe how they fled, and that Saul and his sonnes were dead, they forsooke their cities, and ranne away: and the Philistines came and dwelt in them.

8 And on the morowe when the Philistines came to strip the dead bodyes, they founde Saul & his sonnes ouerthrowen in mount Gilboa. I. Sam. 31. d

9 And when they had stripe him, they tooke his head and his harnesse, and sent them into the lande of the Philistines rounde about, to shewe them vnto their idols, and to the people. I. Sam. 31.

10 And they put his harnesse in the house of their god, and set vp his head in the temple (a) of Dagon.

11 And when all they of Jabes (in) Gilead (a) The idol of the Philistines, which from the belly vpwarde was lyke a man, and frō the belly downewarde had the fourme of a fysshe. I. Sam. 31. d

heard all that the Philistines had donne to Saul,

12 They arose, all the strongest of them, and set away the body of Saul, and the bodyes of his sonnes, and brought them to Jabes, and buryed the bones of them vnder an oke in Jabes, and fasted seuen dayes.

13 So Saul dyed for his trespasse that he trespassed agaynst the Lorde, in that he kept not the woorde of the Lorde, and in that he sought and asked counsayle of a woman that wrought with a spirite:

14 And asked not of the Lorde, and therefore he slue him, and turned the kingdome vnto Dauid the sonne of Jsai.

The.xi. Chapter.

5. The Iebusites rebel agaynst Dauid, from whom he taketh the towre of Sion.

1 THen all Israel gathered them selues A to Dauid vnto Hebron, sayeng,

2 Behold, we be thy bones, and thy flesh: & moreouer in tyme past, euen when Saul was king, thou leddest Israel out & in: and the Lorde thy God sayd vnto thee, Thou shalt feede my people Israel, & thou shalt be captayne ouer my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron, and Dauid made a couenant with them in Hebron before the Lorde: & they annoynted Dauid king ouer Israel,

Israel, according to the worde of the Lorde, by the hande of Samuel.

1.Sa.16.d. 4 And Dauid and all Israel went to Hierusalem, (which is Iebus, where as were the Iebusites the inhabiters of the lande.)

5 And the inhabiters of Iebus sayde to Dauid, Thou commest not in here. Neuertheles, Dauid wan the castle of Sion, which is called the citie of Dauid.

1.Sam.5.b 6 And Dauid sayde, Whosoeuer smyteth the Iebusites first, shalbe the principal captayne, and a Lorde. So Ioab the sonne of Zaruia went first vp, & was made the cheefe captaine.

7 And Dauid dwelt in the castle (Sion) and therefore they called it the citie of Dauid.

8 And he buylte the citie on euery syde, euen from Mills, rounde about: and Ioab repayred the rest of the citie.

9 And Dauid prospered, and waxed great, and the Lorde of hostes was with him.

2.Sa.23.a. 10 These are the principal menne of power whom Dauid had, and that clane to hym in his kyngdome, with al Israel, to make him kyng, according to the worde of the Lorde, ouer Israel.

11 And this is the number of the myghtye menne whom Dauid had: Iosobeam the sonne of Hachmoni, the cheefe among thirtie: he lyft vp his speare against three hundred, and wounded (them) at one tyme.

12 After hym was Eleazar his vncles sonne, an Ahohite, whiche was one of the three myghtiest.

13 He was with Dauid at Pasdammim, and there the Philistines were geathered togeather to battaile: and there was there a parcel of ground ful of barlye, and the people fled before the Philistines.

14 And they stept foorth into the middest of the feelde, and saued it, and slue the Philistines, and the Lorde gaue a great victorie.

15 And the three of the thirtie cheefe captaines, went to a rocke, to Dauid, into the caue Adullam: and the host of the Philistines abode in the valley of Rephaim.

16 And when Dauid was in the holde, the Philistines watch was at Bethlehem that same tyme.

2.Sa.23.c. 17 And Dauid longed, and sayde, Oh that one wolde gene me drinke of the water of the wel that is at the gate of Bethlehem.

18 And the three brake through the host of the Philistines, & drewe water out of the well that was by the gate at Bethlehem, and tooke it, and brought it to Dauid: neuertheles, Dauid wolde not drinke of it, but rather offered it to the Lorde,

19 And sayde, My God forbyd it me that I shoulde doo this thing: Shal I drinke the (a) blood of these menne, that haue put their lyues in ieopardie? for with the ieopardie of their lyues they brought it: therefore he wolde not drynke it. And this dyd these three myghtiest. (a) That is, this water for the whiche they ventred their blood.

20 And Abisai the brother of Ioab, he also was captayne among three: For he lyft vp his speare against three hundred, & wounded them, & had a name among the three:

21 Yea among three, he was more honourable then the two, for he was their captayne, howbeit, he atteyned not to the (first) three. D

22 Banaia the sonne of Iehoiada, the sonne of a very strong man, whiche had done many actes, of Cabzeel, he slue two strong (lions) of Moab, and went downe, and slue a Lyon in a pyt, in tyme of snowe. * Somme reade, men.

23 And he slue an Egyptian, whose stature was fyue cubites long, and in the Egyptians hande was a speare like a weauers beame: and he other went downe to hym with a waster, & plucked the speare out of the Egyptians hand, and slue him with his owne speare.

24 Suche thynges dyd Banaia the sonne of Iehoiada, and had the name among the three myghtiest,

25 And was honourable among thirtie, but atteyned not to the (first) three: and Dauid made hym of his counsayle.

26 The other menne of armes were these: Asahel the brother of Ioab, Elhanan his vncles sonne, of Bethlehem:

27 Sammoth the Harodite, Heles the Pelonite,

28 Ira the sonne of Ickes the Thekoite, Abieser the Anatothite, E

29 Sibbecai the Husathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the sonne of Baana the Netophathite,

31 Ithai the sonne of Ribai of Gibea (that parteyned) to the children of Beniamin, Banaia the Pirathonite,

32 Hurai of the ryuer of Gaas, Abiel the Arbathite,

33 Azmaueth the Barahumite, Eliahba the Salabonite.

34 The sonnes of Hassem the Gezonite: Ionathan the sonne of Sage, an Hararite,

35 Ahiam the sonne of Sachar the Hararite, Eliphal the sonne of Ur.

36 Hepher the Mecherathite, Ahia the Pelonite.

37 Hezro the Carmelite, Naari the sonne of Ezbai. F

38 Ioel the brother of Nathan, Mibhar the sonne of Agarai,

39 Zelec the Ammonite, Naharia a Berothite, the bearer of the harneste of Ioab the sonne

sonne of Zaruia.
40 Ira the Ithrite, and Gareb the Ithrite,
41 Uria the Hethite, and Zabad the sonne of Ahlai,
42 Adina the sonne of Siza, a Rubenite, a captayne of the Rubenites, and thirty with hym.
43 Hanan the sonne of Maacah, and Iosaphat a Mithanite,
44 Uzia an Asterathite, Sama and Iehiel, the sonnes of Hothan, an Aroerite:
45 Iediel the sonne of Zimri, and Iohe his brother, a Thosaite,
46 Eliel a Mahauite, Ieribai, and Iosia the sonnes of Elnaam, and Ithma a Moabite,
47 Eliel & Obed, and Iasiel a Mesobaite.

The xii. Chapter.

¶ What they were that went with Dauid when he fledde from Saul. 23. What they were that came vnto hym vnto Hebron out of every tribe, to make hym kyng.

NOw These are they that came to Dauid to Ziklag, while he yet kept him self close because of Saul the sonne of Cis: and Iudic. 20. c they were very strong helpers in batayle.
2 They were weponed with bowes, and coulde hurle stones with the right hande, and with the leafte, and shoote arrowes out of a bowe, and were of Saules brethren, euen of Beniamin.
3 The cheefest were Ahiezer and Ioas the sonnes of Samaa a Gibeonite, and Ieziel and Pelet the sonnes of Asmaueth, and Beracah, and Iehu the Anathotite.
4 And Ismaia a Gibeonite, a myghtie man among thirtie, and moze then the thirtie: Ieremia, Iahaziel, Iehonan, and Iosabad of Gedor.
5 Eleusai, Ierimoth, Bealia, Semaria, and Saphathia, the Haraphites.
6 Elkana, Iesia, Azareel, Iorzer, Iosebeam, Cozanites.
7 Ioela and Zebadiah the sonnes of Ieroam of Gedor.
8 And of the Gadites there separated them selues, some vnto Dauid into the holde of the wildernesse, and men of might, and men apte for the warre, and that coulde handle shielde and speare, whose faces were like the faces of (a) Lyons, and they were as swyft as the Roes in the mountaynes.
(a) Meanyng fierce and terrible.
9 Ezer the first, Obadia the second, and Eliab the thirde,
10 Masmana the fourth, Ieremia the fifth,
11 Attai the sixt, Eliel the seuenth,
12 Johanan the eyght, Elsabad the nienth,
13 Ieremia the tenth, and Machbanai the eleuenth.
14 These were of the sonnes of God, & were captaynes ouer the menge of warre: one of the least coulde resyst an hundred, and the greatest a thousande.
15 These are they that went ouer Iordane in the (b) first moneth, when he had filled ouer all his bankes, and they put to flight all them of the valley, both toward the east, and west. (b) March.
16 And there came of the chyldren of Beniamin and Iuda, to the holde vnto Dauid.
17 And Dauid went out to meete them, and answeared, and sayde vnto them, If ye be come peaceably vnto me, to helpe me, mine hart shalbe knyt vnto you: but if you come to betraye me to myne aduersaries, seyng there is no wickednesse in myne handes, the God of our fathers looke therton, and rebuke it.
18 And the (c) spirite came vpon Amasai, whiche was the cheefe among thirtie, and sayde, Thyne are we Dauid, and on thy side, thou sonne of Isai: Peace, peace, be vnto thee, and peace be to thy helpers, for thy God is thy helpe. Then Dauid receyued them, and made them heades of companies of the men of warre. (c) The gifte of boldnesse. Tob. 12. b
19 And there fel some of Manasse to Dauid, when he came with the Philistines against Saul to batayle, but they helped them not: for the Lordes of the Philistines tooke aduisement, and sent him away agayne, sayeng, He wyl fal to his maister Saul, to the iopardie of our heades. 1. Sam. 29.
20 As he went to Ziklag, there fel to hym of Manasse, Adna, Iozabad, Iediel, Michael, Iozabad, Elihu, & Zilthai, heades of the thousandes that were of Manasse.
21 And they holpe Dauid against the (d) rouers: for they were al mightie menne of warre, and captaynes in the host. (d) The Amalechites, whiche had burned the citie Ziklag. 1. Sam. 30.
22 For at that time there came one or other to Dauid, day by day to helpe hym, vntyl it was a great hoste, lyke the hoste of God.
23 And this is the number of the cheefe captaynes that were prepared to batayle, and came to Dauid to Hebron, to turne the kingdome of Saul to him, according to the woorde of the Lorde.
24 The children of Iuda that bare shielde and speare, were sixe thousande, and eyght hundred, ready prepared to the warre.
25 Of the chyldren of Simeon, menne of myght to warre, seuen thousande, and one hundred.
26 Of the chyldren of Leui, foure thousand, and sixe hundred.

27 And

27 And Iehoiada was the cheefe of them of (c) Aaron, and with him three thousande and seuen hundred.

28 And Zadoc a young man, strong and valiant, and of his fathers houshold twentie and two captaynes.

29 And of the children of Beniamin the brother of Saul, three thousande: for a great part of them dyd vnto that tyme folowe the house of Saul.

30 And of the children of Ephraim, twenty thousand and eyght hundred, mightie men of warre, and famous men in the houshelde of their fathers.

31 And of the halfe tribe of Manasse, eightiene thousand, whiche were appoynted by name, to come, and make Dauid kyng.

32 And of the children of Issachar, whiche were men that had vnderstandyng of the tymes, to knowe what Israel ought to doo, the heades of them were two hundred: and al their brethren were at their wyl.

33 And of Zabulon, which went out to batayle, expert in warre, & in al instruments of warre, fyftie thousande, whiche coulde set the batayle in aray, they were not of double hart.

34 And of Nephthali, a thousand captaines, and with them, with shielde and speare, thirtie and seuen thousande.

35 And of Dan, expert in batayle, twentie and eyght thousand, and syxe hundred.

36 And of Aser, that went out to the warre, and kept the forefrunt of the batayle, fourtie thousande.

37 And of the other syde of Iordane, of the Rubenites and Gadites, and of the halfe tribe of Manasse, with al maner of instrumentes of warre, an hundred and twentie thousande.

38 (f) Al these were men of warre, keeping the forefrunt of the batayle (and) with perfecte hart came to Hebron to make Dauid kyng ouer Israel: and all the rest of Israel was of one accorde to make Dauid kyng.

39 And there they were with Dauid three dayes eatyng and drynkyng: for their brethren had prepared for them.

40 Moreouer, they that were nygh them, euen vnto Issachar, Zabulon, & Nephthali, brought bread on Asses, Camels, Mules, and Oxen, and meate, flowre, figges, reasynges, wyne, & oyle, Oxen, and Sheepe abundantly: For there was ioy in Israel.

(c) Of the Leuites which came by diſcent of Aaron.

* In the whole hoſt were three hundred, mighty and valiant men, two hundred, mighty and valiant men,

The. xiii. Chapter.

7. The arke is brought agayne from Kiriath iarim to Hierusalem. 9. Oza dieth, because he toucheth it.

1 AND Dauid counsayled with the captaynes of thousandes and hundredes, and with al the lordes,

2 And sayd vnto al the congregation of Israel, If it seeme good to you, and that it be of the Lord our God, we wyll sende abrode vnto our brethren that are left in all the landes of Israel, and with them also to the priestes and leuites whiche are in their suburbes, to geather them togeather vnto vs:

3 And we wyll bryng agayne the (a) arke of our God to vs: for we regarded it not in the dayes of Saul.

4 And all the congregation was content that he shoulde doo so: for the thing seemed good in the eyes of al the people.

5 So Dauid geathered al Israel togeather, from (b) Sihor in Egypt, vnto the entryng of Hemath, to bryng the arke of the Lorde from Kiriath iarim.

6 And Dauid went vp, and al Israel, to an hygh place towarde Kiriath iarim, that was in Iuda, to fetche thence the arke of the Lorde God that dwelleth betweene the Cherubims, where his name is called on.

7 And they carried the arke of GOD in a newe carte out of the house of Abinadab: and Oza and his * brother guided the cart.

8 And Dauid and all Israel played before the (arke of) God with al their might, with syngyng, and harpes, psalteries, and tymbrels, and cymbales, and trumpettes.

9 And when they came vnto the threshyng flooze of Chidon, Oza put foorth his hande to holde the arke, for the Oxen stumbled.

10 And the Lorde was wroth with Oza, and (c) smote him, because he put his hand to the arke: and there he dyed before God.

11 And Dauid was out of quiet, because the Lorde had rent a rent in Oza: and he called the name of that place, The rentyng of Oza, vnto this day.

12 And Dauid was afrayde of God that day, saying, Howe shal I bryng the arke of God home to me?

13 And so Dauid brought not the arke home to him to the citie of Dauid: but carried it into the house of Obed Edom, a Gethite.

14 And the arke of God remayned with Obed Edom, euē in his houle three moneths: and the Lorde blessed the house of Obed Edom, and al that he had.

(a) His first care was to restore religion.

2. Sam. 6. a

(b) That is, Nilus.

* or, Abio.

(c) Oza punished because he tooke vpon him an office whereunto he was not called: for it was the priestes office. Num. 4. verse. 15. so that al good intentes be condemned, except they be comaunded by the woorde of God.

The. xiiii. Chapter.

2. Hiram sendeth wood and workemen to Dauid. 8. 14. By the counsayle of God, he goeth agaynst the Philistines, and ouercommeth them.

1 SO Hiram the king of "Tyre sent messengers to Dauid, and tymber of Cedar trees,

" Hoz.

trees, with Masons & Carpenters to buylde hym an house.

2 And Dauid perceyued that the Lord had confyrmed hym king vpon Israel, and that his kingdome was lift vp on hygh, because of his (a) people Israel:

(a) Because of Gods promise made to the people of Israel.

3 And Dauid tooke yet moe wyues at Hierusalem, & begate moe sonnes & daughters.

4 These are the names of his children whiche were borne vnto him at Hierusalem: Samua, Sobab, Nathan, and Solomon.

5 Ibhar, Elisua, and Elipheleț,

6 Noga, Nepheg, and Japhia,

7 Elisama, Beeliada, and Eliphelet.

8 And when the Philistines heard that Dauid was annoynted kyng vpon al Israel, all the Philistines went vp to seeke Dauid: and Dauid harde of it, and went out against them.

9 And the Philistines came in, and spread them selues through ỳ valley of Rephaim.

(b) Dauid asked counsel at God, before he entred warre.

10 And Dauid (b) asked counsayle at God, saying, Shal I goe against ỳ Philistines? & wylt thou delyuer them into mine hand? 11 And the Lord sayd vnto hym, Goe vp: for I wyl delyuer them into thine hande. And so they came vp to Baal Perazim, and Dauid smote them there, and Dauid sayde, God hath diuided mine enimies with mine hande, as a man woulde diuide water: and therefore they called the name of that place Baal Perazim.

12 And when they had left their gods there, Dauid gaue a commaundement, and they were burnt with fyre.

13 And the Philistines came together agayne, and * rushed into the valley.

* or, spread abroade.

14 And Dauid asked agayne at God, and God sayde to hym, Goe not vp after them, but turne away from them, that thou mayest come vpon them ouer against the Mulberie trees.

2. Sam. 5. verse. 23.

15 And when thou hearest a sound goe in the toppes of the Mulberie trees, then goe out to battaile: for God is gonne foorth before ther, to smyte the host of the Philistines.

16 Dauid therefore dyd as God commaunded hym, and they smote the host of the Philistines, from Gibeon, to Gazer.

17 And the fame of Dauid went out into al landes, and the Lord made al nations feare hym.

The. xv. Chapter.

25. Dauid bryngeth the arke with ioy.
29. And dauncyng before it, is despised of his wyfe Michol.

1 ANd Dauid made him houses in the cytie of Dauid, & prepared a place for the arke of God, and pytched for it a tent.

2 Then Dauid sayd, The arke of God ought not to be carried, but of the Leuites: for them hath the Lorde chosen to beare the arke of the Lorde, and to minister vnto him for euer. Num. 4.

3 And Dauid gathered al Israel together to Hierusalem, to fetche the arke of the Lorde vnto his place whiche he had ordeyned for it. 2. Sam. 6.

4 And Dauid brought together the children of Aaron and the Leuites.

5 Of the sonnes of Caath, was Uriel the cheefe, and of his * brethren there were an hundred and twentie. * or, kynsmen.

6 Of the children of Merari, Asaia the cheefe, and of his brethren, two hundred & twentie.

7 Of the sonnes of Gerson, Joel the cheefe, and of his brethren, an hundred and thirtie. B

8 Of the children of Elizaphan, Semaia the cheefe, & of his brethren, two hundred.

9 Of the sonnes of Hebron, Eliel the cheefe, and of his brethren, foure score.

10 Of the sonnes of Oziel, Aminadab the cheefe, and of his brethren, an hundred and twelue.

11 And Dauid called Zadoc & Abiathar the priestes, and the Leuites, Uriel, Asaia, Joel, Semaia, Eliel, and Aminadab,

12 And sayde vnto them, Ye that are the principall fathers of the Leuites, see that ye be holy with your brethren, ỳ ye may bring in ỳ arke of the Lorde God of Israel, vnto the place that I haue prepared for it.

13 For because ye were not there at the first, the Lorde our God made a rent among vs, for that we sought hym not as the fashion ought to be. 1. Par. 13.

14 So the priestes and the Leuites sanctified them selues, to fetch the arke of the lord God of Israel. C

15 And the children of the Leuites bare the arke of God vpon their shoulders, with staues theron, as Moses commaunded, according to the worde of the Lorde. Exod. 25. Num. 4.

16 And Dauid spake to the cheefe heades of the Leuites, that they shoulde appoynt certayne of their brethren to syng, with instrumentes of musicke, psalteries, harpes, and cymbales, that they myght make a sounde, and to syng on hygh with ioyfulnesse.

17 And the Leuites appoynted Heman the sonne of Joel, and of his brethren, Asaph the sonne of Berechia, and of the sonnes of Merari, and of their brethren, Ethan the sonne of Cusaia.

18 And with them, their brethren, of the second degree, Zacharia, Ben, Jaziel, Semiramoth,

ramoth, Iehiel, Unni, Eliab, Benaia, Maasiah, Mathathia, Eliphale, Miknia, Obed Edom, and Ieiel, porters.

19 So Heman, Asaph, and Ethan, the singers, made a sound with cymbals of brasse.

20 And Zacharia, Aziel, Semiramoth, Iehiel, Unni, Eliab, Maasia, and Banaia, played with spalteries to sing with.

21 Mathathia, Eliphale, Miknia, Obed Edom, Ieiel, & Azazia, played with harpes of eyght stringes, to prouoke them to sing.

22 And Chenania the cheefe of the Leuites was maister of the songue: for he taught other to sing, because he was a man of vnderstanding.

23 Berechia and Elkana keapt the dooze of the arke.

24 And Sebania, Iosaphat, Nathanael, Amasai, Zacharia, Banaia, and Eliazer the priestes, dyd blowe with trumpettes before the arke of God: And Obed Edom, and Iehia were kepers of the dooze of the arke.

25 And Dauid, & the elders of Israel, and the captaynes ouer thousandes, went to fetche the arke of the couenant of the Lorde out of the house of Obed Edom with gladnesse.

26 And when (a) God helped the Leuites that bare the arke of the couenant of the Lorde, they (b) offered seuen oxen, and seuen rammes.

27 And Dauid had on him a linnen garmēt, like as had also al the Leuites that bare the arke, and so had the singers, and Chenania the ruler of the songue, with the singers: and Dauid had vppon him an Ephod of lynnen.

28 And all they of Israel brought the arke of the Lordes couenant with showting and blowing of the shawme, and trumpettes, making a noyse with cymbales, psalteries, and harpes.

29 And as the arke of the (c) couenant of the Lord came into the citie of Dauid, Michol the daughter of Saul looking out at a wyndowe, sawe king Dauid dawnsing, and playing, and she despised him in her hart.

The. xvi. Chapter.

1. The arke beyng placed, they offer sacrifices. 8. Dauid appoynteth a notable psalme to be song in the prayse of the Lorde.

SO they brought in the arke of God, and set it in the myddest of the tent that Dauid pitched for it: and they offred whole burnt sacrifices, and peace offeringes before God.

2 And when Dauid had made an end of offering the whole burnt offeringes, & peace offeringes, he (a) blessed the people in the name of the Lorde.

3 And he dealt to al Israel, both man and woman, a cake of bread, and a peece of flesh, and a flagon of wine.

4 And he appoynted certaine of the Leuites to minister before the arke of the Lorde, and to (b) thewe foorth and to thanke & prayse the Lorde God of Israel.

5 And Asaph was the cheefe, and nexte to hym Zacharia, Ieiel, Semiramoth, Iehiel, Mathathia, Eliab, Benaia, Obed Edom, and Ieiel, with instrumentes, psalteries, and harpes: but Asaph made a sounde with cymbales.

6 Banaia and Iahaziel, priestes, blew with trumpettes continually before the arke of the couenant of God.

7 And that same time Dauid (c) dyd appoynt cheefely to thanke the Lorde by Asaph and his brethren.

8 Confesse you (a) vnto God, cal vppon his name: cause the people to vnderstande his deuices.

9 Syng vnto hym, sing psalmes vnto him: talke you of al his woonderous woorkes.

10 Glory ye in his holy name: let the harte of them reioyce that doo seeke God.

11 Seeke God and his strength: seeke his face euermore.

12 Remember the maruelous woorkes that he hath donne: his woonders, and the iudgementes of his mouth.

13 O ye seede of Abraham his seruant, ye his chosen children of Iacob, he is God our Lorde: his iudgementes are in al the earth.

14 He hath ben myndful alwayes of his couenant (for he promised a woord to a thousande generations:) euen of his couenant that he made with Abraham, and of his othe vnto Isahac.

15 And he appoynted the same vnto Iacob for a lawe: and to Israel for an euerlasting couenant,

16 Saying, vnto thee I wyl geue the lande of "Chanaan, the lot of your inheritance.

17 When they were a few men in number, and had ben strangers but a litle whyle in it: and when they went from one nation to another, from one kyngdome to another people.

18 He suffered no man to "doo them wrong: yea, he reproued euen kinges for their sakes.

19 Touch not myne annoynted: and doo my prophetes no harme.

20 Syng vnto the Lorde, al the earth: and shewe from day to day his saluation.

21 Tel of his glory among the heathen: his wonderful deedes among al nations.

22 For

(a) He calleth vpon the name of god, desiring him to prosper the people & geue good successe to the begynninges.

(b) The benefites of god towardes his people.

B Psalm. 105.

(c) Dauid gaue them this psalme to praise the Lord, signifying, that in al our dooinges, the name of god ought to be praysed, and called vpon.

C

"Renaan.

"Coude wherewith portions of inheritances were measured.

"Deceiue them.

Psalm. 96. D

22 For great is the Lorde, and wourthye to be prayed exceedingly: he is to be feared aboue al Gods.

* vanitie and no god.

23 For all the Gods of the people are * but Idols: but the Lorde made heauen.

24 Prayse and honour are in his presence: strength and gladnesse are in his place.

25 Geue vnto the Lorde ye kynredes of people: geue vnto the Lord glory and dominion.

26 Geue vnto the Lorde the glory due vnto his name: bryng sacrifices, and come before him, and woorshyp the Lord in his glorious sanctuarie.

27 Let all the earth feare him: surely the worlde shalbe stable, and not moue.

E 28 Let the heauens reioyce, and let the earth be glad: and let men tel among the nations that the Lorde is kyng.

29 Let the sea roare, and the fulnesse therof: let the feeldes reioyce, & al that is therein.

30 Then shal the trees of the wood reioyce at the presence of the Lord: because he commeth to iudge the earth.

31 O geue thankes vnto the Lorde, for he is good: for his mercy endureth euer.

32 And sayye, Saue vs, O God our saluation, geather vs togeather, & deliuer vs from among the Heathen: that we may geue thankes to thy holy name, and triumph in the prayse of thee.

33 Blessed be the Lord God of Israel for euer and euer: and let all the people say Amen, and prayse the Lorde.

34 And so he left there before the arke of the Lordes couenant, Asaph and his brethren, to minister before the arke continually, euery day * his dayes worke.

* or, in his course.

F 35 And Obed Edom and his brethren, three score and eyght: and Obed Edom the sonne of Idithun, and Hosa, were appointed to be porters.

36 And Sadoc the priest, and his brethren the priestes, were before the tabernacle of the Lord in the high place that was at Gibeon,

37 To offer whole burnt offerinages vnto the Lord, vpon the whole burnt offering aulter, perpetually in the mornyng and euenyng, according to all that whiche is written in the lawe of the Lorde, which he commanded Israel.

38 And with them were Heman & Idithun, and other that were chosen, whose names were expressed, to geue thankes to the Lord, that his mercy (lasteth) euer.

39 And with them dyd Heman and Idithun syng with trumpets and cymbales, making a sweete melodie with instruments of musicke, and godly songues, and the sonnes of Idithun were porters.

40 And al the people departed euery man to his house, and Dauid returned to bless his house.

The. xvii. Chapter.

12. Christe is promised vnder the figure of Solomon.

1 AND when Dauid dwelt in his house, he sayde to Nathan the prophete, Lo, I dwel in an house of Cedar tree, but the arke of the Lordes couenant remayneth vnder (a) curtaynes.

(a) In tente couered with skynnes.

2. Sam. 7.

2 And Nathan sayde vnto Dauid, Do al that is in thine hart, for God is with thee.

3 And the same nyght the woorde of God came to Nathan, saying,

4 Goe and tel Dauid my seruant, Thus sayth the Lorde, Thou shalt not buylde me an house to dwel in:

5 For I haue dwelte in no house since the day that I brought out the children of Israel vnto this day: but haue gonne from tent to tent, and from one dwelling place to another.

6 And wheresoeuer I haue (b) walked with al Israel, spake I euer one woorde to any of the Iudges of Israel, whom I commanded to feed my people, saying, Why haue ye not buylt me an house of Cedar tree?

(b) Meaning wheresoeuer his arke went whiche was the signe of his presence.

7 Nowe therefore thus shalt thou say vnto my seruant Dauid, Thus sayth the Lorde of hostes, I tooke thee from the sheepe coate, and from folowing the sheepe, that thou shouldest be captayne ouer my people Israel:

8 And I haue benne with thee whyther soeuer thou haste walked, and haue weeded out al thine enimies out of thy sight, & haue made thee a name like the name of the greatest men that are in the earth.

9 And I haue ordeyned a place for my people Israel, & made it fast, so that now they may dwel in their place, & moue no more: neyther shall the children of wickednesse vexe them any more, as at the begynnyng.

10 And since the time that I commaunded iudges to be ouer my people Israel, I haue subdued all thine enimies: and I tolde thee that the Lorde woulde buylde thee an house.

11 This also shal come to passe: When thy dayes be expired, that thou muste goe vnto thy fathers, I wyl rayse vp thy seede after thee, which shalbe of thy sonnes, and I wyl stablishe his kyngdome.

12 He shal buylde me an house, and I wyl stablishe his seate for euer.

13 I wyl be his father, and he shalbe my sonne, and I wyl not take my mercy away from hym, as I tooke it from hym that was

was before thee.

C 14 But I wyl stablyshe hym in myne house and my kyngdome for euer, and his seate shalbe sure for euermore.

15 Accordyng to al these wordes, and accordyng to al this vision, dyd Nathan tel kyng Dauid.

16 And Dauid the kyng came and sate before the Lorde, and sayde, What am I, O Lorde God, and what is myne house, that thou hast promoted me thus farre?

17 And yet this seemed litle in thine eyes, O God: but thou hast also spoken of thy seruantes house for a great whyle to come, and hast looked vpon me, as vpon a man of high degree, O Lorde God.

18 What shall Dauid desyre more of thee, for the honour of thy seruant? For thou hast knowen thy seruant.

19 O Lorde, for thy seruantes sake, euen accordyng to thyne owne harte, hast thou donne all this magnificence, to shewe all great thynges.

20 Lorde, there is none lyke thee, neyther is there any gods besides thee, accordyng to all that we haue hearde with our eares.

D 21 Moreouer, what nation on the earth is lyke thy people Israel, to whom God hath vouchsafed to come, & redeeme them to be his owne people, and to make thee a name of excellencie & terriblenesse, with castyng out nations from before the people whom thou hast delyuered out of Egypt?

22 Thy people of Israel dydst thou make thyne owne people for euer, and thou Lord becamest their God.

23 Therfore nowe, Lord, let the thyng that thou hast spoken concerning thy seruant and his house, be true for euer, that thou Lorde doo as thou hast sayde.

24 Let it come to passe, that thy name may be magnified for euer, that it may be sayd, The Lorde of hostes is the God of Israel, euen the God of Israel, & the house of Dauid thy seruant endureth stable before thee.

25 For thou, O my God, hast tolde thy seruant that thou wylt buylde hym an house, and therfore thy seruant hath founde in his hart to pray before thee.

26 And nowe, Lorde, thou art God, & hast promised this goodnesse vnto thy seruant.

27 Nowe therefore, let it be thy pleasure to blesse the house of thy seruant, that it may continue before thee for euer: For whom thou blessest, O Lord, the same is blessed for euer.

The. xviii. Chapter.

1. The batayle of Dauid agaynst the Philistines. 2. And against Moab. 3. Zoba. 5. Aram. 12. and Edom.

1 AND after this, Dauid smote the Philistines, and subdued them, and tooke Geth, & the townes that longed thereto, out of the handes of the Philistines. A 2. Sam. 8. a

2 And he smote Moab, and the Moabites became Dauids seruantes, and payed hym tribute.

3 And Dauid smote Hadarezer kyng of Zoba, vnto Hanath, as he went to stablish his dominion by the ryuer Euphrates.

4 And Dauid tooke from hym a thousande charrettes, and seuen thousande horsemen, and twentie thousande footemen, and destroyed al the charrettes, but reserued of them an hundred charrettes.

5 And when the Syrians of Damascus came to helpe Hadarezer kyng of Zoba, Dauid slue of the Syrians twentie and two thousande.

6 And Dauid put (souldiers) in Syria Damascus, and the Syrians became Dauids seruantes, and brought hym tribute: and the Lorde preserued Dauid in al that he went to.

7 And Dauid tooke the shieldes of gold that were on the seruantes of Hadarezer, and brought them to Hierusalem. B

8 And from Thebhath, and from Chun, cities of Hadarezer, brought Dauid exceedyng muche brasse, wherewith Solomon made the brasen lauatorie, the pyllers, and the vessels of brasse.

9 And whē Thogu king of Hemath heard, howe Dauid had beaten all the * strength of Hadarezer kyng of Zoba, I. Sa. 17. b. Ieremi. 51. c. * or, host.

10 He sent * Hadoram his sonne to kyng Dauid, to make peace with hym, and to blesse hym, because he had fought agaynst Hadarezer, and beaten hym, (for Thogu had warre with Hadarezer) and (Hadoram brought) all maner of Iewels of golde, syluer, and brasse with hym. * or, Ioram

11 And kyng Dauid dedicated them vnto the Lorde, with the syluer and gold that he brought from al nations, from Edom, from Moab, from the children of Ammon, from the Philistines, and from Amalec.

12 And Abisai the sonne of Zaruia, slue of the Edomites in the salte valley, eyghtene thousande,

13 And put souldiers in Edom, and all the Edomites became Dauids seruantes: thus the Lorde kept Dauid in al that he tooke in hande.

14 And Dauid raigned ouer al Israel, and executed iudgement and ryghteousnesse among al his people. C

15 And Ioab the sonne of Zaruia was ouer the host, and Iosaphat the sonne of Ahilud recorder.

16 And

16 And Sadoc the sonne of Ahitob, and Abimelech the sonne of Abiathar, were the priestes, and Sausa was scribe,

17 And Banaia the sonne of Iehoiada, was ouer the Cerethites, and the Pelethites: and the sonnes of Dauid were next vnto the kyng.

The. xix. Chapter.

4. Hanon kyng of the chyldren of Ammon doeth great iniuries to the seruauntes of Dauid. 6. He prepareth an armie against Dauid, 15. and is ouercome.

1 AFter this, Nahas the king of the chil-
2. Sa. 10. 1. dren of Ammon dyed, and his sonne raigned in his steade.

2 And Dauid sayde, I wyl shewe kindnesse vnto Hanon the sonne of Nahas, because his (a) father dealt kyndely with me. And Dauid sent messengers to comfort him ouer the death of his father, and the seruauntes of Dauid came into the lande of the chyldren of Ammon, to Hanon, to comfort hym.

(a) Because Nahas receiued Danid & his company when Saul persecuted him, he wold nowe shewe pleasure to his sonne for the same.

3 But the lordes of the chyldren of Ammon sayd to Hanon, Thynkest thou that Dauid doeth honour thy father in thy syght, that he hath sent comforters vnto thee? Are not his seruauntes come to (b) searche, to looke, and espye out the lande?

(b) The malitious euer interpret the purpose of the godly in the worse sence.

4 Wherfore Hanon toke Dauids seruantes, and (c) shaued them, and cut of their coates hard by their buttockes, & sent them away.

(c) They cut of halfe their beardes.

5 And there went certaine, and told Dauid howe the men were serued: and the kyng sent to meete them, (for the men were exceedyngly ashamed) and the kyng sayde, Tarrie at Iericho, vntyll your beardes be growen, and then returne.

6 And when the chyldren of Ammon sawe that they stanke in the syght of Dauid, Hanon & the chyldren of Ammon, sent a thousande talentes of syluer, to hyre them charrettes and horsemen out of Mesopotamia, and out of Syria, Maacha, & out of Zoba.

7 And they hyred thyrtie and two thousand charrets, and the kyng of Maacha and his people, whiche came and pitched before Medeba: and the chyldren of Ammon gathered them selues together from their cities, and came to batayle.

8 And when Dauid heard of it, he sent Ioab and all the host of strong men.

9 And the chyldren of Ammon came out, & put them selues in aray to batayle, before the gate of the citie: and the kynges that were come, kept them by them selues backe in the feelde.

10 When Ioab also sawe that the frunt of the batayle was against hym before & behynde, he chose out of all the chosen men of Israel, and put them in aray against the Syrians.

11 And the rest of the people he deliuered vnto the hande of Abisai his brother, and they put them selues in aray against the chyldren of Ammon.

12 And he said, If the Syrians be to strong for me, thou shalt succour me, and if the chyldren of Ammon preuayle against thee, I wyl helpe thee.

13 Plucke vp thyne harte, and let vs play the men, for our peoples sake, and for the cities of our God: and the Lorde shall doo that whiche is good in his owne syght.

14 So Ioab and the people that were with hym, drue nygh, before the Syrians, vnto the batayle: and they fled before hym.

15 And when the chyldren of Ammon sawe that the Syrians were fled, they ran away lykewyse before Abisai his brother, and gate them into the citie: and Ioab came to Hierusalem.

16 And when the Syrians sawe that they were put to the woorse before Israel, they sent messengers, and set out the Syrians that were beyond the * ryuer: & Sophach the captayne of the host of Hadarezer, went before them.

* Or, Euphrates.

17 And it was tolde Dauid, and he gathered all Israel, and went together ouer Iordane, & came, and set vpon them: and when Dauid had put him selfe in aray against the Syrians, they fought with hym.

18 But the Syrians fled before Israel, and Dauid destroyed of the Syrians, seuen thousand charrettes, and fourtie thousand footemen, and kylled Sophach the captayne of the host.

19 And when the seruauntes of Hadarezer sawe that they were put to the woorse before them of Israel, they made peace with Dauid, and became his seruantes: neyther wouldde the Syrians helpe the chyldren of Ammon any more.

The. xx. Chapter.

1. Rabba destroyed. 3. The Ammonites tormented. 4. The Philistines are thrise ouercome, with their Gyantes.

1 AND after the yere was expired, about
2. Sa. 11. the tyme that kynges goe out (a warre-fare) Ioab carried out the * armie of the host, and destroyed the countrey of the chyldren of Ammon, and came, and besieged Rabba: (but Dauid tarried at Hierusalem) whyle Ioab smote Rabba, and destroyed it.

* Or, power.

2. Sa. 12.

2 And Dauid toke the crowne of their king from

from his head, and founde that it had the
weyght of a talent of golde, and there were
precious stones in it, and it was set upon
Dauids head: & he brought also exceeding
muche spoyle out of the citie.

3 And he brought out the people that were
in it, and tormented them with sawes and
harrowes of iron, and with other sharpe
instrumentes, and so dealt Dauid with all
the cities of the children of Ammon: and
Dauid and all the people came againe to
Hierusalem.

2.Sa. 21.b. 4 After this there arose warre at Gezer
Gen.14.a. with the Philistines: at which time So-
bochai the Husathite slue Sippai that was
of the children of Rephaim, and they were
subdued.

5 And there was battayle againe with the
Philistines, and Elhanan the sonne of Jair
slue Lahemi the brother of Goliah the Ge-
thite, whose speares staffe was lyke a wea-
vers beame.

6 And yet againe there was warre at Geth,
where as was a man of a (great) stature,
with foure and twentie fyngers and toes,
syxe on euery hande, and syxe on euery foote,
and was the sonne of * Raphah.

* a giant

7 But when he defied Israel, Jonathan the
sonne of Simea Dauids brother slue hym.

8 These were borne vnto Raphah at Geth,
and were ouerthrowen in the hande of Da-
uid, and in the hande of his seruantes.

The.xxi. Chapter.

1 Dauid causeth the people to be numbred,
14. And there dye seuentie thousand men
of the Pestilence.

A 1 AND Satan stoode vp against Israel, & pro-
uoked Dauid to number Israel.

2 And Dauid sayd to Joab, and to the
rulers of the people, Go ye, and number Is-
rael, from Beersaba to Dan: and bring it to
me, that I may know the number of them.

3 And Joab answeared, The Lorde make
his people an hundred tymes so many more
as they be: but my Lorde, O kyng, are they
not all my lordes seruantes? why then doth
my lorde require this thyng? why will my
lorde be a cause of (a) trespasse to Israel?

4 Neuertheles the kynges worde preuay-
led against Joab: and Joab departed, and
walked throughout all them of Israel, and
came to Hierusalem againe,

5 And gaue the summe of the number of the
people vnto Dauid: and all they of Israel
were a thousand thousand, and an hundred
thousand men that drue swoorde: and Juda
was foure hundred, threescore, & ten thou-
sande men that drue swoorde.

6 But the Leuites and Beniamin counted
he not among them: for the kinges worde
was abominable to Joab.

7 And the Lorde was displeased with this B
thyng, and smote Israel.

8 And Dauid sayd vnto God, I haue sinned Exod.30.
exceedingly in doyng this thing: and nowe 2.Sam.24.
I beseeche thee, do away the wickednesse verse.9.
of thy seruant, for I haue done very foolish-
ly.

9 And the Lorde spake vnto Gad Dauids
* Seer, saying, * or, pro-
phete.

10 Goe, and tel Dauid, saying, Thus saith
the Lorde, I geue thee three thynges: choose one of them, that I may
do vnto thee.

11 And Gad came to Dauid, and sayd vnto
him, Thus sayth the Lord, Choose thee

12 Either three yeeres famine, or three mo-
nethes to be destroyed before thyne aduer-
saries, & that the swoorde of thyne enimies
may ouertake thee: or els the swoorde of the
Lord, & pestilence in the lande three dayes,
& the angel of the Lord destroying through-
out all the coastes of Israel: and now aduise
thee selfe what woorde I shall bring againe
to hym that sent me.

13 And Dauid sayde vnto God, I am in an
exceeding straite: let me fall nowe into the
hande of the Lorde (for passing great are
his mercies) but let me not fall into the
hande of men.

14 So the Lord sent pestilence vpon Israel: C
& there were ouerthrowen of Israel three-
score and ten thousande men.

15 And God sent the angel to Hierusalem 2.Sam.24.
to destroy it: and as he was about to de- verse.16.
stroy, the Lord beheelde, and had compassion
on the euyl, and sayde to the angel that de-
stroyed, It is ynough, let nowe thy hande
ceasse. And the angel of the Lorde stoode by
the threshyng floore of * Ornan the Jebu-
site. * or, Arau-
na.

16 And Dauid lift vp his eyes, and saw the
angel of the Lord stande betweene the earth
and heauen, hauing a drawen swoorde in his
hande, stretched out towarde Hierusalem:
then Dauid and the elders of Israel, whi-
che were clothed in sacke, fell vpon their
faces.

17 And Dauid said vnto God, Is it not I
that commaunded the people to be num-
bred? It is I that haue sinned, and done
euyll in deede: and what haue these sheepe
done? Let thyne hande, O Lorde my God,
be on me, and on my fathers house: but (b) This he
(b) not on thy people, that they shulde be sheweth true
punished. repentance,
& a fatherly
care towarde
his people.

18 And the angel of the Lord commaunded
Gad to say to Dauid, that Dauid shoulde

(a) Dauid offended in nombring the people, partly because he dyd it of ambitiō, but chiefely for that he dyed not to the vse of the people for euery one nombred, takes tribute, according to the lawe.

gue vp, and set vp an auter vnto the Lorde in the threshyng flooze of Ornan the Iebusite.

19 And Dauid went vp, accordyng to the saying of God, whiche he spake in the name of the Lorde.

20 And Ornan turned about, and sawe the angel, and his foure sonnes were with him, and hid themselues: but Ornan was threshing wheate.

D 21 And as Dauid came to Ornan, Ornan loked and sawe Dauid, and went out of the threshyng flooze, and bowed hym selfe to Dauid with his face to the grounde.

22 And Dauid sayde to Ornan, Geue me the place of the threshyng flooze, that I may builde an auter therein vnto the lord: thou shalt gene it me for as much money as it is worth, that the plague may ceasse from the people.

23 And Ornan sayd vnto Dauid, Take it to thee, and let my lorde the kyng do that which seemeth good in his eyes: Lo, I gene thee oxen also for whole burnt sacrifices, and threshyng instrumentes for wood, and wheate for meate offeryng, I gene it all.

24 And kyng Dauid sayde to Ornan, Not so, but I wyl bye it for as muche money as it is worth: for I will not take that whiche is thine for the Lord, nor offer whole burnt offeringes without cost.

2.Sam.24. vers.24. 25 And so Dauid gaue to Ornan for that place sickes of gold, sixe hundred by weight.

(c) God declared, that he hearde his requeste in that he sent downe fyre from heaue, for els they might vse no fyre in sacrifice, but of that whiche was reserued styl vpon the auter. Leuit. Chap.9.ver. 13. and came downe from heaue. Le.9. ver.14. as appeared by the punyshment of Nadab & Abihu, Leui. Chap.10. vers.1.

26 And Dauid built there an auter vnto the Lord, & offered whole burnt offeringes, and peace offeringes, and called vpon the Lord, and he heard him from heauen in (c) fire vpon the auter of whole burnt offering.

27 And when the Lorde had spoken to the angel, he put vp his swoorde agayne into the sheath of it.

28 At that tyme, when Dauid sawe that the Lord had heard him in the threshyng flooze of Ornan the Iebusite, he vsed to offer there:

29 (For the tabernacle of the Lord whiche Moses made in the wyldernesse, and the auter of whole burnt offeryng, (were) at that season in the high place at Gibeon:

30 And Dauid coulde not goe before it to counsell at God, for he was afrayde of the swoorde of the angel of the Lorde.)

The.xxii.Chapter.

2. Dauid prepareth thinges necessary for the building of the temple.

1 AND Dauid sayde, This is the house of the Lord God, and this is the auter for the whole burnt offering of Israel.

2 And Dauid commaunded to gather together the strangers that were in the land of Israel, and he set Masons to hewe and pullishe stones for the building of the house of God.

3 And Dauid prepared plentie of iron for nayles, and doores of the gates, and to ioyne withall, and abundance of brasse without weight,

4 And Cedar trees without number: for the Sidons & they of Tyre brought muche Cedar wood to Dauid.

5 And Dauid sayde, Solomon my sonne is young and tender, and the house that is to be builded for the Lorde, must be magnifical, excellent, and of great fame and dignitie throughout al countreyes: I wyll therefore make ordinances for it. And so Dauid prepared many thynges before his death.

6 And he called Solomon his sonne, and charged hym to builde an house for the lord God of Israel.

7 And Dauid sayde to Solomon, My B sonne, I thought in myne hart to buylde 2.Sam.7.1 an house vnto the name of the Lorde my God:

8 But the worde of the Lorde came to me, saying, Thou hast shed (a) muche blood, and hast made great battayles: thou shalt therefore not builde an house vnto my name, for thou hast shedde muche blood vpon the earth in my sight.

(a) This declareth how greatly God abhorreth the shedding of blood, seyng Dauid for this cause is stayed to builde the temple of the Lord, albeit he tooke no warre in hand, but by Gods commaundement, and against gods enemies

9 Beholde, a sonne is borne to thee, and he shalbe a man of rest, for I wyll geue hym rest from al his enimies rounde about: for his name is Solomon, and I will sende rest and peace vpon Israel in his dayes.

10 He shal builde an house for my name, and he shalbe my sonne, and I wyll be his father, and I wyl establishe the state of his kyngdome vpon Israel for euer.

11 Nowe therefore my sonne, the Lord be with thee, and prosper thee, and thou shalt builde an house to the Lord thy God, as he hath sayde of thee.

12 And the Lorde shall gene thee wysedome and vnderstandyng, and shall geue thee commaundementes for Israel, that thou mayest keepe the lawe of the Lorde thy God.

oh, chirp

13 For then thou shalt prosper, euen when thou takest heede, and fulfyllest the statutes and lawes whiche the Lorde charged Moses with for Israel: plucke vp thyne hart therefore, and be strong, dread not, nor be discouraged.

14 Beholde, accordyng to my powertie haue C I also prepared for the house of the Lorde an hundred thousande talentes of golde, and a thousande thousande talentes of siluer:

ſtuerr and as for braſſe and iron, it can not be numbred (for it is very muche) and I haue prepared timber and ſtone: and thou mayſt prouide more thereto.

15 Moreouer, thou haſt woorkemen with thee penowe, and maſons, and carpenters, to woorke in ſtone and timber, and many men that be actiue for euery woorke.

16 And of golde, ſiluer, braſſe and iron, there is no number: vp therefore and be dooing, and the Lorde ſhalbe with thee.

17 And Dauid commaunded all the lordes of Iſrael to helpe Solomon his ſonne, (ſayeing,)

18 Is not the Lorde your God with you? and hath he not geuen you reſt on euery ſyde? for he hath geuen the inhabitours of the lande into my hande, and the lande is ſubdued before the Lorde, and before his people.

19 Nowe therefore ſet your hartes and your ſoules to ſeeke the Lorde your God: vp, and buylde ye the temple of the Lorde God, to bring the arke of the couenant of the Lord, and the holy veſſels of God into the houſe ſo buylt for the name of the Lorde.

The. xxiii. Chapter.

1. Dauid being olde, ordeyneth Solomon king.
13. Aaron and his ſonnes are for the hygh prieſtes.

1 SO when Dauid was olde and full of dayes, he made Solomon his ſonne king ouer Iſrael.

2 And then he gathered togeather all the lordes of Iſrael, with the prieſtes and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeeres and aboue: and the number and ſumme of them was thirtie and eyght thouſande men.

4 Of whiche twentie and foure thouſand were ſet to further the woorke of the houſe of the Lorde: and ſixe thouſande were officers and iudges.

5 Foure thouſande were porters, and foure thouſande prayſed the Lorde with ſuche inſtrumentes as was made to prayſe withall.

6 And ſo Dauid made the ordinances among the chyldren of Leui, namely to Gerſon, Caath, and Merari.

7 Of the Gerſonites was Laadan, and Semei.

8 The ſonnes of Laadan, the cheefe was Iehiel, Zetham, and Ioel, three.

9 The ſonnes of Semei: Selomith, Haziel, and Haran, three. Theſe were the auncient fathers of Laadan.

10 And the ſonnes of Semei, were, Iahath, Zina, Ieus, and Beria: theſe foure were the ſonnes of Semei.

11 And Iahath was the cheefe, Ziza the ſeconde: but Ieus, and Beria had not many ſonnes, therefore they were in one reckenyng accordyng to their fathers houſehold reckened for one.

12 The ſonnes of Caath: Amram, Izahar, Hebron, and Oziel, foure.

13 The ſonnes of Amram, Aaron, and Moſes: and Aaron was ſeparated to haue the rule of the holye thinges in the place moſt holy, he and his ſonnes for euer, and to burne incenſe before the Lorde, and to miniſter vnto him, and to bleſſe in his name for euer.

14 The chyldren of Moſes the man of God, were named in the tribe of (a) Leui.

15 The ſonnes of Moſes: Gerſom, and Eliezer.

16 Of the ſonnes of Gerſom, Sebuel was the cheefe.

17 The ſonnes of Eliezer, Rehabia the cheefe: and Eliezer had none other ſonnes, but the ſonnes of Rehabia were very many.

18 The ſonnes of Izahar, Selomith y cheefe.

19 The ſonnes of Hebron, Iaria the fyrſt, Amaria the ſeconde, Iahaziel the thirde, and Iecmaan the fourth.

20 The ſonnes of Oziel: Micha the fyrſt, and Iſſia the ſeconde.

21 The ſonnes of Merari: Mahli, & Muſi. The ſonnes of Mahli: Eleazar and Cis.

22 And Eleazar dyed, and had no ſonnes, but daughters: and their brethren the ſonnes of Cis tooke them.

23 The ſonnes of Muſi: Mahli, Eder, and Ieremoth, three.

24 Theſe are the chyldren of Leui after the houſeholde of their fathers, euen the auncient of the fathers accordyng to their offices, and after the number and ſumme of the names of them that dyd the woorke in the ſeruice of the houſe of the Lorde, from the age of twentie yeeres and aboue.

25 And Dauid ſayde, The Lorde God of Iſrael hath geuen reſt vnto his people, that they may dwel in Hieruſalem for euer.

26 That the Leuites alſo ſhoulde nowe no more beare the tabernacle, and all the veſſels for the ſeruice thereof.

27 For accordyng to the laſt woordes of Dauid, the Leuites were numbred from twentie yeeres and aboue.

28 And their office was vnder the hande of the ſonnes of Aaron, for the ſeruice of the houſe of the Lord, in the courtes and celles, and in the purifyng of all holy thinges,

Ex. 6. 2. 1. Chro. 6. Hebr. 5. Deare. 5.

(a) They were but of the order of the Leuites, and not of the prieſtes as Aarons ſonnes.

Num. 10. verſe. 24.

and in the worke of the seruice of ỹ house of God:

29 In the shewebread, in the fyne flowre, in the meate offering, in the wafers of vnleuen bread, in the frying panne, in the gredyron, & in all maner of measures and size:

30 And to stande euery day in the morninge to thanke and prayse the Lorde, and so likewyse at euen:

31 And to offer all whole burnt sacrifyces vnto the Lorde, in the sabbothes, in the newe moones, and on the feastful dayes, by number and custome continually (as they were commaunded,) before the Lorde.

32 And that they shulde wayte on the tabernacle of the congregation, and on the holy place, and on the sonnes of Aaron their brethren, in the seruice of the house of the Lorde.

The xxiiii. Chapter.

Dauid assigneth offices vnto the sonnes of Aaron.

1 THese are the * diuisions of the sonnes of Aaron. The sonnes of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

2 Nadab also and Abihu dyed before their father, and had no children: but Eleazar and Ithamar exercised the priestes office.

3 And Dauid ordred them on this manner, Zadoc, of the sonnes of Eleazar, and Ahimelec, of the sonnes of Ithamar (were) accordyng to their offices in their ministration.

4 And there were moe auncient men found among the sonnes of Eleazar, then the sonnes of Ithamar: and thus were they ordered togeather. Among the sonnes of Eleazar there were sixteene rulers, accordyng to the householde of their fathers, and eyght among the sonnes of Ithamar, according to the houshold of their fathers.

5 And thus were they put in order by lot the one sort from the other, for so were there rulers in the sanctuarie, and lordes, before God, aswel of the sonnes of Eleazar, as of the sonnes of Ithamar.

6 And Semeia the sonne of Nathanael the scribe, of the kinrede of the Leuites, wrote them before the kyng and the Lordes, and before Zadoc the priest, and Ahimelec the sonne of Abiathar, and before the auncient fathers of the priestes and Leuites, one principal householde beyng reserued for Eleazar, and one for Ithamar.

7 And the fyrst lot fell to Iehoiarib: and the seconde to Iodaia,

8 The thirde to Harim, and the fourth to Seborim,

9 The fyfth to Melchia, and the sixth to Mianin,

10 The seuenth to Hakos, and the eyght to Abia,

11 The ninth to Iesua, and the tenth to Sechaniah,

12 The eleuenth to Eliasib, and the twelfth to Iakim,

13 The thirteenth to Huppa, and the fourteenth to Isebeab,

14 The fyfteenth to Bilga, and the sixteenth to Immer,

15 The seuenteenth to Hezir, and the eyghteenth to Aphses,

16 The nineteenth to Pethahia, and the twentieth to Iehezkel,

17 The twentie and one to Iachin, and the twentie and two to Gamul,

18 The twentie and three to Delaia, and the twentie and foure to Maasia.

19 These are the ordinances of them in their offices, when they came into the house of the Lorde, accordyng to their manner vnder Aaron their father, as the Lorde God of Israel had commaunded him.

20 The rest of the sonnes of Leui, are these: of the sonnes of Amram, Subael: of the sonnes of Subael, Iehedia.

21 Of the sonnes of Rehabia, the fyrst Isia.

22 Of the Iezharites, Selomoth: of the sonnes also of Selomoth, Iahath.

23 His sonnes, Ieria the fyrst, Amaria the seconde, Iahaziel the thirde, and Iekameam the fourth.

24 Of the sonnes of Vziel, Micha: of the sonnes of Micha, Samir.

25 The brother of Micha was Iissia: of the sonnes also of Issia, Zecharia.

26 The sonnes of Merari, were Mahli, and Musi: the sonnes of Iaazia, Beno.

27 The sonnes of Merari by Iaazia, Beno, Soham, Zacur, and Ibri.

28 Of Mahli came Eleazar, and he had no sonnes.

29 Of Cis: the sonne of Cis, Ierahmeel.

30 The sonnes of Musi, Mahli, Eder, and Ierimoth: these are the children of the Leuites, after the householde of their fathers.

31 And these cast lots next to their brethren the sonnes of Aaron, in the presence of Dauid the kyng, and Zadoc, and Ahimelec, and the auncient fathers of the priestes and Leuites, euen the principal fathers, before their younger brethren.

The xxv. Chapter.

The syngers are appoynted, with their places and lottes.

1 AND

A

* or, ordinances. Leuit. 10. vearse. 4. Num. 3. vearse. 4. Leuit. 16. a.

B

C

C

C

Luke. 1.

1 AND so Dauid and the captaynes of the
host, appoynted out to do seruice the
sonnes of Asaph, and Heman, and
Iedithun, whiche shoulde prophecie with
harpes, psalteries, and cymbales: and there
was a multitude of the men that were ap-
pointed to the seruice and ministration:
3 Of the sonnes of Asaph, Zacur, Ioseph,
Nathania, & Asarela, the sonnes of Asaph,
that wayted on Asaph, whiche prophesied
accordyng to the commaundement of the
kyng.
3 Of Iedithun: the sonnes of Iedithun,
Gedalia, Zeri, Iesaia, Hasabia, and Ma-
thathia, sixe, vnder the handes of their fa-
ther Iedithun, whiche prophesied with a
harpe, for to gene thankes and prayses vnto
the Lorde.
4 Of Heman: the sonnes of Heman, Buc-
cia, Mathania, Oziel, Zebuel, Ierimoth,
Hananiah, Hanani, Eliatha, Geddalthi,
Romanthi Ezer, Iosbekasa, Malothi, Ho-
thir, and Mahazioth.
5 All these were the sonnes of Heman, whi-
che was the kinges Seer in the wordes of
God, to lift vp the horne (of the regal digni-
tie:) and God gaue to Heman fourtiene
sonnes, and three daughters.
6 All these also were at the hande of their
father, syngyng in the house of the Lorde,
with cymbales, psalteries, and harpes,
when Asaph, Iedithun, and Heman exer-
cised the seruice in the house of God at the
kynges commaundement.
B 7 And the multitude of them, with their
brethren, that were instruct in the songes of
the Lorde, euen all that were cunnyng, were
two hundred, fourscore and eyght.
Num. 16.d. 8 And they cast lottes among them selues
howe they should wayte, aswel for the smal
as for the great, for the scholler, aswel as for
the schoolemaister.
9 And the first lotte in Asaph fel to Ioseph,
the seconde to Gedalia, with his brethren
and sonnes, whiche men were twelue.
10 The thirde fel to Zacur, with his sonnes
and brethren, beyng twelue persons.
11 The fourth to Izri, with his sonnes and
brethren, twelue persons.
12 The fifth to Nathania, with his sonnes
and brethren, twelue persons.
13 The sixth to Buccia, with his sonnes
and brethren, twelue persons.
14 The seuenth to Iesarela, with his sonnes
and brethren, twelue persons.
C 15 The eight to Iesaia, with his sonnes
and brethren, twelue persons.
16 The ninth to Mathaia, with his sonnes
and brethren, twelue persons.
17 The tenth to Semei, with his sonnes
and brethren, twelue persons.
18 The eleuenth to Azareel, with his sonnes
and brethren, twelue persons.
19 The twelfth to Hasabia, with his sonnes
and brethren, twelue persons.
20 The thirtienth to Subael, with his
sonnes and brethren, twelue persons.
21 The fourtienth to Mathathia, with his
sonnes and brethren, twelue persons.
22 The sixtienth to Ieremoth, with his
sonnes and brethren, twelue persons.
23 The sixtienth to Hanania, with his D
sonnes and brethren, twelue persons.
24 The seuentienth to Iosbekasa, with his
sonnes and brethren, twelue persons.
25 The eyghtienth to Hanani, with his
sonnes and brethren, twelue persons.
26 The nintienth to Malothi, with his
sonnes and brethren, twelue persons.
27 The twentieth to Eliatha, with his
sonnes and brethren, twelue persons.
28 The twenty and one to Hothir, with his
sonnes and brethren, twelue persons.
29 The twentie and two to Geddalthi, with
his sonnes and brethren, twelue persons.
30 The twentie & three to Mahazioth, with
his sonnes and brethren, twelue persons.
31 The twentie and foure to Romanthi
Ezer, with his sonnes and brethren, twelue
persons.

The. xxvi. Chapter.

1. The Porters of the temple are ordeyned euery man to the gate which he should kepe. 20. and ouer the treasure.

1 THese are the * diuisions of the porters. A * or orde-
Among the Corethites, Meselemia nances.
the sonne of Core, of the children of A-
saph.
2 And the sonnes of Meselemia were these:
Zacharia the eldest, Iedihel the seconde, Ze-
badia the thirde, and Iathniel the fourth,
3 Elam the fyfth, Iehohanan the sixth, and
Elioenai the seuenth.
4 The sonnes of Obed Edom, Semeia the
eldest, Iehosabad the seconde, Joah the
thirde, Sacar the fourth, and Nathanael
the fifth,
5 Ammiel the sixth, Issachar the seuenth,
Peulthai the eyght: for God blessed hym.
6 And vnto Semaia his sonne were sonnes
borne, that ruled in the house of their fa-
ther: for they were men of might.
7 The sonnes of Semeia, Othni, Reph-
ael, Obed, and Elzabad, and his brethren B
were strong men, Elihu, and Samachia.
8 All these were the children of Obed E-
dom: they and their children, and their bre-
thren, active men, and of strength to do ser-
uice, euen three score & two of Obed Edom.

9 And Peleiemia had ſonnes and bꝛethꝛen, active men, eighteene.
10 The ſonnes of Hoſa of the chyldꝛen of Merari, Simri the chiefe, and though he was not the eldeſt, yet his father ſet him in the chiefeſt place:
11 Helkia the ſeconde, Tebalia the thirde, and Zecharia the fourth: al the ſonnes and bꝛethꝛen of Hoſa were thirtiene.
12 Among theſe was diuided the office of the poſterſhip, that they ſhoulde be ancient men, to wayte with theyr bꝛethꝛen, when they miniſtred in the houſe of the Lorde.
13 And they caſt lottes betweene the great and ſmall, after the houſholde of their fathers for euery gate.
¶ 14 And the lot on the eaſt ſide fell vpon Seiemia: and for Zacharia his ſonne (whiche was a wyſe counſaylour) they caſt lottes, and his lot came out towarde the noꝛth.
15 And Obed Edoms lot fell to the ſouth: and for his ſonnes fell the houſes of (a) Aſuppim,
16 For Suppim and Hoſa, toward the weſt, with the gate Sallecheth, by the paued ſtreate that goeth vpwarde: one watche beyng ouer againſt another.
17 In the eaſt were fiue Leuites, and towarde the noꝛth foure a day, towarde the ſouth foure a day, and towarde Aſuppim two and two.
18 In (b) Parbar towarde the weſt two at the goeing vp, and two in Parbar.
19 Theſe are the diuiſions of the poꝛters among the ſonnes of Coꝛeh, and among the ſonnes of Merari.
20 And of the Leuites, Ahiah had the ouerſight of the treaſures of the houſe of God, and of the treaſures of the dedicate thynges.
¶ 21 As concernyng the ſonnes of Laadan, which were the chyldꝛen of the Gerſonites of Laadan, came ancient fathers, euen of Laadan there came Gerſuni, and Jehieli.
22 The ſonnes of Jehieli, Zetham, and Ioel his bꝛother, which were ouer the treaſures of the houſe of the Lorde.
23 Of the Amramites alſo and Iſaharites, Hebꝛonites, and Oꝛielites.
24 And Subal the ſonne of Gerſom the ſonne of Moſes, (was) a ruler ouer the treaſures.
25 And of his bꝛethꝛen the ſonnes of Eliezer was Rahabia, whoſe ſonne was Ieſaia, whoſe ſonne was Ioram, whoſe ſonne was Zichri, whoſe ſonne was Selomith.
26 Whiche Selomith and his bꝛethꝛen were ouer all the treaſures of the dedicate thinges, whiche Dauid the kyng, and the ancient fathers, the captaines ouer thouſandes and hundꝛedes, and the captaynes of the hoſt, had dedicated,
27 Out of the ſpoyles wonne in battayles they dyd dedicate to maynteyne the houſe of the Lorde.
28 And al that Samuel the Seer, and Saul the ſonne of Cis, and Abner the ſonne of Ner, and Ioab the ſonne of Zaruia had dedicated: and whoſoeuer had dedicated any thing, it was vnder the hande of Selomith and of his bꝛethꝛen.
29 Of the Iſaharites was Chenania and his ſonnes appoynted to the buſyneſſe (c) without ouer Iſrael: for they were officers and iudges.
30 And of the Hebꝛonites, Haſabia and his bꝛethꝛen, men of actiuitie, a thouſande and ſeuen hundꝛed, were officers among them of Iſrael beyonde Iꝛdane weſtwarde, in al buſineſſe belongyng to God, and ſeruice of the kyng.
31 Among the Hebꝛonites was Iedia the chiefeſt, euen a prince among the Hebꝛonites and fathers of his kynrede: and in the fourtieth yeere of the kingdome of Dauid they were ſought for, and there were found among them men of actiuitie at Iazer in Gilead.
32 And his bꝛethꝛen were men of actiuitie, euen two thouſande and ſeuen hundꝛed ancient fathers: whom kyng Dauid made rulers ouer the Rubenites, Gadites, and ouer the halfe tribe of Manaſſe, for euery matter partayning to God, and for the kynges buſyneſſe.

(a) Aſuppim, that is to ſay, the counſel houſe.
(b) Whiche was an houſe wherein they kept the inſtruments of the temple.
(c) Meanyng of thinges that were out of the citie.

The. xxvii. Chapter.

Of the princes and rulers that miniſtred vnto the kyng.

¶ 1 The chyldꝛen of Iſrael, after the number of the ancient heades & captaynes of thouſandes and hundꝛeds, and theyr officers that ſerued ỹ king by diuers courſes, whiche came in and went out moneth by moneth, throughout all the monethes of the yeere: and in euery courſe were twenty and foure thouſande.
2 Ouer the firſt courſe for the firſt moneth, was Iaſoboam the ſonne of Zabdiel, and in his courſe were twentie and foure thouſande.
3 And the chiefeſt of al the captaines of the hoſt for the firſt moneth, was of the chyldꝛen of Pharez.
4 Ouer the courſe of the ſeconde moneth, was Dodai an Ahohite, and in his courſe was Mikloth a ruler, (his helper:) and in his courſe were twentie & foure thouſande.
5 The chiefe captayne of the thirde hoſt for the thirde moneth, was Banaia the ſonne 2. Sam. 23.

of

of Iehoiada the hygh priest, & in his course were twentie and foure thousande.

6 This is that Banaia whiche was most mighty among thirtie, and aboue thirtie: and in his part was Amizabad his sonne.

7 The fourth captayne for the fourth moneth, was Asael the brother of Ioab, and Zabadaia his sonne after him, and in his course were twentie and foure thousande.

8 The fyfth captayne for the fyfth moneth, was Samhur the Iezrahite, and in his course were twentie and foure thousande.

9 The sixth captayne for the sixth moneth, was Ira the sonne of Ickes a Thecuite, and in his course were twentie and foure thousande.

10 The seuenth captayne for the seuenth moneth, was Helez the Pelonite, of the children of Ephraim, and in his course were twentie and foure thousande.

11 The eyght captainz for the eyght moneth, was Sibbechai an Husathite, of the kynrede of Zarhi, and in his course were twentie and foure thousande.

12 The nienth captayne for the nienth moneth, was Abiezer an Anathothite of the sonnes of Iemini, and in his course were twentie and foure thousands.

13 The tenth captaine for the tenth moneth, was Maharai the Netophatite of the Zarahites, and his course were twentie and foure thousande.

℄ 14 The eleuenth captayne for the eleuenth moneth, was Banaia the Pirathonite of the children of Ephraim, and in his course were twentie and foure thousande.

15 The twelfth captaine for the twelfth moneth was Heldai the Netophatite of Othoniel, and in his course were twentie and foure thousande.

16 And the rulers ouer the tribes of Israel were these: among the Rubenites was Eliezer the sonne of Zichri: among the Simeonites also, was Saphathia the sonne of Maacha.

17 Among the Leuites, Hasabia the sonne of Kemuel: among the Aaronites, Zadok.

18 Among them of Iuda, Elihu of the brethren of Dauid: among them of Issachar, Omri the sonne of Michael.

19 Among them of Zabulon, Ismaia the sonne of Obadia: among them of Nephthali, Ierimoth the sonne of Azriel.

20 Among the children of Ephraim, Hosea, the sonne of Azaria: in the halfe tribe also of Manasse, Ioel the sonne of Pedaia.

℄ 21 Of the halfe tribe of Manasse in Gilead, Iddo the sonne of Zacharia: among them of Beniamin, Iaasiel the sonne of Abner.

22 Among them of Dan, Azarel the sonne of Ieroham. These are the lordes of the tribes of Israel.

23 But Dauid toke not the number of them vnder twentie yeares, because the Lorde sayde he would encrease Israel like vnto the starres of the skye.

24 And Ioab the sonne of Zaruia beganne to number: but he fynished it not, because that there fell wrath for it agaynst Israel, neither was the number put into the chronicles of king Dauid.

25 Ouer the kinges treasures was Asmaueth the sonne of Adiel: and ouer the treasures of the fieldes, in the cities, and villages and castels, was Ionathan ỳ sonne of Ozia.

26 And ouer the woorkemen in the feeldes that tylled the ground, was Ezri the sonne of Chelub.

27 And ouer the ouersyght of the vineyardes had Semei the Ramathite: ouer the encrease also of the vineyardes, and ouer the wineselles, was Sabdi the Saphamite.

28 And ouer the olive trees and mulberie trees that were in the valleyes, was Baal Hanan the Gederite: and ouer the treasure of oyle, was Ioas. ℄

29 Ouer the oxen that feede in Saron, was Setrai the Saronite: and ouer the oxen that were in the valleyes, was Saphat the sonne of Adlai.

30 Ouer the cammels, Obil the Ismelite: and ouer the asses, was Iehdeia the Peronothite.

31 Ouer the sheepe was Iazez the Hagerite: All these were the orders of the substance of king Dauid.

32 And Ionathan Dauids vncle, a man of counsell and of vnderstandyng, was a (a) scribe, he and Iehiel the sonne of Hachmoni was with the kinges sonnes (instructyng them.)

(a) A man learned in the woorde of god.

33 And Ahithophel was of the kinges counsell: and Chusai the Arachite was the kinges companion.

34 And next to Ahithophel was Iehoiada the sonne of Banaia, & Abiathar: and the captayne of the kinges warre was Ioab.

The xxviii. Chapter.

5. Because Dauid was forbidden to buylde the temple, he willeth Solomon and the people to perfourme it. 8. Exhortyng hym to feare the Lorde.

1 AND Dauid gathered al the lordes of Israel, the lordes of the tribes, the lordes of ỳ companies that ministred to the king by course, ỳ captaynes ouer the thousandes and ouer the hundreds, and the

Cc iiii Lordes

Lordes that had the ouerlyght ouer all the substance and possession of Dauid, and of his sonnes, with the chamberlaynes, and all the mighty and valiant, and all active men, vnto Hierusalem.

2. Sam. 7. a. 2 And king Dauid stood vp vpon his feete, and sayde, Heare me, my brethren and my people, I had in myne harte to buylde an house of rest for the arke of the couenant of the Lorde, and for the (a) footestoole of our God, and had made redy for the buylding.

(a) So he called the arke, because on it god shewed him selfe present by miracles.

3 But God sayde vnto me, Thou shalt not buylde an house for my name, because thou hast ben a man of warre, & hast shed blood.

1. Sa. 16. a. 4 Moreouer, the Lord God of Israel chose me before all the house of my father, to be king ouer Israel for euer: for in Juda woulde he choose a captayne, and of the householde of Juda is the house of my father, and among the sonnes of my father he had a lust to me, to make me kyng ouer all Israel.

5 And of all my sonnes (for the Lorde hath geuen me many sonnes) he hath chosen Solomon my sonne, to syt vpon the seate of the kingdome of the Lorde in Israel.

1. Chr. 17. a. 6 And he sayde vnto me, Solomon thy sonne he shall buylde me an house & courtes: I haue chosen him to be my sonne, and I wyl be his father.

B 7 I wyl stablishe his kingdome for euer, yf he wyl be strong to doo my commaundementes & my lawes, as (it goeth) this day.

8 Now therefore, in the syght of all Israel, the congregation of the Lorde, and in the audience of our God, keepe and seeke for all the commaundementes of the Lorde your God, that ye may enioy a good lande, and leaue inheritance for your chyldren after you for euer.

1. Sa. 16. a. Psal. 7. c. Jere. 17. a. 9 And thou Solomon my sonne, know thou the God of thy father, and serue hym with a pure hart, and with a wylling mynd: for the Lorde searcheth all hartes, and vnderstandeth al the imaginations of thoughtes: and yf thou seeke him, he wyl be founde of thee: but yf thou forsake him, he wyll cast thee of for euer.

10 Take heede nowe, for the Lorde hath choosen thee to buylde hym an house of a sanctuarie: be strong therefore and playe the man.

11 And Dauid gaue Solomon his sonne the paterne of the porche, and of the houses that longed thereto, of the storehouses, vpper chambers, inner parlours, and of the house of the mercie seate:

12 And the example of all that he had in his minde, for the courtes of the house of the Lorde, and for all the celles rounde about, for the treasuries of the house of God, and for the treasures of the dedicate thinges:

13 For the diuisions of the priestes and Leuites that wayted by course, and for al the workemanship that shoulde serue for the house of the Lorde, and for all the vessilles that shoulde serue in the house of the Lord:

14 For gold, and for the wayght of golde, for C
al vessilles of sundry ministrations, for all
manner of vessels of siluer in wayght, and
for al vessels what so euer purpose they ser-
ued vnto:

15 The wayght of gold for the candelsticks, 1. king. 7. d.
and the golde for their lampes, with the
wayght for euery candelsticke, and for the
lampes thereof, and for the candelsticks
of siluer by wayght, both for the candel-
sticke and also for her lampes, according
to the diuersitie of the vse of euery candel-
sticke.

16 And by wayght (he gaue) golde for the
tables of shewbread, euen for euery table,
and likewise siluer for the tables of siluer.

17 And pure golde for the flesshehookes, Exod. 5.
cuppes, and drinking pottes: and (pure)
golde in wayght for basons, euen for euery
bason: and likewyse siluer by wayght, for
euery bason of siluer.

18 And for the aulter of incense pure golde
by wayght, and golde for the patterne of
the charret of the Cherubims that stret-
ched out their winges and couered the arke
of the couenant of the Lorde.

19 All (he sayde) was geuen me by writing Exod. 5.
of the hande of the Lorde, whiche made me
vnderstande all the workemanship of the
patterne.

20 And Dauid sayd to Solomon his sonne,
Be strong, and of good courage, and doo
manfully: feare not, nor be fayntharted,
for the Lorde God, euen my God, is with
thee, and he shall not fayle thee, nor forsake
thee vntyll thou hast fynished al the worke
that muste serue for the house of the Lorde.

21 Beholde, the priestes and Leuites are di- D
uided in companyes, for all manner of ser-
uice that perteyneth to the house of God,
they are with thee for al manner of worke-
manship, and so are all that excel in wyse-
dome for any manner of seruice, thou hast
also the princes and all the people wholy at
thy commaundement.

The. xxix. Chapter.

2. The offering of Dauid, and of the princes, for the buylding of the temple.

1 AND Dauid the king sayd vnto al the congregation, God hath specially chosen Solomon * my sonne, whiche is 1. king. 5. d. * others reade, my yet only sonne.

yet young and tender, and the worke is great: for the house shal not be for man, but for the Lorde God.

2 Moreouer, I haue prepared with al my myght, for the house of my God, gouldе, for vessels of golde, siluer, for brasse, for thynges of brasse, iron, for thinges of iron, and wood, for thynges of wood, and Onyx stones, and stones to be set, * glysteryng stones, and of diuers colours, and al manner of precious stones, and Marble stones, in great abundance.

* Some rede, Carbuncle stones.

3 And because I haue lust to the house of my God, I haue of myne owne proper good, of golde and siluer which I haue geuen to the house of my God, beside al that I haue prepared for the holy house,

4 Euen three thousand talentes of golde of Ophir, and seuen thousand talentes of tryed siluer, to ouerlaye the walles of the house withal.

5 The golde, for thynges of golde, siluer, for them of syluer, and for al maner of worke by the handes of artificers: and whosoeuer is (a) wyllyng, may this day (b) consecrate his hande vnto the Lorde.

(a) He was not only lyberal him self toward the buylding of Gods house, but also prouoked others.

6 And so the ancient fathers, and the Lords of the tribes of Israel, the captaynes of thousandes, and hundredes, with the Lords that were rulers ouer the kynges worke, were wyllyng:

(b) That is, may offer to the buylding of the house of the Lord.

7 And gaue for the seruice of the house of God, fiue thousande talentes of golde, and ten thousande peeces (of golde) and tenne thousande talentes of syluer, and eighteene thousande talentes of brasse, and one hundred thousande talentes of yron.

8 And they with whom precious stones were founde, gaue them to the treasure of the house of the Lorde, by the hande of Iehiel the Gersonite.

9 And the people reioyced when they were so wyllyng to geue their goodes, and with a perfect hart they offered willyngly to the Lorde, and Dauid the kyng reioyced with great gladnesse.

10 And Dauid blessed the Lorde before al the congregation, and sayd, Blessed be thou Lorde God of Israel, our father, from euer, and for euer.

11 Thyne, O Lorde, is greatnesse, and power, glory, victorie, and prayse: for al that is in heauen and in earth, is thyne, & thyne is the kyngdome, O Lorde, and thou excellest aboue al, euen as the head of al.

12 And richesse and honour comme of thee, and thou raignest ouer al, and in thine hand is power and strength, and in thine hande it is to make great, and to geue strength vnto al.

13 And nowe our God, we thanke thee, and prayse thy glorious name.

14 But who am I, and what is my people, that we houlde be able to geue these thinges so willingly? but al thynges comme of thee, and of that which we receyued at thine hande, we haue geuen thee.

15 For we be but strangers before thee, and sojourners, as were al our fathers: our dayes on the earth also are but as a shadowe, and there is none abydyng. Gene. 47. b. Wisd. 2. b.

16 O Lorde our God, al this stuffe that we haue prepared to buylde thee an house for thy holy name, commeth of thyne hande, and is al thyne.

17 I wote also, my God, that thou tryest the hartes, and hast pleasure in vnfaignednesse: and in the vnfaignednesse of myne harte, I haue wyllyngly offred al these things: and nowe haue I seene thy people whiche are founde here to offer vnto thee wyllyngly, and with gladnesse.

18 O Lorde God of Abraham, Isahac, and of Israel our fathers, (c) keepe this for euer in the desire of the thoughtes of the hart of thy people, and prepare their hartes vnto thee.

(c) Continue them in this good minde, that they may serue thee willingly.

19 And geue vnto Solomon my sonne a perfect hart, to keepe thy commaundements, thy testimonies, and thy statutes, and to do al, and buylde the house for the which I haue made prouision.

20 And Dauid sayde to al the congregation, Nowe blesse the Lord your God. And al the congregation blessed the Lorde God of their fathers, and bowed downe their heades, and worshipped the Lord, and the kyng.

21 And they offered offeringes vnto the Lorde, and on the morowe after the sayde day, they offered whole burnt offeringes vnto the Lorde, euen a thousande young oxen, a thousande rammes, and a thousande sheepe, with their drinke offeringes, many sacrifices offered they for al Israel, D

22 And dyd eate and drynke before the Lorde the same day with great gladnesse: and they made Solomon the sonne of Dauid kyng the second tyme, and annoynted hym prynce before the Lorde, and Sadoc to be the high priest.

23 And Solomon sate on the seate of the Lorde, and was kyng in steade of Dauid his father, and prospered: and al they of Israel obeyed hym. 1. king. 2. c.

24 And al the lordes, and menne of power, and al the sonnes of king Dauid, submitted them selues, & were vnder king Solomon.

25 And the Lorde magnified Solomon in dignitie, in the sight of al them of Israel, & 1. king. 4. b.

gaue

gaue hym so glorious a kyngdome, as no king had before hym in Israel.

26 And so Dauid the sonne of Iesai raigned ouer al Israel.

27 And the space that he raigned ouer Israel, was fourtie yeres: Seuen yeres raigned he in Hebron, and thirtie and three yeres raigned he in Hierusalem.

28 And he died in a good age, ful of dayes, richesse & honour: and Solomon his sonne raigned in his steade.

29 The actes of Dauid the king first and last, behold they are written in the booke of Samuel the Seer, and in the booke of (b) Nathan the prophete, and in the booke of God the Seer,

(c) The bookes of Nathan and Gad are perished.

30 With all his kyngdome and power, and tymes that went ouer hym, and ouer al Israel, and ouer all the kingdomes of the earth.

The ende of the first booke of the Chronicles, or Paralipomenon.

The seconde booke of the Chronicles, whiche in the Hebrue is one with the first.

The first Chapter.

6. The offeryng of Solomon at Gibeon. 8. He prayeth vnto God to geue hym wisedome. 11. whiche he geueth hym, and more. 14. The number of his charettes and horses, 15. and of his rychesse.

1 AND Solomon the sonne of Dauid was stronge in his kyngdome, and the Lorde his God was with hym, & magnified hym in dignitie.

2 And Solomon spake vnto all Israel, to the captaynes ouer thousandes, to the captaynes ouer hundredes, to the Iudges, and to euery officer in al Israel, and to the ancient fathers.

3 And so Solomon, and al the congregation with him, went to the hygh place that was at Gibeon: for there was the tabernacle of the congregation of God, which Moses the seruant of the Lorde made in the wyldernesse.

4 But the arke of God had Dauid brought from Kiriath iarim, into the place whiche Dauid had made therefore: for he had pitched a tent for it at Hierusalem.

5 Moreouer, the brasen aulter that Bezaleel the sonne of Uri, the sonne of Hur had made, was there before the tabernacle of the Lord: and Solomon and the congregation went to visite it.

6 And Solomon went vp there before the Lorde, to the brasen aulter that was before the tabernacle of the congregation, and offered a thousande whole burnt offerynges vpon it.

7 And the same nyght dyd God appeare vnto Solomon, and sayde vnto hym, Aske what I shal geue thee.

8 And Solomon sayde vnto God, Thou hast shewed great mercye vnto Dauid my father, and hast made me to raigne in his steade.

9 Nowe therefore, O Lord God, let thy promise, whiche thou madest vnto Dauid my father, be true: for thou hast made me kyng ouer a people whiche is like the dust of the earth in multitude.

10 Geue me now wisdome and knowledge, that I may be able to (a) goe in and out before this people: for who els can iudge this people that is so great?

(a) That I may gouerne this people.

11 And God sayde to Solomon, Because this was in thine harte, and because thou hast not asked treasure and richesse, nor honour, nor the (b) lyues of thine enimies, neyther yet long lyfe, but hast asked wisedome and knowledge for thee selfe, to iudge my people, ouer whom I haue made thee kyng:

(b) That is, to be reuenged on thine enimies.

12 Wisedome and knowledge is graunted vnto thee, and I wil geue thee treasure, and richesse, and glorye: so that among the kinges that haue ben before thee, or after thee, none was, or shalbe like thee.

13 And so Solomon came from the hyghe place that was at Gibeon, to Hierusalem, from the tabernacle of the congregation, and raigned ouer Israel.

14 And Solomon gathered charettes, and horsemen: and he had a thousande and foure hundred charettes, and twelue thousande horsemen, whom he bestowed in the charet cities, and with the king at Hierusalem.

15 And the king made syluer and golde at Hierusalem as plenteous as stones, and Cedar trees made he as plenteous as the Mulberie trees that grow in the valleyes.

16 Also

16 Also Solomon had horses brought out of Egypt, and fine linnen: the kynges marchantes receiued the fine linnen for a price.
17 They came also, & brought out of Egypt a charret for syxe hundred peeces of syluer, euen an horse for an hundred and fyftie: and so brought they (horses) for all the kynges of the Hethites, & for the kynges of Syria by their owne handes.

The. ii. Chapter.

Solomon sendeth to Hiram the king of Tyrus for wood and woorkemen.

1 AND Solomon determined to build an house for the name of the Lorde, and an house for his kyngdome.
2 And Solomon tolde out three score and ten thousande men to beare burdens, and fourescore thousande men to hewe stones in the mountaine, and (a) three thousand and syxe hundred to ouersee them.
3 And Solomon sent to Hiram the kyng of Tyre, saying, As thou diddest deale with Dauid my father, and diddest sende him Cedar wood to build him an house to dwel in (euen so deale with me:)
4 Beholde, I builde an house for the name of the Lord my God, to offer vnto him holy thynges, and to burne sweete incense, and to set hewe bread before him continually, to offer whole burnt sacrifices of the morning and euening, on the Sabboth dayes, in the fyxt day of euery newe moone, and in the solemne feastes of the Lord our God: for it is an ordinance to be continually kept of Israel.
5 And the house which I build shalbe great: for great is our God, aboue al goddes.
6 But who is able to build him an house? when that heauen, and heauen aboue all heauens is not able to receyue him, what am I then, that should build him an house? nay, but euen to burne sacrifice before him (shalehis buylding be.)
7 Sende me nowe therefore a cunnyng man that can worke in gold, and siluer, in brasse, and iron, in purple, crymso, (b) yelow silke, and that can skil to graue with the cunning men that are with me in Iuda & Hierusalem, whom Dauid my father dyd prepare.
8 Sende me also Cedar trees, Pine trees, and (c) Algume trees out of Libanon: for I wote that thy seruantes can skyl to hewe tymber in Libanon: and beholde, my men shalbe with thyne,
9 That they may prepare me tymber penough: for the house which I am determined to builde, shalbe wonderful great.
10 And beholde, for the vse of thy seruantes the cutters and hewers of tymber, I haue geuen twentie thousande measures of beaten wheate, & twentie thousande measures of barley, and twentie thousande battes of wine, and twentie thousand battes of oyle.
11 And Hiram the king of Tyre answeared in writing, which he sent to Solomon, Because the Lorde hath loued his people, therfore hath he made thee kyng ouer them.
12 And Hiram sayde moreouer, Blessed be the Lorde God of Israel, whiche made heauen and earth, and that hath geuen Dauid the kyng a wyse sonne, and one that hath discretion, prudence, and vnderstandyng, to build an house for the Lord, and a palace for his kyngdome.
13 And nowe I haue sent a wyse man, and a man of vnderstandyng, whom my father Hiram did vse:
14 The sonne of a woman of the (d) daughters of Dan, and his father was a man of Tyre, and he can skyl to worke in gold, and syluer, in brasse, & iron, in stone, & timber, in purple, and yelowe silke, and fine white, & crymson, and can graue sundry maner of grauynges, and to fynde out diuers maners of subtile worke that shalbe set before him, with thy cunnyng men, and with the cunnyng men of my lorde Dauid thy father.
15 Nowe therefore, the wheate, and barly, oyle, and wyne, which my lord hath spoken of, let him sende vnto his seruantes:
16 And we wyll cut wood in Libanon, as muche as thou shalt nede, and wyl bryng it to thee in flotes by sea to Japho, from whence thou mayest carrie them to Hierusalem.
17 And Solomon numbred al the strangers that were in the lande of Israel, after the number of them whom his father Dauid had numbred: and they were founde an hundred, fyftie, and three thousande, and syxe hundred.
18 And he set three score and ten thousande to beare burdens, and foure score thousande to hewe stones in the mountayne, and three thousande and syxe hundred officers to set the people a worke.

The. iii. Chapter.

The temple of the Lorde, and the porche are builded, with other thynges thereto belongyng.

1 AND Solomon began to build the house of the Lorde at Hierusalem in mount (a) Moria, where the Lord appeared vnto Dauid his father, euen in the place that Dauid prepared in the threshyng floore of "Ornan the Iebusite.
2 And

(a) Other reade, silke, violet colour.

(a) whiche is the mountayne where Abraham thought to haue sacrificed hisson, Gen. xxii. 2.

" or, Araunna.

(d) It is also written that she was of the tribe of Nephthali, 3. King. 7. c. whiche may be vnderstand, that by reason of the confusion of tribes which then began to be, they maryed in diuers tribes, So that by her father she might be of Dan, and by her mother of Nephtali.

2 And he began to buylde in the second day of the seconde moneth, the fourth yere of his raigne.

3 And these are the paternes wherebу Solomon was instruct to buylde the house of God: The length was thyrtie cubites, after the olde measure, & the breadth twentie cubites.

4 And the porch that was before the length in the front, accordyng to the breadth of the house, was twentie cubites, and the heygth was an hundred and twentie cubites: and he overlayde it on the inner syde with pure golde.

5 And the greater house he seeled with fyrre tree, whiche he overlayde with the best golde, and graued thereto paulme trees, and chaynes.

6 And he overlayde the house with precious stone beautifully: and the golde was golde of Paruaim.

7 The house (I say,) the beames, postes, walles, and doores thereof, overlayde he with golde, and graued Cherubims on the walles.

8 And he made the house moste holy: whose length was twentie cubites, lyke to the breadth of the house, and the breadth thereof was also twentie cubites: and he overlayde it with good golde, euen with syre hundred talentes.

9 And the weight of the nailes of gold was fyftie sicles: and he overlayde the vpper chambers with golde.

Exod. 25. b.

10 And in the house moste holy, he made two Cherubims of image worke, lyke children, and overlayde them with golde.

1. King. 6. c.

11 And the winges of the Cherubims were twentie cubites long: the one wyng was fyue cubites, reachyng to the wall of the house: and the other wyng was lykewyse fyue cubites, reachyng to the wyng of the other Cherub.

12 And euen so the one wyng of the other Cherub was fyue cubites, reachyng to the wal of the house: and the other wyng was fyue cubites also, and reached to the wing of the other Cherub.

13 So that the wynges of the sayde Cherubims were stretched out twentie cubites: and they stoode on their feete, and looked inwardes.

14 And he made a forehanging of * yelowe sylke, purple, crymson, and fyne white, and caused the pictures of Cherubims to be broidered thereon.

* Or, violet colour.

15 And he made before the house two pyllers of thirtie and fyue cubites hygh, and the head that was above on the top of euery one of them, was fyue cubites.

16 And he made chaynes of wreathe worke for the quyer, and put them on the heades of the pyllers, and made an hundred pomegranates, and put them on the chaynes.

17 And he reared vp the pyllers before the temple, one on the right hande, & the other on the left: and called the ryght Jachin, and the left Boaz.

The. iiii. Chapter.

1. The aulter of brasse. 2. The lauatorie. 6. The caldrons. 7. The candlesticks, &c.

1 AND he made an aulter of brasse, twentie cubites long, and twentie cubites broade, and ten cubites hygh. 1. Mac. 4. b.

2 And he caste a brasen lauatorie of ten cubites from brym to brym, rounde in compasse, and fyue cubites high, & a line of thyrtie cubites dyd compasse it rounde about. 1. King. 7. a.

3 And vnder it, was the fashion of Oxen, whiche dyd compasse it round about: with ten cubites dyd they compasse the lauatorie rounde about, & there were two rowes of Oxen, which were cast like molten worke.

4 And it stood also vpon twelue Oxen: three looked towarde the North, three towarde the West, three toward the South, & three towarde the East, & the lauatorie was set vpon them: and al their backes were towarde the lauatorie.

5 And the thicknesse of it, was an handbreadth, and the brym lyke the brym of a cup, with flowres of Lillies, and it receiued and helde three thousande baths.

6 And he made ten lauers, and put fyue on the ryght hande, and fyue on the left, to washe and cleanse in them such thynges as they offered for a whole burnt offeryng: but the great lauatorie was for the priestes to washe in. 1. King. 7.

7 And he made ten candlesticks of golde, accordyng to the paterne that was geuen of them, and put them in the temple, fyue on the ryght hande, and fyue on the left.

8 And he made also ten tables, and put them in the temple, fyue on the ryght side, and fiue on the left: and he made an hundred basons of golde.

9 And he made the court of the priestes, and the great court, and doores to it, and overlayde the doores of them with brasse.

10 And he set the great lauatorie on the ryght side of the East ende, ouer against the South.

11 And Hiram made pottes, shouelles, and basons, and finished the worke that he was appoynted to make for kyng Solomon in the house of God.

12 The

13 The two pyllers, and the bowles, and the pommels on the top of the two pyllers, and the two wreathes to couer the two bowles of the pommels, whiche were on the top of the pyllers.

13 And foure hundred pomegranates on the two wreathes: two rowes of pomegranates on one wreathe, to couer the two bowles of the pommelles.

C 14 And he made two bottomes, and lauers made he vpon the bottomes.

15 The great lauatorie, and twelue oxen vnder it.

16 Pottes also, shouels, and fleshehookes: and all theis vessels did (a) Hiram his father make to kyng Solomon for the house of the Lorde, of bryght brasse.

17 In the playne of Iordane dyd the kyng caste them, euen in the claye grounde that is betweene Succoth and Sarethatha.

18 And Solomon made all these vesselles in great abundance: for the wayght of brasse coulde not be reckened.

19 And Solomon made all the vesselles that were for the house of God, the golden aulter also, and the tables to set the (b) shewe bread vpon.

20 Moreouer, the candlesticks, with their lampes to burne, after the manner, before the quyer, and that of precious golde.

21 And the flowres, and the lampes, & the snuffers, made he of golde, and that perfect golde.

22 And the * dyssling knyues, basons, spoones, and censers of pure golde: and the doore of the temple, and the inner doores within the place most holy, and the inner doores of the temple were gylded.

(a) Hiram is called Solomons father, because Solomon reuerenced hym, and honoured hym as his father.

(b) In Hebrue, the bread of the faces, because they were set before the arke where God shewed his face.

* Gemme stones, hookes, or rather instruments to snuffe the candles.

The. v. Chapter.

The thynges dedicated by Dauid, are put in the temple.

¶ 1 AND so all the woorke that Solomon made in the house of the Lorde was finished: and Solomon brought in all the thinges that Dauid his father had dedicated, with the syluer and golde, and all the iewels, and put them among the treasures of the house of God.

2 Then Solomon gathered the elders of Israel together, and all the heades of the tribes and ancient fathers of the children of Israel, vnto Hierusalem, to bring the arke of the couenant of the Lorde out of the citie of Dauid, whiche is (in) Sion.

3 Wherefore, all the men of Israel resorted vnto the kyng, in the feast, euen in the (a) seuenth moneth.

4 And all the elders of Israel came, and the Leuites tooke vp the arke.

5 And the priestes and the Leuites brought away the arke of the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, and they bare them.

6 And kyng Solomon, and all the congregation of Israel, that were assembled vnto hym before the arke, offered sheepe and oxen, so many, that they coulde not be tolde, nor nombred, for multitude.

7 And the priestes brought the arke of the couenant of the Lorde vnto his place, euen into the quyer of the temple, within the place most holy, and set it vnder the wynges of the Cherubims, B

8 So that the Cherubims stretched out their wynges ouer the place of the arke, & the Cherubims couered both the arke and her barres aboue on hygh.

9 And the barres of the arke were so long, that the "heades of the barres were seene without the arke, within the quyer, but not without: and there (the arke) remayned vnto this day. "or, endes.

10 But there was nothing in the arke, saue the two tables whiche Moses put therein at Horeb, when the Lorde made a couenant with the chyldren of Israel, after they were come out of Egypt. 1. king. 8. f.

11 And when the priestes were come out of the holy place (for al the priestes that were present, were sanctified, and dyd not then wayte by course:

12 That both the Leuites and the singers, vnder Asaph, Heman, and Idithun, were appointed to sundry offices, with their children and brethren, and were arayed in fyne white, hauing Cymbales, Psalteries, and Harpes, and stoode at the east ende of the aulter, and by them an hundred and twentie priestes blowing with trumpetes:

13 And the trumpet blowers, and the singers so agreed, that it seemed but one voyce in praysing & thankyng the Lorde, and when they lyft vp their voyce with the trumpets, cymbales, and other instrumentes of musicke, and when they praysed the Lorde, how that he is good, and that his mercy lasteth euer: the house of God was filled with a cloude,

14 So that the priestes coulde not endure to minister by the reason of the cloude: for the maiestie of the Lorde had filled the house of God. C

The. vi. Chapter.

3. Solomon blesseth the people. 4. He prayseth the Lorde. 14. He prayeth vnto God for those that shal pray in the temple.

1 Then

1 Then Solomon sayde, The Lorde hath
1.king.8.b. spoken, howe that he wyl dwel in the darke cloude.

2 And I haue buylt thee an house of habitation for thee, and a place for thy dwelling for euer.

3 And the kyng turned his face, and blessed the whole congregation of Israel, (and al the congregation of Israel stoode.)

4 And he sayd, Blessed be the Lorde God of Israel, whiche hath with his "handes fulfilled it that he spake with his mouth to my father Dauid, saying,

"or, power.

2.Sam.7.a 5 Since the day that I brought my people
1.king.13.b. out of the lande of Egypt, I chose no citie among al the tribes of Israel to buylde an
"or, temple "house in, that my name myght be there, neither chose I any man to be a ruler ouer my people Israel:

2.Chro.7.b and.12.b. 6 Sauyng that I haue chosen Hierusalem, that my name myght be there, and haue chosen Dauid to be ouer my people Israel.

B 7 And when it was in the harte of Dauid
2.Sam.7.a my father, to buylde an house for the name
1.king.8.b. of the Lorde God of Israel,
1.Chr.22.b 8 The Lorde sayd to Dauid my father, For as muche as it was in thine hart to buylde an house for my name, thou diddest wel that thou thoughtest in thine hart.

9 Notwithstandyng, thou shalt not buylde the house, but thy sonne, whiche shal come out of thy loynes, he shal buylde an house for my name.

10 The Lorde therfore hath made good his sayeng that he hath spoken: and I am risen vp in the roome of Dauid my father, & am set on the seate of Israel, as the Lorde promised, and haue buylt an house for the name of the Lorde God of Israel.

11 And in it haue I put the arke, wherin is
(a) Meanyng the two tables. the (a) couenant of the Lorde that he made with the children of Israel.

12 And the kyng stoode before the aulter of the Lord, in the presence of al the congregation of Israel, & stretched out his handes:

13 (For Solomon had made a brasen scaffolde of fiue cubites long, and fiue cubites broade, and three of heyght, and had set it in the myddes of the great court, and vpon it he stoode, and kneeled downe vppon his knees, before al the congregation of Israel, and stretched out his handes towarde heauen,)

C 14 And sayde, O Lord God of Israel, there
1.king 8.c. is no God like thee in heauen, nor in earth,
2.Mac.2.b. which keepest couenant, and shewest mercy vnto thy seruantes that walke before thee with al their hartes.

15 Thou which hast kept with thy seruant Dauid my father, the thynges that thou

Solomon

promysedst hym: thou spakest it with thy mouth, and hast fulfilled it with thyne handes, as it is to see this day.

16 And nowe Lorde God of Israel, keepe 1.king.11.a.
with thy seruant Dauid my father, the thin- 2.Chr.7.a
ges that thou promisedst hym, saying, Thou shalt in my syght not be without a man that shal syt vpon the seate of Israel, so that thy children take heede to their wayes, to walke in my lawe, as thou hast walked before me.

17 And nowe Lorde God of Israel, let thy saying be true, which thou spakest vnto thy seruant Dauid.

18 (And wyl God in very deede dwel with 1.king.8.c
menne on earth? Beholde, heauen, and hea- Esai.66.a
uen aboue al heauens, do not containe thee, Actes.7.d
how muche lesse the house which I haue buylded?)

19 Let it be thy pleasure therefore to turne to the prayer of thy seruant, and to his supplication, O Lorde my God, to hearken vnto the voyce and prayer whiche thy seruant prayeth before thee.

20 And let thyne eyes be open toward this house day and nyght, ouer this place wher- of thou hast sayde that thou wouldest put thy name there, to hearken vnto the prayer whiche thy seruant prayeth in this place.

21 Hearken vnto the prayers of thy seruant, D
and of thy people Israel, whiche they pray in this place: heare thou, I say, out of thy dwellyng place, euen out of heauen, heare, and be mercyful.

22 If a man sinne (b) agaynst his neygh- 1.king.8.
bour, and take an othe agaynst hym, and (b) By wrongfully doyng any thing vnto him, or els denying that which is left him to kepe, or doo hym any wrong.
make him to sweare, and the othe come be- fore thine aulter in this house:

23 Then heare thou from heauen, and doo and iudge thy seruantes, that thou reward the vngodly, and recompence hym his way vppon his head, and iustifie the righteous, and geue hym according to his righteous- nesse.

24 And if thy people Israel be put to the
worse before the enimie, because they haue sinned agaynst thee: yet if they turne and geue thankes vnto thy name, and make in- tercession, & pray before thee in this house.

25 Then heare thou from heauen, and be mercyful vnto the sinne of thy people Is- rael, and bryng them agayne vnto the lande whiche thou gauest to them and to their fa- thers.

26 When heauen is shut vp, and there be no
rayne, because they haue sinned agaynst Deut.10.b
thee: yet if they pray in this place, and con- 1.king.17.a
fesse thy name, and repent from their sinne, for the which thou chastenest them:

27 Then

27 Then heare thou in heauen, and be mercifull vnto the sinne of thy seruantes, and of thy people Israel, and guyde thou them into the good way to walke in, & sende rayne vpon thy lande whiche thou hast geuen vnto thy people for an inheritance.

28 And if there be dearth in the land, or pestilence, corruption, or blastyng of corne, grashoppers, or caterpyllers, or that their enimies besiege them in the * cities of their lande, or what so euer plague or sickneſſe it be:

29 Then what supplications and prayers so euer shalbe made of any man, and of all thy people Israel, whē euery one shal know his owne sore, and his owne greefe, and shal stretche out their handes towarde this house:

30 Thou shalt heare from heauen, euen from thy dwellyng place, and shalt be mercifull, and gene euery man accordyng vnto al his wayes, as thou doest knowe euery mans hart: (for thou (b) onely knowest the hartes of the chyldren of men,)

31 That they may feare thee, and walke in thy wayes as long as they lyue in the lande whiche thou gauest vnto our fathers.

32 Moreouer, the stranger whiche is not of thy people Israel, yf he come from a far lande for thy great names sake, and thy myghtie hand, and thy stretched out arme: yf they come, I say, and pray in (c) this house,

33 Thou shalt heare from heauē, euen from thy dwellyng place, & shalt doo accordyng to all that the stranger calleth to thee for: that all people of the earth maye knowe thy name, and feare thee, as doeth thy people Israel, and that they may knowe howe that in this house whiche I haue buylt, thy name is called vpon.

34 If thy people go out to warre against their enimies by the way that thou shalt sende them, and they pray to thee in the way towarde this citie whiche thou hast chosen, euen towarde the house whiche I haue buylt for thy name:

35 Then heare thou from heauen their supplication and prayer, and helpe them in their ryght.

36 If they sinne against thee (as there is no man but he doeth sinne) and thou be angrie with them, and delyuer them ouer before their enimies, and they take them, and carrie them away captiues vnto a land far or neare:

37 Yet if they repent in their hart, in the land where they be in captiuitie, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue done euyl and wickedly:

38 And turne agayne to thee with all their hart, and al their soule, in the land of their captiuitie where they keepe them in bondage, and so pray towarde their land whiche thou gauest vnto their fathers, euen toward the citie whiche thou hast chosen, & towarde the house whiche I haue buylt for thy name:

39 Then heare thou from heauen, euen from thy dwellyng place, their supplication and their prayer, and iudge their cause, and be mercifull vnto thy people whiche haue sinned against thee.

40 Nowe my God, let thyne eyes be open, and thyne eares attent vnto the prayer that is made in this place.

41 Nowe vp, O Lorde God, into thy (d) restyng place, thou, and the arke of thy strength: O Lorde God, let thy priestes be clothed with health, and let thy saintes reioyce in goodnesse. (d) Psal. 132.8. That is, into thy temple.

42 O Lorde God, turne not away the face of thine (e) annoynted: remember the mercies whiche thou hast promised to Dauid thy seruant. (e) Heare my prayer whiche am thine annoynted kyng.

The. vii. Chapter.

1. The fyre consumeth the sacrifice. 2. The glorie of the Lorde fylleth the temple.

1 AND when Solomon had made an ende of prayng, there came downe fire from heauen, and consumed the whole burnt offerynge, and the sacrifices, and the house was fylled with the glorie of the Lorde. A 1. King. 8 f. Leuit. 9. d. 1. King. 8. g. 2. Mac. 2. b

2 And the priestes couldē not goe into the house of the Lorde, because the glorie of the Lorde had fylled the Lordes house.

3 And when all the chyldren of Israel sawe howe the fire and the glorie of the Lorde came downe vpon the house, they fel downe flat vpon their faces to the earth, vpon the pauement, and worshypped, and confessed vnto the Lorde, That he is gratious, and that his mercie lasteth euer.

4 And the kyng, and al the people, offered sacrifices before the Lorde. 1. King. 8. g.

5 And kyng Solomon offered a sacrifice of twentie and two thousande Oxen, and an hundred and twentie thousand Shepe: and so the kyng, and al the people, dedicated the house of God.

6 And the priestes wayted on their offices, and the Leuites had the instrumentes of musicke of the Lorde, whiche kyng Dauid had made to confesse vnto the Lorde, That his mercie lasteth euer, Dauid prayeng God by them, and the priestes blewe with trumpettes before them, and all they of Israel stoode.

7 Moze-

7 Moreouer, Solomon halowed the middle of the court that was before the house of the Lorde: for there he offered whole burnt offerynges, and the fat of the peace offerynges, because the brasen aulter whiche Solomon had made, was not able to receyue the whole burnt offerynges, and the meate offerynges, and the fat.

1. Mat. 3. g. (a) That was the feast of tabernacles.

8 So at the same tyme Solomon kept a (a) feast of seuen dayes, and all Israel with him, an exceeding great congregation, euen from the entryng in of Hamath, vnto the ryuer of Egypte.

9 And in the eyght day, they made an assemblie: For they kept the dedication of the aulter seuen dayes, & the feast seuen dayes.

10 And the three and twentieth day of the seuenth moneth, he let the people depart into their tentes glad and merie in hart, for the goodnesse that the Lorde had shewed to Dauid, and to Solomon, and to Israel his people.

1. King. 9. a. 11 And so Solomon finished the house of the Lorde, and the kynges house: and all that came in his hart to make in the house of the Lorde, and in his owne house, went prosperously forwarde.

Num. 12. a. 12 And the Lorde appeared to Solomon by nyght, and sayde to him, I haue heard thy petition, and haue chosen this place for me selfe, to be an house of sacrifice.

2. Par. 6. a. 13 If I shut vp heauen, that there be no rayne, or yf I commaunde the locustes to deuoure the lande, or yf I sende pestilence among my people:

14 And if my people among whom my name is called vpon, doo humble themselues, & make intercession, & seeke my presence, and turne from their wicked wayes: then wyll I heare from heauen, and be mercyfull to their sinne, and wyl (b) heale their lande.

(b) I wyll cause the pestilence to cease, and destroy the beastes that hurte the fruite of the earth, and send rayne in due time.

15 And from henceforth myne eyes shalbe open, and mine eares attent vnto the prayer that is made in this place.

16 And therefore, nowe I haue chosen and sanctified this house, that my name may be there for euer: and mine eyes and mine hart shalbe there perpetually.

17 And yf thou wylt walke before me, as Dauid thy father walked, to doo all that I haue commaunded thee, & shalt obserue my statutes and my lawes:

18 Then wyll I stablishe the seate of thy kyngdome, according as I made the couenant with Dauid thy father, saying, Thou shalt not be without a man to be ruler in Israel.

2. Sam. 7. a. 2. Chro. 6. c.

19 But yf ye turne away, and forsake my statutes and my commaundementes which I haue set before you, and goe, & serue other goddes, and worshyp them:

20 Then wyll I plucke them vp by the rootes, out of my land which I haue geuen them, and this house which I haue sanctified for my name, wyl I caste out of my syght, and wyl make it to be a prouerbe and a talk among all nations.

21 And this house whiche is made hye, shalbe an astonishment to euery one that passeth by, and shal say, Why hath the Lorde done on this fashion with this lande, and with this house?

Deut. 29. Ier. 22. 1. King. 9. Ier. 22.

22 And they shal answeare, Because they forsooke the Lorde GOD of their fathers, whiche brought them out of the land of Egypte, and caught holde on other goddes, & worshypped them, & serued them, therefore hath he brought all this euyl vpon them.

The. viii. Chapter

2. The cities that Solomon builde. 12. His sacrifices whiche he offered.

1 AND after (a) twentie yeres, when Solomon had buylte the house of the Lorde, and his owne house:

(a) Or, twentie yeres were past that Solomon had buylt the house of the Lorde, &c.

2 He buylte the cities that Hiram gaue him, and caused the chyldren of Israel to dwell there.

3 And Solomon went to Hamath Zoba, (b) and stronghed it.

(b) Or, ouercame it.

4 And he built Thadmor in the wildernes, and repayred all the store cities which he had in Hamath.

5 And he buylte Bethoron the vpper, and Bethoron the nether, strong cities, hauing walles, gates, and barres:

6 And Baalath, and all the store cities that Solomon had, & all the charret cities, and the cities of the horsemen, & euery pleasure that Solomon had lust to buylde in Hierusalem, and Libanon, and throughout all the lande of his dominion.

7 And all the people that were left of the Hethites, Amorites, Pherezites, Heuites, and Iebusites, which were not of the children of Israel,

8 But were the chyldren of them which were left after them in the lande, and were not consumed of the chyldren of Israel, them dyd Solomon make pay tribute, vnto this day.

9 But of the chyldren of Israel, dyd Solomon make no seruantes for his worke: but they were men of warre, and rulers, and great lordes with hym, and captaines ouer his charrettes and horsemen.

10 And these Solomons officers that were ouer the people, were two hundred and fyftie.

1. King. 9. b. c.

11 And Solomon brought the daughter of Pharao

Pharao out of the citie of Dauid, into the house that he had builded for her: for he sayde, My wife shall not dwell in the house of Dauid kyng of Israel, for it is holy, because the arke of the Lord is come vnto it.

12 Then Solomon offered vp burnt offerings vnto the Lorde, vpon the altar of the Lorde, which he had built before the porche:

13 Doyng euery thing in his due time, and offering according to the commaundement of Moyses, on the sabbaothes, newe moones, & solemne feastes, three times in the yeere, euen in the feast of sweete bread, in the feast of the tabernacles, and in the feast of weekes.

14 And Solomon set the offices of the priestes to their offices, as Dauid his father had ordeined them, and the Leuites in their wardes, to praise and minister before the priestes day by day, & the porters by course at euery gate: for so had Dauid the man of God appointed.

15 They swarued not from the commaundement of the kyng vnto the priestes and Leuites, concerning any maner of thing, and concerning the treasures.

16 For Solomon made prouision for the charges from the first day that the foundation of the house of the Lord was layed, vntil it was finished, that the house of the Lorde was perfect.

17 Then went kyng Solomon to Ezion Gaber, and to Eloth at the sea syde in the lande of Edom.

18 And Hiram sent him by the handes of his seruantes shyppes, and seruantes that had knowledge of the sea: and they went with the seruantes of Solomon to Ophir, and tooke from thence foure hundred and fyftie talentes of golde, and brought it to kyng Solomon.

The ix. Chapter.

1 The queene of Saba commeth to see Solomon, and beholdeth gyftes.

1 AND when the queene of Saba heard of the fame of Solomon, she came to proue him with darke questions at Hierusalem, with a very great company, with camels that bare spices, & plentie of golde and precious stones: and when she was come to Solomon, she communed with him of all that she had in her hart.

2 And Solomon sayed her all her questions, and there was not one worde hid from Solomon which he tolde her not.

3 And when the queene of Saba had seene the wysedome of Solomon, and the house that he had built,

4 And the meate of his table, the sitting of his seruantes, and the standyng of his waiters, their apparell, his doctors, they apparell, his goyng vp by the whiche he went into the house of the Lord, there was no more spirit in her.

5 And she sayd to the king, The saying which I heard in mine owne lande of thine acts, and of thy wysedome, is true.

6 I beleeued not the wordes of them, vntyl I came, and mine eyes had seene it: and beholde, the one halfe of the wysedome was not tolde me: for thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy seruants which stand before thee alway, and heare thy wysedome.

8 Blessed be the Lord thy God, which hath had pleasure in thee, to set thee (kyng) on his seate, that thou mayest be kyng (to) the Lorde thy God: because thy God loued Israel, to make thee continue euer, therefore made he thee kyng ouer them, to do right and equitie.

9 And she gaue the kyng an hundred and twentie talentes of golde, and of spices exceedyng great abundance, and precious stones: nayther was there any more such spice as the queene of Saba gaue kyng Solomon.

10 And the seruantes of Hiram, and the seruantes of Solomon, which brought golde from Ophir, brought also Algume wood and precious stones.

11 And the kyng made of the Algume wood stayres in the house of the Lorde, and in the kynges palace, and harpes, and psalteries for singers: and there was none such wood seene (before) in the lande of Iuda.

12 And kyng Solomon gaue to the queene of Saba euery pleasent thyng that she asked, (a) besides that which she had brought vnto the king: and so she turned, and went away to her owne land with her seruantes.

13 The weight of golde that came to Solomon in one yeere, was sixe hundred threescore and sixe talentes of golde,

14 Besides that which chapmen and marchantes brought: and all the kynges of Arabia, and rulers of that country, brought golde and siluer to Solomon.

15 And kyng Solomon made two hundred targets of beaten golde: and sixe hundred sicles of beaten golde were spent vpon one target.

16 And three hundred shieldes made he of beaten golde: and three hundred (peeces) of golde went to one shielde: and the kyng put them in the house that was in the forest

Dd i of

- 07, his whole burnt sacrifices which he offered in the house of the Lorde.
- 07, sayinges.

(a) Beyond that, that is to say, the recompence of that which she had brought vnto the kyng.

of Libanon.

17 And the kyng made a great seate of Iuorie, and ouerlayde it with pure golde.

18 And there were sixe steppes to the seate, with a footestoole of golde fastened to the seate: and pummels on eche side of the sittyng place, and two lions standyng by the pummels.

19 And twelue lions stoode on the one side and on the other vpon the sixe steppes: so that there was no suche worke made in any kyngdome.

20 And all the drynkyng vessels of kyng Solomon were of golde, and all the vessels of the house that was in the forrest of Libanon were of pureous golde: for siluer was counted nothyng worthy in the dayes of Solomon.

D 21 For the kinges shyppes went to Tharsis with the seruantes of Hiram, euery three yeeres once came the shyppes to Tharsis, and brought golde, siluer, Iuory, and Apes, and Peecockes.

1.Kin.10.D. 22 And kyng Solomon passed all the kynges of the earth in riches and wisedome.

23 And all the kinges of the earth sought the presence of Solomon, to heare his wysedome that God had put in his hart.

24 And they brought euery man his present, vesselles of siluer, and vessels of golde, rayment, harnesse, spices, horses and Mules yeere by yeere.

1.King.4.D. 25 And Solomon had "foure thousande stables for horses and charrets, and twelue thousande horsemen: whom he bestowed in the charret cities, and (some were) with the kyng at Hierusalem.

"or, foure thousande horses in stalles.

26 And he raigned ouer all the kynges that were from Euphrates vnto the lande of the Philistines, and to the border of Egypt.

27 And the kyng made syluer in Hierusalem as plenteous as (b) stones, and Cedar trees as plenteous as the Mulbery trees (that growe) in the valleys.

2.king.10.D (b) The abundance of these temporal treasures in Solomons kyngdome, is a figure of the spirituall treasures whiche the elect shal enioy in heauē vnder the true Solomon Iesus Christ.

28 And they brought vnto Solomon horses out of Egypt, and out of all landes.

29 The rest of the actes of kyng Solomon first and last, are they not written in the sayinges of Nathan the prophete, and in the prophecie of Ahiah the Silonite, and in the visions of Iddo the Seer of visions against Ieroboam the sonne of Nabat?

1.King.11. verse.41. 30 And Solomon raigned in Hierusalem vpon al Israel fourtie yeeres.

31 And Solomon slept with his fathers: and they buryed hym in the citie of Dauid his father, and Roboam his sonne raigned in his steade.

The.x. Chapter.

4. The rigour of Roboam. 13. He folowith lewde counsel. 16. The people rebel.

1 AND Roboam went to Sichem: for to Sichem were all Israel come together to make him king. A 1.Kin.12

2 And when Ieroboam the sonne of Nabat (which was fled into Egypt from the presence of Solomon the kyng) heard it, he returned out of Egypt.

3 And they sent and called him: And so Ieroboam and all they of Israel came, and communed with Roboam, saying, 1.Kin.12

4 Thy father layde a greeuous yoke vpon vs: make thou therfore (now) thou somewhat of the greeuous seruice of thy father, and of his heauie yoke that he put vpon vs, and we wyl serue thee.

5 And he sayde to them, Come agayne vnto me after three dayes. And the people departed.

6 And kyng Roboam counsayled with the elders that had stande before Solomon his father whyle he yet lyued, and he sayde, What counsayle geue ye me to answeare this people agayne? B

7 And they tolde him, saying, If thou be kinde to this people, & shewe thee selfe lowly to them, and speake louyng wordes to them, they wyl be thy seruantes for euer.

8 But he left the counsel which the elders gaue him, and toke counsell with the yong men that were growen vp with him, and (c) that stoode in his presence. (c) Which were of his counsel and secrete.

9 And he sayde vnto them, What aduise geue ye, that we may answeare this people, which haue communed with me, saying, Abate somewhat of the yoke which thy father did put vpon vs?

10 And the yong men that were growen vp with him, spake vnto him, saying, Thus shalt thou answeare the people that speake vnto thee, saying, Thy father made our yoke heauie, but make thou it somewhat lyghter for vs: thus shalt thou say vnto them, My little finger shalbe thycker then my fathers loynes.

11 For where my father put a heauie yoke vpon you, I wil put more to your yoke: my father chastised you with whyppes, but I wil chastise you with "scourges. 1.Kin.12 "or, scorpions,

12 And so Ieroboam and all the people came to Roboam the third day, as the king bade, saying, Come againe to me the third day.

13 And the kyng answeared them cruelly, and king Roboam left the counsayle of the aged men,

14 And answeared them after the aduise of C the

the yonge men, sayeing, Thy father made your yoke greuous, and I wyl adde therevnto: my father chastised you with whippes, but I wyl chastise you with scourges.

1.king.12. 15 And so the kyng hearkened not vnto the people: but the occasion came of God, that the Lorde myght make good his sayeing, 1.king.11.f. whiche he spake by the hande of Abia the Silonite to Jeroboam the sonne of Nabat.

16 And when all Israel sawe that the kyng 1.king.12.d. would not agree vnto them, the people answered the kyng, sayeing, What portion haue we in Dauid? For we haue no inheritance in the sonne of Isai: Euery man to his tent oh Israel, and nowe Dauid see to thyne owne house. And so al Israel gate them to their tentes.

17 So that Roboam raigned ouer no more of the children of Israel then dwelt in the cities of Juda.

18 Then king Roboam also sent Hadoram that was ruler ouer the tribute, and the children of Israel stoned him with stones, that he dyed: but kyng Roboam made spede to get him vp to his charet, to flee to Hierusalem.

19 And Israel rebelled agaynst the house of Dauid vnto this day.

The.xi.Chapter.

4. Roboam is forbidden to fyght agaynst Ieroboam.

A 1 AND when Roboam was come to Hie- 1.king.12.a rusalem, he gathered of the house of Juda and Beniamin, nine score thousand chosen men of warre, to fyght agaynst Israel, and to bryng the kingdome agayne to Roboam.

2 And the worde of the Lorde came to Semeia the man of God, sayeing,

3 Speake vnto Roboam the sonne of Solomon king of Juda, and to al them of Israel that are in Juda and Beniamin, and say,

4 Thus sayeth the Lorde, ye shal not goe vp, nor fyght agaynst your brethren: returne euery man to his house, for this thing is done of me. And they obeyed the wordes of the Lorde, and returned from going agaynst Jeroboam.

5 And Roboam dwelt in Hierusalem, and buylt strong cities in Juda.

6 He buylt vp Bethlehem, and Etam, and Thecoa,

7 Bethzur, Socho, and Adullam,

8 Gath, and Maresa, and Zyph,

9 Aduraim, Lachis, and Azecah,

10 Zora, Aialon, and Hebron, whiche is in Juda and Beniamin, strong cities.

11 And he repayred the strong holdes, and put captaynes in them, and store of vitayle, and wyne, and oyle:

12 And in all cities he put sheeldes & speares, and made them exceeding strong, hauyng Juda and Beniamin on his syde.

13 And the Priestes and the Leuites that were in al Israel, resorted to him out of all their coastes.

14 For the Leuites leaft their suburbes, and their possession, and came to Juda and Hierusalem: for Jeroboam and his sonnes had cast them out from ministring vnto the Lorde. C 2.Chr 13.b. 1.king.12.g.

15 And he ordeyned him priestes for the hygh places, for the (a) deuils, and for the calues whych he had made. (a) Meaning idols, reade Esai.34.c.

16 And after the Leuites, there went out all the tribes of Israel, suche as submitted their harte to seeke the Lord God of Israel, and came to Hierusalem, to offer vnto the Lorde God of their fathers.

17 And so they strengthned the kingdome of Juda, and made Roboam the sonne of Solomon mighty three yeeres long: for three (b) yeeres they walked in the way of Dauid and Solomon. (b) So long as they feared god, and set foorth his woorde, they prospered.

18 And Roboam tooke him Mahalath the daughter of Jerimoth the sonne of Dauid to wyfe, and Abihael the daughter of Eliab the sonne of Isai: 1.king.15.a.

19 Whiche bare hym children, Jeus, Samaria, and Zaham.

20 And after her he tooke Maacha daughter of Absalom, whiche bare him Abia, Atthai, Ziza, and Selomith. Reade Iudges chapter 19.a. D

21 And Roboam loued Maacha the daughter of Absalom aboue all his wyues & concubines: for he tooke eyghteene wynes and three score concubines, and begate twentie and eyght sonnes, and three score daughters.

22 And Roboam made Abia, the sonne of Maacha, the cheefe ruler among his brethren: for he thought to make him kyng. (c) Others reade, and he taught him.

23 (c) And he played wyttely, and scattered al his children throughout al the countreys of Juda & Beniamin, vnto euery strong citie: & he gaue them abundance of vitayle, and obteyned many wyues.

The. xii. Chapter.

1. Roboam forsaketh the Lorde, and is punished by Sesac.

A 1 AND when Roboam had stablished the kyngdome, and became mighty, he forsooke the lawe of the Lord, and (a) al Israel with him. (a) As the prince is, so (for the most part) the people wyl be.

2 And in the fyfth yeere of kyng Roboam, Sesac the kyng of Egypt came vp against Hierusalem (because they had transgressed

Dd ii against

agaynst the Lorde.)

3 With twelue hundred charrets, and three score thousande horsemen: and the people were without number that came with him out of Egypte: Lubim, (b) Suhim, and the Ethiopians.

(b) Whiche were a people in Africa called the Troglodites, because they dwelt in holes.

4 And he tooke the strong cities in Iuda, and came to Hierusalem.

5 Then came Semeia the prophete to Roboam, and to the lordes of Iuda that were gathered together within Hierusalem for Sesac, and sayd vnto them, Thus saith the Lorde, Ye haue leaft me, and therfore haue I also (c) leaft you in the handes of Sesac.

(c) God neuer leaueth vs, vntil we haue cast him away.

6 Wherevpon the lordes of Israel and the kyng humbled them selues, and sayd, The Lorde is righteous.

7 And when the Lorde sawe that they submitted them selues, the woorde of the Lorde came to Semeia, sayeing, They submit them selues, therefore I wyl not destroye them, but I wyl deliuer them somewhat, and my wrath shall not be powred out vpon Hierusalem, by the handes of Sesac.

(d) God punisheth his, not to destroy them, but to reformе them 1. king. 10. a

8 Neuerthelesse, they shalbe his seruantes: to knowe what difference is betweene (d) my seruice, & the seruice of the kyngdomes of the worlde.

9 And so Sesac kyng of Egypt came to Hierusalem, and tooke away the treasures of the house of the Lorde, and the treasures of the kinges house, he tooke all: and he caryed away the sheldes of golde which Solomon made.

10 In steade of whiche, king Roboam made sheldes of braſſe, and committed them to the handes of the chefe of the garde, and that keapt the entrance of the kynges house.

1. king. 14. c. 11 And when the kyng entred into the house of the Lorde, the garde came and fet them, and brought them agayne into the garde chamber.

12 And when he humbled him selfe, the wrath of the Lorde turned from him, that he would not destroy altogether: and in Iuda all was well.

13 And so king Roboam waxed mighty, and raigned in Hierusalem: and Roboam was one and fourtie yeeres olde when he began to raigne, and he raigned seuenteene yeeres in Hierusalem, the citie whiche the Lorde had chosen out of all the tribes of Israel to put his name there: And his mothers name was Naama an Ammonitesse.

14 And he dyd euyl, because he prepared not his harte to seeke the Lorde.

1. king. 14. f. 15 The acres also of Roboam fyrst and last, are they not written in the sayinges of Semeia the prophete, and of Iddo the Seer, whiche noted the genealogie? and there was warre alway betweene Roboam and Ieroboam.

16 And Roboam slept with his fathers, and was buryed in the citie of Dauid, and Abia his sonne raigned in his stede.

The xiii. Chapter.

1. Abia maketh warre agaynst Ieroboam. 4. He sheweth the occasion. 12. He trusteth in the Lorde, and ouercommeth Ieroboam.

1 The eyghteenth yeere of kyng Ieroboam, began Abia to raigne ouer Iuda. 1 2. king. 15. a

2 And he raigned three yeeres in Hierusalem: (his mothers name also was Michaia the daughter (a) of Uriel of Gibea:) And there was warre betweene Abia and Ieroboam.

(a) Called otherwyse Abialon.

3 And Abia set the battayle in araye, with the armie of valiant men of warre, euen fower hundred thousande chosen menne: And Ieroboam set him selfe in arey to fyght agaynst him, with eyght hundred thousande chosen men, whiche were strong, and men of armes.

4 And Abia stoode vp vpon Zemaraim, an hyl which is in mount Ephraim, and sayd, Heare me thou Ieroboam and all Israel.

5 Doo not you knowe howe that the Lorde God of Israel gaue the kyngdome ouer them of Israel to Dauid for euer, euen to thym, and to his sonnes, with a (b) salted couenaunt?

(b) With a sure & perpetual, because that thing which is salted, is preserued from corruption: he meaneth that it was made sure, and confyrmed by offering of sacrifyces, where as they vsed salt, as was ordeyned. Num. 18. verse. 19. (c) In hast and courage.

6 And Ieroboam the sonne of Nabat the seruant of Solomon the sonne of Dauid, is ryssen vp, and hath rebelled agaynst his Lorde.

7 And there geathered to him leude men, the children of Belial, and preuayled agaynst Roboam the sonne of Solomon, when Roboam was (c) young and tender harted, and could not standе before them.

8 And nowe ye saye that ye be able to preuayle agaynst the kyngdome of the Lorde, whiche is in the handes of the sonnes of Dauid, and ye be a great multitude, and haue the golden calues whiche Ieroboam made you for goddes.

9 And haue ye not cast out the preestes of the Lordes the sonnes of Aaron and the Leuites, and haue made you preestes after the maner of the nations of other landes? so that who so euer commeth and consecrateth his handes with a young oxe and seuen rammes, the same may be a preest of them that are no goddes.

10 But we belong vnto the Lorde our God, whom

whom we haue not forsaken, & the priestes are the sonnes of Aaron which ministre vnto the Lorde, and the Leuites wayte vpon theyr office.

Exo. 29. f. 11 They burne vnto the Lord euery morning and euening whole burnt sacrifices, and swete incense: the shewe bread set they in order vpon a pure table, and prepare the candelsticke of golde, with the lampes of the same, to burne euer at euen: and truely we keepe the watche of the Lorde our God, but ye haue forsaken hym.

Leui. 10. a. 12 And beholde, God him selfe is our captaine, and his priestes blow with the trumpettes, and crye alarme agaynst you. O ye children of Israel, fyght not agaynst the Lorde God of your fathers: for it will not prosper with you.

13 But for all that Ieroboam conueighed men priuily about, to come behinde them: and so they were before Iuda, and the layers in wayte were behinde them.

14 And when they of Iuda looked about, beholde, the battayle was before and behinde, and they cried vnto the Lorde, and the priestes blewe with the trumpettes.

15 And the men of Iuda gaue a shoute: and as the men of Iuda shouted, it came to passe that God smote Ieroboam and al Israel, before Abia and Iuda.

16 And the children of Israel fledde before Iuda, and God deliuered them into theyr handes.

17 And Abia, and his people slue a great slaughter of them, there fell downe wounded of Israel fiue hundred thousand chosen men.

18 And so the children of Israel were brought vnder at that time, and the children of Iuda preuayled, (d) because they leaned vnto the Lorde God of theyr fathers.

(d) The cause wherefore.

19 And Abia folowed after Ieroboam, and toke cities from him, Bethel with the townes belonging therto, Iesana with the townes that belonged therto, and Ephron with her townes.

20 And Ieroboam recouered no strength agayne in the dayes of Abia: and the Lord plagued him, and he dyed.

21 But Abia waxed mightie, and maryed fourteene wyues, and begat twentie and two sonnes, and sixteene daughters.

22 The rest of the actes of Abia, his maners and his sayeinges, are written in the storie of the prophete Iddo.

The. xiiii. Chapter.

3. Asa destroyeth idolatrie, and commaundeth his people to serue the true God.

1 SO Abia slept with his fathers, and they buried him in the citie of Dauid, & Asa his sonne raigned in his stede, in whose dayes the land was in quietnesse ten yeres.

2 And Asa did that was good and ryght in the eyes of the Lorde his God.

3 For he tooke away strange aulters, & the hygh places, and brake downe the images, and cut downe the grones:

4 And commaunded Iuda to seke the lord God of their fathers, and to do according to the lawe and commaundement.

5 And he put away out of al the cities of Iuda, the high places and the images: and the kyngdome was quiet before hym.

6 And he built strong cities in Iuda, because the lande was in rest, & he had no warre in those yeres: for the lord had geuen him rest.

7 Therfore he sayd vnto Iuda, Let vs build these cities, and make about them walles, towres, gates, and barres, for the lande is yet in rest before vs: because we haue sought the Lorde our God, we haue sought him, and he hath geuen vs rest on euery side. And so they built, and it prospered with them. B

8 And Asa had an armie of men that bare shieldes and speares, out of Iuda three hundred thousande, and out of Beniamin that bare shieldes and drew bowes two hundred and fourescore thousande: al these were valiant men.

9 And there came out agaynst them Zarah of Ethiopia, with an host of tenne hundred thousand, and three hundred charrets, and came as farre as Maresa. 2. Chr. 17. c. Iosue. 15. g.

10 And Asa went out before hym, and they ioyned the battayle in the valley of Sephata, beside Maresa.

11 And Asa cryed vnto the Lord his God, & sayd, Lord, it is no harde thing with thee to helpe with many, or them that haue no power: helpe vs therefore, O Lorde our God, for we trust to thee, and in thy name we goe agaynst this multitude: thou art the Lord our god, and no man shal preuayle agaynst thee. I. Sa. 14. d.

12 So the Lorde smote the Ethiopians before Asa and Iuda, & the Ethiopians fled.

13 And Asa and the people that was with hym, folowed after them vnto Gerar: and the Ethiopians host was ouerthrowen, that there was none of them left, but were destroyed before the Lord, and before his host: and they caried away a mightie great pray.

14 And they smote all the cities rounde about Gerar, for the feare of the Lorde came vpon them: and they spoyled all the cities, and there was exceeding muche spoyle in them. C

25 They toke also the tentes of cattayle, and caryed awaye plentie of shepe and camelles, and returned to Hierusalem.

The. xv. Chapter.

1. An exhortation of Azaria. 8. Asa purgeth his countrey of idolatry. 14. They sweare together to serue the Lorde. 16. He deposeth his mother for her idolatrie.

1 AND the spirite of God came on Azaria the sonne of Obed.

2 And he went out to meete Asa, & sayd vnto hym, Heare me Asa, and all Iuda and Beniamin, the Lorde is with you, while ye be with him, and when ye seeke him, he will be founde of you: and againe, when ye forsake him, he also wyl forsake you.

(a) For the space of .xvi. yeeres vnder Roboam, and three yeeres vnder Abia, true religion was neglected, & idolatry planted.

3 Now for a long (a) season Israel hath ben without the true God, & without priestes to teache, and without lawe,

4 And whē any man in his trouble did turne vnto the Lorde God of Israel, and sought hym, he was founde of them.

5 And in that tyme there was no peace to hym that dyd goe out and in, but great sedition was there among all the inhabiters of the earth.

6 And nation was destroyed of nation, and citie of citie: for God did moue al aduersitie among them.

B 7 Play ye therfore the men, and let not your handes slacke: for your worke halbe rewarded.

8 And when Asa hearde those wordes, & the prophecie (b) of Azaria the sonne of Obed the prophete, he tooke courage, & put away the abominable idols out of al the lande of Iuda and Beniamin, and out of the cities whiche he wanne in mount Ephraim, and renued the aulter of the Lorde that was before the porche of the Lorde.

(b) He had two names, both Azaria, and Obed.

9 And he gathered all Iuda and Beniamin, and the strangers with them, out of Ephraim, Manasse, and Simeon: for there fell many to him out of Israel, when they sawe that the Lorde his GOD was with hym.

10 So they assembled togeather at Hierusalem the (c) thirde moneth, the fiftienth yeere of the raigne of Asa.

(c) May.

11 And they offered vnto the Lorde the same time, of the spoyle which they had brought, seuen hundred oxen, and seuen thousande sheepe.

12 And they made a couenant to seeke the Lorde GOD of their fathers with al their hart, and al their soule.

(d) Awe of death for idolaters. Deut. 13.

13 And whosoeuer wouldne not seeke the Lorde God of Israel (d) shoulde dye for it, whether he were smal or great, man or woman.

14 And they sware vnto the Lorde with a C
loude voyce, showting and blowyng with trumpets and hawtes.

15 And al they in Iuda reioyced at the oth: for they had sworne vnto the Lord with all their hart, and sought him with all their lust, and he was founde of them: and the Lorde gaue them rest rounde about on euery syde.

16 And kyng Asa put (e) Maacha his mother out of auctoritie, because she had made an idoll in a grouē: and Asa brake downe her idol, and stamped it, and burnt it at the brooke Cedron.

(e) His phisicions, and herein he shewed that he lacked zeale: for she ought to haue dyed both by the couenant & law of God.

17 But all the high places were not taken away out of Israel, though the hart of Asa was perfect al his dayes.

18 And he brought into the house of GOD the thynges that his father had dedicate, and that he hym selfe had dedicate: euen syluer, and golde, and vesselles.

19 And there was no more warre vnto the thirtie and fine yeere of the raigne of Asa. Iud. 4. 1.

The. xvi. Chapter.

1. Asa for feare of Baasa kyng of Israel, maketh a couenant with Benhadad kyng of Syria. 7. He is reproued by the prophete.

IN the thirtie & fire yeere of the raigne of Asa, came Baasa kyng of Israel a- A
gaynst Iuda, and built Rama, to the intent that he woulde let none passe out or in to Asa kyng of Iuda. 1. King. 15.

2 And Asa fet out gold and syluer out of the treasures of the house of the Lorde, and (out) of the kynges house, and sent to Benhadad kyng of Syria that dwelt at * Damasco, and sayde. * al. Damascus.

3 There is a confederation betweene me and thee, betweene my father and thine: beholde, I haue sent thee syluer and golde, that thou wilt come and breake thy league with Baasa kyng of Israel, that he may depart from me.

4 And Benhadad graunted vnto king Asa, and sent the captaynes of his armies to the cities of Israel: and they smote Ion, Dan, and Abilmaim, and al the strong cities of Nephthali.

5 And when Baasa heard this, he left buildyng of Rama, and let his worke ceasse.

6 And then Asa the kyng toke al Iuda, and caryed away the stones and tymber of Rama wherewith Baasa was a buyldyng, and he built therewith Geba and Maspah.

7 At that tyme Hanani the Seer came B
to Asa kyng of Iuda, and sayde vnto hym,

Becaus

(a) God reproueth such leagues as are made with infidels

2. Chr. 24. f

(b) The prophets of god are punished for speaking the truthe, and thus the wicked is made of turning vnto god by repentance, eleuene the admonition of the prophetes and ministers of God.

(c) He shewed that it is in vayne to seke to the phitions, except first we seke to God to purge our liues, which are the onely cause of sore diseases, and put vs the help of the physicions, as preache by whom god worketh.

10 (a) Wherfore thou hast trusted in the king of Syria, and not rather put thy trust in the Lorde thy God, therfore is the hoast of the kyng of Syria escaped out of thyne handes.

8 Had not the Ethiopians and Lubim an exceeding great hoast, with many charets and horsemen? and yet because thou trustedst in the Lorde, he deliuered them into thyne handes.

9 For the eyes of the Lorde beholde all the earth, to strength them that are of perfect harte towarde him: herein thou hast donne foolishly, and therfore from henceforth thou shalt haue warre.

10 And so Asa was wroth with the Sear, and put him into a (b) prison house, for he was displeased with him, because of this thyng: and Asa destroyed (certayne) of the people the same season.

11 And beholde, these deedes of Asa fyrst and last, are written in the bookes of the kinges of Juda and Israel.

12 And Asa in the thirtie and nienth yeere of his raigne, fell sicke in his feete, and his disease contynned very long, and in his sickenesse he sought not the Lorde, (c) but Phititions.

13 And Asa sleapt with his fathers, and dyed in the fourtie & one yeere of his raigne.

14 And they buryed him in his owne sepulchre, which he had made for him selfe in the citie of Dauid, and layde him in the bed whiche was fylled with diuers kindes of spices, and sweete odours, made by the craft of the Appothecaries: and they made a very great burnyng.

The.xvii. Chapter.

5. Iosaphat trusting in the Lorde, prospereth in ryches & honour. 6. He aboliseth idolatrie, 7. and causeth the people to be taught.

1 AND Iosaphat his sonne raigned in his stede, and prenayled agaynst Israel.

2 And he put soudiers in al the strong cities of Juda, and set rulers in the lande of Juda, & in the cities of Ephraim, which Asa his father had wonne.

3 And the Lorde was with Iosaphat, because he walked in the former wayes of his father Dauid, and sought not Baalim:

4 But sought the Lorde God of his father, and walked in his commaundements, and not after the doynges of Israel.

5 And the Lorde stablished the kyngdome in his hande, and al Juda brought him presentes, so that he had abundance of ryches & honour.

6 And he lyft vp his harte vnto the wayes of the Lorde, and he put downe yet more of the hygh places and groues out of Juda.

7 In the thirde yeere of his raigne he sent to his lordes, euen to Bendail, Obadia, Zacharia, Nethanel, & to Michaia, that they shoulde (a) teache in the cities of Juda:

8 And with them he sent Leuites, euen Semeia, Nethania, Zebadia, Asael, Semiramoth, Jehonathan, Adonia, Tobia, and Tobadonia, Leuites: and with them Elisama and Joram, priestes.

9 And they taught in Juda, and had the booke of the lawe of God with them, and went about throughout all the cities of Juda, and taught the people.

10 And the feare of the Lorde fel vpon al the kyngdomes of the landes that were round about Juda, and they fought not agaynst Iosaphat.

11 And some of the Philistines brought Iosaphat gyftes, and tribute syluer, and the Arabians brought him catel, euen seuen thousande & seuen hundred Rammes, and seuen thousande and seuen hundred hee goates.

12 And so Iosaphat prospered, and grewe vp an hygh: and he buylt in Juda castels, and cities of store.

13 And he had great * substance in the cities of Juda: but the men of armes and strongest souldiers were in Hierusalem.

14 And these are the * officers of them in the house of their fathers: the captaynes ouer thousandes in Juda, Adna the captayne, and with him of syghtyng men, three hundred thousand.

15 And next to his hande was Iehonam a captayne, and with him two hundred and fourescore thousande.

16 And next him was Amazia the sonne of Zichri, whiche of his owne good will offered him selfe vnto the Lorde, and with him two hundred thousande myghty men of warre.

17 And of the chyldren of Beniamin, Eliada a man of myght, and with him armed men with bowe and shielde, two hundred thousande.

18 And next him was Iosabad, and with him an hundred and fourescore thousande that were prepared for the warre.

19 These wayted on the king, besides those whiche the king put in the strong cities throughout al Juda.

The.xviii. Chapter.

1. Iosaphat maketh affinitie with Achab, 10. Foure hundred prophetes counsel Achab to goe to warre. 14. Michea is agaynst them. 29. The effect of his prophecie.

(a) Iosaphat sent visitours abrode into the countreys to see religion reformed, and the people truely instructed.

* or, great woorkes.

* or, numbers. C

A 1 AND Iosaphat had abundaunce of ry-
1.king.22.a ches and honour, and ioyned affinitie
with Achab.
2 And after certayne yeares he went downe
to Achab to Samaria: and Achab slue
many sheepe and oxen for him, and for
the people that he had with him, and entrea-
ted him to goe vp with him vnto Ramoth
(in) Gilead.
3 And Achab king of Israel sayde vnto Io-
saphat kyng of Iuda, Wylt thou goe with
me to Ramoth (in) Gilead? And he ans-
wered him, I wilbe as thou, & my people
shalbe as thyne (and we wyl goe) with thee
to the warre.
1.king.22.a 4 And Iosaphat sayde vnto the kyng of Is-
rael, Seeke counsel, I pray thee, at the
woorde of the Lorde this same day.
5 Therefore the kyng of Israel gathered
togeather of prophetes foure hundred men,
and sayde vnto them, Shall we goe to
Ramoth (in) Gilead to fyght, or should I
cease? And they sayde, Goe vp, and God
shal deliuer it into the kinges handes.
6 But Iosaphat sayde, Is there yet here
neuer a Prophete more of the Lordes, that
we might aske of him?
B 7 And the kyng of Israel sayde vnto Iosa-
1.king.22.b phat, There is yet one man, by whom we
may aske the Lorde: but I hate hym, for he
neuer prophecieth me good, but alway euil:
and the same is Micha the sonne of Iemla.
And Iosaphat said, Let not the king say so.
8 And the kyng of Israel called one of his
chamberlaynes, and sayde, Fetche hyther
quickly Micha the sonne of Iemla.
9 And the kyng of Israel and Iosaphat
kyng of Iuda sate eyther of them on his
seate in their apparel, in a threshing floore
beside the gate of Samaria, and all the
prophetes prophecied before them.
10 And one Zedekia the sonne of Chananna
1.king.22.b had made him hornes of iron, and sayde,
Thus sayth the Lorde, With these thou
shalt pushe Syria, vntyl they be brought to
nought.
11 And all the prophetes prophecied euen so,
saying, Goe vp to Ramoth (in) Gilead,
and it shal prosper with thee: for the Lorde
shal deliuer it into the hande of the king.
12 And the messenger that went to call Mi-
1.king.22.b cha, spake to him, saying, Beholde, the
woordes of the prophetes (speake) good to
the kyng with one assent: let thy woordes
therefore, I pray thee, be like one of theirs,
that thou speake that which is pleasant.
13 And Micha sayde, as the Lorde liueth,
euen what my god saith, that wil I speake.
C 14 And when he was come to the king, the
kyng sayde vnto him, Micha, shoulde we
goe to Ramoth (in) Gilead to fyght, or
leaue off? And he sayde, Goe vp, & al shalbe
well, & they shalbe deliuered into your hand
15 And the king sayd to him, How ma-
ny tymes doo I charge thee that thou saye
nothing but the truth to me, in the name
of the Lorde.
16 Then he sayde, I dyd see all Israel scat-
tered in the mountaynes, as sheepe that
haue no shepheard: and the Lord sayd, (b)
These haue no maister: let them returne
every man therefore to his house in peace.
17 And the kyng of Israel sayde vnto Iosa-
phat, Dyd I not tell thee, that he would
not prophecie good vnto me, but euyl?
18 But he sayd agayne, Therefore heare the
woorde of the Lorde: I sawe the Lorde sit
vpon his seate, and all the company of hea-
uen stood on his right hande & on his left.
19 And the Lorde sayde, Who shal deceyue
Achab kyng of Israel, that he may goe vp
and be ouerthrowen at Ramoth (in) Gile-
ad? And one sayde this, another sayde that.
20 And there came out a spirite, and stoode
before the Lorde, and sayde, I wyll deceiue
him. And the lorde said vnto him, Wherein?
21 And he sayde, I wyl goe out, and be a (c)
lying spirite in the mouth of all his prophe-
tes. And the Lorde sayde, Thou shalt de-
ceyue him, and shalt preuayle: goe out, and
doo euen so.
22 And nowe therefore beholde, the Lorde
hath put a lying spirite in y mouthes of (d)
these thy prophetes, and the Lord hath spo-
ken euyl against thee.
23 And Zedekia the sonne of Chananna went
to, and smote Micha vpon the cheeke, and
sayde, By what way went the (d) spirite of
the Lorde from me, to speake with thee?
24 And Micha sayde, Beholde, thou shalt
see the day when thou shalt goe from cham-
ber to chamber for to hyde thee selfe.
25 And the kyng of Israel sayde, Take ye
Micha, and bryng hym to Amon the go-
uernour of the citie, and to Ioas the kings
sonne.
26 And ye shall saye, Thus sayth the kyng,
Put this felowe in the prison house, and
feede him with bread of affliction, & wa-
ter of trouble, vntyl I come again in peace.
27 And Micha sayde, If thou come agayne
in peace, then hath not the Lorde spoken
by me. And he sayde, Hearken to ye people
euery one of you.
28 And so the king of Israel and Iosaphat
the kyng of Iuda went vp to Ramoth (in)
Gilead.
29 And the kyng of Israel sayde vnto Io-
saphat, I wyll change me when I goe to
battel: but see that thou haue thyne owne
apparel

1.king.22.

(b) He pro-
phecieth
how the
people
shoulde be
dispersed, &
Achab slain.

(c) They
wyl not be-
leeue the
truth, but
seeke by
strong de-
uises, that
they shoulde
beleeue lyes.

2. Thes. 2.
1.king.22.
(d) Thus the
hypocrites
boast of the
spirite which
they haue
not, and de-
clare their
malice a-
gaynst them
in whom the
true spirite
D

against them. And the king of Israel changed himselfe, and they came to the battaile.

30 But the king of Syria had commanded the captaynes of the charets that were with him, saying, Fyght ye not against small or great, save against the king of Israel onely.

31 And when the captaynes of the charets sawe Iosaphat, they sayd, It is the king of Israel: and therefore they compassed about him to fight. But Iosaphat cryed out, and the Lorde helped him, and God (a) turned them away from him.

32 And when the captaynes of the charets perceived that it was not the king of Israel, they turned backe againe from him.

33 And a (certayne) man drewe a bowe (b) at aduenture, and smote the king of Israel betweene the ioynts of his habergion: And he sayd to his charetman, Turne thine hande, that thou mayest carrye me out of the host, for I am wounded.

34 And the battaile encreased that day: howbeit, the king of Israel caused his charet (c) to stande stylle against the Syrians, vntyl even: and about the time of the sunne going downe, he dyed.

(a) He dissembled his hurt, that his soldiers might fight the more courageously

The xix. Chapter.

1. After Iosaphat was rebuked by the prophet, he calleth agayne the people to the honouring of the Lorde.

1 AND Iosaphat the king of Iuda came home agayne in peace to Hierusalem.

2 And Iehu the sonne of Hanani the Seer, went out to meete him, and sayde to kyng Iosaphat, Wouldest thou helpe the vngodly, and loue them that hate the Lorde? Therefore is wrath come downe vpon thee from before the Lorde:

3 Neuertheles, there are some good actes founde in thee, in that thou hast hewen downe the groues out of the lande, and hast prepared thine hart to seeke God.

4 And Iosaphat dwelt at Hierusalem, and rode, (a) and went out to the people from Beer-sabe to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And he set Iudges in the land, throughout all the strong cities of Iuda, citie by citie,

6 And sayde to the Iudges, Take heede what ye doo: for ye execute not the iudgements of man, but of God, which is (b) with you in the iudgement.

7 Wherefore now let the feare of the Lorde be vpon you, and take heede, and be doyng (the thyng that pleaseth him) for there is no vnrighteousnesse with the Lorde our God, that he should haue any respect of persons, or take rewardes.

8 Moreouer, in Hierusalem dyd Iosaphat set of the Leuites, and of the priestes, and of the auncient fathers ouer Israel, in the iudgment and cause of the Lorde, and they returned againe to Hierusalem.

9 And he charged them, saying, Thus shall ye doo in the feare of the Lorde faythfully, and with a pure hart:

10 What cause so euer commeth vnto you of your brethren that dwell in their cities, betweene blood and blood, betweene lawe and commaundement, betweene statutes and ordinances: ye shal warne them that they trespasse not against the Lorde, and so wrath come vpon you and your brethren: Thus doo, and ye shall not offende.

11 And behold, Amarias the hye priest is among you in all matters of the Lord, & Zebadias the sonne of Ismael, ruler of the house of Iuda, for all the kynges matters: There be officers of the Leuites also before you, take courage to you therefore, and be doing (manfully,) and the Lorde shalbe with suche as be good.

(a) He visited all his countrey, & brought his people from idolatrie, to the knowledge of the true God.

(b) Forasmuche you, yf you do iustly, it is to your profite: but yf you do contrary,

The xx. Chapter.

1. Iosaphat and the people prayes vnto the Lorde. 21. The marueylous victorie that the Lorde gaue him against his enimies. 38. His reigne and actes.

1 AFter this alsb, the children of Moab, and the children of Ammon, and with them other of the Ammonites, came against Iosaphat to battayle.

2 And there came some that told Iosaphat, saying, There commeth a great multitude against thee from the other syde of the sea, and out of Syria, and behold they be in Hasason Thamar, which is in Engadi.

3 And Iosaphat feared, and set himselfe to seeke the Lorde, and proclaymed fasting throughout all Iuda.

4 And Iuda gathered themselues together, to aske counsayle of the Lorde: and they came out of all the cities of Iuda, to aske (a) counsayle of the Lorde.

5 And Iosaphat stoode betweene the congregation of Iuda and Hierusalem, in the house of the Lorde, before the newe court,

6 And sayde, O Lorde God of our fathers, art not thou God in heauen, and rulest not thou on all the kyngdomes of the heathen, and in thine hande is power & myght, and there is no man that is able to withstande thee?

7 Art not thou our God which dyddest cast out

…wyde the lande, and ye shalbe stablished: beleue his
…prophetes, and ye shall prosper.
Abraham thy louer, for euermore?
…they buylded therin, and haue dwelte
…thee a sanctuary for thy name, saying,
2.Chro.6.c. 9 If euyll come vpon vs, as the swearde of
…iudgement, pestilence, or hunger, & we
…stande before this house in the presence,
…(for thy name is in this house) and crye vn-
…to thee in our tribulation, & thou hear, and
…helpe.
1.king.8. vers.37. 10 And nowe beholde the chyldren of Am-
…mon & Moab, and mount Seir, by whom
…thou wouldest not let them of Israel goe,
…when they came out of the lande of Egypt,
…but they departed from them, and destroy-
…ed them not.
11 See howe they rewarde vs, to come for to
…cast vs out of the possession which thou hast
…geuen vs to inherite.
12 O our God, wilt thou not iudge them?
…for we haue no might against this great
…company that commeth against vs, neither
(a) we onely put our truste in thee, and waite for our deliuerance from heaueu. …wote we what to do, but our eyes (a) be vn-
…to thee.
13 And all Iuda stode before the Lord, with
…their young ones, their wyues, and their
…chyldren.
14 And there was Iahaziel the sonne of Za-
…charia, the sonne of Banaia, the sonne of
…Iehiel, the sonne of Matthania, a Leuite,
…of the sonnes of Asaph, and vpon him came
…the spirite of the Lord in the myddes of the
…congregation:
15 And he said, Hearken all Iuda, and ye in-
…habiters of Hierusalem, and thou king Io-
…saphat, thus saieth the Lorde vnto you, Be
…not afrayde, nor agaste, by reason of
…this great multitude: for the battayle is not
…yours, but Gods.
16 To morowe goe ye downe against them:
…behold, they come vp by the clyfe of Zis, and
…ye shall finde them at the ende of the brooke,
…before the wyldernesse of Ieruel.
Exod.14.b. 17 Ye shal not nede to fight in this battaile,
…but stey your selues, and stande, and beholde the
…helpe of the Lorde which is with you (feare
…not, nether be your hartes agaste) you & all
…Iuda & of Hierusalem, to morowe go out
…against them, for the Lord will be with you.
(b) Declaring his faith and obedience to the woord of the Lorde. 18 And Iosaphat (b) bowed his face to the
…earth, and all Iuda, and the inhabiters of
…Hierusalem fell before the Lorde, worshyp-
…ping the Lorde.
19 And the Leuites of the chyldren of the
…Cathites, and of the chyldren of the Corahites,
…stoode vp to prayse the Lorde God of
…Israel, with a loude voyce, on hyghe.
20 And when they arose early in the mor-
…ning, they went forth into the wyldernesse
…of Thekoa: and as they went forth, Iosaphat
…stode and sayde, Heare me, O Iuda, and
…ye inhabiters of Hierusalem: Put your
…trust in the Lorde your God, so shall ye be
…sure: beleue his prophetes, so shall ye prosper.
21 And when he had counsulted with the people, and set some to syng vnto the Lorde, and to prayse him in the beautie of holynesse, as they went before the armie, & to say, Prayse the Lorde, for his mercy endureth euer.
22 And when they began to sho wte, and to prayse the Lord, the Lorde layed ambush-
…mentes against the chyldren of Ammon,
…Moab, and mount Seir, which were come
…against Iuda, and they were ouerthrowen
…with strokes among them selues.
23 For the chyldren of Ammon and Moab,
…rose against the inhabiters of mount Seir,
…and they slue, and destroyed them: And
…when they had made an ende of the inhabi-
…ters of Seir, euery one helped to destroye
…another among them selues.
24 And when Iuda came towarde Mispah
…in the wildernesse, they loked vnto the mul-
…titude, and beholde, they were dead carkas-
…ses fallen to the earth, and none escaped.
25 And when Iosaphat and his people came
…to take away the spoyle of them, they found
…among them abundance of goods, rayment,
…and precious iewels, whiche they tooke for
…them selues, more then they could carrye
…away: so that they were three dayes in ga-
…thering of the spoyle, it was so much.
26 And the fourth day they assembled in the
…valley of blessing: for there they (c) blessed
…the Lord, and therfore they called the name
…of the same place, The valley of blessing,
…vnto this day.
(c) Gaue thankes vnto the Lorde for their victorie.
27 And so al the men of Iuda and Hierusa-
…lem, returned with Iosaphat their head,
…for to goe againe to Hierusalem with glad-
…nesse: for the Lorde had made them to re-
…ioyce ouer their enimies.
28 And they came to Hierusalem with psal-
…teries, and harpes, and trompettes vnto the
…house of the Lorde.
29 And the feare of God fell on the king-
…domes of al landes, when they had heard
…that the Lorde fought against the enimies
…of Israel.
30 And so the realme of Iosaphat was in
…tranquillitie, and his God gaue him rest on
…euery side.
31 And Iosaphat raigned vpon Iuda, and
…was thirtie & fiue yeres old when he began
…to raigne, and he raigned twentie and fiue
…yeres in Hierusalem, & his mothers name
…was Azuba, the daughter of Silhi.
32 And he walked in the way of Asa his fa-
…ther,

ther, and to seek not therefrom, doyng that which was right in the eyghe of the Lorde.

33 Howbeit, the high places were not taken away: for the people had not yet prepared their hartes vnto the GOD of their fathers.

1 Kyng. 22. mark. 43.

34 The rest of the actes of Iolaphat fyrst and last, beholde, they are wrytten among the sayinges of Iehu the sonne of Hanani, which noteth them in the booke of the kings of Israel.

35 After this, dyd Iolaphat kyng of Iuda, ioyne hym selfe with Ahazia kyng of Israel, whose mynde was to doo wickedly:

36 He ioyned hym selfe with hym, to make shyppes to goe to Tharsis: and they made the shyppes in Ezion Gaber.

37 And Eliezer the sonne of Dodauah of Maresa, prophecied against Iolaphat, saying, Because thou hast (d) ioyned thy selfe with Ahazia, the Lorde hath broken thy workes. And the shyppes were broken, that they were not able to goe to Tharsis.

(d) GOD would not haue his to ioyne in seruice with idolaters & wicked men.

The xxi. Chapter.

1. Iolaphat dyeth. 3. Ioram succeedeth hym. 4. Whiche killeth his brethren. 16. He is oppressed of the Philistines. 18. His miserable ende.

1 IOlaphat also slept with his fathers, and was buried with his fathers in the citie of Dauid: and Iozam his sonne raigned in his steade.

1 Kyng. 2. 5.

2 And he had brethren which were ye sonnes of Iolaphat, Azaria, Iehiel, Zacharia, Azaria, Michael, and Sephatias: all these are the sonnes of Iolaphat kyng of Iuda.

3 And their father gaue them many great gyftes of golde and syluer, and other precious substance, with strong cities in Iuda: but the kyngdome gaue he to Iozam, for he was the eldest.

4 And Iozam rose vp against the kingdome of his father, and preuayled, and slue all his brethren with the swoorde, and diuers of the lordes of Israel.

5 Iozam was thirty and two yeres old whe he began to raigne, and he raigned eyght yeres in Hierusalem.

6 And he walked in the waye of the kynges of Israel, lyke as dyd the house of Achab, for he had ye daughter of Achab to (a) wife: and he wrought euyl in the eyes of the Lorde.

7 Howbeit, the Lorde woulde not destroy the house of Dauid, because of the couenant that he had made with Dauid, as he promised to geue a lyght to hym and to his sonnes for euer.

8 In his dayes the Edomites rebelled, whe they were vnder the dominion of Iuda, & made them selues a kyng.

9 And Iozam went forth with his lordes, and all his charrets were with him: and he rose vp by night, and smote the Edomites, which compassed him in, and the captaines of the charrets.

10 But Edom rebelled styll, so that they would not be vnder the hande of Iuda vnto this day: that same tyme also did Libna rebell from beyng vnder his hande, because he had forsaken the Lorde God of his fathers.

11 Moreouer, he made hygh places in the mountaynes of Iuda, and caused the inhabiters of Hierusalem to (b) commit fornication, and prouoked Iuda (to idolatrie.)

(b) Meanyng idolatry because the idolater breaketh promise with god, as doth the adultresse woman with her husbande.

12 And there came a writyng to him from (c) Elias the prophete, saying, Thus sayth the Lord god of Dauid thy father, Because thou hast not walked in the wayes of Iolaphat thy father, and in the wayes of Asa kyng of Iuda:

(c) Some thinke that this was Eliseus, because he had the double spirite of Elias. C

13 But walkest in the wayes of the kynges of Israel, and hast made Iuda, & the dwellers of Hierusalem, to goe a whoryng lyke to the whoredome of the house of Achab, and hast slaine thy brethre, euen thy fathers house, whiche were better then thou:

14 Beholde, with a great plague wyll the Lorde smyte thy folke, thy children, thy wyues, and all thy goodes:

15 And thou shalt suffer great payne, euen a disease of thy bowelles, vntyll thy guttes fall out by reason of thy sickentesse day by day.

16 And so the Lorde stirred vp against Ioram the spirite of the Philistines, & the Arabians that were beside the Ethiopians.

17 And they came vp into Iuda, & wasted it, and carried away all the substance that was founde in the kynges house, and his sonnes, and his wyues, so that there was neuer a sonne left him, saue Iohahaz, which was the youngest among his sonnes.

* or, Ahazia Cap. 22. a.

18 And after all these thynges, the Lorde smote him in his bowelles with an incurable disease.

19 And in processe of tyme, after the end of two yeres, his guttes fell out in his sickenesse, and so he dyed of very cruel diseases: and they made no burnyng for him like the burning of his fathers.

20 When he began to raigne, he was thirtie and two yeres olde, and raigned in Hierusalem eight yeres, and lyued * wretchedly howbeit, they buried him in the citie of Dauid, but not among the sepulchres of the kynges.

* or, depos. sed. cap. 22.

The

The xxii. Chapter.

10. Athalia putteth to death all the kinges lynage. 11. Ioas escapeth.

A AND the inhabiters of Hierusalem made Ahazia his yonge sonne king in his stede: for the men of warre that came (a) with the host of the Arabians, had slayne all his eldest sonnes: And so Ahazia the sonne of Ioram kyng of Iuda, was made kyng.

(a) Meanyng the Philistines.

2 (b) Fourtie and two yeres olde was he when he began to raigne, & he raigned one yere in Hierusalem: His mothers name was Athalia, the daughter of (c) Amri.

(b) whiche is to be vnderstande, that he raigned twētie yeres, his father yet liuing, but after his fathers death he was confirmed kyng, when he was fourtie and two yeeres olde.

(c) She was Achabs daughter, who was the sonne of Amri.

3 And he walked also in the wayes of the house of Achab: for his mother by her counsel entised hym to doo wickedly.

4 Wherefore he dyd that whiche was euyll in the sight of the Lorde, as dyd they that were of the house of Achab: for they were his (d) counsaylers after the death of his father, to his destruction.

(d) Euyll counsailours make an euil kyng.

5 And he walked after their counsayle, and went with Ioram sonne of Achab kyng of Israel, to fyght agaynst Hazael kyng of Syria at Ramoth (in) Gilead: and the Syrians smote Ioram.

B

6 And he returned to be healed in Iezrahel, of the woundes whiche were geuen hym at Rama, when he fought with Hazael king of Syria: and Ahazia the sonne of Ioram kyng of Iuda, went downe to see Ioram the sonne of Achab at Iezrahel, because he was diseased.

2. King. 9. b

7 And it came of God that Ahazia shoulde be destroyed for his comming to Ioram: for when he was come, he went out with Ioram agaynst Iehu the son of Nimsi, whom the Lord had annoynted to destroy the house of Achab.

8 And when Iehu was executyng iustice vpon the house of Achab, and founde the lordes of Iuda, and the sonnes of the brethren of Ahazia that waited on Ahazia, he slue them.

2. King. 9. f.

9 And he sought Ahazia: and they caught him (where he was hyd in Samaria) and brought hym to Iehu, and when they had slayne him, they buried him: because, sayd they, he is the sonne of Iosaphat, whiche sought the Lorde with al his hart: And the house of Ahazia had no power to keepe styl the kingdome.

(e) To the intent that there should be none to make title to the crowne, and so he might vsurpe the gouernment.

10 But whē Athalia, the mother of Ahazia, sawe that her sonne was dead, she arose, and (e) destroyed all the kynges seede in the kynrede of the house of Iuda.

11 And Iosabeth the daughter of the kyng, toke Ioas the sonne of Ahazia, and stale hym from among the kynges sonnes that were slayne, and put him and his nurse in a priuie chamber: & Iosabeth the daughter of kyng Ioram, the wyfe of Iehoiada the priest, (and the sister of Ahazia) hyd him from Athalia, that he was not slayne.

12 And so he was with them hidde in the house of God syxe yeres, and Athalia raigned ouer the lande.

The xxiii. Chapter.

1. Ioas the sonne of Ahazia is made kyng. 14. Athalia is put to death. 17. The temple of Baal is destroyed. 19. Iehoiada appoynteth ministers in the temple.

1 AND in the seuenth yere, Iehoiada, 2. Kin. 11. A being bolde, tooke the captaynes of hundredes, Azariah the sonne of Ioram, and Ismael the sonne of Iehohanan, Azaria the sonne of Obed, Maasia the sonne of Adaia, and Elisaphat the sonne of Zichri, and made bonde with them.

2 And they went about in Iuda, and gathered the Leuites out of al the cities of Iuda, and the ancient fathers of (a) Israel, and they came to Hierusalem.

(a) Meanyng of Iuda and Beniamin. Chap. xv. verse. 4. 2. King. 11. and. 9. 2. Par. 11. and. 7. and. 11.

3 And all the congregation made a bonde with the kyng in the house of God: and he sayde vnto them, Behold, the kynges sonne must raigne, as the Lorde hath sayde of the children of Dauid.

4 This is it therefore that ye shal doo, The thirde part of you shal on the sabboth come to the priestes, leuites, and keepers of the porches,

Exo. 7.

5 And another thirde parte shalbe by the kynges house, and another third part shalbe at the gate of the fundation: and al the people shalbe in the courtes of the house of the Lorde.

6 But there shall none come into the house of the Lorde, saue the priestes and leuites that ministre, they shall goe in, for they are holy: but al the people shal kepe the watche of the Lorde.

7 And the Leuites shall compasse the kyng B rounde about, and euery man shal haue his weapon in his hande, and what other man soeuer doeth come into the house (of the Lorde) he shalbe slayne: and be ye with the kyng when he commeth in, and when he goeth out.

8 And the Leuites, and al Iuda, dyd accordyng to al thynges that Iehoiada the priest had commaunded, and toke euery man his men that came in on the sabboth, with them that went out on the sabboth day: neyther did Iehoiada the priest let the companies depart.

9 And

2 And Iehoiada the priest, deliuered to the captaynes of hundreds, speares, shieldes, and bucklers, that had pertayned to kyng Dauid, and were in the house of God.

10 And he set al the people (euery man hauyng his weapon in his hande) from the right side of the temple, to the left side of the temple, along by the aulter & the temple, rounde about the kyng.

11 And they brought out the kynges sonne, and put vpon hym the crowne, and the testimonie, and made him kyng. And Iehoiada and his sonnes annoynted him, and sayde, God saue the kyng.

12 When Athalia hearde the noyse of the people runnyng, and praysing the kyng, she came to the people into the house of the Lorde.

13 And she looked, and beholde, the kyng stoode in his place at the entring in, and the lordes and the trumpettes were by the king, and al the people of the land reioyced, blowing with trumpettes, and the singers were with instrumentes of musicke, such as could syng prayse: but Athalia rent her clothes, and sayde, Treason, treason.

14 And Iehoiada the priest went out to the captaynes of hundreds, that were gouernours of the host, and said vnto them, Haue her forth beside the rankes: and (b) who so followeth her, let him be slayne with the swoorde. For the priest sayde, That they shoulde not slaye her in the house of the Lorde.

15 And they laid hondes on her, & she was come to the entring of the horse gate, beside the kynges house, and there they slewe her.

16 Also Iehoiada made a bonde betweene him, and al the people, and the kyng, that they shoulde be the Lordes people.

17 And all the people went to the house of Baal, and destroyed it, and brake his aulters and his images, and slue Mathan the priest of Baal before the aulters.

18 And Iehoiada put the officers of the house of the Lorde, vnder the handes of the priestes and Leuites, as Dauid had diuided them in the house of the Lorde, to offer whole burnt offeringes vnto the Lorde, as it is written in the lawe of Moyses, with reioycyng and syngyng, as it was ordeined by Dauid.

19 And he set porters by the gates of the house of the Lorde, that none which was vncleane in any thing, shoulde enter in.

20 And he toke the captaines of hundreds, and the noble, and the gouernours of the people, and al the people of the land, and ledde the kyng to come downe out of the house of the Lorde, and they came through the hye gate into the kinges house, and set the king vpon the seate of the kingdome.

21 And al the people of the lande reioyced, and the cite was in tranquillitie after that they had slayne Athalia with the swoorde.

The xxiiii. Chapter.

1 Ioas repayreth the house of the Lorde.

25 Ioiada killeth his wife & buryeth.

1 Was seuen yeares old when he began to raigne, and he raigned fourtie yeares in Hierusalem: his mothers name also was Zibia of Beer seba.

2 And Ioas did that which was right in the sight of the Lorde, al the dayes of (a) Iehoiada the priest.

3 And Iehoiada gate him two wyues, and he begate sonnes and daughters.

4 And after this, Ioas was mynded to renue the house of the Lorde.

5 And he gat hered together the priestes, and the Leuites, and said to them, Go out vnto the cities of Iuda, and gather of all Israel, money to repayre the house of your God, from yeare to yeare, & see that ye haste the thyng: howbeit the Leuites were slacke.

6 And the kyng called Iehoiada that was the (b) hyeheriest, and to him said, Why requirest thou not of the Leuites to bryng out of Iuda and Hierusalem, the collection of Moyses the seruant of the Lorde, and of the congregation of Israel, for the tabernacle of witnesse?

7 For wicked Athalia & her children brake vp the house of God, and al the thinges that were at leasure for the house of the Lorde, did they bestowe vpon Baalim.

8 And at the kinges commaundement they made a chest, and set it without at the gate of the house of the Lorde.

9 And made a proclamation through Iuda and Hierusalem, to bryng to the Lorde the taxation of Moyses the seruant of God, vpon Israel in the wildernesse.

10 And the lordes and al the people reioyced, and brought in, and cast into the chest vntyl it was ful.

11 And at the same time they brought the chest, & as then which were in the kinges businesse, by the hande of the Leuites, and when they sawe that there was much money, the kinges scribe and the officer of the hygh priest, came and emptyed the chest, and toke it, & caryed it to his place again. Thus they dyd day by day, and gathered much money.

12 And the king and Iehoiada gaue it to suche

a

1. king. 12. a.

(a) Who was a faythfull counsaylour, and gouerned hym by the woorde of God.

(b) For he was the high priest.

23

2. king. 12. b

Exod. 30. b

(a) or, butyl they had made an ende.

further your labour, and would in the house of the Lord, and hyred Masons and Carpenters to repayre the house of the Lord, & to vp the architects in iron and brasse, to mende the house of the Lord.

13 And so the workemen wrought, and the worke mended through their handes: and they made the house of God as it ought to be, and strengthed it.

14 And when they had finished it, they brought the rest of the money before the king and Iehoiada, wherof were made vessels for the house of the Lord, euen vessels to minister withal, & chargers, and spoones, vessilles of golde and syluer: and they offered vp burnt offrynges in the house of the Lord euer while Iehoiada liued.

15 But Iehoiada was olde, and dyed full of dayes: 130 yeare old was he when he dyed.

16 And they buryed him in the citie of Dauid among the kynges, because he dealte well with Israel, and with God, and with his house.

17 And after the death of Iehoiada, came the (c) lordes of Iuda, and made obeysance vnto the king: & the king hearkened vnto them.

18 And they left the house of the Lorde God of their fathers, and serued groues & Idoles, and then came the wrath of God vpon Iuda and Hierusalem for this their trespasse.

19 Yet he sent prophetes to them, to bryng them againe vnto the Lord, and they testified vnto them, but they would not heare.

20 Then the spirite of God came vpon Zacharias the sonne of Iehoiada the priest, which stode by the people, and saide vnto them, Thus sayth God, Why trans-gresse ye the commaundementes of the Lord, that ye can not prosper? For because ye haue forsaken the Lord, he hath also forsaken you.

21 Then they conspired against him, (d) and stoned him with stones, at the commaundement of the king, euen in the court of the house of the Lorde.

22 And so Ioas the king remembred not the kyndenesse which Iehoiada his father had done to him, but slue his sonne, and when he dyed, he sayde, The Lorde looke vpon it, and require it.

23 And when the yeare was out, the hoste of Syria came vp against him, and they came against Iuda and Hierusalem, and destroyed all the lordes of the people from among the people, and sent all the spoyle of them vnto the king of Damascene.

24 For the Syrians came with a small company of men, and the Lorde deliuered a very great hoste into their handes, because they had forsaken the Lord God of their fathers: and they gaue sentence against Ioas.

25 And when they were departed from him, they left him in great diseases: and his owne seruantes conspyred against him, for the bloud of the sonnes of Iehoiada the priest, & slue him on his bed, & he dyed: and they buryed him in the citie of Dauid, but not in the sepulchres of the kynges.

26 And these are they that conspyred against him: Zabad the sonne of Simeath, an Ammonite, and Iehosabad the sonne of Simrith a Moabite.

27 (e) And his sonnes, and the summe of the fare that was layed vp in his time, and the repayring of the house of God, beholde, they are written in the storie of the booke of the kynges: and Amazia his sonne raigned in his stede.

The xxv. Chapter.

1 Amazia putteth them to death which slue his father. 14 He falleth to Idolatrie.

AMazia was twentie and fyue yeares old when he began to raigne, and he raigned twentie and nine yeres in Hierusalem: his mothers name was Iehoaddan, of Hierusalem.

2 And he dyd that which is (a) right in the sight of the Lorde, but not with a perfecte hart.

3 And assone as he was setled in the kyngdome, he slue his seruantes that had killed the king his father.

4 But he slue not their children, because it is written in the (b) Law and booke of Moses, where the Lord commaunded, saying, The fathers shal not dye for the children, neyther shal the children dye for the fathers: but euery man shal dye for his owne sinne.

5 And Amazia gathered Iuda together, and made them captaynes ouer thousandes, and ouer hundredes, throughout all Iuda & Beniamin: and he numbred them from twentie yeares olde, and aboue, and founde among them thirty hundred thousande chosen mennes able to goe to battayle, and that couthe handle speare and shielde.

6 He hyred also an hundred thousande strong fighting men out of Israel, for an hundred talentes of syluer.

7 And there came a man of God to him, & said, O king, let not ye armies of Israel come with thee: for the Lord is not with Israel, (c) no nor with all the children of Ephraim.

8 But

(a) pi. masters or bowles.

(c) which were flatterers and idolaters.

(d) Deut. 17. 2. King. 21. 23.

(e) Meaning Zacharias.

(f) That is, concerning his sonnes.

(a) Meaning in respect of his predecessours, albeit he had his imperfections.

(b) Deut. 24. 16. 2. King. 14. 6. Ezech. 18. 20.

(c) Iosh. 7. 12.

8 But yf thou wylt needes (be sayth he,) come on, & take the battel in hand, and God shall make thee fall before the enemie: for god hath power to help, and to fall downe.

9 And Amazia sayde to the man of GOD, What shal we doo then for the hundred talentes which I haue geuen to the hoste of Israel? The man of God answered, The Lorde is able to geue thee muche more then they be.

10 And Amazia seperated the armie that was come to him out of Ephraim, to goe home againe: wherefore they were exceeding wroth with Juda, and returned home in great anger.

11 And Amazia toke hart, and carried out his people, and went to the salt valley, and smote of the children of Seir, ten thousande.

12 And other ten thousande dyd the children of Juda take alyue, and carried them into the toppe of a rocke, and cast them downe from the top of the rocke, that they all to burst.

13 But the souldiers of the (b) armie which Amazia sent away, that they should not goe with his people to battel, fell vpon the cities of Juda, from Samaria, vnto Bethoron, and smote three thousand of them, and tooke muche spoyle.

14 And after that Amazia was come from the slaughter of the Edomites, he brought the goddes of the children of Seir, and set them vp to be his goddes, and bowed him selfe before them, and burned incense vnto them.

15 Wherefore the Lorde was wroth with Amazia, and sent vnto him a prophet, which sayde vnto him, Why hast thou sought the goddes of the people, whiche were not able to (c) deliuer their owne people out of thyne hande.

16 And as the prophete talked with him, the kyng sayde vnto him, Haue we made thee of the kynges counsaile? Cease, why wylt thou be beaten? And the prophete ceassed, and sayde, I am sure that God is mynded to destroy thee, because thou hast done this, and agreest not vnto my counsel.

17 Then Amazia king of Juda toke aduise, and sent to Joas the sonne of Joahas the sonne of Jehu kyng of Israel, and sayde, Come, that we may set one another.

18 And Joas king of Israel sent to Amazia kyng of Juda, saying, A thystle that is in Libanon, sent to a Cedar tree of Libanon, saying, Geue thy daughter to my sonne to wyfe: and there came a wylde beast of Libanon, and trode downe the thystle.

19 Thou sayest, Loe, thou hast smytten the Edomites, and thyne harte maketh thee proude, to glorifie thee selfe: Nowe therefore byde at home, why doest thou prouoke vnto euyll, that thou mayest perishe, both thou, and Juda with thee?

20 But Amazia would not hearken to him: for it came of God, euen to deliuer them into the handes of their enimies, because they sought counsayle at the goddes of Edom.

21 And so Joas the king of Israel came vp, and they sawe eyther other, both he, and Amazia king of Juda, at Bethshames, whiche is in Juda.

22 And Juda was put to the worse before Israel, and they fled euery man to his tent.

23 And Joas the king of Israel, toke Amazia king of Juda, the sonne of Joas the sonne of Joahaz, at Bethshames, and brought him to Hierusalem, and tare the wall of Hierusalem, from the gate of Ephraim, vnto the corner gate, foure hundred cubites.

24 And he tooke away all the golde and syluer, and all the vessell that were found in the house of God with Obed Edom, and the treasures of the kinges house, the children also that were in hostage, and returned to Samaria.

25 And Amazia the sonne of Joas kyng of Juda, lyued after the death of Joas sonne of Joahaz kyng of Israel, fyftene yeres.

26 The rest of the actes of Amazia first and last, are they not written in the booke of the kinges of Juda and Israel? 2. Kin. 14. f.

27 And after the time that Amazia dyd turne away from the Lorde, they conspired treason against him in Hierusalem, and when he was fled to Lachis, they sent to Lachis after him, and slew him there. Luke. 1. d.

28 And brought him vp with horses, and buried him with his fathers in the citie of Juda.

The xxvi. Chapter.

I. Ozias obeying the Lord, prospereth in his gouernaunce. II. His warre prosperously made, and vanquished. III. His power. IV. He vsurpeth the priestes office.

1 THen al the people of Juda toke Ozias, which was syxtene yeres olde, & made him king in the roome of his father Amazia. A 2. Kin. 15. a.

2 And he buylded Eloth, and brought it agayne to Juda, after that the kyng was layde to sleepe with his fathers.

3 Sixtene yeres olde was Ozias when he began to raigne, and he raigned fyftie and two yeres in Hierusalem: his mothers name also was Jechelia of Hierusalem.

4 And he dyd that whiche was ryght in the syght of the Lorde, according to all as dyd his father Amazia.

5 And

2. Kin. 12. b.
(a) This was not that Zacharia which was the son of Iehoiada, but some other prophete of that name.

And he sought God in the dayes of (a) Zacharias, who had understanding in the visions of God: and as long as he sought the Lorde, God made him to prosper.

And he went out and warred against the Philistines, and brake down the wall of Gath, and the wall of Iabne, and the wall of Asdod, and built cities about Asdod, and among the Philistines.

And God holpe him against the Philistines, against the Arabians that dwelt in Gur baal, and Mamehims.

And the Ammonites gave gifts vnto Ozias: and his name spred abroade vnto the entring in of Egypte: for he grewe vp mar uelously.

Moreouer Ozias built towres in Hierusalem by the corner gate, and by the valley gate, and at the turning of the wall, and made them strong.

Also he built towres in the wyldernesse, and digged many wells: for he had much cattell in the valleys and plaines: husbandmen also, and vinedressers in the mountaines, and in Carmel: for he loued husbandrie.

Moreouer Ozias had an hoste of warryng men, that went out to warre by the numbre, according to the number of their office, vnder the hande of Ieiel the scribe, and Maaseia the ruler, and vnder the hand of Hananias, (one) of the kinges lordes.

And the whole number of the auncient fathers and of the men of warre, were two thousande, and six hundred.

And vnder their hande of them, was the armie of the hoste of warre, euen three hundreth thousande and seuen thousand, that mighty men of power with the power of an armie, helping the kyng against the enemies.

14 And Ozias prouided them throughout all the hoste, shieldes, speares, helmettes, habergeones, bowes, and slynges for to caste stones.

15 And he made subtile engines in Hierusalem, which he inuented, and layde on the towres and corners, to shoote arrowes and great stones withal: and his name spred farre abroade, because he was preserued so marueilously strong.

(b) Prosperitie puffeth vp the hart of man, and maketh hym often to forsake God.

16 But in his strength (b) his hart exalted to his destruction: for he trespassed against the Lorde his God, and went into the temple of the Lord, to burne incense vpon the aulter of incense.

17 And Azaria the priest went in after him, and with him foure score priestes of the Lorde, that were valiant men.

18 And they stoode against Ozias the king, and sayde vnto him, It pertayneth not vnto thee Ozias, to burne incense vnto the Lord, but to the priestes the children of Aaron, that are consecrated for to offer incense.

(c) Though his zeale and intencion seemed good, yet because they were not ruled by gods worde, his fact was wicked, and iustly punished. 1. King. 13.

(c) Go out of the sanctuarie, for thou hast trespassed, and it is not worship vnto thee before the Lorde God.

19 Then Ozias was angry, and had incense in his hande to burnt it: and so whyle he was angry against the priestes, the leprosie sprang in his forehead before the priestes in the house of the Lorde, euen before the incense aulter.

20 And Azaria the hyest priest, with all the other priestes, looked vpon him, and beheld, he was become a leper in his forehead, and they thrust him from thence, and he hasted to get out, because the Lorde had smitten him.

21 And Ozias the kyng continued a leper vnto the day of his death, and dwelt leprous in an house, being a leper, and shut out of the house of the Lorde. And Iotham his sonne was ouer the gouernance of the kinges house, and iudged the people of the lande.

22 The rest of the actes of Ozias first and last, did Esai the prophete, the sonne of Amos, write.

23 And so Ozias slept with his fathers, and they buryed him with his fathers in the feelde of the burial whiche (was) belonging to the kynges: for they sayde, He is a leper. And Iotham his sonne raigned in his stede.

The xxvij. Chapter.

Iotham raigneth, and ouercommeth the Ammonites. 5 His raigne and death. 9 Achas his sonne raigneth in his stede.

1 IOtham was twentie and fiue yeres olde when he began to raigne, and he raigned sixtene yeres in Hierusalem: his mothers name also was Ieruse, the daughter of Sadoc.

2 And he dyd that whiche was right in the sight of the Lorde, in all poyntes as dyd his father Ozias, sauing that he came not into the (a) temple of the Lord: and the people dyd yet wickedly.

(a) To vse offeringes against prouision, as Ozias did, is wicked. Chap. 26. vers. 16.

3 He buylt the hyest gate of the temple of the Lorde, and on the wall (where the house of ophmahaz was) he buylt muche.

4 Moreouer, he buylt cities in the mountaynes of Iuda, and in the wood countrey he buylt castles and towres.

5 He fought with the kyng of the children of Ammon, and preuayled against them: and the children of Ammon gaue him the same yere an hundred talentes of siluer, and ten thousande measures of wheate, and ten

ten thousande of Barley: so muche dyd the childzen of Ammon geue hym the seconde yeere, and the thirde also.

6 So Iotham became mightie, (b) because he directed his wayes before the Lorde his God.

(b) Al prosperitie commeth of god, who neuer faileth them that put their trust in him.

7 The rest of the actes of Iotham, and all his warres, and his conuersation, loe they are wrytten in the booke of the kynges of Israel and Iuda.

8 He was twentie and fiue yeeres old when he began to raigne, and raigned sixtiene yeeres in Hierusalem.

9 And Iotham slept with his fathers, and they buried him in the citie of Dauid, and Achas his sonne raigned in his steade.

The. xxviii. Chapter.

1. Achas an idolater is geuen into the handes of the Syrians and the kyng of Israel. 23. Achas increaseth his idolatrie, 26. His death, and successour.

1 ACHas was twentie yeeres olde when he began to raigne, and raigned sixtiene yeeres in Hierusalem, and he did not that whiche is ryght in the syght of the Lord, as dyd his father Dauid:

2 For he walked in the wayes of the kynges of Israel, and made moulten images for Baalim.

3 He offered incense in the valley of the sonne of Hinnon, & burnt his childzen in fyre, after the abominations of the heathen, whom the Lorde cast out before the childzen of Israel.

4 He offered also, and burnt incense in the high places, and on mountaines, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered hym into the hande of the kyng of the Syrians, which smote him, and caryed away a great multitude of his captiue, & brought them to Damascus: and he was deliuered into the hande of the kyng of Israel, which smote him with a great slaughter.

6 For Pekah the sonne of Romelia slue in Iuda an hundred and twentie thousande in one day, whiche were al fightyng men: and that because they had forsaken the lord god of their fathers.

7 And Zichri a * mightie man of Ephraim, slue Maasia the kynges sonne, and Azrica the gouernour of the house, & Elcana that was next to the kyng.

8 And the childzen of Israel tooke prisoners of their brethren two hundred thousande women, sonnes, and daughters, and caryed away muche spoyle of them, and brought the spoyle to Samaria.

9 But there was a prophete of the Lorde, whose name was Obed: and he went out before the host that came to Samaria, and said vnto them, Beholde, because the Lord God of your fathers is wroth with Iuda, (a) he hath deliuered them into your hand, & ye haue slayne them with cruelnesse that reacheth vp to heauen.

(a) Al victory commeth of God.

10 And nowe ye purpose to keepe vnder the childzen of Iuda and Hierusalem, and to make them bondmen and bondwomen: and do ye not lade your selues with sinne in the sight of the Lorde your God?

11 Nowe heare me therefore, and deliuer the captiues agayne whiche ye haue taken of your brethren: for els shall the great wrath of God be vpon you.

12 Wherefore certayne of the heades of the childzen of Ephraim, as Azaria the sonne of Iohanan, Berechia the sonne of Mesillemoth, and Ezechias the sonne of Sallum, and Amasa the sonne of Hadlai, stoode vp agaynst them that came from the warre:

13 And sayde vnto them, Bryng not in the captiues hither: for where as we haue offended toward God already, ye entende to adde more to our sinnes and trespasse: for our trespasse is great already, and there is a fierce wrath agaynst Israel.

14 And vpon that, the men of armes left the captiues and the spoyle before the Lordes and al the congregation: C

15 And the men that were nowe rehearsed by name, rose vp, & toke the prysoners, and with the spoyle clothed al that were naked among them, and arayed them, and shoed them, and gaue them to eate and to drinke, and annointed them, & caried all that were feeble of them vpon Asses, and brought them to Iericho the citie of Palme trees, to their brethren: and then they returned to Samaria agayne.

16 At the same time dyd kyng Achas sende vnto the kynges of the Syrians, to haue helpe of them.

17 And the Edomites came agayne, and slue some of Iuda, and caryed away captiues.

18 And the Philistines inuaded the cities in the lowe countrey, and towarde the south of Iuda, and tooke Bethsames, and Aialon, and Gederoth, and Socho, with the townes belonging therto, & Thimna with the townes of the same, Gimso and the townes thereof, and dwelt there. 2. king. 16.

19 For the Lorde brought Iuda lowe, because of Achas kyng of * Iuda, whiche made Iuda naked, and transgressed sore agaynst the Lorde. * or, Israel.

20 And Thiglath Phalasar kyng of the

Assyrians came vpon hym, and troubled hym, rather then strengthened hym.

21 For Achas tooke away a portion out of the house of the Lord, and out of the kynges house, and out of the Lordes houses, & gaue vnto the kyng of the Assyrians: and yet it helped hym not.

22 And in the very tyme of his tribulation, dyd kyng Achas trespasse yet more agaynst the Lorde.

(b) As he falsly supposed.

22 For he offered vnto the goddes of Damascus, which (b) smote him, and he sayde, Because the goddes of the kinges of Syria helpe them, therefore will I offer to them, that they may helpe me also: but they were his destruction, and (the destruction) of al Israel.

24 And Achas geathered togeather the vessels of the house of God, and brake them, and shut vp the doores of the house of the Lorde, and made hym aulters in euery corner of Hierusalem.

2. Chro. 29. 2. Chro. 39.

25 And in all the cities of Juda he made hygh places, to burne incense vnto other goddes, and angred the Lorde God of his fathers.

26 The rest of his actes, and his workes first and last, behold they are written in the booke of the kynges of Juda and Israel.

27 And Achas slept with his fathers, and they buried hym in the citie of Hierusalem: but brought hym not vnto the sepulchres of the kynges of Israel, and Hezekia his sonne raigned in his steade.

The.xxix.Chapter.

3. Hezekia repayreth the temple, and admonisheth the Leuites of the corruption of religion.

A 1 HEzekia began to raigne when he was fyue and twentie yeeres olde, and he raigned nine and twentie yeeres in Hierusalem, and his mothers name was Abia, the daughter of Zacharia.

2.Kin. 18.a.

(a) whiche Achas had shut vp.

2 And he dyd that which was ryght in the sight of the Lorde in al poynctes, as did David his father.

(b) An example for al princes, that first of al thei stablishe the true religion of God.

3 He opened the (a) doores of the house of the Lorde, in the first yeere and (b) first moneth of his raigne, and repayred them.

(c) Meanyng al the idols, aulters, groues, and whatsoeuer was occupyed in their seruice, and wherewith the temple was defyled.

4 And he brought in the priestes and the Leuites, and geathered them togeather into the east streete,

5 And said vnto them, Heare me ye Leuites, and nowe be sanctified, & halowe the house of the Lorde God of your fathers, (c) bryng fylthynesse out of the holy place.

6 For our fathers haue trespassed and done cupl in the eyes of the Lorde our God, and haue forsaken hym, and turned away theyr faces from the * habitation of the Lorde, and turned theyr backes on it.

* or, tabernacle. B

7 And beside that, they haue shut vp the doores of the porche, and quenched the lampes, and haue neither burnt incense, nor offered whole burnt offerynges in the holy place vnto the God of Israel.

(d) The contempt of religion, is the cause of gods plagues.

8 (d) Wherfore the wrath of the Lord fel on Juda and Hierusalem, and he hath brought them to trouble, to be wondred on, and to be hyssed at, euen as ye see with your eyes.

9 For loe, our fathers were ouerthrowen with the sword, and our sonnes, our daughters, and our wiues were caried away captiue for the same cause.

10 And nowe it is in myne hart to make a couenant with the Lorde God of Israel, that he may turne away his braule indignation from vs.

Num. 11.a.

11 Nowe therefore my sonnes be not negligent: for the Lord hath chosen you to stande before him, & for to minister and serue hym, and to burne incense.

12 Then the Leuites arose, Mahath the sonne of Amasai, and Joel the sonne of Azaria, of the children of the Caathites: and of the sonnes of Merari, Cis the sonne of Abdi, and Azaria the sonne of Jahalelel: and of the sonnes of the Gersonites, Joah the sonne of Simma, and Eden the sonne of Joah:

13 And of the sonnes of Elizaphan, Simei and Jehiel: and of the sonnes of Alaph, Zacharia and Matthania:

14 And of the sonnes of Heman, Jehiel, and C Semei, and of the sonnes of Idithun, Semeia, and Oziel.

15 And they geathered theyr brethren, and purified them selues, and came accordyng to the commaundement of the king, and the wordes of the Lord, for to cleanse the house of the Lorde.

16 And the priestes went into the inner partes of the house of the Lord, to cleanse it, and brought out al the vncleannesse that they founde in the temple of the Lord, into the court of the house of the Lorde: and the Leuites tooke it, to cary it out into the brooke Cedron.

17 They began the first day of the first moneth to purifie, and the eyght day of the moneth came they to the porch of the lord: so they sanctified the house of the Lord in eight dayes, and in the sixtienth day of the first moneth they made an ende.

18 And they went in to Hezekia the kyng, and sayde, We haue cleansed al the house of the Lord, the aulter of whole burnt offring, with al his vessels, and the shewe bread table with al his * apparel:

* or, vessels.

19 And

19 And all the vessels which king Achas dyd
cast aside when he raigned & transgressed,
them we haue prepared and sanctified, and
beholde, they are before the aulter of the
Lorde.
20 And Ezekia the king rose early, & gathered the lordes of the citie, and went vp
to the house of the Lorde.
D 21 And they brought seuen oxen, seuen
rammes, seuen sheepe, & seuen hee goates,
to be a sinne offering, for the kingdome, for
the sanctuarie, and for Iuda: and he commaunded the priestes, the sonnes of Aaron,
to offer them on the aulter of the Lorde.
(c) For without sprinckling of blood, nothing could be sanctified. Exod. 9. Exod. 24.
22 And they slue the oxen, and the priestes
receyued the blood, and (c) sprinckled it on
the aulter: lykewyse when they had slayne
the rammes, they sprinckled the blood vpon the aulter: they slue also the sheepe, and
they sprinckled the blood vppon the aulter.
(f) They that offered a sinne offering, must lay their handes vpon it, Meaning that they them selues had deserued that death: and also that they dyd consecrate it to god, thereby to be sanctified. Exod. 29. Leuit. 10.
23 And then they brought forth the hee
goates for the sinne offering, before the king
and the congregation, and (f) put theyr
handes vpon them.
24 And the priestes slue them, and with the
blood of them they cleansed the aulter, to
make satisfaction for all Israel: for the
king commaunded that the whole burnt
offering, and the sinne offering (should be
made) for all Israel.
25 And set the Leuites in the house of the
Lord, with cymbales, psalteries, & harpes,
according to the commaundement of Da-
uid, and of Gad the kinges Seer, and Na-
than the prophete: for so was the comaun-
dement of the Lorde, though the handes of
his prophetes.
1 Chr. 25. a. 26 And the Leuites stood, hauing the instru-
mentes of Dauid: and the priestes held the
trumpettes.
27 And Ezekia commaunded to offer the
whole burnt offering vpon the aulter: And
when the whole burnt offering beganne,
the song of the Lorde beganne also, and the
trumpets, with the instruments that were
ordeyned by the handes of Dauid kyng of
Israel.
E 28 And all the congregation woorshipped,
singyng a song, and blowyng with the
trumpets: and all this (continued) vntyll
the whole burnt offering was finished.
29 And when they had made an ende of offe-
ring, the king & all that were yesent with
him, bowed them selues, and woorship-
ped.
2 King. 16. b
2 Chro. 16.
Exod. 8.
30 And Ezekia the king & the lordes spake
to the Leuites, to prayse the Lorde with the
woordes of Dauide & of Asaph the Seer:
and they sang prayses with gladnesse, and
the other bowed them selues, and woor-
shipped.
31 And Ezekia answeared and sayde, Now
ye haue consecrated your handes vnto the
Lorde: goe to therefore, and bryng the sa-
crifyces and thanke offeryngs into the
house of the Lorde. And the congregation
brought in the sacrifyces and thanke offe-
ringes, and whole burnt offeringes, as
many as were of a free liberal hart.
32 And the number of the whole burnt offe-
ringes whiche the congregation brought,
was three score and ten oxen, an hundred
rammes, and two hundred sheepe: whiche
(were) all for the whole burnt offering of
the Lorde.
33 And there (were) dedicated fyue hundred
oxen, and three thousand sheepe.
34 And the priests were to few to slay all the
whole burnt offerings: but their brethren
the Leuites dyd helpe them, tyll they had
ended the woorke, and vntyll the priestes
were sanctifyed: for the Leuites were pur-
er harted to be sanctifyed then the priests.
35 And thereto the whole burnt offeringes
were many, with the fat of the peace offe-
ringes, and the drinke offerings that be-
long to the whole burnt offering: and so
the service pertaynyng to the house of the
Lorde, was finished.
36 And Ezekia reioyced, and all the people,
that God had made the folke so ready, and
that the thing was so soone donne.

The. xxx. Chapter.

1. The keeping of the Passeouer by the kynges commaundement.

1 AND Ezekia sent to all Israel and Iu-
da, and wrote letters to Ephraim and
Manasse, that they shoulde comme to
the house of the Lorde at Hierusalem, and
keepe the Passeouer vnto the Lorde GOD
of Israel.
Num. 9. b.
2 And the kyng held a counsayle with his
lordes, and all the congregation of Hieru-
salem, to keepe the feast of Passeouer in the
(a) seconde moneth:
(a) Though they ought to haue done it in the first moneth, as Exod. 12. yet if any were not cleane or had a long iourney, they myght defer it to the seconde moneth, as Num. 9. verse. 10.
3 For they could not keepe it at that tyme,
because the priestes were not sanctifyed
sufficiently, neyther was the people ga-
thered together to Hierusalem.
4 And the thyng pleased the kyng and all
the congregation.
5 And they decreed that it shoulde be pro-
claymed throughout all Israel, from Ber-
sheba to Dan, that they shoulde come & hold
the feast of Passeouer vnto the Lord god of
Israel at Hierusalem: for they had not done

it of a great (season) as it was (b) written.

6 So the postes went with letters of the kinges and of his lordes, throughout al Israel and Juda, and at the commaundement of the kyng they sayde, Ye chyldren of Israel, turne agayne vnto the Lord God of Abraham, Isahac, and Israel, and he wyl returne to the remnant that are escaped of you out of the hand of the kinges of the Assyrians.

7 And be not ye like your fathers and your brethren, which trespassed agaynst the lord God of their fathers, whiche gaue them vp to be destroyed, as ye see.

8 And nowe be ye not stiffe necked lyke as were your fathers: but yeelde your selues vnto the Lorde, & enter into his holy place, whiche he hath sanctified for euer, and serue the Lorde your God, & the fiercenesse of his wrath shal turne away from you.

9 For if you turne agayne vnto the Lord, then shal your brethren and your chyldren fynde compassion in the presence of them that tooke them captiue, & they shall come agayne vnto this lande: for the Lorde your God is gracious and mercyfull, and wyll not turne away his face from you, if ye conuert vnto hym.

10 And so the postes went from citie to citie, throughe the land of Ephraim and Manasse, euen vnto Zabulon (but they) laughed them to scorne, and mocked them.

Exod. 34. a.

11 Neuertheles, yet diuers of Aser, Manasse, and of Zabulon, submitted them selues, and came to Hierusalem.

12 And the hande of God was in Juda, and he gaue them one hart to doo the cõmaundement of the king and of the rulers, according to the woorde of the Lorde.

13 And there assembled to Hierusalem much people, and there was present a mighty great congregation, to holde the feast of swete bread in the seconde moneth.

14 And they arose, and remoued the aulters that were in Hierusalem: and all the aulters for incense dyd they away, and cast them into the brooke Cedron.

2. Chro. 28.

15 And they slue the Passeouer the fourteenth day of the second moneth: and the priestes and Leuites whiche were (c) ashamed, sanctified them selues, and brought in the whole burnt offrynges into the house of the Lorde.

16 And they stood in their office after their manner, and according to the lawe of Moses the man of God: & the priestes sprinckled the blood (which they receiued) of the hande of the Leuites.

17 For there were many in the congregation that were not sanctified, and therefore the Leuites had the charge of the killing of the Passeouer for euery one that was not cleane, to sanctifye him vnto the Lorde.

18 For many of the people, and very many of Ephraim, Manasse, Issachar, and Zabulon, were not cleansed, and yet dyd eate the Passeouer, agaynst the lawe appoynted: but Hezekia prayed for them, sayeing, The good Lorde be mercyful to ward euery one

19 That prepareth his hart to seeke the lord God, the God of his fathers, though he be not (cleansed) accordyng to the purifycation of the sanctuarie.

20 And the Lorde hearde Hezekia, and (d) healed the people.

21 And the chyldren of Israel that were present at Hierusalem, held the feast of swete bread seuen dayes with great gladnesse: & the Leuites & the priestes prayed the Lorde day by day, (singing) with loude instrumentes vnto the Lorde.

22 And Hezekia spake comfortably vnto all the Leuites that had good knowledge (to sing) vnto the Lorde: and they dyd eate throughout that feast seuen dayes long, and offered peace offrynges, and thanked the Lorde God of their fathers.

23 And the whole assemblie tooke counsell to doo so other seuen dayes: and they helde thole seuen dayes with gladnesse.

24 For Hezekia king of Juda, dyd geue to the congregation (e) a thousande young oxen, and seuen thousand sheepe: & the lordes gaue out to the congregation a thousande oxen, and ten thousand sheepe, and a great number of the priestes were sanctified.

25 And all the congregation of Juda, with the priestes and Leuites, and all the congregation that came out of Israel, & the strangers that came out of the lande of Israel, and that dwelt in Juda, reioyced.

26 And there was great gladnesse in Hierusalem: for since the tyme of Solomon the sonne of Dauid king of Israel, there was no such ioy in Hierusalem.

27 And the priestes and the Leuites arose, and blessed the people: and their voyce was heard (of the Lorde) and their prayer came vp vnto heauen his holy dwellyng place.

(b) That is, in such sort and perfection as god had appoynted.

(c) Seeing their owne negligence, and the redynesse of the people.

(d) That is, dyd accept them as purifyed.

(e) Hezekia bestowed his goodes liberally, for the setting forth of gods glory.

The. xxxi. Chapter.

1. The people destroy idolatrie. 2. Hezekia appoynteth priestes and Leuites, 4. and prouideth for their liuing.

1 AND when all these thinges were finished, al Israel that were present in the cities of Juda, went out and brake the images, and cut downe the groues, & al to brake the high places & aulters throughout all Juda and Beniamin, in Ephraim also and Manasse, vntyll they had vtterly de-

2. Chro. 14.
2. Chro. 34.

destroyed them alcond al the childzen of Israel returned euery man to his possession, and to theyr owne cities.

2 And Hezekia appointed sundry companies of the priestes and Leuites, after the diuersitie of theyr ministrations, euery man accordyng to his office both priestes and Leuites, for the whole burnt offeryng and peace offerynges, to minister, and to geue thankes and prayse in the gates of the (a) host of the Lorde.

(a) That is, in the temple where they assembled.

3 And the kynges portion of his substance that he gaue, were dayly whole burnt offerings in the morning and euening, & whole burnt offerynges for the Sabboth dayes, newe moones, and solemne feastes, accordyng as it is written in the lawe of the Lorde.

Num. 28. b. 4 And he bade the people that dwelt in Hierusalem, to geue a (b) part to the priestes and Leuites, that they myght with more courage apply them selues to the law of the Lorde.

(b) The tithes & first fruites be the maintenance of the priestes and Leuites.

5 And assoone as the kynges commaundement came abroade, the childzen of Israel brought abundance of fyrste fruites, of corne, wine, oyle, hony, and of al manner of fruites of the feelde, and the tythes of all manner of thinges brought they in plenteously.

6 And the childzen of Israel and Iuda, that dwelt in the cities of Iuda, they also brought in the tythes of oxen and sheepe, and other holy tythes, whiche were consecrate vnto the Lorde theyr God, and layde them al by heapes.

B 7 In the thirde moneth they began to lay the heapes in maner of a fundation, and finished them in the seuenth month.

8 And when Hezekia and the lordes came and saw the heapes, they blessed the Lorde, and his people Israel.

9 And Hezekia questioned with the priestes and the Leuites concerning the heapes.

10 And Azaria the chiefe priest, of the house of Sadoc, answered him, and sayde, Since the people began to bryng the heaue offerings into the house of the Lorde, (c) we also haue had ynough to eate, & yet remaineth plentie: for the Lorde hath blessed his people, and this heape is left.

(c) The ministers were liberally prouided for.

11 And Hezekia bade prepare the chambers in the house of the Lorde: and they did prepare them,

12 And caried in the first fruites, the tithes, and the dedicate thynges faythfully, ouer whiche Chonania the Leuite had the rule, and Semei his brother next to him:

13 And Iehiel, Azazia, Nahath, Asael, Ieremoth, Iosabad, Eliel, Ismachia, Mahath, and Banaia, were ouerseers, ordined be Chonania, and Semei his brother was an officer of Hezekia the kyng, and Azaria was the ruler of the house of God.

14 And Chore the sonne of Imma the Leuite and porter of the east doore, had the ouersyght of the thinges that were offered of a freewil vnto GOD, to distribute the oblations of the Lorde and the holy thynges that were consecrate. C

15 And vnder his hande were Eden, Miniamin, Iesua, Semeia, Amaria, & Sechania, in the cities of the priestes (appointed) of their fidelitie to geue to theyr brethren theyr partes, aswell to the small as to the great:

16 Also to theyr generation, beyng males, from three yeeres olde and vpwarde, euen vnto euery one that entreth into the house of the Lorde, they shall gene day by day for theyr ministration, and for theyr geuyng attendance, and for theyr diuers wayt ynges by course,

17 Both to the generation of the priestes and Leuites, throughout the houshoulde of their fathers, from twentie yeeres & aboue, to wayte when theyr courses came:

18 And to the families of all theyr babes, wiues, sonnes, and daughters, through all the congregation: for vpon the fidelitie of them, were the holy thinges bestowed. D

19 And to the childzen of Aaron the priestes whiche were in the feeldes and suburbes of theyr cities, citie by citie, the men whose names were expressed afore, shoulde gene portions, to all the males among the priestes, and to all the Leuites, accordyng to theyr number.

20 And of this manner did Hezekia throughout al Iuda, and wrought that is good and right and true before the Lorde his God.

21 And in all the workes that he began for the seruice of the house of God, accordyng to the lawe and the commaundementes, he sought his God: and that did he with al his hart, and prospered.

The. xxxii. Chapter.

1. Sennacherib inuadeth Iuda. 3. Hezekia prepareth for the warre. 7. He exhorteth the people to put their trust in the Lord.

1 AFter that these deedes were faythfully done, Sennacherib kyng of the Assyrians came, and entred into Iuda, and compassed the strong cities, & thought to winne them for hym selfe. A 2. king. 18. c. Esai. 36 a. Eccle. 48. c.

2 And so when Hezekia sawe that Sennacherib was come, and that he was pur-

poſed to fight againſt Hieruſalem,

3 He tooke counſel with his lordes and men of myght, to ſtoppe the water of the fountaines without the citie: and they did helpe him.

4 For there geathered many of the people togeather, and ſtopt al the welles, and the brooke that ranne through the myddes of the lande, ſaying, Why ſhal the kynges of the Aſſyrians come and fynde muche water?

5 And Hezekia went to ſtiffly, and built vp the wal where it was broken, and made vp the towres, and another wal without, and repayred Millo in the citie of Dauid, and made many dartes and ſhieldes.

6 And he ſet captaynes of warre ouer the people, and geathered them togeather to hym in the large ſtreete of the gate of the citie, and ſpake gently to them, ſaying,

¶ 7 Plucke vp your hartes, and be ſtrong: be not afrayde nor diſcouraged for the kyng of the Aſſyrians, and for al the multitude that he hath with him: for there be mo with vs then with hym.

2. king. 16. c Ierem. 17. a

(a) That is, the power of man.

8 With hym is an arme of (a) fleſhe, but with vs is the (b) lord our God, for to helpe vs, and to fight our battayles. And the people tooke a courage throughe the woordes of Hezekia king of Iuda.

(b) This declareth that Hezekia dyd euer put his truſt in God, and yet made hym ſelfe ſtrong, and vſed lawful meanes leaſt he ſhoulde ſeeme to tempt God.

9 After this dyd Sennacherib kyng of the Aſſyrians, ſend of his ſeruantes to Hieruſalem (but he him ſelfe remayned beſyde Lachis, hauing al his power with hym) vnto Hezekia kyng of Iuda, and vnto all Iuda that were at Hieruſalem, ſaying,

10 Thus ſayth Sennacherib kyng of the Aſſyrians, Wherein do ye truſt, O ye that dwel in Hieruſalem whiche is beſieged?

11 Doth not Hezekia entice you to gene ouer your ſelues vnto death, hunger, and thirſt, ſaying, The Lord our God ſhall rid vs out of the hande of the kyng of the Aſſyrians?

12 Hath not the ſame Hezekia put downe his higd places and his (c) aulters, and commaunded Iuda and Hieruſalem, ſaying, Ye ſhal worſhyp before one aulter, and burne incenſe vpon the ſame.

(c) The wicked make no difference betweene true religion and falſe.

13 Knowe ye not what I and my fathers haue done vnto all people of the landes? Were the gods of the people of other landes able or mighte to ſaue theyr landes out of my hande?

¶ 14 Whiche of al the goddes of thoſe nations that my fathers deſtroyed, coulde deliuer his people out of my hande? And ſhall your God be able to deliuer you out of my hande?

15 Wherfore nowe let not Hezekia deceiue you, nor perſwade you of this faſhion, nor yet beleeue him: For as no god among all nations and kyngdomes was able to ryd his people out of my hande, and out of the hande of my fathers: howe much leſſe ſhall your goddes be able to keepe you out of my hande?

16 And yet more thynges dyd his ſeruantes ſpeake againſt the Lorde God, and againſt his ſeruant Hezekia.

17 And Sennacherib alſo wrote a letter to raile on the Lord God of Iſrael, and ſpake againſt hym, ſaying, As the goddes of the nations of (other) landes haue not ben able to deliuer their people out of my hande: euen ſo ſhal not the God of Hezekia deliuer his people out of my hande.

18 And they cryed with a loude voyce in the Iewes ſpeache vnto the people of Hieruſalem that were on the wall, to feare them, and to make them fayne harted, and that they might take the citie.

19 And they ſpake againſt the God of Hieruſalem, as againſt the goddes of the nations of the earth (whiche were) the workes of the handes of men.

20 But Hezekia the kyng, and the prophete Elai the ſonne of Amos (d) prayed againſt that (blaſphemie,) and cryed vp to heauen.

(d) Prayer is the beſt refuge in al troubles and dangers.

21 And the Lorde ſent an angel whiche deſtroyed al the men of warre, and the lordes and captaynes of the hoſt of the kyng of the Aſſyrians, that he turned his face againe with ſhame towarde his owne lande: and when he was come into the houſe of his god, they that came of his owne body ſlue hym there with the ſwoorde. D 2. kin. 19. b

22 And ſo the Lorde ſaued Hezekia and the inhabiters of Hieruſalem out of the hande of Sennacherib the kyng of the Aſſyrians, and from the hande of al other, and mayntened them on euery ſide.

23 And many brought offerynges vnto the Lorde to Hieruſalem, and preſentes to Hezekia kyng of Iuda: ſo that he was magnified in the ſight of al nations from thence forth.

24 In thoſe dayes Hezekia was ſicke to the death, and prayed vnto the Lord: whiche anſwered hym, and ſhewed hym a wonderful myracle. 2. kin. 20. a Eſai. 38. a

25 But Hezekia dyd not againe vnto God accoyding to it that he had ſhewed hym: for his hart aroſe, and there came wrath vpon hym, and vpon Iuda and Hieruſalem.

26 Notwithſtanding, Hezekia ſubmytted him ſelfe, after that his hart was ryſen vp, he, & the inhabiters of Hieruſalem: and the wrath of the Lorde came not vpon them in the dayes of Hezekia.

27 And Hezekia had exceeding much riches and

and honour: and he gate him treasures of
siluer and golde, precious stones, and spi-
ces, shyldes, & of al maner pleasant iewels,
C 28 And made stoze houses foz the fruites of
corne, foz wyne and oyle, and stalles foz all
manner of beastes, and cotes foz sheepe.
29 And he made him cities, & had of sheepe
and oxen great abundance: foz God had
geuen him substance exceeding much.
(e) Whiche also was called Siloe. Est. 8. Ioel. 9. 2. king. 20. Nehem. 12.
30 This same Hezekia stopped the vpper
water springes of (e) Gion, and brought
them downe to the weast syde of the citie
of Dauid: and Hezekia prospered in all his
woorkes.
31 And when the Princes of Babylon sent
vnto him ambassadours, to enquire of the
woonder that was donne in the lande, god
least him (f) to trye him, and that all that
was in his hart, myght be knowen.
(f) GOD tempteth his faythfull, to trye them.
32 The rest of the deedes of Hezekia, and
his goodnesse, beholde, they are written in
the vision of Esai the prophete the sonne of
Amos, in the booke of the kinges of Iuda
and Israel.
33 And Hezekia sleapt with his fathers, and
they buryed hym in the most woorthy place
of the sepulchres of the sonnes of Dauid,
and all Iuda and the inhabiters of Hieru-
salem dyd hym honour at his death: and
Manasses his sonne raigned in his steade.

The. xxxiii. Chapter.

I. Manasses an idolater, 9. causeth Iuda to erre, 11. he is led prisoner into Babylon, 14. he buyldeth the wall of Dauid, 15. taketh away the strange goddes, 16. restoreth the true worship of God, 18. his praier, 19. his sinnes, 20. his death, 21. Amon his sonne succeedeth him, 22. he is idolater, 24. he is slayne of his seruantes, 25. Iosias his sonne succeedeth him.

R 1 MAnasses was twelue yeres olde
2. king. 22. a when he beganne to raigne, and he
raigned fiftie and fyue yeres in Hie-
rusalem:
Deut. 18. b. 2 But dyd euyll in the sight of the Lord,
like vnto the abominations of the heathen,
whom the Lorde cast out before the chyl-
dren of Israel.
3 For he went backe, and buylt the hygh
2. king. 18. a. Isai. 32. f. places, whiche Hezekia his father had bro-
ken downe: and he reared vp aulters for
Baalim, and made groues, and woorshipped
al the hoast of heauen, & serued them.
4 And he buylt aulters in the house of the
2. king. 17. f. Lorde, whereas the Lorde yet had sayd, In
2. Sam. 7. b Hierusalem shal my name be for euer.
2. Chro. 6. and 7. a 5 And he buylded aulters for al the hoast of
heauen, in the two courtes of the house of
the Lorde.
2. king. 21. a 6 And he burnt his chyldren in fyre in the
valley of the sonne of Hinnom: he was a
2. king. 16. a sorcerer, he regarded the crying of birdes,
vsed inchantements, and maintayned wor-
kers with spirites, and seers of fortunes,
and wrought much euyll in the sight of
the Lorde, to anger him withal.
7 And he put the carued image, and an idol
whiche he had made, in the house of God:
of whiche house God sayde to Dauid and
to Solomon his sonne, In this house and
in Hierusalem whiche I haue chosen afore
all the tribes of Israel, wil I put my name
for euer.
8 Neyther wyll I make the foote of Israel
to remoone any more out of the lande whi-
che I haue ordeyned for your fathers, yf so
be that they wyl be diligent and doo al that
I haue commaunded them in all the lawe
and statutes, and ordinances by the hande
of Moses.
2. Sam. 7. & 1. king. 8. b. 2. Chro. 6. & and. 7. c.
9 And so Manasses made Iuda and the in-
habiters of Hierusalem to erre, and to doo
woorse then the heathen whom the Lorde
destroyed before the chyldren of Israel.
10 And the Lorde spake (a) to Manasses, and
to his people: but they would not regarde.
(a) Meanyng by his pro-pheres.
11 Wherefore the Lorde brought vpon them
the captaynes of the hoast of the king of
the Assyrians, whiche tooke Manasses, and
bounde him with fetters and chaynes, and
caryed him to Babylon.
12 And when he was in tribulation, he be-
sought the Lorde his God, and humbled
him selfe exceedingly before the God of his
fathers,
13 And made intercession to hym: and God
was (b) intreated of him, and heard his
(b) Affliction geueth vnderstanding.
prayer, and brought him agayne to Hieru-
salem into his kyngdome: and then Ma-
nasses knewe that the Lorde was God.
14 After this he buylt a wall without the ci-
C tie of Dauid, on the weast syde of Gion, in
the valley as they come to the fysshe gate,
and rounde about Ophel, and brought it
vp of a very great heyght, & put captaynes
of warre in al the strong cities of Iuda.
15 And he tooke away strange goddes, and
1. Chr. 14. & and. 31. a. images out of the house of God, and all the
aulters that he had buylt in the mount of
the house of God and Hierusalem, and cast
them out of the citie.
16 And he prepared the aulter of the Lorde,
and sacrifyced thereon peace offerynges,
and thanke offerynges, and charged Iuda
to serue the Lorde God of Israel.
17 Neuertheles, the people dyd offer yll
in the hygh places, (howbeit) vnto the lord
their God only.
18 The rest of the actes of Manasses, and his
prayer vnto his God, & the woordes of the
Seers that spake to him in the name of the
Lorde God of Israel, beholde they are
(written) in the sayenges of the kynges of
Israel.
19 And his prayer, and howe that he was
heard, and al his sinnes, and his trespasse,

and the places where he made high places, and set vp groues and images before he was humbled, beholde, they are written among the sayeinges of the Seers.

20 And Manasses slept with his fathers, and they buryed him in his (c) owne house, and Amon his sonne raigned in his roome.

(c) Because he had so horribly offended agaynst the Lorde, they did not bury him in the sepulchre of the kinges, but in the garden of the kinges house.

21 Amon was two and twentie yeeres olde when he beganne to raigne, and raigned two yeeres in Hierusalem.

22 But he dyd euyl in the syght of the Lorde, like as dyd Manasses his father: for Amon sacrificed to all the carued images whiche Manasses his father had made, and serued them,

23 And submitted not him selfe before the Lorde, as Manasses his father had humbled him selfe: but Amon trespassed greatlye.

24 And his owne seruantes conspired against him, and slue him in his owne house.

2. king. 21.

25 But the people of the lande slue all them that had conspired agaynst kyng Amon: and the same people of the lande made Iosias his sonne king in his roome.

The. xxxiiii. Chapter.

I. Iosias destroyeth the idols, 8. and restoreth the temple. 14. The booke of the lawe is founde.

A 1 IOsias was eyght yeeres olde when he began to raigne, and he raigned in Hierusalem thirtie and one yeeres.

2. king. 22. a

2 And he dyd that whiche was right in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed neither to the ryght hande nor to the leaft.

3 In the eyght yeere of his raigne, when he was yet a chylde, he beganne to seeke after the God of Dauid his father: and in the twelfth yeere he beganne to purge Iuda and Hierusalem from the hygh places, groues, carued images, & images of metal.

4 And they brake downe the aulters of Baalim euen in his (a) presence: and other images that were in greater honour then they, he caused to be destroyed: and the groues, carued images, and images of metal, he brake, and made dust of them, and strowed it vppon the graues of them that had offered vnto them.

(a) He would see the reformation with his owne eyes. 2. king. 23. a

5 And he burnt the bones of the priestes vpon the aulters of them, and cleansed Iuda and Hierusalem:

(b) The godly zeale of this good prince, is a worthy example for al princes to folowe. 2. king. 22. a

6 And so dyd he in the cities of Manasse, Ephraim, Simeon, vnto Nephthali, and in the wyldernesse of them round about.

7 He plucked a sunder the (b) aulters and the groues, and dyd beate the images, and stampe them to powder, and cut downe al the twols throughout al the lande of Israel, and returned to Hierusalem agayne.

8 In the eyghteenth yeere of his raigne, when he had purged the land and the temple, he sent Saphan the sonne of Azalia, and Maasiah the governour of the citie, and Ioah the sonne of Joahaz the recorder, to repayre the house of the Lorde his God.

9 And when they came to Helkiah the high priest, they delinered the money that was brought into the house of God, whiche the Leuites that kept the entreys had gathered of the hand of Manasse and Ephraim, and of al that yet remayned in Israel, and of al Iuda and Beniamin, and they returned to Hierusalem.

10 And they put it in the handes of the workemen that had the ouersyght of the house of the Lorde, & they gaue it to the labourers, that wrought in the house of the Lorde, to repayre and mende the house.

11 Euen to masons & carpenters gaue they it, to geat hewed stone, and timber, for couples, and for beames of the houses whiche the kinges of Iuda had destroyed.

12 And the men dyd the worke (c) vppon trust: and the ouerseers of them to courage them forward, were Iahath and Obadia, Leuites, of the children of Merari: and Zecharia and Mesullam of the children of the Caathites, and other of the Leuites, whiche all conne skyll of instrumentes of musicke.

(c) Faythfully offycers.

13 And ouer the bearers of burdens, & ouer all that wrought in what so euer workemanship it were, were there scribes, officers, and porters of the Leuites.

14 And when they brought out the money that was brought into ỹ house of the lorde, Helkia the priest founde the booke of the lawe of the Lorde (geuen) by Moses.

15 And Helkia answeared and sayde to Saphan the scribe, I haue founde the booke of the lawe in the house of the Lorde. And Helkia gaue the booke to Saphan.

2. king. 22. b

16 And Saphan (d) caryed the booke to the kyng, and brought the kyng woord againe, saying, All that was committed to thy seruantes, that doo they.

(d) For the king was comaunded to haue continually a copie of his booke, & to reade therein day & night. Deut. 17. c

17 And they haue geathered togeather the money that was founde in the house of the Lorde, & haue delinered it into the handes of the ouerseers of the worke, and to the handes of the workemen.

18 And then Saphan the scribe shewed the kyng, saying, Helkia the priest hath geuen me a booke: And Saphan read in it before the kyng.

19 And when the kyng had heard the worde of

of the lawe, he (e) tare his clothes.

(e) For sorow that the word of God had ben so longe suppressed.

20 And the king commaunded Helkia, and Ahikam the sonne of Saphan, and Abdon the sonne of Micah, & Saphan the scribe, and Asaa a seruant of the kynges, sayeing,

21 Goe and enquire of the Lorde for me, and for them that are leaft in Israel and Juda, concerning the woordes of the booke that is found: for great is the wrath of the Lord that is fallen vppon vs, because our fathers haue not keapt the woorde of the Lorde, to doo after al that is written in this booke.

22 And Helkia, and they that the king had (appointed,) went to Hulda a prophetisse, the wyfe of Sallum the sonne of Thecuah, the sonne of Hasra, keeper of the wardrobe, (for she dwelt in Hierusalem within the seconde wall,) and so they communed with her.

23 She answeared them, Thus sayth the Lorde God of Israel, Tel ye the man that sent you to me,

24 Euen thus sayth the Lorde, Beholde, I wyl bring euyl vpon this place, and vppon the inhabiters therof, euen al the curses that are written in the booke whiche they haue read before the king of Juda:

25 Because they haue forsaken me, & haue offered vnto other Gods, to anger me with al manner woorkes of their handes: therefore is my wrath set on fire against this place, and shal not be quenched.

26 And as for the kyng of Juda which sent you to enquire of the Lorde, so shal ye saye vnto him, Thus saith the Lord God of Israel, concernyng the woordes whiche thou hast heard,

(f) The ende of gods threatnynges, is for our repentance.

27 Because thyne hart dyd (f) melt, & thou diddest humble thee selfe before God, when thou heardest his words against this place, and against the inhabiters therof, and humbledst thee selfe before me, and tarendst thy clothes, and diddest weepe before me, I haue heard it also, saith the Lorde.

28 Beholde, I wyl take thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shal not see al the mischeefe that I wyl bring vpon this place, and vpon the inhabiters of the same. And they brought the king woorde againe.

29 Then the king sent, and gathered together al the elders of Juda and Hierusalem:

30 And the king went vp into the house of the Lorde, and al the meane of Juda, and the inhabiters of Hierusalem, and the priests and Leuites, and al the people great and smal, and (the kyng) dyd reade in their eares al the woordes of the booke of the couenant that was founde in the house of the Lorde.

31 And the kyng stoode at his standyng, and made a couenant before the Lord, to walow the Lorde, and to keepe his commaundements, his witnesses, and his statutes, with al his hart, and with al his soule, and to fulfil the woordes of the couenant written in the same booke.

32 And he set in their roome al them that were found in Hierusalem and Benjamin: & the inhabiters of Hierusalem did according to the couenant of the Lorde God of their fathers.

(g) Because he had charge ouer al, and must answeare for euery one that perished, he thought it his duety to see that al should make profession to receiue the word of god.

33 And Josias put away al manner of abominations out of al landes that pertayned to the chyldren of Israel, and (g) constrayned al that were founde in Israel, to serue the Lorde their God: and they turned not aside from the Lorde God of their fathers, as long as he lyued.

The .xxxv. Chapter.

1. Iosias keepeth the Passeouer. 2. He setteth foorth Gods seruice. 20. He fighteth agaynst the kyng of Egype, and dyeth. 24. The people bewayle hym.

1 AND Josias helde the (feast of) Passeouer vnto the Lord in Hierusalem, and they (a) slue the Passeouer in the fourteenth day of the first moneth.

2. king. 23. 8
3. Esdr. 1. 8.
(a) The scripture vseth in sundry places to cal the lambe the passeouer, whiche was but the signe of the passeouer, because in al sacramentes the signes haue the thynges whiche are signified.

2 And he set the priestes in their offices, and ayded them in the seruice of the house of the Lorde,

3 And said vnto the Leuites that taught al Israel, and were sanctified vnto the Lorde, Put the holy arke in the house which Solomon the sonne of Dauid kyng of Israel dyd build, it shalbe no more a burden vpon your shoulders: but nowe serue the Lorde your God, and his people Israel,

4 And prepare your selues by your ancient houholds and companies, according to the writyng of Dauid king of Israel, and the writing of Solomon his sonne:

5 And stande in the holy place, according to the diuision of the ancient houholdes of your brethren the chyldren of the people, and after the diuision of the ancient houholdes of the Leuites:

6 Kyl the Passeouer, and sanctifie your selues, and prepare your brethren, that they may doo according to the woorde of the Lorde by the hande of Moses.

7 And Josias gaue to the people, sheepe, B lambes, and kydes, all for the Passeouer, and for al that were present, thirtie thousande by tale, and three thousand oxen: and these were of the kinges substance.

8 And

8 And his lordes gaue willyngly both vnto the people, and to the priestes, and vnto the Leuites: Helchias also, Zacharia, and Iehiel, rulers of the house of God, gaue vnto the priestes for the Passeouer offerynges, two thousande and fyue hundred (sheepe,) and three hundred oxen.

(a) Liberal prouision for the ministery

9 (a) Conania, Semeia, & Nathanael, his brethren, and Hasadiah, and Iehiel, and Iozabad, rulers of the Leuites, gaue vnto the Leuites Passeouer offerynges, fyue thousand sheepe, and fyue hundred oxen.

10 And so the seruice was prepared, and the priestes stoode in their places, and the Leuites in their diuerse companies, at the kynges commaundement:

11 And they slue the Passeouer, & the priests sprinkled the (blood) with their handes, and the Leuites pulled of the skinnes of the beastes.

12 And they set away the whole burnt offeringes, to geue them vnto the people that were diuided by ancient houses: and that they shoulde offer vnto the Lorde, like as it is written in the booke of Moses: and so (dyd they) with the oxen also.

Leuit. 1. a. Deut. 12. b.

13 And they dressed the Passeouer with fire, as the maner was: and the other dedicate beastes sodde they in pottes, caldrons, and pannes, and diuided them speedily among al the people.

14 And afterwarde they made readye for them selues, and for the priestes: for the priestes the chyldren of Aaron (were busied) in offering of whole burnt offeringes, and the fat, vntyl nyght: therefore the Leuites prepared for them selues, & for the priestes the sonnes of Aaron.

1. Chr. 25. a and 26. d.

15 And the syngers the chyldren of Asaph stoode in their standyng, accordyng to the commaundement of Dauid, and Asaph, Heman, and Idithun, the kynges (b) Seare: and the porters wayted at euery gate, and myght not depart from their seruice: for their brethren the Leuites prepared for them.

(b) Meanyng the prophet.

16 And so al the seruice of the Lorde was prepared the same day, to offer the Passeouer, and to offer whole burnt offeringes vpon the aulter of the Lorde, accordyng to the commaundement of kyng Iosias.

17 And the chyldren of Israel that were present, kept the Passeouer the same time, and the feast of swete bread, seuen dayes.

18 And there was no Passeouer like to that kept in Israel, from the dayes of Samuel the prophete, neyther dyd al the kynges of Israel holde such a Passeouer as did Iosias, and the priestes, and Leuites, and al Iuda and Israel that were present, and the inhabiters of Hierusalem.

19 This Passeouer was holden in the eighteenth yeere of the raigne of Iosias.

20 After al this, when Iosias had prepared the temple, Nechao king of Egypt came vp to fight against Charchamis beside Euphrates: and Iosias went out agaynst him.

2. king. 35. d

21 Which sent messengers to him, & saide, What haue I to doo with thee, thou kyng of Iuda? Be not thou against thee selfe this day, for my warre is agaynst another house, & God bade we make haste: leaue of therefore, and medle not with God which is with me, least he destroy thee.

D

22 Neuertheles, Iosias woulde not turne his face from hym, but rather tooke auise to fight with hym, and hearkened not vnto the wordes of Necho, out of the mouth of God, and came to fight in the valley of Megiddo.

* or, I come not to gainst thee this day, but against the house of mine enimy

or, chaunged his apparel in fight with hym.

23 And the shooters shot dartes at king Iosias: and the kyng sayde to his seruantes, Carry me away, for I am sore wounded.

24 His seruantes therefore had hym out of that charet, and put hym in another charet that they had: and when they had brought hym to Hierusalem, he dyed, and was buried in the sepulchre of his fathers: and al Iuda and Hierusalem mourned for Iosias.

25 And Ieremias lamented Iosias, and al singing men, and singing women mourned for Iosias in their lamentations, to this day, and made the same lamentations an ordinance in Israel, and behold, they are written in the lamentations.

Iachim 2. Esd.

26 The rest of the acts of Iosias, and his goodnesse, as it is written in the law of the Lorde,

27 And his sayynges first and last, behold, they are written in the bookes of the kings of Israel and Iuda.

The. xxxvi. Chapter.

1. After Iosias, raigneth Ioahaz. 4. After Ioahaz, Ioiacim. 8. After hym, Ioiacin. 11. After him, Zedekia. 14. in whose time al the people were caryed away to Babylon, for contemnyng the admonitions of the prophetes.

1 AND the people of the land tooke Ioahaz the sonne of Iosias, & made hym kyng in his fathers steade in Hierusalem.

g 2. king. 23.

2 And Ioahaz was twentie and three yeere olde when he began to raigne, and he raigned three monethes in Hierusalem.

3 And the kyng of Egypt put hym downe at Hierusalem, and condemned the land in an hundred talentes of syluer, and a talent of golde.

4 And

4 And the kyng of Egypt made Eliakim his brother kyng vpon Iewry and Hierusalem, and turned his name to Ioiacim: and Necho tooke Ioahaz his brother, and caried hym into Egypt.

5 Ioiacim was twentie and fyue yeres old when he began to raigne, and he raigned eleuen yeres in Hierusalem, and he dyd euil in the syght of the Lorde his God.

6 Against hym came vp Nabuchodonosor kyng of Babylon, and bounde hym with two chaynes, to carrie him to Babylon.

7 Nabuchodonosor carried also of the vessels of the house of the Lorde to Babylon, & put them in his temple at Babylon.

2. Kin. 24. 8

8 The rest of the actes of Ioiacim, and his abominations whiche he dyd, (a) and that whiche was founde vpon him, behold, they are wrytten in the bookes of the kynges of Israel and Iuda, and Ioiacin his sonne raigned in his stede.

(a) He meaneth the markes of idolatrie, which were founde printed in his body whē he was dead.

9 And Ioiacin was eyght yeres olde when he began to raigne, and he raigned three monethes and tenne dayes in Hierusalem, and dyd euil in the syght of the Lorde.

10 And when the yeere was out, kyng Nabuchodonosor sent, and set hym to Babylon, with the goodly vesselles of the house of the Lorde, and made Zedekia his fathers brother kyng, ouer Iuda and Hierusalem.

Ierem. 52. 8
2. Kin. 24. 8.

11 Zedekia was one and twentie yeres olde when he began to raigne, and raigned eleuen yeres in Hierusalem.

12 And he dyd euil in the syght of the Lord his God, and humbled not hym selfe before Ieremie the Prophete at the mouth of the Lorde.

13 And he rebelled against kyng Nabuchodonosor, which had receyued an oth of him by God: but he was stifnecked, and to hard harted to turne vnto the Lorde GOD of Israel.

14 Moreouer, all the cheefe of the priestes, and the people, transgressed woonderfully after all maner of abominations of the heathen, and polluted the house of the lord, whiche he had halowed in Hierusalem.

15 And the Lorde God of their fathers sent to them by his messengers, rysyng vp early, and sendyng: for he had compassion on his people, and on his dwellyng place.

Ierr. 25. 2.

16 But they mocked the messengers of god, and despised his woordes, and misused his Prophetes, vntyl the wrath of the Lorde rose against his people, and tyll there was no remedie.

17 And so he brought vpon them the king of Chaldee, whiche slue their young men with the swoorde in their holy temple, and spared neyther young man, mayden, olde man, nor him that stowped for age: he gaue them all into his hande.

2. Kin. 25. 8

18 And al the vesselles of the house of God, both great and small, and the treasures of the house of the Lorde, and the treasures of the kyng, and of his lordes: al these carried he to Babylon.

19 And they burnt the house of God, and brake downe the wall of Hierusalem, and burnt all the palaces thereof with fyre, and destroyed all the goodly iewelles therof.

20 And the rest that had escaped the swoord, carried he to Babylon, where they were bondmen to him and his children, vntyll the tyme that Persia had the Empire:

21 To fulfyl the woord of the Lorde by the mouth of Ieremie, vntyl the lande had her pleasure of her sabbathes: for as long as she lay desolate, she kept sabboth, vntyll three score and ten yeres were fulfilled.

D Ierr. 25. b.

22 And the (b) first yeere of Cyrus kyng of Persia, (when the woorde of the Lorde spoken by the mouth of Ieremie, was fulfilled) the Lord stirred vp the spirite of Cyrus kyng of Persia, that he made a proclamation throughout all his kyngdome, and that by writyng, saying:

(b) That is, in the first yere that he raigned ouer the Chaldeans, Ierr. 25. c. and. 29.

23 Thus sayth Cyrus kyng of Persia, All the kyngdomes of the earth hath the Lorde god of heauen geuen me, and hath (c) charged me to buylde him an house in Hierusalem, that is in Iuda: Wherefore, whosoeuer is among you of all his people, the Lord his God be with him, and let him get vp.

(c) God had so spoken about an hundred yeeres before Cyrus was borne. Esai. 26. that Hierusalem and the temple shoulde be builte againe by Cyrus his annointed. So called, because God vsed his seruice for a tyme to deliuer his Church.

¶ The ende of the seconde booke of the Chronicles.

¶ A very profitable declaration for the vnderstandyng of the Histories of Esdras, Nehemias, Esther, Daniel, and diuers other places of Scripture, very darcken by reason of the discorde that is among Historiographers, and among the expositours of the holy scriptures, touchyng the successiue order of the kinges or monarchies of Babylon and of Persia: of the yeres that the sayde monarchies lasted, from the transmigration of the Iewes vnder Nabuchodonosor, vntyl the monarchie of the Grekes, and of the confusion that is in the names of the kynges of Persia.

That whiche happened to the people of Israel during these Monarchies.		The monarchie of Babylon.	Of the yeeres that the monarchies of Persia raigned. Of the differences of auctheurs therein: and of the diuersitie and confusion of the names of the said monarchies.
Nabuchodonosor, the. 19. yeere of his raigne destroied Hierusalem, and leade the people captiue. 2. Kinges. 24. and Jeremie. 39.	1	Nabuchodonosor after the captiuitie raigned. 26. yeeres.	The differences of auctheurs, as well Historiographers, as expositours of the holye Scriptures, is great, touchyng the tyme and yeeres that the two monarchies of the Babylonians and Persians continued, and also touchyng the names of the monarchies herein described, wherein there is great confusion. And therefore all other opinions set apart, we wyl herein folowe Philo Iudeus, & Methasthenes, ancient auctheurs, whose opinions doo nearest agree with the holy Scriptures.
The. 25. yeere of his sayde raigne, he instituted his monarchie: in the seconde yeere of the same, he sawe the vysyon of the foure monarchies. Daniel. 2.			
The. 5. yeere he sawe the vysyon of the tree hewen downe. Daniel. 4.			
The. 6. yeere, he was driuen amongst the wylde beastes by the space of. 7. yeeres. Daniel. 4.			
Euilmerodach, the. 1. yeere of his raigne, deliuered Jechonias, whom his father had put in prison. 2. King. 25. and Jeremie. 52.	2	Euilmerodach his sonne. 30.	Cyrus hauing conquered ye kingdome of the Medes against Astyages, left the sayde kyngdome to his vncle Darius: by whose ayde he tooke Babylon, and transported the monarchie of Babylon to the Persians. Two yeeres after, the sayd Darius returned into Mede, and Cyrus raigned alone in Babylon. Then he moued war against the Scithians, & marched toward them, and in the meane whyle left Cambyses his sonne, king of the countrey in his absence, accordyng to the custome of the Persians, whiche was to appoynt the nearest of the kinges blood to be king ouer the countrey, when the kyng went out to fight against any strange nation. This is the cause why Cambyses was not set in the successiue order of ye monarchies. Neyther is there any mention of two brethren that
The. 1. yeere of Balthasar, Daniel sawe the vysyon of the foure beastes, signifiyng the foure monarchies. Dan. 7.	3	Regelar. 3. yeeres.	
	4	Labarsadach. 6. yeres	
	5	Balthasar. 5. yeeres.	
From the tyme that Nabuchodonosor carried the people into Babylon, vntil the ende of the monarchie of Balthasar, it amounteth to. 70. yeres, foretolde by Ieremie.		The monarchie of the Persians.	
Cyrus deliuered the people from captiuitie the same yeere that he tooke Babylon, and gaue them great treasures to buylde vp the temple of Hierusalem: whither he sent them vnder the conduct	1	Cyrus with Darius his vncle raigned 2. yeeres.	
	1	Cyrus raigned alone 22. yeres.	

conduct of Zorobabel. Esdras.1.

Artaxerxes his succeſſour hyndred the buyldyng of the temple. Esdras.4.

The.2. yeere of Artaxerxes, Agge and Zacharie prophecied, styrryng the people to go forward with the buylding of the temple, notwithſtandyng the hynderance. Esdras.5.

The.3. yeere began the hiſtorie of Esther.

The.7. yere Esther is brought in to him. Esther.2.

The.12. yeere, Aman threatneth the Iewes. Esther.3.

Darius Longhand the.2. yeere of his raigne, commaunded the temple to be made an ende of. Esdras.6.

The.6. yeere the temple was ended. Esdras.6.

The.7. yeere Esdras went into Iuda. Esdras.7.

The.20. yeere began the.70. weekes, foreshewed by Daniel. Daniel.9. And the ſaid yeere, Nehemias went into Iuda, to buylde vp the walles of Hieruſalem. Nehemias.2.

The.32. yeere, Nehemias returned agayne to Darius, accordyng to his promyſe, & obteyned leaue of hym to returne to Hieruſalem. Nehemias.13.

Al the tyme of the Perſians monarchie amounteth to.191. yeeres.

Alexander the great tranſported the ſame yeere the ſaide monarchie to the Greekes: whiche was in the.20. weeke reuealed to Daniel. Daniel.9.

2 Darius the ſonne of Hyſtaſpis, beyng choſen kyng, and ſurnamed Artaxerxes Aſſuerus raigned.20 yeeres.

3 Darius Artaxerxes longhande.37. In the tyme of this Darius, begaane the 70. weekes of Daniel.

4 Darius Nothus. 19.
5 Artaxerxes Mnemon 55. yeeres.
6 Darius Ochus.26.
7 Arſenes.4. yeeres.

8 Darius the laſte monarchie ouercomme by Alexander the great, whiche tranſported the monarchie to the Greekes, raigned.6. yeeres.

The ſumme of the yeeres of the monarchie of the Perſians, is. 191. and of Nabuchodonoſor. 261.

that were Magitians, which guilefully uſurped the kyngdome: but their guile being knowen, they continued but a fewe monethes, and Darius ſonne to Hyſtaſpis, was choſen king.

Xerxes the ſonne of the ſaide Darius ſucceeded him: but is not here placed in the number of the monarchies, for that he left his kingdome to Darius longhand his ſonne, (according to the cuſtome of the Perſians) when he wente to warre againſt the Greekes. The greeke hiſtoriographers not reſpecting that cuſtome, number the ſaide Xerxes, & Cambyſes aboue mētioned, among the ſayde monarchies ſucceſſiuely in order, whiche is the cauſe that they count more yeeres in the ſayde monarchie, that is to ſaye. 226. yeeres.

As touchyng their confuſed names, ye ſhal vnderſtande, that among the Perſians, Darius ſignifieth, he that ſubdueth: Xerxes, a warriour: Artaxerxes, a greate warriour. Alſo, that this name Aſſuerus, is drawen from the Hebrues, in ſteade of Artaxerxes. Further, that Artaxerxes was the common name of all kynges of Perſia, as Pharao was the common name of the kynges of Egypt, and Caeſar, of the Romiſhe Emperours. Therefore where ye ſynde many indifferently named Darius, or, Artaxerxes, or both togeather, that is the cauſe of the difficultie, howe to vnderſtande vnder what kyng that happened, whiche is recyted in the ſayde bookes of Esdras, Nehemias, Esther, Daniel, and other places of the holy Scriptures, except ye wel marke them, and wel vnderſtande the contentes of this table.

The firſt Chapter.

I. Cyrus ſendeth agayne the people that was in captiuitie,
8. and reſtoreth them their holy veſſelles.

1 (a) After that he & Darius had wonne Babylon. 2. Chr. 36. d Jerem. 25. c

IN the (a) firſte yeere of Cyrus kyng of Perſia, (that the woorde of the Lorde ſpoken by the mouth of Jeremie, might be fulfylled,) the Lorde ſtyred vp the ſpirite of Cyrus kyng of Perſia, that he cauſed to be proclaymed throughout al his empyre, and to be written, ſaying,

2 (b) For he was cheefe monarche of the worlde, and had many nations vnder his dominion.

Thus ſayth Cyrus the kyng of Perſia, The Lorde God of heauen hath geuen me (b) al the kingdomes of the earth, and hath commaunded me to buylde hym an houſe at Hieruſalem, whiche is in Juda.

3 Wholoeuer nowe among you is of his people, the Lorde his God be with hym, and let hym go vp to Hierusalem in Juda, and buylde the houſe of the Lorde God of Iſrael, (he is the God) that is at Hierusalem.

4 And wholoeuer remaineth yet in any maner of place, where he is a ſtranger, let the menne of that place helpe him with ſyluer and gold, with good and cattel, beſide that whiche they wyllyngly offer for the houſe of God that is at Hierusalem.

5 Then gate vp the principal fathers of Juda and Beniamin, and the prieſtes and Leuites, and al they whoſe ſpirite God had rayſed to go vp, and to buylde the houſe of the Lorde whiche is at Hierusalem.

6 (c) The Babylonians & Chaldeans gaue them theſe giftes. Thus rather the the children of god ſhould want for their neceſſities, he would ſtirre vp the hartes of very infidels to helpe them.

And (c) al they that were about them, ſtrengthed their hande with veſſels of ſyluer and golde, with goodes and cattel, and iewelles, beſide al that was wyllyngly offred.

7 (d) So the Chaldeans called Zoroabel, who was the cheefe gouernour: ſo that the preeminence ſtil remayned in the houſe of Dauid.

And king Cyrus brought forth the veſſels of the houſe of the Lorde, which Nabuchodonoſor had taken out of Hierusalem, and had put in the houſe of his God.

8 Thoſe dyd Cyrus the kyng of Perſia bring forth by the hande of Mithridates the treaſurer, and numbred them vnto (e) Sethbazer the prince of Juda.

9 And this is the number of them: thirtie chargers of golde, a thouſande chargers of ſyluer, twentie and nine knyues:

10 Thirtie baſons of gold, and of other ſyluer baſons, foure hundred and ten: and of other veſſels, a thouſande.

11 Al the veſſelles of golde and ſyluer, were fyue thouſande and foure hundred: al theſe dyd Sethbazer carrye away with them that came vp out of the captiuitie of Babylon, vnto Hierusalem.

The. ii. Chapter.

The number of them that returned from the captiuitie.

1 (a) Meaning Iudea, which was a prouince, that is a country whiche was in ſubiection.

THeſe are the chyldren of the (a) prouince that went vp out of the captiuitie, whom Nabuchodonoſor the kyng of Babylon had carried away vnto Babylon: and came againe vnto Hierusalem, and into Juda, euery one vnto his citie.

2 (b) Iohn the high prieſt.

They that came with (b) Zorobabel, (are theſe) Ioſue, Nehemia, Sarcia, Raheliia, Mardochai, Bilſan, Miſpar, Bigual, Rehum, Baana. This is the number of the men of the people of Iſrael.

3 The chyldren of Pharos, two thouſande, an hundred, ſeuentie, and two.

4 The chyldren of Sephatia, three hundred ſeuentie, and two.

5 The chyldren of Arath, ſeuen hundred, ſeuentie, and fyue.

6 (c) Iohn the high prieſt.

The chyldren of the (c) captayne of Moab, of the chyldren of Ioſue and Joab, two thouſand, eyght hundred, and twelue.

7 The chyldren of Elam, a thouſande, two hundred, fiftie, and foure.

8 The chyldren of Zathu, nyene hundred, and fourtie, and fyue.

9 The chyldren of Zaccai, ſeuen hundred, and three ſcore.

10 The chyldren of Bani, fyue hundred, fourtie, and two.

11 The chyldren of Bebai, fyue hundred, twentie, and three.

12 The chyldren of Azgad, a thouſand, two hundred, twentie, and two.

13 The chyldren of Adonicam, fyue hundred, fyftie, and fyue.

14 The chyldren of Bagual, two thouſand, fyftie, and fyue.

15 The chyldren of Adin, foure hundred, fyftie, and foure.

16 The chyldren of Ater of Hezekia, nyenetie, and eyght.

17 The chyldren of Bezai, three hundred, twentie, and three.

18 The chyldren of Jora, an hundred, and twelue.

19 The chyldren of Hasum, two hundred, twentie and three.
20 The chyldren of Gebbar, ninetie & five.
21 The chyldren of Bethlehem, an hundred, twentie, and three.
22 The men of Netopha, fyftie and syxe.
23 The men of Anathoth, an hundred, twentie and eyght.
24 The childrē of Asmaueth, fourty & two.
25 The chyldren of Kiriath iarim, of Cephira, and Beroth, seuen hundred, fourtie, and three.
26 The chyldren of Harama and Geba, syxe hundred, twentie and one.
27 The men of Michmas, an hundred, twentie and two.
28 The men of Bethel and Hay, two hundred, twentie and three.
29 The chyldren of Nebo, fyftie and two.
30 The chyldren of Magbis, an hundred, fyftie and syxe.
31 The chyldren of the other Elam, a thousande, two hundred, fyftie and foure.
32 The chyldren of Harim, three hundred, and twentie.
33 The chyldren of Lohadid and Ono, seuen hundred, twentie and fyue.
34 The childrē of Iericho, three hundred, fourtie and fyue.
35 The chyldren of Senaa, three thousand, syxe hundred, and thyrtie.
36 The priestes: the chyldren of Iedaia, of the house of Iosue, nine hundred, seuentie, and three.
37 The chyldren of Immer, a thousande, fyftie and two.
38 The chyldren of Phashur, a thousande, two hundred, fourtie and seuen.
39 The chyldren of Arim, a thousande and seuentene.
40 The Leuites: the childrē of Iesua and Cadmiel, of the chyldren of Hodauia, seuentie and foure.
41 The syngers: the chyldren of Asaph, an hundred twentie and eyght.
42 The chyldren of the dooze keepers: the childrē of Sallum, the childrē of Ater, the childrē of Talmon, the childrē of Accub, the childrē of Hatita, the childrē of Sobai, altogether, an hundred, thirtie & nine.
43 The Nethinims: the chyldren of Siha, the childrē of Asupha, the childrē of Tabaoth,
44 The chyldren of Ceros, the childrē of Siaa, the chyldren of Padon,
45 The chyldren of Libana, the chyldren of Hagaba, the chyldren of Accub,
46 The chyldren of Hagab, the chyldren of Semlai, the chyldren of Hanan,
47 The chyldren of Giddel, the childrē of Gahar, the chyldren of Rehaia,
48 The chyldren of Rasin, the chyldren of Necoda, the chyldren of Gasam,
49 The chyldren of Asa, the chyldren of Paseah, the chyldren of Besai,
50 The chyldren of Asna, the chyldren of Mehunim, the chyldren of Nephusim,
51 The chyldren of Bacbuc, the chyldren of Hacupa, the chyldren of Harhur,
52 The chyldren of Bazluth, the chyldren of Mehida, the chyldren of Harsa,
53 The chyldren of Barcos, the chyldren of Sisara, the chyldren of Thamah,
54 The chyldren of Neziah, the chyldren of Hatipha.
55 The chyldren of Solomons seruantes, the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Peruda,
56 The chyldren of Iaala, the chyldren of Darton, the chyldren of Giddel,
57 The chyldren of Sephatiah, the chyldren of Hattil, the chyldren of Pochereth Hazbaim, the chyldren of Ami.
58 All the Nethinims, and the chyldren of Solomons seruants, were altogether three hundred, ninetie, and two.
59 And these went vp from Thelmelah, & from Thelharsa, Cherub, Addon, and Immer, but they coulde not discerne their fathers house, and their seede, whether they were of Israel.
60 The chyldren of Delaia, the chyldren of Tobia, the chyldren of Necoda, syxe hundred, fyftie and two.
61 And of the chyldren of the priestes: the chyldren of Habaia, the chyldren of Actos, the chyldren of (d) Berzellai, whiche tooke one of the daughters of Berzellai the Gileadite to wyfe, and was called after their name.
62 These sought the register of their petigree, and were not founde, therefore were they put from the priesthood.
63 And Hathirsatha sayde vnto them, that they shoulde not eate of the moste holy, till there rose vp a priest (to weare) * Urim and Thummim.
64 The whole congregation together, was fourtie and two thousande, three hundred, and threescore:
65 Beside their seruantes and maydens, of whom there were seuen thousande, three hundred, thirtie, and seuen: and there were among them two hundred syngyng men and women.
66 Their horses were seuen hundred, thyrtie, and syxe: their mules, two hundred, fourtie and syue.
67 And their camels, foure hundred, thirtie, and syxe: their asses, syxe thousande, seuen hundred,

(d) Of hym is made mention, 2. king. 17, and. 19 and because the priestes office was had in contempt, these woulde haue changed their estate by theyr name, and so by gods iust iudgement both lost the estimation of the world, and the dignitie of their office.

* or, lyght and perfectnesse. Exod. 28. c

hundred and twentie.

68 And certaine of the cheefe fathers, when they came to the house of the Lorde at Hierusalem, they offered them selues willyng for the house of GOD, to set it vp in his place:

69 And gaue gold after their abilitie, vnto the treasure of the worke, threescore and one thousande peeces, and fyue thousande pounde of syluer, and an hundred priestes garmentes.

70 So the Priestes, and the Leuites, and certayne of the people, and the syngers, and porters, and the Nethinims, dwelt in their cities, and al Israel in their cities.

The.iii. Chapter.

1. The Israelites builde the aulter of God. 6. They offer to the Lorde. 7. They prepare for the temple, 11. and syng vnto the Lorde.

A 1 AND when the seuenth moneth came, and the chyldren of Israel were nowe in their cities, the people came together as one man, to Hierusalem.

2.Esd.8.a.

2 And there stoode vp Iosue the sonne of Iosedec, and his brethren the priestes, and Zorobabel the sonne of (a) Salathiel, and his brethren, and buylded the aulter of the God of Israel, to offer whole burnt offerynges thereon, as it is wrytten in the lawe of Moses the man of God.

(a) That is, the nephewe of Salathiel, for he was the sonne of Pedaia. Reade. 1. Chro. 3. vearse. 19.

3 And the aulter set they vpon his sockets: for there was a fearefulnesse among them, because of the people of those countreys, therfore they offered whole burnt offerynges thereon vnto the Lorde, (euen) whole burnt offerynges, mornyng and euenyng.

Exod. 23. vearse. 16.

4 And they held the feast of tabernacles, as it is wrytten, and offered whole burnt sacrifices dayly, accordyng to the number and custome day by day.

5 Afterward they offred dayly whole burnt offerynges also, and in the newe moones, and in al the feast dayes that were consecrated vnto the Lorde, and all manner of free wyl offeringes, which they dyd of their owne free wyl offer vnto the Lorde.

6 From the first day of the seuenth moneth began they to offer whole burnt sacrifices vnto the Lorde: but the fundation of the temple of the Lorde was not yet layde.

B 7 They gaue money also vnto the masons and * carpenters, & meate, and drinke, and oyle, vnto them of Sidon and of Tyre, to bryng the Cedar tymber from Libanus by sea vnto Ioppa, accordyng to the graunt that they had of Cyrus the kyng of Persia.

* or, workemenne.

8 In the seconde yere of their comming vnto the house of God at Hierusalem, in the seconde moneth, beganne Zorobabel the sonne of Salathiel, and Iosue the sonne of Iosedec, and the remnant of their brethr, the priestes and Leuites, and all they that were come out of the captiuitie vnto Hierusalem: and appointed the Leuites from twentie yeres olde, and aboue, to see that the worke of the house of the Lorde went forwarde.

9 And Iosue stoode with his sonnes, and brethren, & Cadmiel, with his sonnes, and the chyldren of Iuda, was one man, to set forwarde the workemen of the house of God, the chyldren of Henadad, with their children, and their brethren the Leuites.

10 And when the builders layde the fundation of the temple of the Lord, they appointed the priestes in their * aray with trumpettes, & the Leuites the chyldren of Asaph with cymbales, to prayse the Lorde after the "maner of Dauid kyng of Israel.

* or, ap parell.

" or, after.

11 And they sang togeather when they gaue prayse and thankes vnto the Lord, Because he is gratious, and because his mercie endureth for euer vpon Israel: And all the people showted loude in prayising the Lord, because the fundation of the house of the Lorde was layde.

(b) Because they saw that it was nothing so glorious as the temple which Salomon had built. Notwithstanding, Aggeus comforteth them & prophesieth that it shalbe more bewtyful then the firste. Aggeus meaning, because Christ and his apostles shoulde preache the gospel, and worke miracles there.

12 But many of the priestes and Leuites, & cheefe fathers, and ancient men, whiche had seene the fyrst house, when the fundation was layde before their eyes, (b) wept with a loude voyce, and many showted a loude with ioy:

13 So that the people could not discerne the ioyful sounde and gladnesse, from the noyse of the weepyng among the people: for the people showted with a londe crye, and the noyse was hearde a farre of.

The .iiii. Chapter.

2. The buildyng of the temple is hyndered, and howe. 11. Letters to Artaxerxes, and the answeare.

1 BVT the (a) aduersaries of Iuda and Beniamin, hearde that the chyldren of the captiuitie buylded the temple vnto the Lorde God of Israel:

(a) Meanyng the inhabitaunces of Samaria, whom the kyng of Assyria had placed in the steade of the ten tribes. 4. king. 17. verse. 24. 19. verse. these partes also: &c.

2 And they came to Zorobabel, and to the principal fathers, and sayd vnto them, We wyl buyld with you, for we seeke the Lorde your God, as ye doo, and we haue done sacrifice vnto him since the time of Asor Haddon the kyng of Assur, whiche brought vs vp hyther.

3 And

3 And Zorobabel, and Iosue, and the other ancient fathers of Israel, sayde vnto them, It can not be that you & we together should builde the house vnto our God: for we our selues wyl builde alone vnto the Lorde our God of Israel, as Cyrus the king of Persia hath commaunded vs.

4 And the folke of the lande "discouraged the people of Iuda, and troubled them as they were buildyng.

"Or, made their handes weake.

5 And hyred counsaylers agaynst them, to hynder theyr deuice, as long as Cyrus the kyng of Persia liued, vntyll the raigne of Darius king of Persia.

6 And in the raigne of (b) Ahasuerus, at the begynning of his raigne, wrote they vnto him a complaynt agaynst the inhabiters of Iuda and Hierusalem.

(b) He was also called Artaxerxes, whiche is a Persian name, and signifieth an excellent warrier.

7 And in the dayes of Artaxerxes wrote Mithridath, Tabel, and the other of his counsel, vnto Artaxerxes ỹ king of Persia, with fayre wordes: and the wrytyng of the letter was in the Syrians speache, and interpreted in the language of the Syrians:

8 Rehum the recorder, & Samsai the scribe, wrote a letter "from Hierusalem to Artaxerxes the kyng, as it followeth.

"Or, against

9 Then Rehum the recorder, and Samsai the scribe, and other of the company, they of Dina, of Apharsath, of Tarpelai, of "Persia, of Arache, of Babylon, of Susan, of Deha, of Elam,

"Or, A-persia.

10 And other of the people whom the great and noble Asnapper brought ouer, and set in the cities of Samaria, and other that are nowe beyonde the water, and "Cheeneth.

1. Esd. 18. a.

"Or, Chena.

11 This is the tenure of the letter that they sent vnto king Artaxerxes, Thy seruantes, and the men that are nowe beyonde the water and in Cheeneth (salute thee.)

12 Be it knowen vnto the kyng, that the Iewes which came vp from thee to vs, are come to Hierusalem, a citie seditious and frowarde, and buylde the same, and set vp the walles thereof, and lay the fundations.

13 Be it knowen nowe vnto the kyng, that if this citie be builded, & the walles made vp againe, then shal they not gene toule, tribute, and custome, and so they shall hynder the kynges tribute.

14 And nowe we remembryng that we were brought vp in the kynges pallace, & woulde no longer see the kinges dishonour, therfore sent we out also, and certified the kyng,

15 That it may be sought in the booke of the chronicles of thy progenitours, and so shalt thou fynde in the booke of the chronicles, and perceiue that this citie is seditious and noysome vnto the kynges and "landes, & that they cause other also among

"Or, countreys.

them to rebel of old: and for the same cause was this citie destroyed.

16 Therefore do we certifie the kyng, that if this citie be builded againe, & the walles thereof made vp, thou shalt hereafter haue no portion beyonde the water.

17 Then sent the kyng an answeare vnto Rehum the recorder, & Samsai the scribe, and to the other of theyr companions that dwel in Samaria, and vnto the other that were beyonde the water "in Belam, and "Cheeth.

"Or, peace & saluation.

"Or, Cheeneth.

18 The letter whiche ye sent vnto vs, hath ben openly read before me.

19 And I haue commaunded to make search, and it is founde that this citie of olde hath made insurrection against kinges, and that rebellion and sedition hath ben committed therein.

20 There haue ben mightie kynges also at Hierusalem, whiche haue raigned ouer al countreys beyonde the water: and toule, tribute, & custome was geuen vnto them.

21 Geue ye nowe therfore commaundement, that the same menne be forbydden, and that the citie be not buylded agayne, tyl I haue geuen another commaundement. D

22 Take heede nowe that ye be not negligent to do this: for why shoulde the kyng haue harme thereby?

23 Nowe when the tenure of kyng Artaxerxes letter was read before Rehum & Samsai the scribe, and theyr companions, they went vp in al the haste to Hierusalem vnto the Iewes, and forbade them with violence and power.

(c) Not altogeather, for the prophets exhorted them to continue, cap. 5. verse. 1. but they vsed the lesse diligēce, because of their troubles.

24 Then (c) ceassed the worke of the house of GOD at Hierusalem, and continued so vnto the seconde yeere of Darius kyng of Persia.

The. v. Chapter.

1. Aggeus and Zachari do prophesie. 3. The worke of the temple goeth forwarde, contrary to the mynde of Thathanai. 6. His letters were sent to Darius.

1 THe prophetes Aggeus, and Zachari the sonne of Iddo, prophesied vnto the Iewes that were in Iuda and Hierusalem in the name of the God of Israel. Z

2 Then gate vp Zorobabel the sonne of Salathiel, and Iosue the sonne of Iosedec, and began to builde the house of God at Hierusalem: and with them were the prophetes of God, (a) whiche helped them.

(a) Whiche encouraged them to go forwarde.

3 At the same tyme came to them Thathanai, whiche was captayne beyonde the water, and Stharbuzanai, and theyr companions, and sayde thus vnto them, Who-

hath commaunded you to build this house, and to make vp these walles?

4 Then sayde we vnto them after this maner, What are the names of the men that make this building?

(b) His fauour and the spirite of strength.

5 But the (b)eye of theyr God was vpon the elders of the Iewes, that they coulde not cause them to ceasse, tyll the matter was brought to Darius: and then they answeared by letters thereunto.

6 This is the tenure of the letter that Thathanai whiche was captayne beyonde the water, and Stharbuzanai, and the counsaillours of Apharsath, whiche were beyonde the water, sent vnto kyng Darius.

B 7 And the matter that they sent vnto hym, was written thus within the letter, Unto Darius the kyng, al peace.

8 Be it knowē vnto the kyng, that we went into the prouince of Iurie to the house of the great GOD, whiche is builded with mightie great stones, and beames are layde in the walles, & the worke goeth fast forth, and prospereth in theyr handes.

9 Then asked we the elders and sayde vnto them thus, Who commaunded you to build this house, and to make vp the walles therof?

10 We asked theyr names also, that we might certifie thee, & write the names of the men that were theyr rulers.

11 But they answeared vs with these wordes, and sayde, We are the seruantes of the God of heauen and earth, & build the house that was builded of olde, and many yeeres

1.Kin.6.a. agoe, whiche the great king of Israel builded, and set vp.

2.Kin.4.b. 12 But after that our fathers had prouoked the GOD of heauen vnto wrath, he gaue them ouer into the hande of Nabuchodonosor the kyng of Babylon, and of the Chaldees, whiche brake downe this house, and caried the people away captiue vnto Babylon.

1.Esd.1.a. 13 But in the first yeere of Cyrus the kyng of Babylon, the same king Cyrus gaue commaundement concerning this house of God, that it should be built agayne.

C 14 And the vessels of golde and syluer of the house of GOD, whiche Nabuchodonosor tooke out of the temple that was at Hierusalem, and brought them into the temple at Babylon: those dyd Cyrus the kyng take

3.Esd.1.d. out of the temple at Babylon, & they were deliuered vnto one Salbazar by name, whom he made captayne,

15 And said vnto him, Take these vessels, and go thy way, and set them in the temple that is at Hierusalem, and let the house of God be builded in his place.

16 Then came the same Salbazar, & layde the fundation of the house of God which is at Hierusalem: Since that tyme also vntyl nowe hath it ben in buildyng, and yet it is not fynished.

17 Nowe therefore yf it please the kyng, let there be searche made in the kinges (c) treasure house whiche is there at Babylon, whether it hath benne kyng Cyrus commaundement that this temple of GOD at Hierusalem should be builded: and let the kyng sende his minde concernyng the same matter.

(c) Where lay the registers or records of tymes.

The .vi. Chapter.

1. At the commaundement of Darius kyng of Persia, after the temple was builded and dedicate, the children of Israel keept the feast of vnleauened bread.

1 Then commaunded kyng Darius, that searche shoulde be made in the librarie of the (kynges) treasure house, whiche lay at Babylon: A

2 And there was found in a coffer in the palace that is in the prouince of the Medes, a volume, and therein was it thus written, as a memorial,

3 In the first yeere of kyng Cyrus, gaue the same king Cyrus commaundement concerning the house of God at Hierusalem, that the same house shoulde be builded in the place where they offer the sacrifices, and to ioyne the walles togeather of threescore cubites height, & threescore cubites breadth,

4 Three rowes of rough stones, and one rowe of newe tymber: and the expences shalbe geuen of the kynges house.

5 And let the golde and syluer vessels of the house of GOD, whiche Nabuchodonosor tooke out of the temple at Hierusalem, and brought vnto Babylon, be restored, and brought agayne vnto the temple at Hierusalem to their place, in the house of God.

6 Nowe therefore, thou Thathanai captaine beyonde the water, and Stharbuzanei, and your counsaylers, and Aphersechei, whiche are beyonde the water, geat ye away from them.

7 Let the worke of the house of this GOD B alone, that the captayne of the Iewes and theyr elders may builde the house of God in his place.

8 I haue commaunded what ye shall do to the elders of Iuda for the buildyng of the house of God, that of the kynges goodes, euen of the tribute beyonde the water, forthwith expences be geuen vnto the men, that they be not hyndred.

9 And

9 And if they haue neede of calues, rams, and lambes for the whole burnt offering of the God of heauen, wheate, salt, wine, and oyle, after the custome of the priestes at Hierusalem, let the same be geuen them dayly, that there be no default:

10 That they may haue to offer sweete sauours vnto the God of heauen, and pray for the kinges lyfe, and for his children.

11 And suche a commaundement haue I geuen, that what man soeuer he be that alte-reth this woorde, there shal a beame be taken from his house, and set vp, and he shalbe hanged thereon, and his house shalbe made a dounghil for the same thing.

12 And the God that set his name there, destroy al kinges & people that put to their hande to alter and to breake downe this house of God whiche is at Hierusalem. I Darius haue made a decree, that this be donne with speede.

13 Then Thathanai the captayne (of the countrey) beyonde the water, and Stharbuzanai, with their counsaylours, accordyng to that which kyng Darius had sent, so they did speedily.

¶ 14 And the elders of the Iewes buylded, and they prospered through the prophecying of Aggeus the Prophete, & zachari the sonne of Iddo, and they buylded, and they finished it according to the commaundement of the God of Israel, and after the commaundement of Cyrus and Darius, and Artaxerres, kinges of Persia.

15 And this house was finished the thirde day of the moneth (a) Adar, euen in the (b) sixt yeere of the raigne of king Darius.

16 And the children of Israel, the Priestes, the Leuites, and the other children of the captiuitie, held the dedication of this house of God with ioy.

17 And offred at the dedication of this house of God an hundred calues, two hundred rammes, foure hundred lambes: and for a reconciling of al Israel, twelue hee goates, according to the number of the tribes of Israel:

18 And set the priestes in their sundry courses, and the Leuites in their diuers offices, to minister vnto God at Hierusalem, as it is written in the booke of Moses.

19 And the children of the captiuitie helde the Passouer vppon the fourteenth day of the fyrst moneth:

20 For the Priestes and Leuites were purified altogether, and killed the Passouer for al the children of the captiuitie, and for their brethren the Priestes, and for them selues.

21 And the children of Israel whiche were comme agayne out of captiuitie, and all suche as had separated them selues vnto them, from the fylthynesse of the heathen of the lande, to seeke the Lorde God of Israel, dyd eate,

22 And helde the feast of vnleauened bread seuen dayes with ioy: for the Lorde had made them glad, and turned the hart of the kyng of Assur vnto them, to strengthen their handes in the woorke of the house of God, euen the God of Israel.

(a) That is, the twelfth moneth, and fourteenth part of February, and part of March, in which were the two and fourtie yeeres after their first returne from Babylon.

Esdr. 3. cap. 6. Esdr. 8. cap. 9.

The. vii. Chapter.

I. By the commaundement of the kyng, Esdras and his companyons come to Hierusalem. 27. He geueth thankes to God.

1 AFter these thinges, there was in the raigne of (a) Artaxerres kyng of Persia, one Esdras the sonne of Saraia, the sonne of Azaria, the sonne of Helkia,

2 The sonne of Sallum, the sonne of Zadoc, the sonne of Ahitob,

3 The sonne of Amaria, the sonne of Asaria, the sonne of Meraioth,

4 The sonne of Zeraia, the sonne of Ozi, the sonne of Bucci,

5 The sonne of Abisua, the sonne of Phinehes, the sonne of Eleazar, the sonne of Aaron the cheefe priest.

6 This Esdras also went vp from Babylon, & was a * perfect (b) scribe in the lawe of Moses, whiche the Lorde God of Israel dyd geue: and the king gaue him all that he required, according to the hande of the Lorde his God which was vpon him.

7 And there went vp certayne of the children of Israel, of the priestes, Leuites, singers, porters, and of the Nethinims, vnto Hierusalem, in the seuenth yeere of kyng Artaxerres.

8 And he came to Hierusalem in the fyfth moneth, euen in the seuenth yeere of the kyng.

9 For vpon the fyrst day of the fyrst moneth, began he to goe vp from Babylon: and on the fyrst day of the fyfth moneth came he to Hierusalem, according to the (c) good hand of his god (that was) vpon him.

10 For Esdras prepared his hart to seeke the lawe of the Lorde, and to doo it, and to teache the preceptes and iudgementes in Israel.

11 And this is the tenure of the letter that kyng Artaxerres gaue vnto Esdras the priest, and scribe, whiche was a wryter of the woordes and commaundementes of the Lord, and of his statutes ouer Israel.

12 Artaxerres king of kinges, vnto Esdras the priest and scribe of the lawe of the God of heauen, peace and saluation.

A (a) The Hebrues write that the kinges of Persia were called by this name, as Pharao was a common name to the kinges of Egypt, and Caesar to the Emperours of Rome.

* Or, redy. Or prompt.

(b) He sheweth here what a scribe is, who had charge to write the lawe, and expounde it. Whō Marke calleth a scribe, Marc. 12. vearse. 28. Matthewe & Luke cal him a lawyer or doctour of lawe. Matth. 22. Luke. 25.

(c) Accordyng to the fauour and mercy of God.

13 I haue commaunded that al they of the people of Israel, and of the priestes & Leuites in my realme, whiche are mynded of their owne good wyll to goe vp to Hierusalem, goe with thee.

14 And therefore art thou sent of the kyng and of his seuen counsailers, to visite Iuda and Hierusalem, accordyng to the lawe of thy God, whiche is in thy hande.

15 And that thou shouldest take with thee siluer and golde, whiche the kyng and his counsaylers offer of their owne good will vnto the God of Israel, whose habitation is at Hierusalem:

16 And al the siluer and gold that thou canst fynde in all the * countrey of Babylon, with it that the people offer of their owne good wyl, and the priestes geue wyllyngly for the house of their GOD whiche is at Hierusalem:

* or, prouince.

17 That thou mayst buye diligently with the same money, orn, rammes, and lambes, with their meate offeringes and drinke offeringes, and thou shalt offer them vppon the aulter of the house of your God which is at Hierusalem.

18 And looke what lyketh thee and thy brethren to doo with the remnant of the syluer and golde, that doo after the wyll of your God.

19 And the vessels that are geuen thee for the ministration in the house of thy God, those deliuer thou before God at Hierusalem.

20 And whatsoeuer thing more shalbe needfull for the house of thy God, whiche is necessary for to spende, thou shalt receiue the charges out of the kinges treasure house.

21 I kyng Artaxerxes haue commaunded al the treasures beyond the water, that looke what so euer Esdras the Priest and scribe in the lawe of the God of heauen requireth of you, that ye fulfyll the same speedily,

1. kyng. 7. d. 2. Chro. 2. d

22 Vntyl an hundred talentes of syluer, and tyl an hundred quarters of wheate, and tyl an hundred bates of wine, and tyl an hundred bates of oyle, and salt without measure.

berse. 10.

23 What soeuer also is the commaundement of the God of heauen, let the same be done without any delay for the house of the god of heauen, that he be not wroth agaynst the realme, and agaynst the kyng and his children.

24 And we certifie you, that ye haue no authoritie to require taxing and custome, and yerely rentes, vpon any of the priestes, Leuites, singers, porters, Nethinims, and ministers in the house of his God.

25 And thou Esdras, after the wysedome of thy God, that is in thyne "hande, set iud-

" mynde.

ges and arbitrers (by my authoritie) to iudge al the people that is beyonde the water, and al such as knowe the lawe of thy God: and them that knowe it not, those let that ye teache.

26 And who so euer wyl not fulfyll the lawe of thy God, and the kynges lawe, let hym haue his iudgement without delay, whether it be vnto death, or to be rooted out, or to be condempned in goodes, or to be put in prison.

27 Blessed be the Lorde God of our fathers, whiche so had inspired the kinges hart, to garnisshe the house of the Lorde that is at Hierusalem: 3. Esd. 14.

28 And hath enclined mercie vnto me in the presence of the kyng and his counsaylers, and before al the kynges byrth estates: and I was comforted euen as the hande of the Lorde my God was vppon me, and so gathered I the heades of Israel together, that they myght goe vp with me.

The. viii. Chapter.

1. The number of them that returned to Hierusalem with Esdras. 21. He causeth them to fast. 24. He admonisheth the priestes of their duetie.

1 These are nowe the principal fathers of them, & this is the * register of them that went vp with me from Babylon, what tyme as kyng Artaxerxes raigned. 3. Esd. 1. * or, progenie. Reade Chap. 7. verse 1.

2 Of the chyldren of Phinehes, Gersom: of the chyldren of Ithamar, Daniel: of the chyldren of Dauid, Hattus:

3 Of the chyldren of Zechania, among the chyldren of Pharos, Zachari, and with him were numbred an hundred and fyftie men.

4 Of the chyldren of the captayne of Moab, Elioenai the son of Zerahia, and with him two hundred men.

5 Of the chyldren of Zachania, the sonne of Jahaziel, and with him three hundred men.

6 Of the chyldren of Adin, Abed the sonne of Jonathan, and with him fyftie men.

7 Of the chyldren of Elam, Esaias the sonne of Athalia, and with him seuentie men.

8 Of the chyldren of Saphatia, Zebadia the sonne of Michael, and with him fourescore men.

9 Of the chyldren of Joab, Obadia the sonne of Jehiel, and with hym two hundred and eyghteene men.

10 Of the chyldren of Selomith, the sonne of Josaphia, and with him an hundred and threescore men.

11 Of

11 Of the children of Bebai, Zacharias the sonne of Bebai, and with him twentie and eight men.

12 Of the children of Asgad, Johanan the sonne of Hakatan, & with hym an hundred and ten men.

13 Of the children of Adonicam that were the last, whose names are these: Eliphelet, Jehiel, and Samaiah, & with them threscore men.

14 Of the children of Bigvai, Uthai, and Zabud, and with them seuentie men.

E 15 And I gathered them together by the water that runneth towarde Ahava, and there abode we three dayes: and I looked among the people and the priestes, & founde there none of the children of Leui.

16 Then sent I to Eliezer, to Ariel, Semeia, Elnathan, Jarib, Elnathan, Nathan, Zacharia, and to Mesullam, the rulers, and to Joiarib, and Elnathan, which were men of understanding.

* 17 * And I sent vnto. 17 And to those gaue I commaundement vnto Iddo the chiefest at Casphia, and I tolde them what they should say vnto Iddo and to his brethren the Nethinims at Casphia, that they shoulde cause the ministers of the house of our God to come vnto vs.

18 And through the good hande of our God vpon vs, they broughte vs a very wyse man from among the children of Moholi the sonne of Leui the sonne of Israel, and Sarabia, with his sonnes & his brethren, euen eightiene.

19 And Hasabia, and with hym Esaias of the children of Merari, with his brethren, and their sonnes, twentie.

20 And of the Nethinims whom Dauid and the princes gaue to minister vnto the Leuites, two hundred and twentie of Nethinims: which all were named by name.

D 21 And euen there at the water beside Ahava I proclaymed a fast, that we myght humble our selues before our God, & seeke of hym a right way for vs, and for our children, and for al our substance.

22 For I was ashamed to require of the kyng souldiers and horsemen, to helpe vs against the enimie in the way: for we had spoken vnto the kyng, saying, The hande of our God is vpon all them that seeke him in goodnesse, and his power and wrath is against al them that forsake hym.

23 So we fasted, and besought our God for this, and he was entreated of vs.

24 And I tooke out twelue of the chiefe priestes, Sarabia, and Hasabia, and tenne of their brethren with them,

25 And weighed them the siluer and golde, & vessels that were appointed for the house of our God, which the kyng and his counsaylers, & his lordes, and al Israel that were there at hande, had geuen together.

26 And I weighed vnto their hand fyue hundred and fyftie talentes of syluer, and siluer vessels an hundred talentes, and in golde an hundred talentes.

27 Twentie basons of golde of a thousande (a) drams, and two costly vesselles of good brasse, as cleare as golde.

(a) A dram is the eyght part of an ounce.

28 And I sayde vnto them, Ye are consecrate vnto the Lorde, like as the vessels are holy also: and the golde and syluer are geuen of a good wyl vnto the Lorde God of your fathers.

E 29 Watche ye, and kepe them: for ye shall weigh them downe before the chiefe priestes and Leuites, and ancient fathers of Israel at Hierusalem, in the treasuries of the house of the Lorde.

30 Then tooke the priestes and Leuites the weighed siluer and golde, and vessels, to bring it to Hierusalem vnto the house of our God.

31 And we brake vp from the water of Ahava on the twelfth day of the first moneth, to goe vnto Hierusalem: and the hande of our GOD was vpon vs, and deliuered vs from the hande of the enimies, and of suche as layde wayte for vs by the way.

32 And we came to Hierusalem, and abode there three dayes.

33 But on the fourth day was the siluer and gold and vessels weighed in the house of our God by the hande of Meremoth the sonne of Uria the priest, & with hym was Eleazar the sonne of Phinehes, and with them was Iosabad the sonne of Iosue, and Noadia the sonne of Bennoi the Leuites.

34 Accordyng to the number and weyght of euery one, was the weight al written vp at the same tyme.

35 And the children of the captiuitie, which were come out of captiuitie, offred whole burnt offerynges vnto the God of Israel, twelue bullockes for al Israel, ninety & sixe rammes, seuenty and seuen lambes, twelue hee goates for sinne (offryng) all to the whole burnt offeryng of the Lorde.

36 And they deliuered the kynges commission vnto the kynges officers, and to the captaynes (that were) beyonde the water: and they promoted the people, and the house of God.

The. ix. Chapter.

1. Esdras complayneth on the people that had entred them selues from god, and maryed with the gentiles, 6. He prayeth vnto God.

3.Esd.9. verſ.6.

AND When theſe thinges were done, the rulers came to me, and ſayde, The people of Iſrael, and the prieſtes and Leuites, are not ſeparated from the people of the landes, as touching their abominations: namely of the Chananites, Hethites, Phereſites, Iebuſites, Ammonites, Moabites, Egyptians, and Amorites.

Deut.7.a. Ioſu.23.c. Iudg.3.a.

2 For they haue taken the daughters of the ſame to them ſelues and to their ſonnes, and the holy ſeede is myxed with the nations of the landes, and the hand of the princes and rulers hath ben principall in this treſpaſſe.

3.Esd.8.c.

3 And when I heard this ſaying, I rent my clothes and my garment, and pluckt of the heare of my head and of my beard, and ſate * mourning.

* or, ſate downe aſtonied.

4 And there reſorted vnto me all ſuche as feared the wordes of the GOD of Iſrael, becauſe of the tranſgreſſion of the (people) of the captiuitie: And I ſate * mourning vntyl the euenyng ſacrifice.

* or, aſtonied. Exod.29. verſ.39. Num.28. verſ.3.

5 And about the euenyng ſacrifice I aroſe vp from my heauineſſe, and rent my clothes and my rayment, and fell vpon my knees, and ſpread out my handes vnto the Lorde my God,

6 And ſayde, O my God, I am aſhamed, and dare not lyft vp my eyes vnto thee my GOD: for our wickednesses are growen ouer our head, and our treſpaſſe is wayed great vnto the (a) heauen.

(a) They ſo exceede, that they can growe no greater. Deut.18.d. 2.Chr.32.b 1.king.24.b

7 Synce the tyme of our fathers haue we ben in great treſpaſſe vnto this day, and becauſe of our wickednesse haue we and our kynges and our prieſtes ben deliuered into the hande of the kinges of the nations, vnto the ſwoorde, into captiuitie, into a ſpoyle, and into confuſion of face, as (it is to ſee) this day.

8 And nowe for a litle ſpace grace hath ben ſhewed from the Lord our God, in cauſing a remnant to eſcape, and in geuyng vs (b) a nayle in his holy place, that our God may lyghte our eyes, and geue vs a litle lyfe, to take breath in our bondage:

(b) That is, a reſtyng place: it is a ſimilitude taken of them that remayne ſtil in a place. Eſai.22. verſ.23.

9 For we were bondmen, and yet our God hath not forſaken vs in our bondage, but hath enclined mercy vnto vs in the ſyght of the kyng of Perſia, to geue vs lyfe to ſet vp the houſe of our God, and to reedifie the deſolation therof, and to geue vs a wall in Iuda and Hieruſalem.

10 And nowe, O our God, what ſhal we ſay after this? for we haue forſaken thy commaundements,

Exod.23. verſ.32.

11 Whiche thou haſt commaunded by thy ſeruantes the prophetes, ſaying, The lande vnto whiche ye goe to poſſeſſe, it is an vncleane land, becauſe of the filthyneſſe of the people of the landes, which with their abominations haue made it ful of vncleanneſſe on euery ſyde.

Deut.7.a.

12 Therefore ſhal ye not geue your daughters vnto their ſonnes, & their daughters ſhal ye not take vnto your ſonnes, nor ſeeke their peace and wealth for euer: that ye may be ſtrong, & eate the goodneſſe of the lande, and that ye and your children may haue the inheritance of it for euermore.

Deut.23. verſ.6. * or, rest.

13 And after that all theſe thinges are come vpon vs, becauſe of our euyl deedes and great treſpaſſes (ſeeyng that thou our God haſt * ſtayed vs from beyng (c) beneath for our iniquities) and haſt geuen vs ſuche deliuerance:

C

* or, pardoned vs for our iniquities. (c) That is, haſt not vtterly caſt vs downe, and deſtroyed vs for our ſinne.

14 Shoulde we returne to breake thy commaundementes, and ioyne in affinitie with the people of theſe abominations? wouldeſt not thou be angry towardes vs, tyll thou haddſt conſumed vs, ſo that there ſhoulde be no remnant, nor any eſcapyng?

Deut.28. verſ.13.

15 O Lorde God of Iſrael, thou art righteous, for we remayne yet eſcaped, as (it is yet to ſee) this day: Beholde alſo, in thy preſence are we in our treſpaſſes, and becauſe of it may we not ſtande before thee.

The.x.Chapter.

I. The people repent and turne, and put away their ſtrange wiues.

1 AND when Esdras prayed after this manner, and (a) knowledged, wept, and lay before the houſe of God, there reſorted vnto hym out of Iſrael a very great congregation, of men, and women, and children: and the people wept very ſore.

A

(a) His ſinne & the ſinnes of the people

2 And Sechania the ſonne of Iehiel, one of the children of Elam, anſwered, and ſayd vnto Esdras, We haue treſpaſſed againſt our God, and haue taken ſtrange wyues of the people of the lande: Yet nowe there is (b) hope in Iſrael concernyng this thyng.

(b) Meaning that Iſrael may repent, and God receiue them to mercy.

2 For nowe we wyl make a couenant with our God, and put away al the wyues and ſuche as are borne of them, accordyng to the counſel of the Lorde, and of thoſe that feare the commaundementes of our God, that we may do accordyng to the lawe.

4 Ariſe thee vp, for this matter belongeth vnto thee, we alſo wyll be with thee: be of good comfort therefore, and do it.

5 Then aroſe Esdras, and tooke an othe of the chiefe prieſtes and Leuites, and of all Iſrael, that they ſhoulde do accordyng to this worde: and they ſware.

3.Esd.9.a.

6 And

Straunge maryage.

6 Anye Esdras rose vp from before the house of God, and went into the chamber of Johanan the sonne of Eliasib: and when he came thyther, he dyd eate no bread, nor drinke water: for he mourned, because of the transgression of the people that had ben in captiuitie.

7 And they caused a proclamation to goe throughout Juda and Hierusalem, vnto al them of the captiuitie, that they should gather themselues togeather vnto Hierusalem:

8 And that who so euer came not within three dayes, according to the counte of the rulers and elders, all his substance should be confiscated, and he should be put out from the congregation of them of the captiuitie.

9 Then al the men of Juda and Beniamin, gathered themselues togeather vnto Hierusalem, within three dayes, euen y twentieth day of the ninth moneth, & al the people sate in the streete of the house of God, and trembled, because of this matter, and for the rayne.

Deut.7.8. Jos.23. 10 And Esdras the priest stoode vp, and said vnto them, Ye haue transgressed, and haue taken straunge wyues, to make the trespasse of Israel yet more.

*or, great rayne. 11 Confesse nowe therefore vnto the Lord God of your fathers, and doo his pleasure: and separate your selues from the people of the lande, and from the straunge wyues.

12 And al the congregation answered, and sayde with a loude voyce, It shalbe so, and we wyl doo as thou hast sayde.

13 But the people are many, and it is a rayny weather, and the people are not able to tary without in the streete, nyther is this a woorke of one day or two: for we haue offended very sore in this thing.

*or, we are many that haue offended in this thing.

14 Let our rulers stande therefore in all the congregation, and let al them whiche haue taken straunge wyues in our cities, comme at the tyme appoynted, and let the elders of euery citie & their iudges be with them, tyl the fierce wrath of our god for this matter be turned from vs.

15 Then were appoynted Jonathan the sonne of Asahel, and Jahasia the sonne of Thecua ouer this matter: and Mesullam and Sabbathai the Leuites helped them.

16 And the children of the captiuitie did euen so: and Esdras the priest, and the auncient heads through the house of their fathers, all menne of great fame, separated them selues, and sate them downe in the first day of the tenth moneth, to examine y matter.

17 And vntyl the first day of y first moneth, they were finishing the businesse, with al the men that had taken straunge wyues.

18 And among the children of the priestes, there were menne founde that had taken straunge wyues, namely among y children of Josue the son of Josedec, & of his brethren, Maasia, and Eliezer, Jarib, and Gedalia.

19 And they gaue their handes, that they would put away their wyues: and they that hadde trespassed, gaue a ramme for their trespasse.

20 And among the children of Immer: Hanani, and Zebadia.

21 Among the children of Harim: Maasia, Elia, Semeia, Jehiel, Ozias.

22 Among the children of Pashur: Elioenai, Maasia, Ismael, Nethanael, Jozabad, and Elasah.

23 Among the Leuites: Jozabad, Semei, and Celaia, (whiche same is Celitah) Phathaiah, Juda, and Eliezer.

24 Among the syngers also, Eliasib: and among the porters, Sellum, and Telem, and Uri.

25 And of (c) Israel: among the children of Pharos, Remeia, Jesia, Melchia, Miamin, Eliezer, Melchia, and Benaiah.

(c) Meanyng of the common people: for before he spake of the priestes.

26 Among the children of Elam: Mathania, Zacharia, Jehiel, Abdi, Jerimoth, and Elia.

27 Among the children of Zatthu: Elioenai, Eliasib, Mathania, Jerimoth, Zabad, and Aziza.

28 Among the children of Bebai: Jehohanan, Hanania, Zabbai, and Athalai.

29 Among the children of Bani: Mesullam, Malluch, Adaiah, Jasub, Saal, and Jeramoth.

30 Among the children of the captayne of Moab: Adna, Chelal, Benaia, Maasia, Mathania, Besaleel, Bennui, & Manasse.

31 Among the children of Harim: Eliezer, Isiah, Melchia, Semeia, and Simeon,

32 Beniamin, Malluch, and Semariah.

33 Among the children of Hasum: Mattenai, Mathatha, Zabad, Eliphelet, Jeremai, Manasse, and Semei.

34 Among the children of Bani: Maadai, Amram, and Uel,

35 Banea, Badaia, Cheliau,

36 Uaniah, Marenoth, Eliasib,

37 Mathaniah, Mathanai, Jaal,

38 Bani, Bennui, and Semei,

39 Selemia, Nathan, Adaiah,

40 Machnadebai, Sasai, Sarai,

41 Asarel, Selemia, and Semariah,

42 Sallum, Amaria, and Joseph.

43 Among y children of Nebo, Jehiel, Mathathia, Zabad, Zabina, Jadau, Joel, and Banaia.

44 Al these had taken straunge wyues, and among the same there were some that had children.

The booke of Nehemias, or ſecond booke of Eſdras.

The firſt Chapter.

I. Nehemias bewayleth the calamitie of Hieruſalem. 5. He confeſſeth the ſynnes of the people, and prayeth to god for them.

A 1 The woꝛdes of Nehemias the ſonne of Hachalia. In the moneth (a) Cheſlen, in the twentieth yeere, as I was in the caſtel at Suſan,



2 Came Hanani, one of my bꝛethꝛen, he and the men of Iuda: and I aſked them howe the Iewes dyd that were delyuered and eſcaped from the captiuitie, and howe it went at Hieruſalem.

3 And they ſayde vnto me, The remnant that are leaſt of the captiuitie there in the lande, are in great affliction & rebuke: the wal of Hieruſalem alſo is broken downe, and the gates thereof are burnt with fyre.

4 And when I harde theſe woꝛdes, I ſate downe and weapt, and mourned (certayne) dayes, and faſted and prayed before the god of heauen:

5 And ſayde, O Lorde God of heauen, thou great and terrible God, thou that keepeſt couenant & mercie for them that loue thee, and obſerue thy commaundementes:

6 Let thyne eares hearken, & I beſeeche thee, and let thyne eyes be open, that thou mayſt heare the prayer of thy ſeruant, whiche I nowe pray before thee day and nyght, for the chyldren of Iſrael thy ſeruantes, and knowledge the ſinnes of the chyldren of Iſrael, whiche we haue ſinned agaynſt thee: both I and my fathers houſe haue ſinned.

B 7 We haue greeuouſly ſynned agaynſt thee, and haue not kept thy commaundementes, ſtatutes, and iudgementes, whiche thou commaundeſt thy ſeruant Moſes.

8 I beſeeche thee call to remembrance the woꝛde that thou commaundeſt thy ſeruant Moſes, and ſaydeſt, Ye wyl tranſgreſſe, & I wyl ſcatter you abroade among the nations.

9 But yf ye turne vnto me, and keepe my commaundementes, and doo them: though ye were caſt out vnto the vttermoſt part of heauen, yet wil I gather you from thence, and wyll bꝛyng you vnto the place that I haue choſen to ſet my name there.

10 They are thy ſeruantes and thy people, whom thou haſt deliuered through thy great power, and in thy myghty hande.

11 O Lorde, I beſeeche thee, let thyne eare hearken to the prayer of thy ſeruant, and to the prayer of thy ſeruantes, whoſe deſire is to feare thy name: and let thy ſeruant proſper this day, and graunt him mercy in the ſyght of (b) this man. For I was the kynges Butler.

(a) whiche conteyneth part of November, and part of December, and was their nienth moneth.

2. Reg. 25. b

(b) That is, of kyng Artaxerxes.

The.ii. Chapter.

I. After Nehemias had obteyned letters of Artaxerxes, II. he came to Hieruſalem, 17. and beylded the walles.

1 IN the moneth (a) Miſen, in the twentieth yeere of kyng Artaxerxes, the wine ſtood before him: and I toke vp the wine, and gaue it vnto the kyng: and I had not ben before heuy in his preſence.

(a) whiche was the ſeuenth moneth of the yeere, and conteyneth parte of March and part of April.

2 And the kyng ſayde vnto me, Why loketh thou ſo ſadly, ſeeing thou art not ſicke? It is nothing els, but that thou art heuy harted. And I was ſore afrayde,

3 And ſayde vnto the kyng, God ſaue the kyng for euer: howe ſhoulde I not looke ſadly, when the citie & place of my fathers buryals lye waſte, and the gates thereof are conſumed with fyre?

4 And the kyng ſayde vnto me, What is then thy requeſte? I made my prayer alſo to the God of heauen.

5 And ſayde vnto the king, If it pleaſe the king, and if thy ſeruant haue found fauour in thy ſyght, ſende me vnto Iuda, vnto ꝧ citie of my fathers burials, ꝧ I may build it.

6 And the kyng ſayde vnto me (the queene ſitting by him,) Howe long ſhall thy iourny continue, and when wylt thou come agayne? And it pleaſed the kyng to ſende me, and I ſet him a time,

7 And ſayde vnto the king, If it pleaſe the king, let him gene me letters to the captaynes whiche are beyonde the water, that they may conuey me ouer, tyll I come into Iudea:

8 And letters vnto Aſaph the Lorde of the kinges wood, that he may gene me tymber, to make beames for the gates of the palace whiche is harde by the houſe, and for the walles of the citie, and for the houſe that I ſhall enter into. And the kyng gaue me accoꝛdyng to the * hande of my God whiche was good vpon me.

* 25. b. vnto.

9 And

9 And when I came to the captaynes beyonde the water, I gaue them the kynges letters: and the kyng had sent captaynes of the armie, and horsmen with me.

10 Sanaballat also the Horonite, and Tobia a seruant, the Ammonite, heard of it, and it greeued them sore that there was comme a man whiche sought the wealth of the children of Israel.

11 And I came to Hierusalem, & was there three dayes.

12 And I gate me vp in the myght season, & a fewe menne with me, neyther tolde I any man what God had geuen me in my harte to do at Hierusalem: and there was not one beast with me, saue it that I roode vpon.

13 And I departed in the night by the valley porte, before the dragon welle to the doung porte, and considered the walles of Hierusalem, howe they were broken downe, and the portes thereof consumed with fire.

C 14 And I went ouer vnto the wel porte, and to the kynges * conduit, and there was no roome for the beast that was vnder me to passe.

* or, fyshe pull.

15 Then went I in the night by the brooke syde, and considered the wal, and turned backe, and came home againe by the valley porte.

16 And the rulers knewe not whyther I went, or what I dyd, neyther dyd I as yet tel it vnto the Iewes, to the priestes, to the noble menne, to the rulers, and to the other that laboured in the woorke.

17 Afterwarde sayde I vnto them, Ye see the miserie that we are in, howe Hierusalem lyeth waste, and howe the gates therof are burnt with fire: come therfore, and let vs buylde vp the wall of Hierusalem, and that we be no more a rebuke.

(b) They were encouraged, and gaue them selues vnto wel, & to trauayle in this woork, by exterprise.

18 Then I tolde them of the hande of my God, that it was gratious ouer me, and the kinges wordes that he had spoken vnto me: and they sayd, Let vs geat vp, & buyld. And (b) they strengthed their handes to good.

* or, rebel.

19 But when Sanaballat the Horonite, and Tobia the seruant, an Ammonite, and Gesem the Arabian, heard it, they laughed vs to scorne, and despised vs, and sayde, What is this that ye doo? Wyl ye * fal (c) away from the king?

(c) Thus the wicked whē they wil burden the children of God, euerlay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of princes most against them.

20 Then answered I them, and said, The God of heauen, he it is that hath graunted vs prosperitie, & we his seruantes wyl geat vp, and buylde: as for you ye haue no portion, nor ryght, nor remembrance in Hierusalem.

The. iiii. Chapter.

The number of them that buylded the walles.

1 AND Eliasib the high priest, gate hym vp, with his brethren the priestes, and they buylded the sheepe gate, they repayred it, and set vp the doores of it: euen vnto the towre Mea (a) repayred they it, and vnto the towre of Hananeel.

2 Next vnto him also buylded the menne of Iericho: and beside him buylded Zachur the sonne of Amri.

3 But the fyshe porte dyd the children of Asnaa buylde, which also layd the beames therof, and set on the doores, lockes, and barres of it.

4 And next vnto them buylded Meremoth the sonne of Uria, the sonne of Haccos: and next vnto them builded Mesullam the sonne of Berachia, the sonne of Meselabel: and next vnto them builded Zadoc the sonne of Baana.

5 And next vnto hym buylded they of Thecoa: but the great menne that were among them, (b) put not their neckes to the woorke of their Lorde.

6 The old gate builded Iehoiada the sonne of Paseah, and Mesullam the sonne of Besodia, they layed the beames therof, and set on the doores, lockes, and barres of it.

7 Next vnto them builded Melatiah of Gibeon, and Iadon of Merona, men of Gibeon, and of Mispah, vnto the throne of the duke (whiche was) beyonde the ryuer.

8 Next vnto hym buylded Uzziel the sonne of Harhaiah, of the goldsmythes: next vnto him also builded Hananiah the sonne of Harakahim, and they repayred Hierusalem vnto the broade wal.

9 Next vnto them buylded Raphaiah the sonne of Hur, the ruler of the halfe parte of Hierusalem.

10 Next vnto him builded Iedaia the sonne of Harumaph ouer against his house: and next vnto him builded Hattus the sonne of Hasabnia.

11 But Melchia the sonne of Harim, & Hasub the sonne of the captaine of Moab, buylded the other peece, and the towre beside the furnaces.

12 Next vnto hym buylded Sallum the sonne of * Hallohes, the ruler of the halfe part of Hierusalem, he, and his daughters.

* or, the inchanters sonne.

13 The valley gate builded Hanun, and the citizens of Zanoa, they buylded it, and set on the doores, lockes, and barres therof, and a thousande cubites on the wall, vnto the doung porte.

14 But the doung port buylded Melchiah the sonne of Rechab, the ruler of the fourth part of Bethacharem: he repayred it, and set on the doores, lockes, and barres therof.

C

(a) In Hebrue, they sanctified it, that is, they finished it, & so dedicated it to the lord by prayer, in desyring him to maintaine it.

(b) The rych and mightie woulde not obey them whiche were appoynted officers in this woorke, neither wold they helpe therunto.

15 But

15 But the well gate repayred Sallum the
sonne of Cholhoiah, the ruler of the fourth
parte of Mispah: he buylded it, and cou-
ered it, and set on the dores, lockes, & barres
therof: and the wal vnto the fishe poole
Siloah by the kinges garden, and vnto the
steppes that goe downe from the citie of
Dauid.

16 After him buylded Nehemias the sonne
of Azbuk, the ruler of the half part of Beth-
zur, vntyl the other side ouer against the se-
pulchres of Dauid, and to the fishe poole
that was repayred, and vnto the house of
the mightie.

A 17 After hym buylded the Leuites, Rehum
the sonne of Bani: and next vnto him buyl-
ded Hasabia the ruler of the halfe parte of
Keilah in his quarter.

18 After him buylded their brethren Banai
the sonne of Henadad the ruler of the halfe
part of Keilah.

19 And after him buylded Ezer the sonne
of Iosue, the ruler of Mispah, the other
peece, hard ouer against the going vp to the
house of ordinance (that was) in the corner.

20 Againe, after him brake foorth Baruch
the sonne of Zachai, of (c) indignation, and
repayred the other peece from the turnyng
corner, vnto the doore of the house of Elia-
sib the high priest.

(c) Agaynst hym selfe, wonderyng his owne slackenesse.

D 21 After him also buylded Merimoth the
sonne of Uria, the sonne of Haccos, the o-
ther peece, from the doore of the house of
Eliasib, euen as long as the house of Elias-
sib extended.

(d) whiche dwelt in the plaine countrey by Iordane and Iericho, and yet had houses in Hierusalem.

22 After him buylded the priestes, the (d)
men of the playne.

23 After him buylded Beniamin and Ha-
sub, ouer against their house: and after him
wrought Azaria the sonne of Maasia, the
sonne of Anania, by his house.

24 After him also builded Bennui the sonne
of Henadad, the other peece, from the house
of Azaria, vnto the turning (of the wal,) and
vnto the corner.

25 After him builded Pbal the sonne of Vz-
sai, ouer against the corner, and the high
towre whiche lieth out ouer from the kings
house that was beside the court of the pri-
son: after him, Phadaia the sonne of Pha-
ros.

1. Esd. 2. verse. 43.

26 As for the Nethinims, they dwelt in the
strong holde, vnto the water gate, towarde
the east, and to the towre that lyeth out.

27 After him buylded they of Thecua the
other peece, ouer against the great towre
that lyeth outwarde, vnto the wal of the
strong holde.

E 28 But from aboue the horse gate foorth,
buylded the priestes, euery one ouer against
his house.

29 And after them buylded Sadoc the sonne
of Emmer, ouer against his house: after
him builded also Semeia the sonne of Se-
chania, the keeper of the east gate.

30 After hym buylded Hanania the sonne
of Selemia, & Hanun the sonne of Salaph
the sixt, the other peece: and after hym buil-
ded Mesullam the sonne of Barachia ouer
against his * storehouse.

* Or, chamber.

31 After him buylded Melchia the golde-
smythes sonne, vnto the house of the Neth-
inims, and of the Marchantes, ouer against
the gate Mephkad, and to the parlour in
the corner.

32 And betweene the parlour of the corner,
vnto the sheepe gate, buylded the goldsmy-
thes and the Marchantes.

The. iiii. Chapter.

7. The buylding of Hierusalem is hyndered.
15. But God breaketh their enterprise.
17. The Iewes buylde with one hande, and
holde their weapon in the other.

1 BVt when Sanaballat heard that we
buylded the wal, he was wroth in hym
selfe, and tooke great indignation, and
mocked the Iewes:

A

2 And sayde before his brethren, and the
souldiers of Samaria, What doo these im-
potent Iewes? * wyl the (heathen) suffer
them? shal they offer? shal they perfourme
it in one day? shal they make the stones
whole againe, that are brought to dust, and
brent?

* Or, lyst they trouble them selues.

3 And Tobiah the Ammonite was beside
hym, and sayd, Though they buyld, yet if a
foxe goe vp, he shal breake downe their ston-
ie wal.

4 Heare, O thou our God, for we are despi-
sed, turne their shame vppon their owne
head, and geue them ouer * into despisyng
in the lande of their captiuitie.

* Or, by prayer.

5 (a) Couer not their wickednesse, and let
not their sinne be put out in thy presence:
for they haue prouoked the buylders.

(a) Let thy plagues declare to the worlde, that they fetche foloe against thee and thy church: that be present, only hauyng respecte to Gods glory, and not for any priuate affection or grudge.

6 And so buylded we the wall, and it was
ioyned whole togeather vnto the halfe
heyght therof: and the people were mynded
to labour.

7 But when Sanaballat, and Tobiah, and
the Arabians, Ammonites, and Asdodites,
heard that the walles of Hierusalem were
made vp, and that the breathes began to
be stopped, they were very wroth,

8 And conspyred altogether to come and
fight against Hierusalem, and to make an
* hynderance therein.

* Heb. Make a lye

9 Neuertheles, we made our prayer vnto
our

our God, and set watchemen by them day and nyght, because of them.

10 And Juda sayd, The strength of the bearers is feeble, and there is yet much more matter, and we are not able to buylde on the wal.

11 And our aduersaries sayd, They shal not knowe, neyther see, tyl we come in the myddes among them, and slay them, and cause the worke to ceasse.

12 But when the Iewes (which dwelt beside them,) came, they tolde vs (b) tenne tymes, that in al places where ye goe vnto, they are appointed to fal vpon vs.

(b) That is often tymes

13 Therefore set I the people after their kynredes, with their swordes, speares, and bowes, beneath in the low places behynde the wal, vpon the toppes of the stones.

C 14 And I looked, and gate me vp, and said vnto the cheefe men, to the rulers, and to the other people, Be not ye afrayd of them: but thynke rather vpon the great lord whiche ought to be feared, and fight for your brethre, your sonnes, your daughters, your wyues, and your houses.

2.Esd.1.b. ma.9.l.

15 Neuertheless, when our enimies hearde that we had gotten word of it, God brought their counsayle to nought: and we turned al agayne to the wal, euery one vnto his labour.

16 And from that time forth, the halfe part of the young men dyd the labour, and the other halfe part of them helde the speares, shieldes, bowes, and breastplates, and the rulers (stoode) (c) behynde al the house of Juda.

(c) To ouerse them, & to encourage them in their worke.

17 They whiche buylded on the wal, and they that bare burdens, and those that laded them, with one hande did euery one his worke, & with the other helde his weapon.

18 For euery one that buylded, had his sworde gyrded by his thigh, and so buylded they: And he that blewe the trumpet, was beside me.

19 And I sayde vnto the principal men, to the rulers, and to the other people, The worke is great and large, and we are separated vpon the wal one far from another.

20 Looke in what place therefore ye heare the noyse of the trumpet, resort ye thyther vnto vs, and our God shal fyght for vs.

D 21 And we wyl be labouryng in the worke. And the halfe parte of them helde their speares, from the mourning spring, tyl the starres came forth.

22 And at the same tyme, sayde I vnto the people, Let euery one with his seruãt lodge within Hierusalem, that in the night season we may watche, & labour on the day time.

23 As for me and my brethren, my seruants, and the men of the watche whiche folowed me, we put neuer of our clothes, sane only because of the washyng.

The.v. Chapter.

I. The people are oppressed, and in necessitie. 7. Nehemias forbiddeth vsurie.

A 1 AND there arose a great complaynt of the people and their wyues, against their brethren the Iewes.

2 For there were some that sayde, Our sonnes, and daughters, & we, are very many: therefore wyl we take corne for them, that we may eate, and lyue.

3 Some also there were, that sayde, Let vs set our landes, vineyardes, and houses to pledge, and take vp corne in the dearth.

4 But some there were that sayd, We haue borowed money for the kynges tribute, and that vpon our landes and vineyardes.

5 And nowe our flesche is as the (a) flesche of our brethren, and our children as their children: and loe, we bryng into subiection our sonnes, & our daughters, as seruantes, and some of our daughters are subdued vnto bondage already, and no strength is there in our hands to redeeme them, and other men haue our landes and vineyardes.

(a) That is although we are of the kynrede and stocke that our rulers be of: yet they not regarding our necessitie, doo take our children & lands to gage: and so bring vs in like bondage as our brethren which remayne styl in the captiuitie.

6 And when I hearde their complaynt, and suche woordes, it displeased me sore.

7 And I aduised so in my mynde, that I rebuked the counsaylers, and the rulers, and sayde vnto them, Euery one of you taketh vsurie of his brother. And I brought a (b) great congregation agaynst them,

(b) Or multitude of people, either because they shoulde be moued with pitie, or els asshamed, seeyng howe many were oppressed by them, & also might heare the iudgement of others, which shoulde be as it were witnesses of their cruel dealing towarde their brethren.

8 And sayde vnto them, We after our abilitie haue redeemed our brethren the Iewes, whiche were solde vnto the heathen: and will you sel your brethren agayne? and shal they be solde vnto vs? Then helde they their peace, and coulde fynde nothyng to answeare.

9 And I sayde, It is not good that ye doo: ought ye not to walke in the feare of our God, because of the (c) rebuke of the heathen that are our enimies?

(c) who by this occasion wyl blaspheme the name of god, seeyng that our doynges are no better then theyrs.

10 I, and my brethren, and my seruants, do lende them money and corne: I pray you, let vs leaue of this vsurie.

11 Therefore, this same day, I pray you, see that ye restore them their lands againe, their vineyardes, oliue gardens, and their houses, and remit the hundred parte of the money, of the corne, wine, and oyle, that ye haue exacted of them.

12 Then sayd they, We wyl restore them again, & wyl require nothyng of them, and wyl doo as thou hast spoken. And I called the priestes, and tooke an oth of them, that they

they should doo accordyng to this promise.

13 And I shooke my lappe, and sayde, God shake out euery man after the same maner from his house and labour, that maynteyneth not this worde, euen thus be he shaken out, and voyde. And all the congregation sayd, Amen, and praysed the Lord: And the people dyd accordyng to this promise.

¶ 14 And from the time forth that the (kyng) committed vnto me to be captayne of them that were in the lande of Iuda, euen from the twentieth yeere, vnto the thirtie & two yeere of kyng Artaxerxes, that is, twelue yeres, I with my brethren lined not of such sustenance as was geuen to a captayne.

15 For the olde captaynes that were before me, had benne chargeable vnto the people, and had taken of them bread and wyne, beside fourtie sicles of syluer, yea, and their seruantes had oppressed the people: but so dyd not I, and that because of the feare of God.

* or, but rather I fortified a portion in the worke of this wall.

16 * But I laboured also in the worke vpon the wal, and we bought no lande: and al my seruantes came hyther together vnto the worke.

17 Moreouer, there were at my table an hundred and fyftie of the Iewes and rulers, whiche came vnto vs from among the heathen that are about vs.

18 And there was prepared for me dayly an oxe, and syx chosen sheepe, and birds were prepared for me: and euer once in ten dayes wyne for all in abundance: Yet requyred not I the * lyuyng of a captayne, for the bondage was greeuous vnto the people.

* or, bread.

2.Esd.6.d.

19 Thynke vpon me my God vnto the best, accordyng to all that I haue donne for this people.

The.vi.Chapter.

3. Nehemias answeareth with great wysdome and zeale to his aduersarie. 11. He is not discouraged by the false prophetes.

A 1 AND when Sanaballat, Tobia, & Gesm the Arabian, and the other of our enimies heard, that I had buylded the wal, and that there was no moe * gappes therein: (howbeit, at the same tyme, had I not hanged the doores vpon the gates,)

* or, breaches.

2 Sanaballat and Gesem sent vnto me, saying, Come, that we may meete and take counsel together in the villages that are in the playne of the citie Ono. Neuertheless, they thought to doo me euyl.

3 And I sent messengers vnto them, saying, I haue a great businesse to doo, & I can not come downe: Why should the worke ceasse, whilest I leaue it, and come downe to you?

4 Howbeit, they sent vnto me foure tymes after the same manner: and I gaue them the same answeare.

5 Then sent Sanaballat his seruant againe vnto me the fyfth time, with an open letter in his hande.

6 Wherin was wrytten, It is told the heathen, and Gesem hath sayde it, that thou and the Iewes thinke to rebel: for the whiche cause thou buyldest the wall, that thou mayest be their king, accordyng to these (a) woordes:

(a) As the same goeth.

7 And hast ordeined the prophetes to preach of thee at Hierusalem, & to say, He is kyng of Iuda. And nowe shall this come to the kynges eares: come nowe therefore, and let vs take our counsayle togeather.

8 And I sent vnto hym, saying, There is no suche thyng done as thou sayest, for thou faignest them of thine owne hart.

9 For they were all mynded to make vs afrayde, saying, They shal withdrawe their handes from their woorke, that it shall not be finished: Now therefore, strengthen thou my hande.

10 And I came vnto the house of Semaia the sonne of Delaia, the sonne of Mehetabeel, and he had shut him selfe within, and sayde, Let vs come togeather in the house of God, euen vnto the midst of the temple, and shut the doores of the temple, for they wyl come to slay thee, yea euen in the night wyl they come to put thee to death.

11 And I sayde, Shoulde any suche man as I, flee? Who is, that being as I am, wil goe into the temple to saue his lyfe? I wyl not goe in.

12 And loe, I perceyued that God had not sent hym, but that he pronounced this prophecie agaynst me: for Tobia and Sanaballat had hyred hym for money.

13 Therefore was he hyred, that through feare I shoulde so doo, and synne, that they myght haue an euyl reporte of me, to lay to my charge.

14 My God, thinke thou vpon Tobia, and Sanaballat, accordyng vnto these their woorkes, and on the prophetisse Noadia, and the other prophetes that would haue put me in feare.

15 And the wal was finished in the twentie and fyfth day of the moneth (b) Elul, in (c) fyftie and two dayes.

(b) Which was the sixt moneth, and conteyneth part of August, & part of September.

16 And when al our enimies heard thereof, al the heathen that was about vs, were afraid, & their courage fayled them: for they perceyued that this woorke came of our god.

(c) After that I had sent Sanaballat his answeare.

17 And at the same time were there many of the chefe of Iuda, whose letters went vnto Tobia, & agayne, from Tobia vnto them.

18 For

18 For there were many in Iuda that were
sworne vnto hym: for he was the sonne in
lawe of Sechania the sonne of Arah, and
his sonne Iohanan had the daughter of
Mesullam the sonne of Barachia.
19 And they spake good of him before me,
and tolde hym my woordes: And Tobia
sent letters to put me in feare.

The.vii.Chapter.

I. After the wal once buylded, is the watch appoynted. 9. They that returned from the captiuitie are numbred.

A 1 NOwe when the wal was buylded, I
Ezek.49.b hanged on the * doores also, and the
* a, gates. Porters, Singers, and Leuites, were
appoynted.
* a, prince of the pal. 2 And I commaunded my brother Hana-
lace. ni, and Hanania the* ruler of the castle at
Hierusalem, (for he was a faithfull man, &
feared God more then dyd many other,)
3 And I sayd vnto them, Let not the gates
of Hierusalem be opened, vntyl the sunne
be whot: and whyle they stand by, let them
shut the doores, and barre them. And we
appoynted certayne citizens of Hierusa-
lem, to be watchemen, euery one to keepe
his watch, and euery one to be ouer agaynst
his house.
4 As for the citie, it was large of roome, &
great, but the people were fewe therein,
and the houses were not buylded.
5 And God gaue me in myne harte, that I
gathered togeather the principal menne,
and the officers, and the people, to * nom-
* a, to count their genealogies. ber them: and I founde a register of the
number of them which came vp * before,
* a, at the first. and founde written therein.
6 These are the (a) sonnes of the * land,
(a) That is, the inhabitantes of Iudea. * a, prouince. that went vp from the captiuitie that was
caried away, whom Nabuchodonosor the
kyng of Babylon had brought away, and
came agayne to Hierusalem and Iuda, eue-
ry one vnto his citie.
B 7 They whiche came with Zorobabel, are
these, Iosue, Nehemia, Asaria, Raamia,
Nahamani, Mardochee, Belsan, Mespe-
rath, Beguai, Nahum, and Baanah. This
is the number of the menne of the people of
Israel.
8 The chyldren of Pharos were two thou-
sande, an hundred, seuentie, and two.
9 The chyldren of Sephatia, three hundred,
seuentie, and two.
10 The chyldren of Arah, fyue hundred, fif-
tie, and two,
11 The chyldren of the captayne of Moab,
among the chyldren of Iosue and Ioab,
two thousand, eyght hundred, & eyghteene.
12 The chyldren of Elam, a thousande, two
hundred, fiftie, and foure.
13 The chyldren of Zathua, eight hundred,
fourtie, and fine.
14 The chyldren of Zachai, seuen hundred, C
and three score.
15 The chyldren of Bannui, fyue hundred,
fourtie, and eight.
16 The chyldren of Bebai, fyue hundred,
twentie, and eight.
17 The chyldren of Azgad, two thousande,
three hundred, twentie, and two.
18 The chyldren of Adonicam, fyue hundred,
three score, and seuen.
19 The chyldren of Beguai, two thousand,
three score, and seuen.
20 The chyldren of Adin, fyue hundred, fif-
tie, and fine.
21 The chyldren of Hater of Hezekia, nien- D
tie, and eight.
22 The chyldren of Hasem, three hundred,
twentie, and eight.
23 The chyldren of Besai, three hundred,
twentie, and foure.
24 The chyldren of Hariph, an hundred, &
twelue.
25 The chyldren of Gibeon, nientie, and
fine.
26 The menne of Bethlehem, and Netho-
phah, an hundred, foure score, and eight.
27 The menne of Anathoth, an hundred,
twentie, and eight.
28 The men of Bethalmaueth, fourtie and
two.
29 The men of Kiriath-iarim, Cephira, & E
Beeroth, seuen hundred, fourtie, and three.
30 The men of Ramath, and Geba, fyue hun-
dred, twentie, and one.
31 The menne of Michmas, an hundred,
twentie, and two.
32 The men of Bethel, and Ai, an hundred,
twentie, and three.
33 The men of the other Nebo, fiftie, and
two.
34 The chyldren of the other Elam, a thou- F
sand, two hundred, fiftie, and foure.
35 The chyldren of Harim, three hundred,
and twentie.
36 The chyldren of Jericho, three hundred,
fourtie, and fine.
37 The chyldren of Lodhadid, and Ono, se-
uen hundred, twentie, and one.
38 The chyldren of Senaa, three thousand,
nine hundred, and thirtie.
39 The priestes: the chyldren of Gedaia, of
the house of Iosue, nine hundred, seuentie,
and three.
40 The chyldren of Immer, a thousande,
fiftie, and two.
41 The chyldren of Pashur, a thousande,
two

two hundreth, fourtie, and seuen.

42 The children of Harim, a thousand, and seuentene.

43 The Leuites: the children of Iosue, of Cadmiel: and of the children of Hodiiah, seuentie, and foure.

44 The syngers: the children of Asaph, an hundred, fourtie, and eyght.

45 The porters: the children of Sallum, the children of Ater, the children of Talmon, the children of Accub, the children of Hatita, the children of Sobai (altogether,) an hundred, thirtie, and eight.

46 The Nethinims: the children of Siha, the children of Hasupha, the children of Tebbaoth,

47 The children of Ceros, the children of Sia, the children of Phadon.

48 The children of Lebanah, the children of Hagaba, the children of Salmai,

49 The children of Hanan, the children of Giddel, the children of Gaher,

50 The children of Reaiah, the children of Resin, the children of Necoda,

51 The children of Gezzam, the children of Asa, the children of Phasea,

52 The children of Besai, the children of Meunim, the children of Nephussim,

53 The children of Bachuc, the children of Hacupha, the children of Hachur,

54 The children of Baslith, the children of Mehida, the children of Harsa,

55 The children of Barcos, the children of Sisera, the children of Thamah,

56 The children of Nesiah, the children of Hatipha,

57 The children of Solomons seruantes, the children of Sotai, the children of Sophereth, the children of Pharida,

58 The children of Iaala, the children of Darcon, the children of Giddel,

59 The children of Sephatiah, the children of Hattil, the children of Phochereth of Sabaim, the children of Amon.

60 All these Nethinims, and the children of Solomons seruantes, were three hundred,

2. Esdras. 2 verl. 43. nientie, and two.

61 And these went vp also from Telmela, Thelharsa, Cherub, Addon, and Emmer: but they could not shew their fathers house, nor their seede, and that they were of Israel.

62 The children of Dalaiah, the children of Tobia, and the children of Necoda, sixe hundred, fourtie, and two.

63 And of the priestes: the children of Habaiah, the children of Hactos, the children of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writyng in the regester of their generation, but they were not founde: therefore they were put from the priesthood.

65 And (b) Athersatha sayd vnto them, that they shoulde not eate of the moste holy, tyll there came vp a priest which shoulde weare Urim, and Thummim.

(b) Meaning Nehemias, as, Chap. 1. verl. 9. For Athirsatha in the Chalde tong signifieth a butler.

66 And so the whole congregation together, was fourtie and two thousande, three hundred, and three score,

67 Beside their seruantes and maydens, of whom there were seuen thousande, three hundred, thirtie, and seuen: and they had two hundred, fourtie, and fiue singyng men and women.

Lyke pertenent. Exod. 28. verl. 30.

68 Their horses, seuen hundred, thirtie, & sixe: and their mules, two hundred, fourtie, and fyue:

69 The Cammelles, foure hundred, thirtie, and fyue: sixe thousande, seuen hundred and twentie asses.

70 And certaine of the ancient fathers gaue vnto the woorke: Athirsatha gaue to the treasure a thousande pieces of golde, fyfie balons, fiue hundred and thirtie priestes garmentes.

a, pounds.

71 And some of the cheefe fathers gaue to the treasure of the woorke twentie thousand peeces of golde, and two thousand and two hundred pounde of syluer.

72 And the other people gaue twentie thousande peeces of gold, and two thousande pounde of syluer, and three score and seuen priestes garmentes.

73 And the priestes, and Leuites, the Porters, and the Syngers, and the other of the people, and the Nethinims, and al Israel, dwelt in their cities: and when the seuenth moneth came, the children of Israel were in their cities.

The. viii. Chapter.

2. Esdras geathereth together the people, and readeth the lawe to them.

1 AND al the people geathered them selues together as one man, in ỹ streete that was before the water gate, and they sayde vnto Esdras the scribe, that he should fetche the booke of the lawe of Moses, whithe the Lorde commaunded to Israel.

2. Esd. 2. 1. Esd. 7. verl. 6. Deut. 31.

2 And Esdras the priest brought the lawe before the congregation, both of men, and women, and al that coulde vnderstand, dyd hearken vnto it, vpon the first day of the seuenth moneth.

3 And he read thereyn in the streete that was before the water gate, from the morning vntyl

vntil the noone day, before men and women that vyd hearken to it: and the eares of all the people were (enclined) vnto the booke of the lawe.

4 And Esdras the scribe stoode vpon a pulpet of wood whiche they had made for the preachyng, and beside him stoode Mathathia, Sema, and Anaiah, Uriah, Helkia, and Baaseiah, on his ryght hand: and on his left hande stoode Pedaia, Misael, and Melchia, and Halum, Hasabadana, Zachari, and Meshullam.

5 And Esdras opened the booke before all the people, (for he stoode aboue al the people:) and when he opened it, al the people stoode vp.

6 And Esdras prayed the Lorde the great God: and al the people answeared, Amen, Amen, lyfting vp their handes, and bowed them selues, and worshipped the Lord, falling downe vpon their faces to the ground.

7 And Iosue, Bani, Serebia, Iamin, Accub, Sebethai, Hodaia, Maasia, Celita, Azariah, Iosabad, Hanan, Pelaiah, and the Leuites caused the people to geue heede vnto the lawe: and the people stoode in their place.

Nehemi. 7. 8 And they read in the booke of the lawe of God distinctly, and gaue the sense, and caused them to vnderstande the readyng.

9 And Nehemias, which is Athirsatha, and Esdras the priest & scribe, and the Leuites that caused the people to take heede, sayde vnto all the people, This day is holy vnto the Lorde your God, be not ye sorie, and (a) weepe not. For all the people wept when they heard the wordes of the lawe.

(a) The Leuites doo not reproue them for mourning for their sinnes, but assure them of Gods mercies, for so much as they are repentant.

10 And he saide vnto them, Goe your way, and eate the fat, and drinke the sweete, and send part vnto them also that haue not prepared for them selues: for this day is holye vnto our Lorde: be not ye sorie therefore, for the ioy of the Lord is your strength.

11 And the Leuites stilled al the people, and sayde, Hold your peace, for the day is holy, be not sad therefore.

12 And al the people went their way to eate, and to drinke, and to send part vnto other, and to make great myrth, because they had vnderstand the wordes that were declared vnto them.

13 And on the nexte day were gathered together the cheefe fathers among all the people, and the priestes and Leuites, vnto Esdras the scribe, that they myght vnderstande the wordes of the lawe.

Exod. 23. k. 14 And they found written in the lawe whiche the Lord had commaunded by Moses, that the children of Israel should dwel in boothes in the feast of the seuenth moneth:

15 And that they shoulde cause it to be declared and proclaymed in al their cities, and throughout Hierusalem, saying, Goe forth vnto the mount, and fetche Olive branches, Pyne branches, Myrtell branches, Paulme branches, and branches of the thicke tree, to make boothes, as it is written.

16 And so the people went forth, and set them, and made them boothes, euery one vpon the roofe of his house, & in their courtes, and in the courtes of the house of God, and in the streete by the water gate, and in the streete of the porte of Ephraim.

17 And all the congregation of them that were come agayne out of the captiuitie, made boothes, and sate vnder the boothes: for since the tyme of Iosuah the sonne of Nun, vnto this day, had not the children of Israel (b) donne so: and there was very great gladnesse.

(b) That is, were not so vniuersallye geathered together as one man, as yeares. I.

18 And euery day, from the first day, vnto the last, read Esdras in the booke of the lawe of God, and seuen dayes held they the feast, and on the eyght day they geathered together, according vnto the manner.

The. ix. Chapter.

I. The people repent, and forsake their strange wyues. 5. The Leuites exhort them to prayse God.

1 IN the twentie and fourth day of (a) this moneth, came the children of Israel together agayne, with fasting, and sackeclothes, and earth vpon them.

(a) Meanyng the seuenth moneth, as, Chapter. 8. verse. 2.

2 And they that were of the seede of Israel, were separated from al the strange children, and stoode, and knowledged their sinnes, & the wickednesse of their fathers:

3 And stoode vp in their place, and read in the booke of the lawe of the Lorde their God foure tymes on the day, & they knowledged, and worshipped the Lord their God foure tymes (on the day.)

4 Then stoode vp vppon the stayres of the Leuites, Iosue, Bani, Cadmiel, Sabaniah, Bunni, Serebiah, Bani, and Chanani, and cryed loude vnto the Lorde their God:

5 And the Leuites, Iosue, and Cadmiel, Bani, and Halbania, Serebia, & Hodia, Sebania, and Phathahia, said, Stand vp, and prayse the Lord your God for euer, and let thankes be geuen vnto the name of thy glory, whiche excelleth all thankes geuyng and prayse.

6 Thou art Lorde alone, thou hast made heauen, and the heauen of al heauens, with al their host, the earth, and al thinges that are therein, the sea, and all that is therein, and

and thou preseruest them al, and the host of heauen worshypperth thee.

Gene. 11. verse. 31. Gene. 17. vearse. 5. Gene. 15.

7 Thou art, O Lorde, the God that hast chosen Abram, and broughtest hym out of Ur in Chaldee, and callest him Abraham:

8 And foundest his harte faythfull before thee, and madest a couenant with hym, to geue vnto his seede the land of the Chananites, Hethites, Amorites, Pherezites, Iebusites, and Gergesites, and hast made good thy woordes: for thou art ryghteous,

Exod. 3. b. 9 And hast considered the miserie of our fathers in Egypt, and hearde their complaynt by the red sea,

10 And shewed tokens and woonders vpon Pharao and al his seruantes, and on al the people of his lande: for thou knewest that they were presumptuous and cruel against them: and so madest thou thee a name, as it is this day.

Exod. 14. vearse. 22. * or, on dyre lande.

11 And the (red) sea diddest thou diuide in sunder before them, so that they went thorowe the middest of the sea * dry shod: and their persecutors thewest thou into the deepe, as a stone in the myghtie waters:

Exod. 13. vearse. 21

12 And leddest them on the day tyme, in a cloudie pyller, and on the nyght season in a pyller of fyre, to shewe them lyght in the way that they went.

Exod. 19. a. Exod. 20. vearse. 1.

13 Thou camest downe also vppon mount Sinai, & spakest vnto them from heauen, & gauest them right iudgements, true lawes, good commaundementes, and statutes:

¶ 14 And declaredst vnto them thy holy sabboth, and commaundedst them precepres, ordinances, and lawes, by the hand of Moses thy seruant:

Exod. 16. b. Exod. 17. d. Deut. 1. vearse. 8.

15 And gauest them bread from heauen, wher they were hungrie, and broughtest foorth water for them out of the rocke, when they were thirstie, & promisedst them that they shoulde goe in, and take possession of the land ouer which thou haddest lift vp thine hande for to geue them.

16 But they, and our fathers, were proude and hardnecked, so that they folowed not thy commaundements:

17 And would not obey, neyther were mindfull of the woonders that thou dyddest for them: but hardened their neckes, and had in their heades to returne to their bondage by their rebellion: but thou, O GOD of mercies, gratious, and ful of compassion, of long sufferyng, and of great mercie, yet forsookest them not.

Exod. 32. vearse. 4. Exod. 13. b. Num. 14. vearse. 14. 1. Cor. 10. vearse. 2.

18 Moreouer, when they had made them a moulten calfe, and sayde, This is thy god that brought thee out (of the lande) of Egypt, and dyd blasphemies:

19 Yet forsookest thou them not in the wyldernesse, according to thy great mercies: and the cloudie pyller departed not from them on the day tyme, to leade them the way, neyther the pyller of fyre in the nyght season, to shewe them lyght in the way by whiche they shoulde goe.

Exod. 16. b.

20 And thou gauest them thy good spirite to enfourme them, and withheldest not thy Manna from their mouth, and gauest them water when they were thyrstie.

Exod. 17. b. D Deut. 8. b.

21 Fourtie yeeres long dyddest thou feede them in the wyldernesse, so that they lacked nothyng: their clothes waxed not old, and their feete swelled not.

22 And thou gauest them kyngdomes and nations, and dyddest (b) scatter them into corners: so they possessed the lande of Sehon, and the lande of the kyng of Hesbon, and the lande of Og kyng of Basan.

(b) Meaning the heathen. Num. 21. f.

23 And their children multipliedst thou as the starres of heauen, & broughtest them into the land whereof thou haddest spoken to their fathers, that they shoulde goe into it, and haue it in possession.

Iosuh. 2. a.

24 And the children went in, and possessed the lande, and thou subduedst before them the inhabiters of the lande, euen the Chananites, & gauest them into their handes, with their kynges, and the people of the land, that they might doo with them what they woulde.

25 And they wan their strong cities, and a fatte lande, and tooke possession of houses that were full of all manner of goodes, * welles dygged out, vineyardes, olive gardens, and many fruitful trees, and they dyd eate, and were filled, & became fat, & lyued in pleasure through thy great goodnesse.

* or, pitternes.

26 Neuerthelesse, they were disobedient, & rebelled against thee, and cast thy lawe behind their backes, and slue thy prophets, * whiche exhorted them earnestlye, that they myght bring them agayne vnto thee, and dyd great blasphemies.

2. Chr. 24. * or, like the gard sted among them, to turne them to thee.

27 Therefore thou gauest them ouer into the hand of their enimies that vexed them, and in the time of their trouble, when they cryed vnto thee, thou heardest them from heauen, and through thy great mercie thou gauest them sauiours, whiche helped them out of the hande of their enimies.

28 But when they came to rest, they turned backe agayne, to doo euyll before thee: therefore leftest thou them in the hande of their enimies, so that they had the dominion ouer them: and when they conuerted, and cryed vnto thee, thou heardest them from heauen, and many tymes hast thou deliuered them, according to thy great mercie,

29 And

29 And * testifiedst vnto them, that thou
* a.protestest.
mightest bring them againe vnto thy law:
notwithstanding they were proude, and
hearkened not vnto thy commaundements, but sinned * in thy lawes, whiche yf a
* a.against thy iudgements.
man do, he shall liue in them: and (e)turned
Leuit. 18. a. (e) Whiche is a similitude taken of one that shryncke at the yoke or burden, as Zachari. 7. verf. 11.
the shoulder away, and were stifnecked, and
woulde not heare.
30 Yet many yeeres byddest thou forbeare
them, and * testifiedst vnto them through
* a.protestest.
thy spirite by the handes of thy prophetes,
and yet woulde they not heare: therefore
gauest thou them vnto the handes of the nations of the landes.
31 And for thy great mercies sake thou hast
not vtterly consumed them, nether forsaken them: for thou art a gratious and mercifull God.
32 Now therefore our God, thou great God,
mightie and terrible, thou that keepest couenant and mercy, regarde not a litle all the
trauayle that hath come vnto vs, and our
kynges, our princes, our priestes, our prophetes, and our fathers, and all the people
since the time of the kynges of Assur, vnto
this day.
33 And truely thou art iust in all that thou
hast brought vpon vs, for thou hast done
right: as for vs, we haue done wickedly.
34 And our kinges, and our princes, our
priestes, and our fathers haue not done thy
law, nor regarded thy commaundementes,
and thy * earnest exhortations wherewith
* a.earnest desire.
thou hast * exhorted them.
* a.protested among them.
* a.satte.
35 And they haue not serued thee in their
kyngdome, and in thy great goodnesse that
thou gauest them, and in the large and
* plenteous lande whiche thou gauest before
them, and haue not conuerted from their
wycked workes.
36 Beholde, we are in bondage this day,
and so is the land that thou gauest vnto our
fathers, to eate the fruites and goodnesse
therof, beholde there are we bondmen.
37 And great is the increase of it vnto the
kinges, whom thou hast set ouer vs because
of our sinnes, and they haue dominion ouer
our bodyes and cattayle, euen as they will
them selues: and we are in great trouble.
38 Nowe because of all this, make we a sure
couenant, and write it, and our princes, Leuites, and priestes seale vnto it.

The x. Chapter.

1. The names of them that sealed the couenant betweene God and the people.

NOw the sealers were Nehemias (that is)
* a.butler.
Athirsatha the sonne of Hachaliah,
and Sedecias,
2 Seraias, Azarias, Jeremias,
3 Pashur, Amarias, Melchijah,
4 Hattus, Sebenias, Malluch,
5 Harim, Meremoth, Obadias,
6 Daniel, Ginetthon, Baruch,
7 Mesullam, Abijah, Mijamin,
8 Maasias, Bilgai, Semaias: these were
priestes.
9 The Leuites were: Josue the sonne of Azaniah, Bennui, among the children of Henadad, and Cadmiel.
10 And their brethren, Sebanijah, Hodijah,
Celita, Pelaiah, Hanan,
11 Micha, Rehob, Hasebiah,
12 Zaccur, Serebiah, Sebanias,
13 Hodijah, Bani, Beninu.
14 The heades of the people were: Pharos
B
the captayne of Moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigual, Adin,
17 Ater, Hizcijah, Azur,
18 Hodijah, Hasum, Besai,
19 Hariph, Anathoth, Nebai,
20 Magpias, Mesullam, Hezir,
21 Mesesabel, Sadoc, Jadua,
22 Phelatia, Hanan, Anaia,
23 Hosea, Hanania, Hasub,
24 Halohes, Phaleha, Sobek,
25 Rehum, Hasabna, Maasia,
26 Ahia, Hanan, and Anan,
27 Malluch, Harim, and Baana.
28 And the other people, the priestes, Le-
C
uites, porters, syngers, Nethinims, and al
Esdras. 2. verf. 43.
they that had separated them selues from
the people of the landes, vnto the lawe of
God, with their wyues, their sonnes, and
their daughters, and as many as could vnderstande,
29 And their lordes that had rule of them,
Josue. 24. c. 2. Chro. 15. a
receiued it for them selues, and they came
to sweare, and to binde them selues with
an othe to walke in Gods law, whiche was
Deut. 25. verse. 15.
geuen by Moses the seruant of God, & that
they woulde obserue and do according vnto al the commaundementes, iudgementes,
and statutes of the Lorde our God:
30 And that we woulde not geue our daugh-
Deut. 7. a.
ters vnto the people of the lande, nether to
take their daughters for our sonnes.
31 And yf the people of the lande brought
Nehem. 13. verf. 23.
ware on the sabboth, and al manner victu-
Leuit. 25. a.
ales to sell, that we woulde not take it of
Deut. 15.
them on the sabboth, and on the holy dayes,
and that we woulde let the seuenth yeere
verf. 1.
be free, and the debtes of euery person.
32 And we decreed a statute vpon our selues,
to geue yeerely the thirde part of a sicle to
the ministration in the house of our God.
33 To the shewe bread, to the dayly meate
Ggi offering,

offering, & the dayly whole burnt offering, of the sabbathes, of the newe moones, and feast dayes, and to the thynges that were sanctified, and to the offerynges of attonement, to reconcile Israel withal, and to all the busynesse in the house of our God.

34 And we cast the lot among the priestes, Leuites, and the people, for the offeryng of the wood, to be brought vnto the house of our God from yeere to yeere, after the houses of our fathers, that it might be burnt at times appointed vpon the aulter of the lord God, as it is written in the lawe:

35 And to bring the first fruites of our lande, and the fyrstlings of our fruites of all trees, yeere by yeere vnto the house of the Lord.

36 And the first borne of our sonnes, and of our cattel, (as it is written in the law) and the fyrstlinges of our oxen & of our sheepe, which we shoulde bryng to the house of our God, vnto the priestes that ministre in the house of our God:

37 And that we should bring the first fruites of our dough and our heaue offerynges, and the fruites of all manner of trees, of wine also, and of oyle, vnto the priestes, to the * chestes of the house of our GOD, and the tythes of our lande vnto the Leuites, that the Leuites myght haue the tythes in al the cities of our ministration.

* or, chambers.

38 And the priest the sonne of Aaron shalbe with the Leuites, when the Leuites take tythes, so that the Leuites shal bring vp the tythes of theyr tythes vnto the house of our God, to the store houses, and to the treasure houses.

Num. 18. vers. 26.

39 For the children of Israel and the children of Leui shall bryng vp the heaue offeringes of the corne, wine, and oyle, vnto the store houses, there as are the vessels of the sanctuarie, and the priestes that minister, and the porters, and syngers, and we will not forsake the house of our God.

The. xi. Chapter.

I. Who dwelled in Hierusalem after it was builded. 21. And who in the cities of Iuda.

1 AND the rulers of the people dwelt at Hierusalem: the other people also cast (a) lottes, that among tenne one part shoulde goe to Hierusalem, into the holy citie to dwel, and nine partes to be in the cities.

(a) The people were vnwilling to dwel in Hierusalem, because of the continuall troubles of theyr enimies, whiche often tymes inuaded the, and therefore the rulers vsed this policie, that the citie myght be replenished with men.

2 And the people thanked al the men that were willyng to dwel at Hierusalem.

3 These are the heades of the prouince that dwelt in Hierusalem, and in the cities of Iuda, euery one in his possession, & in theyr cities, they of Israel, the priestes, Leuites, the Nethinims, and the children of Salomons seruantes.

4 And at Hierusalem dwelt certayne of the children of Iuda, and of Beniamin: of the children of Iuda, Athai the sonne of Azia, the sonne of Zacharia, the sonne of Amaria, the sonne of Saphatia, the sonne of Phalalel, of the children of Phares.

5 And Maasia the sonne of Baruch, the sonne of Chol hoza, the sonne of Hasaia, the sonne of Adaia, the sonne of Ioiarib, the sonne of Zacharia the sonne of Siloni.

6 All these were the children of Phares that dwelt at Hierusalem, euen foure hundred threescore and eight valiant men.

7 These are the children of Beniamin, Sa- B
lu the sonne of Mesullam, the sonne of Joed, the sonne of Pedaia, the sonne of Colaia, the sonne of Maasia, the sonne of Ithiel, the sonne of Esai.

8 And after him Gabai, Sellai, nine hundred and twentie and eight.

9 And Joel the sonne of Zichri had the oversyght of them: and Iuda the sonne of Senua was the seconde ouer the citie.

10 Of the priestes: Iedaia the sonne of Ioiarib, Iachin,

11 Saraiah the sonne of Helkia, the sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, was (b) chiefe in the house of God. 1. Chr. 9. (b) Thats, was the hyest priest.

12 And theyr brethren that dyd the worke in the temple, eyght hundred and twentie and two: and Adaia the sonne of Ieroham, the sonne of Pelaiah, the sonne of Amzi, the sonne of Zachari, the sonne of Pashur, the sonne of Malchia,

13 And his brethren, chiefe among the fathers, two hundred and fourtie and two: and Amasai the sonne of Azrael, the sonne of Ahasai, the sonne of Mosilemoth, the sonne of Immer,

14 And theyr brethren valiant men, an hun- C
dred, and twentie and eight, and their ouerseer was Zabdiel a " sonne of one of the great men. " That is, of the nobility.

15 Of the Leuites: Semeia the sonne of Hasub, the sonne of Azaricam, the sonne of Hazabia, the sonne of Buni, 1. Chr. 25.

16 And Sabathai, & Iosabad of the chiefe of the Leuites had the oversight of the outwarde busynesse of the house of God.

17 And Mathania the sonne of Micha, the sonne of Zabdi, the sonne of Asaph, was the principal to begin the thanksgiuing and prayer: and Bacbukia the seconde among his brethren, and Abda the sonne of Sammua, the sonne of Galal the sonne of Idithun.

18 All

18 All the Leuites in the holy citie, were two hundred foure score and foure.
19 And the porters Accub and Talmon, and their brethren that kept (c) portes, were an hundred and seuentie and two.
20 As for the residue of Israel, of the priests and Leuites, (they were) in all the cities of Iuda, euery one in his inheritance.
21 And the Nethinims dwelt in * Ophel: and Ziha and Gispa were set ouer the Nethinims.
22 The ouerseer of the Leuites at Hierusalem, was Azzi the sonne of Bani, the sonne of Hasabia, the sonne of Matthania, the sonne of Micha: of the children of Asaph, singers were ouer the businesse in the house of God:
23 For it was the kynges commaundement concernyng them, that the singers shoulde deale faythfully euery day.
24 And Pathaia the sonne of Merezabel, of the children of Zerah the sonne of Iuda, was * next the kyng in al matters concerning the people.
25 And in the villages in their landes, some of the children of Iuda dwelt at Kiriath arba, and in the villages thereof, and in Dibon, and in the villages thereof, and at Iecabzeel, and in the villages thereof:
26 At Iesua, Moladath, Bethphalet:
27 In * the towne of Sual, Beersheba, and in the villages thereof:
28 At Siklag, and Moconah, and the villages thereof:
29 And at Enrimmon, Zarah, Ierimoth,
30 Zanoa, Odullam: and in their villages: at Lachis, and in the feelds thereof: and Aseka, and in the villages thereof. And they dwelt from Beersheba, vnto the valley of Hinnom.
31 The children also of Beniamin from Geba (dwelt) in Machmas, Aia, Bethel, and in their villages,
32 And at Anathoth, Nob, Ananiah,
33 Hasor, Ramah, Gethaim,
34 Hadid, Zeboim, Neballath,
35 Lod, and Ono, in the carpenters valley.
36 And the Leuites had possession both in Iuda and in Beniamin.

The. xii. Chapter,

1. The priestes and Leuites whiche came with Zorobabel vnto Hierusalem, are nombred.
27. and al the wall is dedicated.

1 THese are the priestes and Leuites, that went vp with Zorobabel the sonne of Salathiel: and with Iosue, Saraia, Ieremia, and Esdras,
2 Amaria, Malluch, Hattus,
3 Sechania, Rehum, Meremoth,
4 Iddo, Genthon, Abia,
5 Miamin, Maadia, Bilga,
6 Semaia, Ioiarib, Iedaia,
7 Salu, Amok, Helkia, and Iedaia: these were the heades among the priestes, and their brethren in the dayes of Iosue. B
8 The Leuites were these: Iesua, Bennui, Cadmiel, Serebia, Iuda, and Matthania, which was ouer (the office) of thanksgeuing, he and his brethren.
9 Bacbukia, and Vanni, and their brethren, were about them in the watches. 1. Chron. 23. verse. 6.
10 Iosue begate Ioakim, Ioakim also begate Eliasib, and Eliasib begate Ioiada:
11 Ioiada begate Ionathan, and Ionathan begate Iaddua.
12 In the dayes of Ioakim were these the cheefe fathers among the priestes: * vnder Saraia, Meraia: vnder Ieremi, Hananias 13 Vnder Esdras, Mesullam: vnder Amarias, Iehonanan 14 Vnder Melico, Ionathan: vnder Sebania, Ioseph: C
15 Vnder Horim, Adna: vnder Meraioth, Helkia:
16 Vnder Iddo, Zacharia: vnder Genthon, Mesullam:
17 Vnder Abia, Zichri: vnder Miniamin, and Moadia, Piltai:
18 Vnder Belga, Samma: vnder Semaia, Jonathan:
19 Vnder Ioiarib, Matthenai: vnder Iadaia, Azzi:
20 Vnder Selai, Kellai: vnder Amok, Eber:
21 Vnder Helchia, Halabia: vnder Iedaia, Nathanael:
22 And in the time of Eliasib, Ioiada, Iohanan, & Iadua, were the cheefe fathers among the Leuites and the priestes, written in the raigne of Darius the Persian.
23 The children of Leui the principall fathers were written in the Chronicles, vntil the tyme of Ionathan the sonne of Eliasib.
24 And these were the cheefe among the Leuites: Halabia, Serebia, and Iesua the sonne of Cadmiel, and their brethren * in their presence, to geue praise and thankes, according as Dauid the man of GOD had ordeyned it, one watch ouer against another. * 07, about them.
25 Matthania, Bacbukia, Obadia, Mesullam, Talmon, and Accub, were porters * in the watche, at the thresholdes of the gates. * 07, keeping the warde.
26 These were in the dayes of Ioiakim the sonne of Iosue the sonne of Iosedec, and in the dayes of Nehemias the captayne, and of the priest Esdras the scribe.

27 And in the dedication of the wall at Hieruſalem, they ſought the Leuites out of all their places, that they myght be brought to Hieruſalem, to kepe the dedication and gladneſſe with thankeſgeuinges, and ſyngyng, with cymbales, * pſalteries, and harpes.

* or, vials.

28 And the children of the ſingers gathered them ſelues together from euery ſyde, out of the playne countrey about Hieruſalem, and from the villages of (a) Nethophathi,

(a) Whiche were a certayne family, and had their poſſeſſyons in the feeldes, as 1. Chro. 2. verſe. 54.

29 From the houſe of Gilgal, and out of the countreys of Geba, and Aſmaueth: for the ſingers had buylded them villages rounde about Hieruſalem.

30 And the Prieſtes and Leuites were purifyed, and cleanſed the people, & the gates, and the wall.

31 And I brought the princes of Iuda vpon the wall, and appoynted two great * quiers of menne to geue thankes, which went on the right hande of the wal towarde the Doung gate.

* or, companyes.

32 And after them went Hoſaia, and halfe of the princes of Iuda,

33 And Azaria, Eſdras, and Meſullam,

34 Iuda, Beniamin, Semeia, and Ieremi,

35 And certayne of the prieſts children with trumpettes: namely Zacharie the ſonne of Ionathan, the ſonne of Semeia, the ſonne of Matthania, the ſonne of Michaia, the ſonne of Zacur, the ſonne of Aſaph.

36 And his brethren, Semeia, Azarael, Melalai, Gilalai, Maai, Nathanael, and Iuda, and Hanani, with the muſical inſtrumentes of Dauid the man of God: and Eſdras the ſcribe (went) before them.

37 And by the Well gate, (beſyde) vp ouer againſt them vpon the ſteppes of the citie of Dauid at the going vp of the wal, beyonde the houſe of Dauid vnto the water gate eaſtwarde.

38 The other quiers of them that gaue thankes, went ouer againſt them, and I after them, and the halfe part of the people vpon the wall beyonde the Furnace gate, vnto the broade wall,

39 And beyonde the port of Ephraim, and beyonde the olde gate, beyonde the fyſhe gate, and the towre of Hananeel, and the towre of Mea, euen vnto the Sheepe gate, and they ſtoode ſtyl in the * pylon gate.

* or, the gate of the warde.

40 And ſo ſtoode the two quiers of them that gaue thankes in the houſe of God, and I and the halfe of the rulers with me:

41 And the prieſtes, namely Eliakim, Maaſia, Miniamin, Michaia, Elioenai, Zacharia, and Hanania, with trumpettes:

42 And Maaſia, Semeia, Eleaſar, Azzi, Iehohanan, Melchiah, Elam, and Ezer: and the ſingers ſang loude, hauyng Iezrahiah for their ouerſeer.

43 And the ſame day they offered great ſacrifyces, and reioyced: for God had geuen them great gladneſſe, ſo that both the wyues and chyldren were toyfull, and the myrth of Hieruſalem was heard farre of.

44 And the ſame tyme were the men appoynted ouer the treaſure houſes, wherein were the heaue offerynges, the fyrſtlinges, and the tithes, that they ſhoulde geather them out of the feeldes about the cities, to diſtribute them vnto the prieſtes and Leuites accordyng to the lawe: for Iuda was glad of the prieſtes and Leuites that ſerued. 2. Chro. 31. verſe. 11.

45 And both the ſingers & porters kept the warde of their God, and the warde of the purifycation, accordyng to the commaundement of Dauid, and of Solomon his ſonne. 2. Chro. 34. verſe. 35.

46 For in the tyme of Dauid and Aſaph of olde were the cheefe ſingers (ordeyned) and the ſonges of prayſe and thankeſgeuyng vnto God.

47 In the time of Zorobabel and Nehemias, dyd all Iſrael geue portions vnto the ſyngers and porters euery day his portion: and they * gaue tythes vnto the Leuites, and the Leuites * gaue tithes agayne vnto the chyldren of Aaron.

* or, ſanctifyed.

* or, ſanctifyed.

The. xiii. Chapter.

1. The lawe is read, 3. They ſeparate from them all ſtrangers. 30. An ordinance to ſerue God.

1 AND that day dyd they reade in the booke of Moſes in the audience of the people, and therein was founde written, that the Ammonites and Moabites ſhoulde neuer come into the congregation of God: A Num. 22. verſe. 5. Deut. 23. verſe. 3.

2 Becauſe they met not the chyldren of Iſrael with bread and water, but hyred Balaam againſt them that he ſhoulde curſe them: and our God turned the curſe into a bleſſing. Num. 22. verſe. 5.

3 Now when they had heard the law, they ſeparated from Iſrael euery one that had * mixt him ſelfe therein.

* or, ſtrangers.

4 And before (a) this had the prieſt Eliaſib the ouerſeyar of the treaſurie of the houſe of our GOD, and he was kinſeman vnto Tobia,

(a) That is, before the chyldren of Iſrael had ſeparated the ſtrangers from among them.

5 And had made him a great chamber, and there had they afore tyme layed the offerynges, frankencenſe, veſſels, and the tithes of corne, wine, and oyle, whiche was commaunded to be geuen to the Leuites, ſingers, and porters, and the heaue offerynges of the prieſtes.

6 But

6 But in al this (tyme) was not I at Hierusalem: for in the two and thirtieth yere of Artaxerres kyng of Babylon came I vnto the kyng, and after certayne dayes obteyned I license of the kyng to come to Hierusalem.

7 And I gate knowledge of the euyll that Eliasib did for Tobia, in that he had made hym a chamber in the court of the house of God.

8 And it grieued me sore: therefore I cast forth al the vessels of the house of Tobia out of the chamber:

9 And commaunded them to cleanse the chambers, and thether brought I ageyne the vessels of the house of GOD, with the meate offeryng, and the incense.

10 And I perceiued that the portions of the Leuites had not ben geuen them, and that euery one was fled to his lande, euen the Leuites & singers that executed the worke.

11 Then reproued I the rulers, & said, Why is the house of God forsaken? And I gathered them together, & set them in their place.

12 Then brought al Iuda the tithes of corne, and wine, and oyle, vnto the treasures.

13 And I made treasurers ouer the treasure, Selemiah the priest, and Sadoc the scribe, and of the Leuites, Phedaias: vnder them hande was Hanan the sonne of Zaccur the sonne of Mathania: for they were counted faythful, and they office was to distribute (the portions) vnto their brethren.

14 Think vpon me, O my God herein, and wype not out (b) my mercy that I haue shewed on the house of my God, and on the officers thereof.

15 And the same time saw I in Iuda some treading wine presses on the sabboth, and bryngyng in sheaues, and whiche laded Asses also with wine, grapes, and figges, and al burdens, & brought them into Hierusalem vpon the sabboth day: and I rebuked them earnestly the same day that they solde the victualles.

16 There dwelt men of Tyre also therein, which brought fyshe, and al maner of ware, and solde on the sabboth vnto the children of Iuda in Hierusalem.

17 Then reproued I the rulers in Iuda, and sayde vnto them, What euyll thyng is this that ye do, and breake the sabboth day?

18 Dyd not your fathers euen thus, and our God brought all this plague vpon vs, and vpon this cities: and ye make the wrath more yet vpon Israel, in that ye breake the Sabboth?

19 And when the gates of Hierusalem began to be (c) darke before the sabboth, I commaunded to shut the gates, and charged that they should not be opened tyl after the sabboth: and some of my seruantes set I at the gates, that there should no burden be brought in on the sabboth day.

20 Then remayned the chapmen and marchantes once or twyce ouer nyght without Hierusalem with al maner of wares.

21 Then reproued I them, and sayde vnto them, Why tary ye al night about the walle? If ye do it once ageyne, I will lay handes vpon you: from that tyme forth came they no more on the sabboth.

22 And I sayde vnto the Leuites, that they shoulde cleanse themselues, and that they shoulde come and kepe the gates, to halowe the sabboth day. Thinke vpon me, O my God concernyng this also, and spare me according to thy great mercy.

23 In those dayes also saw I Iewes that maried wiues of Asdod, of Ammon, and of Moab,

24 And their children spake halfe in the speache of Asdod, and could not speake in the Iewes language, but according to the language of the one people and of the other people.

25 Then I reproued them, and (d) cursed them, & smote certayne men of them, and made them sweare to them by God, Ye shal not geue your daughters vnto their sonnes, nether shal ye take their daughters vnto your sonnes, or for your selues.

26 Dyd not Salomon the kyng of Israel sinne by these thynges? and yet among many nacions was there no kyng like hym, which was beloued of his God, and God made hym kyng ouer al Israel: and yet nenertheles, outlandish women caused him to sinne.

27 Shall we then obey vnto you, to do all this great euyll, and to transgresse against our God, and marry strange wyues?

28 And one of the children of Ioiada, the sonne of Eliasib the high priest, was the sonne in lawe of Sanaballat the Horonite: but I chased hym from me.

29 O my God, thinke thou vpon them that defile the priesthood, and the couenant of the priesthood and of the Leuites.

30 Thus cleansed I them from al suche as were of straunge blood, and appointed the courses of the priestes and Leuites, euery one in his office:

31 And so after the wood at times appointed, and also for the first fruites. Thinke thou vpon me, O my God, for the best.

The ende of the booke of Nehemias, or seconde booke of Esdras.

(a) About the time that the sonne went downe, for the sabboth lasted from the sonne going downe of the one day, to the sonne setting of the other.

(b) He professeth that he dyd his dueties with a good conscience, yet he inuocateth not him selfe herein, but desireth God to remoue hym, and to be mercyful vnto hym for his owne goodnesse sake, as verse. 22.

(c) Or, kindle.

(d) That is, dyd excommunicate them, or driue them out of the congregatiō.

(e) Or, pluckt of their heare.

1. king. 4. b.

1. king. 11. a.

The booke of Esther.

The first Chapter.

3. Kyng Ahasuerus maketh a royal feast. 10. Whereunto the queene Vasthi wyll not come. 19. For whiche cause she is put away. 20. The kynges decree touching the preeminence of man ouer his wyfe.

A 1 NOw the dayes of Ahasuerus, (this is Ahasuerus whiche raigned from India vnto Ethiopia, ouer an hundred and twenty and seuen prouinces.)

2 In whole dayes when the kyng Ahasuerus sate on his seate (a) royal, which was in the palace of Susan:

3 In the thirde yeere of his raigne, he made a feast vnto all his princes and seruantes: and the mighty men of Persia and Media, the captaynes also and rulers of his countreys were before hym.

4 And he shewed the ryches & glory of his kyngdome, and the glorious worshyp of his greatnesse many dayes long, an hundred and fourescore dayes.

5 And when these dayes were expired, the kyng made a feaste vnto all the people that were in ỹ palace of Susan, both vnto great and small, seuen dayes long, in the court of the garden by the kynges palace,

6 Where there hanged white, greene, and * pelawe clothes, fastened with cordes of fyne silke and purple in siluer rynges, vpon pyllers of marble stones: the bedsteedes also were of golde and syluer made vpon a pauement of * greene, white, yelowe, and blacke marble.

7 And they dranke in vesselles of golde, and changed vessel after vessel, and royall wine in abundance, according to the power of the kyng.

8 And the drynkyng was by inuyted, none might compell: for so the kyng had appoynted to all the officers of his house, that they shoulde do according to euery mans pleasure.

9 And the queene Vasthi made a feast also for the women, in the palace of Ahasuerus.

10 And on the seuenth day when the kyng was merye after the wine, he commaunded Mehuman, Biztha, Harbona, Thalma, Abagthan, Zethar, and Charchas, the seuen chamberlaynes that ministred in the presence of kyng Ahasuerus,

11 To fetche the queene Vasthi with the crowne royall into the kinges presence, that he myght shewe the people and princes her fayrenesse: for she was beautiful.

12 But the queene Vasthi wouldo not come at the kinges worde by his chamberlaynes: then was the kyng very wroth, and his indignation kindled in hym.

13 And the king spake to the wyse men whiche (b) knewe the tymes (for so was the kinges manner towardes all that knewe the lawes and the iudgementes:

14 And the next vnto hym were, Carsena, Sethar, Admata, Tharsis, Mares, Marsena, and Memuchan, the seuen princes of Persia and Media, whiche (c) sawe the kynges face, and sate the first in the kyngdome.)

15 What, shal we do vnto the queene Vasthi according to the lawe, because she dyd not according to the worde of the kyng Ahasuerus, whiche he commaunded by his chamberlaynes?

16 And Memuchan answered before the kyng and the princes, The queene Vasthi hath not only done euill against the kyng, but also against al the princes, and against al the people that are in all the prouinces of kyng Ahasuerus.

17 For this deede of the queene shall come abroade vnto all women, so that they shal despise their husbandes before their eyes, and shal say, The kyng Ahasuerus commaunded Vasthi the queene to be brought in before hym, but she would not come.

18 And so shal the princesses in Persia and Media say lyke wyse this day vnto all the kynges princes, when they heare of this deede of the queene: thus shall there arise to much displesaunt nesse and wroth.

19 If it please the kyng, let there go a commaundement from hym, and let it be written according to the lawes of the Persians and Medians, and not to be transgressed, that Vasthi come no more before kyng Ahasuerus, and let the kyng geue her royall estate vnto another that is better then she.

20 And when this commaundement of the kyng which he shalbe made, is published throughout all his empire, (whiche is great,) all women shal honour

(a) That is, had rest and quietnesse.

* or, blewe or violet coloured clothes.

* or, beds, or tables.

* or, Porphyre, Marble, Alabaster, & blewe colour.

(b) That is, whiche were learned men, and knewe the lawes & actes of their elders in tymes past.

(c) Whiche were his chiefe counselers, and might haue alwayes accesse vnto hym.

nour both among great and small.
21 This lykyng pleased the kyng and the princes, and the king dyd according to the woorde of Memuchan.
22 For he sent letters foorth into all the kings prouinces, into euery lande according vnto the writting thereof, and to euery people after their language, that euery man should be lorde in his owne house: and this to be published after the languages of his people.

The .ii. Chapter.

2. After she queene is put away, certayne young maydens are brought to the kyng.
14. Esther pleaseth the king, and is made queene.

1 AFter these actes, when the displeasure of king Ahasuerus was nowe asswaged, he thought vpon Vashti, and what she had donne, and what was decreed against her.
2 Then said the kinges seruantes that ministred vnto him: Let there be faire young virgins sought for the king.
3 And let the kyng appoint officers in all the prouinces of his empire, that they shoulde bryng together all the faire young virgins vnto the palace of Susan to the womans buildyng, vnder the hande of Hegai the kinges chamberlayne that kept the women, to geue them their apparel.
4 And that the mayden which pleased the king, shoulde be queene in Vashtis stede. And this pleased the king, and he dyd so.
5 In the palace of Susan there was a certayne Iewe, whose name was Mardocheus, the sonne of Iair, the sonne of Semei, the sonne of Cis, a man of Iemini,
6 Whiche was caryed away from Hierusalem with the captiuitie, when Iehonia the kyng of Iuda was led away, whom Nabuchodonosor the king of Babylon caryed thence:
7 And he nourished Hadassa (that is Esther,) his vncles daughter: for she had neyther father nor mother, and he was a faire and beautifull mayden, whom Mardocheus (when her father & mother were dead) receyued for his owne daughter.
8 So when the kynges commaundement and commission was published, and many maydens were brought together into the palace of Susan vnder the hand of Hegai, Esther was brought also vnto the kinges house, vnder the hande of Hegai the keeper of the women.
9 And the mayden pleased him, & she found fauour in his sight: and he caused * ornamentes to be geuen her speedyly, and suche thinges as belonged to her, and appointed her seuen comely maydens out of the kings house, and fauoured both her and her gentlewomen singularly in the house of the women.
10 But Esther shewed not her people and her kinrede (for Mardocheus had charged her, that she should not tell it.
11 And Mardocheus walked euery day before the court of the womens house, that he might knowe howe Esther dyd, and what shoulde become of her.
12 And when the appointed tyme of euery mayden came, that she shoulde goe in to the kyng. Ahasuerus, after that he had bene twelue moneths, according to the manner of women (for so were the dates of their purification accomplished, aye monethes with oyle of myrrhe, & sixe moneths with sweete odours, and in the purifying of the women:
13 And thus went the maydens vnto the king) what so euer she required, that must be geuen her, to goe with her out of the (a) womens * buylding vnto the kynges palace.
14 In the euening she went, and on the morowe she returned into the seconde house of the women, (a byding) vnder the hande of Saasgaz the kinges chamberlayne, which kept the concubines: and she came in vnto the king no more, except it pleased the kyng to haue her, and that she were called by name.
15 Nowe when the course came of Esther, the daughter of Abihail, the vncle of Mardocheus (whiche had receyued her as his owne daughter) that she should come in vnto the kyng, she desyred nothing but what Hegai the kinges chamberlayne the keeper of the women sayde: and Esther founde fauour in the sight of all them that looked vpon her.
16 And Esther was taken vnto kyng Ahasuerus into his house royal, in the tenth moneth (whiche is the moneth (b) Tebeth) in the seuenth yeere of his raigne.
17 And the king loued Esther aboue all the women, and she founde grace and fauour in his sight, more then all the virgins, so that he set the crowne of the kingdome vpon her head, and made her queene in stead of Vashti.
18 And the king made a great feast vnto all his princes and seruantes, which feast was because of Esther, and caused the prouinces to be in (c) quietnesse, and gaue gifts as became the royaltie of a kyng.
19 And when the virgins were geathered together the second time, Mardocheus sate in the kinges gate.
20 And as yet had not Esther shewed her

* 07, and he gaue charge to her, and to her maydens, of the best in the house of the women.

(a) There were three houses appointed for women: one for virgins, another for concubines, the third for queenes.

* 07, house

(b) Whiche conteyneth part of December, and part of Ianuarie.

(c) He releaseth their tribute.

kinrede and her people, according as Mardochee had wild her: for Esther did nothing vpon the worde of Mardocheus, like as yf she had ben yet vnder his gouernaunce.

21 At the same tyme (whyle Mardochee sate in the kinges gate) two of the kinges chamberlaines, Bigthana & Theres, which kepte the doore, were wroth, and sought to lay their handes on the king Assuerus.

22 Whereof also Mardocheus gate knowledge, and tolde it vnto queene Esther, and Esther certified the kyng thereof in Mardocheus name.

23 And when inquisition was made, the was founde so: and they were both hanged on a tree: and it was written in the Cronicles before the kyng.

The iii. Chapter.

1 Haman after he was exalted, obteyned of the kyng, that the Iewes should be put to death, because Mardocheus had not bowed nor worshipped him.

1 AFter these actes did kyng Assuerus promote Haman the sonne of Amadatha the Agagite, and set him on high, and set his seate aboue all the princes that he had with him.

2 And all the kinges seruantes that were in the kinges gate, bowed their knees, and reuerenced Haman, for the king had so commaunded concernyng him: but Mardocheus (a) bowed not the knees, neither did him reuerence.

3 Then the kynges seruantes whiche were in the kynges gate, spake vnto Mardocheus, Why transgressest thou the kings commaundement?

4 And though they spake this daily vnto him, yet wouldē he not heare them, therefore they tolde Haman, that they myght see howe Mardocheus matters would stand, for he had tolde them that he was a Iewe.

5 And when Haman sawe that Mardocheus bowed not the knees vnto him, nor dyd reuerence vnto him, he was ful of indignation.

6 And thoug he it to litle to lay handes only on Mardocheus, for they had shewed him the nation of Mardocheus: wherefore he sought to destroy all the Iewes that were throughout the whole Empire of Assuerus, and that were of the nation of Mardocheus.

7 In the fyrst moneth (that is the moneth Nisan) in the twelfth yeere of king Assuerus, they cast Phur, that is a (b) lot, before Haman from day to day, and from moneth to moneth, to the twelfth moneth, that is, the moneth Adar.

8 And Haman sayd vnto kyng Assuerus, There is a people scattered abroade, and dispersed among al people in all the prouinces of thyne empire, and their lawes are diuers from all people, and they kepe not the kinges lawes, therefore it is not the kinges pleasure to suffer them.

9 If it please the kyng, let it be written, that they may be destroyed: and so will I * way downe ten thousand talentes of siluer, by the handes of them that haue the charge of this businesse, to bryng it into the kinges treasurie. * Or, pay.

10 And the kyng toke his ryng from his hande, & gaue it vnto Haman the sonne of Amadatha the Agagite, the Iewes enimie.

11 And the kyng sayde vnto Haman, Let the siluer be thyne, and doo with that people as it pleaseth thee.

12 Then were the kynges * scribes called, on the thirteenth day of the first moneth, and there was written according as Haman commaunded vnto all the kynges officers, and to the captaynes that were ouer euery prouince, & to the rulers of euery people in euery countreys in euery tong, according to the writyng hereof, and to euery nation after their language, in the name of kyng Assuerus was it written, and sealed with the kynges ryng. * Or, lettrins.

13 And the letters were sent by posts into al the kinges prouinces, to roote out, to kil, and to destroye all Iewes both yong and olde, children and women, in one day, vpon the thirteenth day of the twelfth moneth, (which is the moneth Adar) and to spoyle them as a pray.

14 This was the tenore of the writyng, that there shoulde be a commaundement geuen in al prouinces, and published vnto al people, that they shoulde be redy against the same day. C Read verse 7.

15 And the posts went in al haste, according to the kinges commaundement, and in the palace of Susan was the commaundement deuised: and the kyng and Haman sate and dranke, when in the meane tyme the (c) citie of Susan was disquieted. (a) That is, the Iewes whiche were in Susa.

The iiii. Chapter.

1 Mardocheus geueth the queene knowledge of the euell degree of the kyng against the Iewes. 16. She willeth that they pray for her.

1 WHen Mardocheus perceyued al that was donne, he rent his clothes, and put on sackecloth with asshes, & went out into the middes of the citie, and cryed loude and lamentably.

2 And came before the kinges gate, but he might

(a) This fact of Mardocheus semed to come by the singuler motion of gods spirite, to thende he myght execute his iust iudgement against wicked Haman, and also bryng Mardocheus to honour for the preseruation of his people: for otherwyse to obey magistrates in al ciuil behauiour, is Gods commaundement, Rom. 2.

(b) To know what moneth and day shoulde be good to goe about this thing, that it might haue good successe, but God disappointed their lottes and expectation.

mighte not enter within the kinges gate, because he had sackecloth on.

3 And in al prouinces, countreyes, and places, as farre as the kynges worde and commaundement came, there was great lamentation among the Iewes, fasting, weeping, and mourning, and many lay in sackecloth and in ashes.

4 So Esthers maydens, and her chamberlaynes, came, and tolde it her: then was the queene exceedyngly astonied, and she sent rayment, that Mardocheus should put on, and lay the sackecloth from him: but Mardocheus would not take them.

5 Then called Esther Hathach, (one) of the kinges chamberlaynes, whiche stoode before her, & gaue him a commaundement vnto Mardocheus, to knowe what it was wherefore he dyd so.

6 So Hathach went forth to Mardocheus, vnto the streete of the citie, whiche was before the kinges gate:

7 And Mardocheus told him of al that had come vnto him, and of "the summe of syluer that Haman had promised to way down into the kinges treasurie, because of the Iewes, if he would destroy them.

8 And he gaue him the copie of the kynges commaundement that was deuised at Susan, to destroy them, that he might shewe it vnto Esther, and to speake to her, and to charge her that she shoulde goe in vnto the king, and make her prayer and supplication vnto him for her people.

9 And when Hathach came in, he tolde Esther the woordes of Mardocheus.

10 And againe Esther spake vnto Hathach, and commaunded him (to say) vnto Mardocheus,

11 Al the kinges seruantes, and the people in the prouinces of the king knowe, that whosoeuer commeth within the court vnto the king, whether it be man or woman, whiche is not called, "the commaundement is, that the same shal dye, excepte the king hold out the golden scepter vnto him, for then he shal liue: but I haue not ben called to come in vnto the king now this thirtie dayes.

12 And when Mardocheus was certified of Esthers woordes,

13 Mardocheus bade say againe vnto Esther, Thinke not with thee selfe that thou shalt escape in the kinges house more then al the Iewes.

14 For if thou holdest thy peace at this time, then shal the Iewes haue "helpe and deliuerance out of an (a) other place, and thou and thy fathers house shalbe destroied: And who knoweth whether thou art come to the kingdome "for this cause sake?

15 Esther bade them giue Mardocheus this answere,

16 Go and gather al the Iewes that are founde at Susan, and fast ye for me, that ye eate not and drynke not in thre dayes, neyther day nor nyght, I and my maydens wyl fast likewise: and so wyl I goe in vnto the king, whiche thing is yet contrarye to the commaundement, and (b) if I perish, I perishe.

17 So Mardocheus went his way, and did according al that Esther had commaunded him.

" Heb. Declaration.

" or, for such a time.

(b) I wyl put my lyfe in danger, and referre the successe to God, seeyng it is for his glory, & the deliuerance of his people

The. v. Chapter.

I. Esther entreth in vnto the kyng, and byddeth hym and Haman to a feast. II. Haman prepareth a gallous for Mardocheus.

1 AND on the thirde day, Esther put on her royal apparel, and stoode in the court of the kinges palace within, ouer against the kinges house: and the kyng sate vppon his royal seate in the kinges palace, ouer against the gate of the house.

2 And when the kyng sawe Esther the queene standyng in the courte, she founde grace in his syght: and the kyng helde out the golden scepter that was in his hande: So Esther stept forth, and touched the top of the scepter.

3 Then sayd the kyng vnto her, What wylt thou, queene Esther? and what requirest thou? (aske) euen the halfe of the empire, and it shalbe geuen thee.

4 And Esther answeared, If it please the kyng, let the kyng and Haman comme this day vnto the banquet that I haue prepared for him.

5 And the kyng sayde, Cause Haman to make hast, that he may doo as Esther hath sayde. So the king and Haman came to the banquet that Esther had prepared.

6 And the kyng sayde vnto Esther at the banquet of wyne, What is thy petition, that it may be geuen thee? And what requirest thou? If it be euen the halfe of the empire, it shalbe donne.

7 Then answeared Esther, and sayde, My petition and desire is,

8 If I haue founde grace in the sight of the kyng, and if it please the kyng to geue me my petition, and to fulfyl my requeste, then let the king and Haman comme to the banquet that I shal prepare for them, & so wyl I doo to morowe as the king hath sayde.

9 Then went Haman forth the same day ioyful & merry in his minde: but when Haman

A

Mark. 6. d.

B

man sawe Mardochens in the kinges gate, that he stoode not vp, nor mooued for hym, he was ful of indignation at Mardocheus.

10 Neuerthelesse, Haman refrayned hym selfe, and when he came home, he sent and called for his frendes, and Zares his wyfe.

11 And Haman told them of the glory of his richesse, and the multitude of his children, and al the thinges wherein the king had (a) promoted him so greatly, and how that he had set him aboue the princes, and seruants of the king.

12 Haman sayde moreouer, Yea Esther the queene dyd let no man comme in with the king vnto the banquet that she had prepared, except me: and to morow am I bydden vnto her also with the king.

13 But in al this am I not satisfied, as long as I see Mardocheus the Iewe sitting at the kinges gate.

14 Then sayde (b) Zares his wyfe, & al his frendes vnto him, Let them make a gallous of fiftie cubites high, and to morowe speake thou vnto the king that Mardocheus may be hanged theron: then go thou in merely with the king vnto the banquet. And Haman was wel content withal, and caused the gallous to be made.

(a) Thus the wicked when they are promooted in stead of considering their charge, & humbling them selues, waxe ambitious, disdaynful, & cruel.

(b) The comfort & counsel which he receiued of his wife, and freendes, through the prouidence of God, was turned to his destruction.

The. vi. Chapter.

1. The kyng turneth ouer the Chronicles, and findeth the fidelitie of Mardocheus, 10. and commaundeth Haman to cause Mardocheus to be had in honour.

A 1 THE same nyght could not the kyng sleepe, and he commaunded to bryng the * Chronicles and Stories: & they were read before the kyng.

2 Then it was founde written, howe Mardocheus had told that Bigthana & Theres the kinges two chamberlaynes which keapt the * doores, sought to laye handes on kyng Ahasuerus.

3 And the kyng saide, What honour and dignitie hath benne geuen to Mardocheus therefore? Then sayd the kinges seruantes that ministred vnto him, There is nothing at al done for him.

4 And the king said, Who is in the court? (for Haman was come into the court without before the kinges house, that he might speake vnto the king to hang Mardocheus on the tree that he had prepared for him.)

5 And the kinges seruantes said vnto him, Behold, Haman standeth in the court. And the king sayd, Let him come in.

6 And when Haman came in, the king sayd vnto him, What shalbe done vnto the man whom the king would fayne bryng vnto worshyp? (Haman thought in his harte, Whom delireth the king to bring vnto worshyp more then me?)

7 And Haman answeared the kyng, Let the man whom the king pleaseth to bring vnto worshyp, be brought hyther, B

8 That he maye be arayed with the royall garmentes whiche the king vseth to weare, and the horse that the kyng rydeth vpon, & that the crowne royal may be set vppon his head:

9 And let this rayment and horse be deliuered vnder the hand of one of the kyngs most noble princes, that they may araye the man withal, whom the king is disposed to bring to honour; and cause him to ryde vpon the horse through the streete of the citie, and proclayme before hym: Thus shal it be done to the man whom the king pleaseth to bring to honour.

10 And the kyng sayde to Haman, Make hast, & take as thou hast said, the rayment & the horse, and doe so vnto Mardocheus the Iew, that sytteth before the kings gate: and let nothing faile of al that thou hast spoken.

11 Then tooke Haman the rayment, and the horse, and arayed Mardocheus, and brought him on horsebacke through the streete of the citie, and proclaymed before him, Thus shal it be donne vnto the man whom the kyng is disposed to honour.

12 And Mardocheus came agayne to the kinges gate: but Haman gate him home in al the hast e mourning, & his head couered.

13 And tolde Zares his wyfe, and all his frendes, euery thyng that had befallen hym. Then saide his wise men, and Zares his wife vnto him, If it be Mardocheus, of the seede of the Iewes, before whom thou hast begunne to fal, thou shalt not preuayle against him, but shalt surely (a) fal before hym.

14 And whyle they were yet talking with hym, came the kinges chamberlaines, and caused Haman to make haste to come vnto the banquet that Esther had prepared.

(a) That is commonly preached in the mouth of the very wicked, to speake the thing which he hath decreed to come to passe.

The. vii. Chapter.

3. The queene prayeth for her selfe, and her people. 6. Shee accuseth Haman, and he is hanged on the gallous whiche he had prepared for Mardocheus.

1 AND the kyng and Haman came to A banquet with queene Esther.

2 And the kyng sayd againe vnto Esther on the seconde day, at the banquet of wyne, What is thy petition, queene Esther, that it maye be geuen thee? and what Esth. 5.

requeste

* or, the booke of recordes, and the chronicles. Esth. 2. b.

* or, thresholdes.

requyrest thou? If it be euen to halfe of the empire, it shalbe done.

3 And Esther the queene answeared, and sayde, If I haue founde grace in thy syght, O kyng, & if it please the kyng, then graunt me my lyfe at my desyre, and my people, for my petitions sake.

4 For we are solde, I, and my people to be destroyed, to be slayne, and to perishe: and would God that we were solde to be bondmen, and bondwomen, then would I holde my tongue: although the enimie could not recompence the kynges (a) losse.

(a) Meaning the tribute whiche the Iewes payde vnto the kyng.

5 The kyng Ahasuerus answeared, and sayde vnto queene Esther, Who is he? and where is he that dare presume in his minde to doo after that maner?

6 And Esther sayde, The enimie and aduersarie is this wicked Haman. Then Haman was exceedyngly afrayde before the kyng and the queene.

B 7 And the kyng arose from the banquet, and from the wine in his displeasure, & (went) into the palace garden: and Haman stoode vp, & besought queene Esther for his lyfe: for he sawe that there was a mischeefe prepared for hym of the kyng alredy.

8 And when the kyng came agayne out of the palace garden, into the place where they dranke wine, Haman had layd him vpō the bed that Esther sate vpon. Then sayde the kyng, Wyl he force the queene also before me in the house: As soone as that woorde went out of the kyngs mouth, they (b) couered Hamans face.

(b) This was the maner of the Persians whē one was out of the kyngs fauor, Hest. 2. b.

9 And Harbona, one of the chamberlaynes that stoode before the kyng, sayde, Behold, there standeth yet a gallous in Hamans house, fyftie cubites hygh, whiche he had made for Mardocheus, that spake good for the kyng. Then the kyng sayde, Hang him thereon.

10 So they hanged Haman on the gallous that he had made for Mardocheus: Then was the kynges wrath pacified.

The. viii. Chapter.

1. After the death of Haman, was Mardocheus exalted. 14. Comfortable letters are sent vnto the Iewes.

ON the same day dyd king Ahasuerus gene the house of Haman the Iewes enimie, vnto queene Esther, and Mardocheus came before the kyng: for Esther told what he was vnto her.

2 And the king tooke of his ryng whiche he had taken from Haman, and gaue it vnto Mardocheus. And Esther set Mardocheus ouer the house of Haman.

3 And Esther spake yet more before the kyng, and fell downe at his feete weeping, and besought hym that he would put away the wickednesse of Haman the Agagite, & his deuice that he had imagined against the Iewes.

4 And the kyng held out the golden scepter toward Esther. Then rose Esther, and stoode before the kyng,

5 And sayde, If it please the kyng, and if I haue found grace in his syght, and if it be acceptable before the kyng, & I please hym, then let it be wrytten, that the letters of the deuice of Haman the sonne of Hamadatha the Agagite may be called agayne, whiche letters he wrote to destroy the Iewes whiche are in al the kynges prouinces.

6 For howe can I suffer and see the euyll that shall come vnto my people? or howe can I beare and looke vpon the destruction of my kynrede?

7 And the king Ahasuerus sayd vnto queene Esther, and to Mardocheus the Iewe, Behold, I haue geuen Esther the house of Haman, whom they haue hanged vpon a tree, because he layde hande vpon the Iewes. B

8 Write ye also for the Iewes as it lyketh you in the kynges name, and seale it with the kynges ryng: For the wrytynges that were wrytten in the kynges name, and sealed with the kinges ryng, durst no man disanul.

9 Then were the kynges scribes called at the same tyme, euen in the thirde moneth (that is, in the moneth (a) Siuan) on the three and twentieth day therof, and it was wrytten accordyng to all as Mardocheus commaunded, vnto the Iewes, and to the princes, to the deputies and captaynes in the prouinces whiche are from India vnto Ethiopia, namely, an hundred, twentie and seuen prouinces, vnto euery prouince accordyng to the wrytyng thereof, and vnto euery people after their speache, and to the Iewes according vnto their wryting and language. Dan. 6. c.

(a) Whiche conteyneth part of May, and part of Iune.

10 And he wrote in ꝑ kyng Ahasuerus name, and sealed it with the kynges ryng, and by postes that rode vpon horses, and swyft yong Mules, sent he the wrytinges,

11 Wherein the kyng graunted the Iewes, in what cities soeuer they were, to gather them selues together, and to (b) stande for their lyfe, and to roote out, to slay, and to destroy al the power of the people and prouince that woulde trouble them, both the chyldren, and women, and to spoyle their goodes:

(b) That is, to defend them selues against al that would assaile them.

12 Upon one day in al the prouinces of kyng Ahasuerus, namely, vpon the thirteenth

Esth. 5. d.

Day

day of the twelfth moneth, whiche is the moneth Adar.

Esther.3.b. 13 The tenour of the writyng was, howe there shoulde bee a commaundement geuen in all and euery prouince, and published among al people, and that the Iewes should be redy against that day, to auenge them selues on their enimies.

14 And so the Posters that rode vppon the fayre horses and Mules, made haste with al speede to execute the kynges worde: and the commaundement was deuised in the pallace of Susan.

15 And Mardochens went out from ỹ kyng in royal apparel, of * pelowe and whyte, and with a great crowne of golde, beyng arayed with a garmente * of sylke and purple: and the citie of Susan reioyced, and was glad.

* or, blewe.

* or, fyne lynnen.

16 And vnto the Iewes there was come lyght and gladnesse, ioy, and worshyp.

17 In all prouinces and cities, into what places soeuer the kynges worde and commaundement reached, (there was) ioy and mirth, a feast and good dayes among the Iewes: insomuche that many of the people of the lande became Iewes, for the feare of the Iewes came vpon them.

The.ix. Chapter.

1. At the commaundement of the kyng, the Iewes put their aduersaries to death. 14. The ten sonnes of Haman are hanged.

A 1 IN the twelfth moneth (that is, the moneth Adar) vppon the thirtienth day of the same, when the kynges worde and commaundment drewe neare to be put in execution, in the day that the enimies of the Iewes hoped to haue power ouer them, it turned contrary: for the Iewes had rule ouer them that hated them.

Esther.3.b.

2 For then gathered the Iewes together in their cities within al the prouinces of kyng Ahasuerus, to laye hande on suche as woulde doo them euyll, and no man coulde withstand them: for the feare of them was come ouer al people.

3 And al the rulers in the prouinces, and princes, and deputies, and officers of the kyng, promoted the Iewes: for the feare of Mardochens came vpon them.

4 For Mardochens was great in the kynges house, and the report of hym was noysed in al the prouinces: for this man Mardochens waxed greater and greater.

5 Thus the Iewes smote all their enimies with the stroke of the sword, and slaughter, and destruction, and dyd what they woulde vnto their enimies.

6 And at the pallace of Susan, the Iewes destroyed (a) fyue hundred men.

7 And slue Pharsandatha, Dalphon, Aphatha,

8 Phoratha, Adalia, Aridatha,

9 Pharmastha, Arisai, Aridai, and Vaizatha,

10 The tenne sonnes of Haman the sonne of Hamadatha, the enimie of the Iewes: but on his goodes they layde no handes.

(a) Beside those three hundred that they slue the seconde day, as ye reade.

11 At the same tyme was the kyng certified of the number of those that were slayne in the palace of Susan.

* or, in the pay.

12 And the king saide vnto queene Esther, The Iewes haue slayne and destroyed fyue hundred men in the palace of Susan, and the ten sonnes of Haman: What haue they done (thinkest thou) in other landes of the king? And what is thy petition, that it may be geuen thee? or what requirest thou more to be done?

13 Esther answered, If it please the kyng, let him suffer the Iewes which are in Susan, to morowe also to doo accordyng vnto this dayes decree, that they may hang Hamans ten sonnes vpon the tree.

14 And the king charged to doo so: and the decree was deuised at Susan, & they hanged Hamans ten sonnes.

15 For the Iewes that were in Susan, gathered them selues together vpon the fourtienth day of the moneth Adar, and slue three hundred men at Susan: but on their goodes they layde no handes.

Esther.

16 As for the other Iewes that were in the kynges prouinces, they came together, and stoode for their liues, and had rest from their enimies, and slue of their enimies seuentie and fiue thousande: howbeit, they layde no handes on their goodes.

17 (This they dyd) on the thirtienth day of the moneth Adar, and on the fourtienth day of the same moneth rested they, whiche day they held with feasting and gladnesse.

18 But ỹ Iewes that were at Susan, came together, both on the thirtienth day, and on the fourtienth: and on the fyftienth day of the same they rested, and helde that day with feastyng and gladnesse.

19 And therefore the Iewes that dwelt in the villages, & vnwalled townes, helde the fourtienth day of the moneth Adar with gladnesse and feastyng, and (b) kept holye day, and euery one sent presentes vnto his neyghbour.

(b) As they were do this day, lying in Purim, the day of

20 And Mardochens wrote these wordes, & sent letters vnto al the Iewes that were in al the prouinces of kyng Ahasuerus, both nygh and farre:

21 That they shoulde make a lawe among them louers.

them ſelues, and holde the fourteenth and fyfteenth day of the moneth Adar yerely,
22 As the dayes wherein the Iewes came to reſt from their enimies, & as a moneth wherin their payne was turned to ioy, and their ſorowe into a ioyful day: and that in thoſe dayes they ſhoulde make feaſtes and gladneſſe, and one to ſende gyftes vnto an other, and to diſtribute vnto the poore.
23 And the Iewes promiſed to doo as they had begun, and as Mardocheus had wrytten vnto them:
24 Becauſe Haman the ſonne of Hamadatha the Agagite, al the Iewes enimie, had deuiſed againſt the Iewes, howe he might deſtroy them, and cauſed to caſt Phur, (that is a lot,) for to conſume them, and to bring them to nought.
25 But when Eſther came before the king, he commaunded by letters, that his wicked deuice, which he imagined againſt the Iewes, ſhould be turned vpon his owne head, and that he and his ſonnes ſhoulde be hanged on the tree.
26 For the whiche cauſe they called theſe dayes Phurim, becauſe of the name of the lot, and becauſe of al the wooꝛdes of this wꝛityng, and what they ſuffred ſelues had ſeene, and what had come vnto them:
27 And the Iewes ooꝛdeyned, and tooke it vpon them and their ſeede, and vpon al ſuch as ioyned them ſelues vnto them, that they would not miſſe, but obſerue theſe two dayes yeerely, accooꝛding as they were wꝛitten and appoynted in their ſeaſon.
28 And that theſe dayes are to be remembred, and to be kept of chylders chyldren among al kinredes in al landes and cities: in theſe dayes of Phurim, whiche are not to be ouerſlypt among the Iewes, and the memoꝛial of them ought not to periſh from their ſeede.
29 And queene Eſther the daughter of Abihail, and Mardocheus the Iewe, wꝛote with al auctheꝛitie to confiꝛme this ſecond wꝛityng of Phurim.
30 And he ſent the letters vnto al the Iewes, to the hundꝛed twentie and ſeuen pꝛouinces of the Empire of Ahaſuerus, with wooꝛdes of peace and trueth:
31 To confiꝛme theſe dayes of Phurim in their tymes appoynted, accooꝛdyng as Mardochens the Iewe, and Eſther the queene had appoynted them: and they bownd their ſoule and their ſeede to faſting & pꝛayer. or, ſelues.
32 And the decree of Eſther confiꝛmed theſe wooꝛdes of Phurim, and was wꝛitten in the booke.
33 And the king Ahaſuerus layde tributs vpon the lande, and vpon the Iles of the ſea.
34 And al the actes of his power, and of his myght, and the declaration of the dignitie of Mardocheus, wherewith the king magnified him, be they not wꝛitten in the bokes of the Chꝛonicles of the kinges of Medes and Perſia?
35 For Mardocheus the Iewe, was the ſeconde next vnto king Ahaſuerus, and great among the Iewes, and accepted among the multitude of his bꝛethꝛen, as one that ſeeketh the wealth of his people, and ſpeaketh peaceably to al his ſeede.

Eſther. 3. b.

The ende of the booke of Eſther.

The booke of Iob.

The firſt Chapter.

1. The holyneſſe and richeſſe of Iob, 5. the care of Iob for his chyldren. 11. Satan hath permiſsion to tempte hym. 13. He tempteth hym by takyng away his ſubſtance, and his chyldren. 20. His fayth and patience.

1 IN the lande of Hus there was a man whoſe name was (a) Iob, & the ſame was a perfect and a iuſte man, one that feared God, and eſchewed euyl.
2 And he had ſeuen ſonnes, and thꝛee daughters.
3 His ſubſtance alſo was ſeuen thouſande ſheepe, and thꝛee thouſande Camelles, fyue hundꝛed yoke of Oxen, and fyue hundꝛed aſſes, and a very great houſholde: ſo that he was one of the moſt pꝛincipal men among al them of the (b) eaſt (countrey.)
4 And his ſonnes went and banqueꝛetted in their houſes, euery one his daye, and ſente and called for their thꝛee ſiſters to eate and dꝛinke with them.
5 And when the dayes of their banqueꝛetting were gone about, Iob ſent and ſanctified them, and gate vp early, and offeꝛed for euery one a whole burnt offeryng: for Iob ſayde, It may be, that my ſonnes haue done ſome offence, and haue ben (c) vnthankful to God in their hartes. Thus dyd Iob euer

(a) This Iob was Genes. 26. 10. called Iobab. Genes. 36. 33. 1. Chꝛon. 1. 44. and Iaſher. Iudg. 10. 4. 12. 14. 1. Chꝛon. 2. 22. 27. 34. 46. 1. Chꝛon. 4. 17. 18. 5. 14. 7. 12. 8. 12. 1. Chꝛon. 27. 19. 2. Chꝛon. 11. 18. 17. 7. 8. Eſther. 9. 29.

(b) As wel Arabians, Chaldeans, Idumeans, as others.

(c) The Hebꝛues, bleſſe god, which is ſometimes taken for to curſe or blaſpheme, as here, and 1. king. 21. b.

(d) Meanyng the angelles, whiche are called the children of God, becauſe they are wyl-ling & ready to execute his wyl.

(e) He feareth thee, not for thine owne ſake, but for the commoditie elſe he reioyceth by thee. Heb. Made an hedge about hym.

(f) The Hebrue is, bleſſe thee, as it is before taken the fift verſe to curſe. * or, hande.

(g) That is, went to execute that whiche God had permitted hym to do, for els he can neuer go out of Gods preſence.

(h) That is, the Arabians, ſo called of Sheba the ſonne of Reiſma, of whom Arabia felix was named the region of Saba.

(i) Not of impatience, but as mourners vſe to doo, thereby declaring that he was ſomethyng moued, according to the weakneſſe of mans nature in affections.

ry day.

6 And vpon a day when the (d) children of God came and ſtoode before the Lord, Satan came alſo among them.

7 And the Lord ſayd vnto Satan, Whence commeſt thou? Satan anſwered the Lord, and ſayde, From compaſſyng the earth to and fro, and from walking thyrough it.

8 And the Lorde ſayde vnto Satan, Haſte thou not conſydered my ſeruant Iob, howe there is none like him in the earth? a perfect and a iuſt man, one that feareth God, and eſcheweth euyl?

9 Satan answered, and ſaid vnto the Lord, Doeth Iob feare God for (e) nought?

10 Haſte thou not "preſerued him and his houſe, & al that he hath on euery ſyde? thou haſte bleſſed the woorke of his handes, and his poſſeſſion is increaſed in the land.

11 But laye thyne hand now vpon hym, and touche al that he hath, and he (f) ſhal curſe thee to thy face.

12 And the Lorde ſayde vnto Satan, Loe, al that he hath be in thy * power, onely vpon hym ſelfe ſet not thou laye not thine hande. And Satan went forth from the (g) preſence of the Lorde.

13 And vpon a certaine day, when his ſonnes and daughters were eatyng and dyrnking wine in their eldeſt brothers houſe,

14 There came a meſſenger vnto Iob, and ſayde, The oxen were plowing, and the aſſes feeding beſide them:

15 (h) And the Sabees came violently, and tooke them away: yea, they haue ſlaine thy ſeruantes with the edge of the ſwoord, and I onely am eſcaped alone to tel thee.

16 While he was yet ſpeaking, there came another, and ſayde, The fire of God is fallen from heauen, and hath burnt vp thy ſheepe, and ſeruantes, and conſumed them, and I onely am eſcaped alone to tel thee.

17 And whyle he was yet ſpeaking, there came another, and ſayde, The Chaldees made out three bandes, and fel vpon the Cammelles, and haue caryed them away, yea, & ſlaine thy ſeruantes with the ſwoord, and I onely am gotten away alone to tell thee.

18 And while he was yet ſpeaking, there came another, and ſayde, Thy ſonnes and thy daughters were eating and drinking wyne in their eldeſt brothers houſe,

19 And beholde, there came a mighty great wynde from beyonde the wyldernes, and ſmote the foure corners of the houſe, which fel vpon thy children, & they are dead, and I am gotten alway alone to tel thee.

20 Then Iob ſtoode vp, and (i) rent his clothes, and haued his head, fel downe vpon the grounde, worſhypped,

21 And ſaide, Naked came I out of my mothers woombe, and naked ſhal I turne (k) thyther againe: the Lord gaue, and the Lord hath taken away, bleſſed be the name of the Lorde.

22 In al theſe thinges dyd Iob not offend, nor charged God foolithly.

(k) Whereby is meant the belly of the earth, which is the mother of vs al.

The.ii. Chapter.

9. Iobs wyfe tempteth hym to forſake God.
11. His three freendes viſite hym.

1 AND on a day, the chyldren of GOD came and ſtoode before the Lorde, and Satan came alſo among them, & ſtood before the Lorde.

2 And the Lorde ſayde vnto Satan, From whence commeſt thou? Satan anſwered the Lorde, and ſayde, I haue gone about the lande, and walked thyrough it.

3 And the Lorde ſayde vnto Satan, Haſte thou not conſydered my ſeruant Iob? howe there is none like vnto him in the earth, a perfecte and a iuſte man, one that feareth God, and eſcheweth euyl, and continueth ſtyl in his vprightneſſe, although thou mouedſt me againſt him, to deſtroy hym (a) without cauſe.

4 And Satan anſwearedthe Lorde, and ſaid, (b) Skynne for skynne, yea, a man will geue al that euer he hath for his lyfe.

5 But lay thine hande nowe vpon him, and touche his bone and his fleſhe, and he ſhal curſe thee to thy face.

6 And the Lorde ſayde vnto Satan, Loe, he is in thine hande, but ſaue his lyfe.

7 So went Satan forth from the preſence of the Lorde, & ſmote Iob with ſore byles, from the ſole of his foote, vnto his crowne.

8 And he tooke a potſharde to ſcrape hym: and he ſate downe among the aſhes.

9 Then ſayde his wyfe vnto hym, Doeſt thou continue yet in thy perfectneſſe? (c) curſe God, and dye.

10 But he ſayde vnto her, Thou ſpeakeſt like a fooliſhe woman: ſhal we receiue good at the hande of God, & (d) not receiue euyl? In al theſe thinges did not Iob ſinne with his lyppes.

11 Nowe when Iobs three freendes heard of al the trouble that came vpon hym, they came euery one frō his owne place (namely) Eliphaz the Themanite, Bildad the Suhite, and Zophar the Naamathite: for they were agreed togeather, to comme to ſhewe their compaſſion vpon him, and to comfort hym.

(a) Iob.1.c.
Iob.1.b.
(a) God alwayes lokis innocencie, becauſe he ceaſſed not to ſeeke god although he tryed hym with ſore crauelles. Satan no queſt.
(b) That is as a man will be content with the loſſe of an other mans ſkynne ſo he maye ſpare his owne: ſo is it high content to beare the loſſe of his children ſkynne, lyues, ſubſtance, dyes in prayſe, ſo that he ſaue his owne body to be touched.
(c) For ſo was ſpoken to Adam that he ſhould eate of the fruite of the tree of knowledge of good & euyl.
(d) That is, we reioyce when he ſendeth

hym.
12 So when they lift vp their eyes a farre of, they knewe hym not then they cryed, and weapt, and euery one of them rent his clothes, and spynckled duste vpon their heades "in the ayre.
13 They sate them downe by him also vpon the ground seuen dayes and seuen nightes, and none spake a worde vnto him, for they sawe that his greefe was very great.

The. iii. Chapter.

1. Iob complayneth, and curseth the day of his byrth. 11. He desyreth to dye, as though death were the ende of al mans miserie.

A 1 AFter (a) this opened Iob his mouth, and cursed his day.
2 And Iob answeared, and sayd,
3 Let the day perishe wherin I was borne, (b) and the night in the which it was said, There is a man chylde conceyued.
4 The same day be (turned to) darkenesse, and not regarded of God from aboue, neyther let the lyght shyne vpon it.
5 But let it be stayned with darkenesse and the shadow of death, let the (dimme) cloude sal vpon it, which may make it terrible, as a most byttter day.
6 Let the darke stormе ouercome that night: and let it not be ioyned vnto the dayes of the yeere, nor conned in the number of the monethes.
B 7 Desolate be that nyght, and without gladnesse.
8 Let them that curse the day, and that be redy to rayse vp mournyng, geue it also their curse.
9 Let the starres of that "nyght be dymme through darknesse of it, let it loke for light, but haue none, (c) neyther let it see the dawnyng of the day.
10 Because it shut not vp the doores of my mothers wombe, nor hid sorowe from mine eyes.
11 Why dyed I not in the byrth? Why dyd not I perishe as soone as I came out of the wombe?
12 Why set they me vpon their knees? Why gaue they me sucke with their brestes?
13 Then shoulde I nowe haue lyen styll, I shoulde haue slept, and ben at rest,
C 14 Lyke as the kynges and "lordes of the earth, whiche haue buylded them selues "specyal places:
15 Or as the princes that haue had golde, and their houses ful of syluer:
16 Or (why) was not I hid as a thing borne out of tyme, (eyther) as young chyldren whiche neuer sawe the lyght?
17 There (d) must the wicked ceasse from their tyrannie, and there suche as laboured valiantly, be at rest.
18 There the (e) prisoners rest together, they heare no more the voyce of the oppressour:
19 There are small and great, and the seruant (is) free from his master.
20 Wherfore is the lyght geuen to him that is in miserie? and lyfe vnto them that haue heauie hartes?
21 Whiche long for death, and fynde it not, though they searche more for it, then for treasures:
22 Which reioyce exceedingly, and be glad when they can fynde the graue.
23 From whom their endes are hyd, and concealed by God?
24 For my syghes come before I eate, and my rosinges are powred out like the water:
25 For the thing that (f) I feared, is come vpon me, and the thing that I was afrayd of, is happened vnto me.
26 Was I not happie? Had I not quietnesse? Was I not in rest? and nowe commeth suche miserie vpon me.

(d) That is death is the end & helpe from the tirannie and wickednesse of them.
(e) Here Iob declareth the sore plagues he bare, cositing him self in worse state then the vilest persons, and bounde prisoners: of which cares, after opinion of the flesshe, he accompteth death the only end.
(f) That is, aduersitie, which being in prosperitie, he feared

The. iiii. Chapter.

5. Eliphaz blameth Iob for impatiencie, 7. vniustice, and for the presumption of his owne ryghteousnesse.

1 AND Eliphaz the Themanite answered, and sayde,
2 If we assay to commune with thee, wylt thou be discontent? (a) But who can withholde hym selfe from speakyng?
3 Beholde, thou hast benne an instructer of manye, and hast strengthened the (b) weery handes.
4 Thy woords haue set vp him that was fallyng, thou hast refreshed the weake knees.
5 But nowe it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.
6 Is this thy feare, thy confidence, thy hope, and thy (c) vpryght lyuyng?
7 Consyder, I pray thee, who euer perished beyng an innocent? or when were the godly destroyed?
8 For as I haue proued by experience, they that plowe iniquitie, and sowe wretchednesse, reape the same.
9 With the blast of God they perishe, with the breath of his nosethyrles are they consumed away.
10 The roaring of the Lion, and the voyce of the Lion, & the teeth of the Lions whelpes are pulled out.
11 The (d) Lion perisheth for lacke of pray, and the Lions whelps are scattered abroade.
12 But

A (a) Because of thy sore affliction, and thy impatiencie.
(b) Meanyng thou hast holpen and comforted many in misery, & canst thou not rule thee selfe nowe?
(c) By this he gathereth that Iob was but an hypocrite, & had not perfecte feare nor trust in god.
(d) That is, God wyl punish tyrants, whiche are compared to Lions, although men neglectyng their office, doo wynke at them.

(c) Here Eliphaz sheweth the maner of diuine reuelation by the holy ghost, saying that that whiche he wyl now declare, is not humane reason, but as reuealed vnto hym from God.

12 But whereas a thyng was (c) hyd from me, yet myne eare hath receyued a litle thereof.
13 In the thoughts and visions of the night, when sleepe commeth on men,
14 Feare came vpon me, and dread, whiche made al my bones to shake.
15 The winde passed by before my presence, and made the heares of my flesh to stand vp.
16 It stoode, and I knew not the face thereof, an image there was before myne eyes, & in the stylnesse heard I a voyce.
17 Shal man be more iuste then God? or shal a man be purer then his maker?
18 Beholde, he founde not trueth in his seruantes, and in his angels there was folie:
19 Howe muche more in them that dwell in (f) houses of clay, and whose fundation is but duste, whiche shalbe consumed, as it were with a moth?
20 They shalbe smitten from the morning vnto the euening: yea, they shal perishe for euer, when no man regardeth them.
21 Is not their royaltie gonne away with them? they shal die truely, and not in wisedome.

(f) Meanyng mans bodye, which is nothyng but dust and clay 2. Cor. 5. vearse. 1.

The.v. Chapter.

I. 2. Eliphaz sheweth the difference betwene the chidren of God, and the wicked.

A
(a) He wylleth Iob to consyder the exemple of al them that haue lyued godly, whether any of them were plagued in suche sorte as he was.

1 CRye, I pray thee, yf there be any that wyl answeare thee; and (a) looke thou vpon any of the holy.
2 As for the foolishe man, wrath kylleth hym, and enuie slayeth the ignorant.
3 I haue seene mee selfe when the foolyshe was deepe rooted, and sodainely I cursed his habitation.
4 His children were without prosperitie, and they were slayne in the gate, and there was no man to delyuer them.
5 His harueste was eaten of the hungry, and taken from among the thornes, & the thirsty dranke vp their labour: 2. it is not the earth that bryngeth forth iniquitie,
6 Neyther commeth sorowe out of the grounde:

B
(b) If I were in thy case, I would seeke helpe of God, saith Eliphaz.

7 But man is borne vnto labour, like as the sparkes flee vp.
8 But (b) I would alke counsel at the lord, and talke with God:
9 Whiche doeth great thynges, and vnsearchable, (and) marueyles without number.
10 He geueth rayne vppon the earth, and powreth water vpon the streetes,
11 To set vp them that be of lowe degree, & that those whiche are in heauinesse may be exalted to saluation.
12 He destroyeth the deuises of the subtil, so that their handes are not able to performe that which they be enterprise.
13 He compasseth the wyse in their owne craftinesse, and maketh foolishe the counsayle of the wicked.
14 They run into (c) darknes by fayre day, and grope at the noone day, as in the night.
15 But he delyuereth the poore from the swoorde, from their threatnynges, and from the violence of the myghtie.
16 He is the hope of the poore, & the mouth of the wicked shalbe stopped.
17 Beholde, blessed is the man whom God correcteth, therfore refuse not thou the chastenyng of the almyghtie.
18 For he maketh a wound, and he healeth: he smyteth, and his handes maketh whole agayne.
19 He shal deliuer thee in (d) syxe troubles, and in the seuenth there shall no euyll come to thee.
20 In hunger he shal saue thee from death, and when it is warre, from the power of the swoorde.
21 Thou shalt be hid from the scourge of the tongue, and when destruction commeth thou shalt not neede to feare.
22 In destruction and dearth thou shalt be merry, & shalt not be afrayde of the beastes of the earth.
23 For the (e) stones of the land shalbe confederate with thee, and the beastes of the fielde shalbe at peace with thee.
24 And thou shalt know that thy dwellyng place shalbe in rest, and thou shalt visite thy habitation, and shalt not (f) sinne.
25 Thou shalt see also that thy seede shalbe great, and thy posteritie as the grasse vpon the earth.
26 Thou shalt come also to thy graue in a ful age, like a corne heape cut downe in due season.
27 Loe, this we our selues haue proued by experience, and euen thus it is: hearken thou to it also, that thou mayest take heede to thee selfe.

(c) That is, in thy prosperitie and playne, thou want godly wisedome and grace to se.

(d) Alludyng to the sixe daies of the first worke, and the .7. secret rested from worke, signifying that all thy troubles shal haue ende, and God shal deliuer thee in the .7. (e) That is, that thou shalt haue good fortune, & al creatures shal be at thy wyl seruaunt to our good.
(f) God shal so blesse thee that thou shalt not offende in al thynges, and neyther be greeued

The.vi. Chapter.

1. Iob answereth that his payne is more greeuous then his fault. 8. He wysheth death. 14. He complayneth of his freendes.

1 BVt Iob answeared, and sayde,
2 O that my complaynt were (a) truely weighed, & my younishment layde in the ballances together:
3 For nowe it would be heauier then the sande of the sea: and this is the cause that my woordes sayle me.
4 For the arrowes of the almyghty are vpon me, the poyson therof hath dranke vp my spirite, and the terrible (b) feares of God are set agaynst me.

(a) Meaning that his troubles are of greater and greuouser nature, as the sandes of the sea.
(b) Desperation ragyng in his bodyly, was not so much afflicted outwardly as his mynde

5 Doeth

5 Doth the wylde Asse roze when he hath grasse? or loweth the oxe when he hath fodder?

6 That whiche is vnsauerie, (c) shal it be eaten without salt? or is there any taste in the whyte of an egge?

7 The thynges that sometyme I myght not awaye withal, are nowe my meate, for very sorowe.

8 O that I myght haue my desyre, and that GOD would graunt me the thyng that I long for.

9 O that God wolde begin and smite me, that he wolde let his hande goe and take me cleane away:

10 Then shoulde I haue some comfort, yea I wolde desyre hym in my payne, that he would not spare, (d) for I wil not deny the wordes of the holy one.

11 For what power haue I to endure? and what is my ende, "that my soule myght be patient?

12 Is my strength the strength of stones? or is my flesche of brasse?

13 Is it not so that there is in me no helpe: and that my substance is taken from me?

14 He that is in tribulation, ought to be comforted of his neighbour: but the feare of the almyghtie is cleane away.

15 Mine owne brethren passe ouer by me as the water brooke, and as the ouerflowyng of waters which do hastily goe away.

16 Which are blackishe because of the yce, and wherein the snowe is hyd.

17 Which when they haue passed by, do vanishe: and when the heate commeth, they fayle out of theyr place.

18 They depart from the course of theyr wonted chanel to other places, they run in payne, and perishe.

19 They that went to (e) Theman consydered them, and they that went to Saba hayted for them.

20 But they were confounded in their hope, they came thyther, and were ashamed.

21 Euen suche truely are ye, nowe that ye see my miserie ye are afrayde.

22 Dyd I desyre you to bryng vnto me, or to geue me any of your substance?

23 To deliuer me from the enimies hande, or to saue me from the hand of the tirantes?

24 Teache me, and I wyl holde my tongue: and wherein I haue erred, cause me to vnderstande.

25 Howe strong are the wordes of trueth? and whiche of you can rebuke or reproue them?

26 Do ye imagine to reproome (f) wordes, that the talke of the afflicted shoulde be as the winde?

27 Ye fal vpon the fatherlesse, and dygge a pyt to ouerthrowe your owne frende.

28 And therefore be content, and (g) looke nowe vpon me, and I wyll not lye before your face.

29 Turne, I pray you, "be indifferent iudges: turne agayne, (and ye shall see) myne vngyltinesse, whether there be any vnryghteousnesse in my tongue, or payne wordes in my mouth.

(g) To consyder my cause whether I sayue or no

" Heb. Let there be none iniquitie.

The.vii. Chapter.

1. Iob sheweth the shortnesse and misery of mans lyfe.

1 IS there not an appoynted tyme to man vpon earth? are not his dayes also lyke the dayes of an (a) hyred seruant?

2 For lyke as a bonde seruant desyreth the shadowe, and as an hyrelyng woulde fayne haue the rewarde of his worke:

3 Euen so haue I laboured whole monethes long in payne, and many a carefull myght haue I tolde.

4 When I layde me downe to sleepe, I sayde, O when shal I aryse? and (b) measuryng the euenyng, I am euen full with tossyng to and fro vnto the dawnyng of the day.

5 My flesche (c) is clothed with wormes, and dust of the earth: my skinne is wythered and become horrible.

6 My dayes passe ouer more speedyly then a weauers shuttle, and are spent without hope.

7 O remember that my life is but a winde, and that mine eye shall no more see pleasures:

8 Yea and the eye that hath seene me, shall see me no more: for yet thou (d) fastenest thyne eye vpon me, I come to nought.

9 The cloude is consumed and vanished away: so he that goeth downe to the graue, (e) shal come no more vp,

10 Nor turne agayne vnto his house, neyther shal his place knowe him any more.

11 Therefore (f) I will not spare my mouth, but I will speake in the trouble of my spirite, and muse in the bytternesse of my mynde.

12 Am I a sea or a whale fyshe, that thou keepest me so in prysone?

13 When I say, My bed shall comfort me, I shal haue some refreshyng by talkyng to mee selfe vpon my couche:

14 Then fearest thou me (g) with dreames, and makest me so afrayde through visions,

(a) Meanyng that his case is worse then eyther the hirelyng or bondman.

(b) Declaring his sore paynes, in that eche houre was loathsome & greeuous vnto hym.

(c) Hereby he sheweth why he was so despised, in that his disease was very strange and horrible.

(d) That is, fasten thy iudgement, whiche is so heauie, that I can not beare it.

(e) Before the general iudgment.

(f) That is, seeyng my life vanisheth as the winde, & that there is no returne after death, I wyl refreshe mee selfe by expressyng the greefe of my burdened mynde.

(g) That is, I am in extremeall affliction continually nights & dayes.

15 That my soule wysheth rather to perysshe and dye, then my bones to remayne.
16 I am weerie, I shal not liue alway: (h) O spare me then, for my dayes are but vanitie.
17 What (i) is man that thou doest magnifie him? and that thou settest thine hart vpon him?
18 Thou visitest hym early and euery day, euery moment doest thou trye him.
19 Why (k) goest thou not fro me, nor lettest me alone, so long tyl I may swalow downe my spittle?
20 I haue offended, what shall I do vnto thee, O thou preseruer of men? Why hast thou set me (as a marke) against thee, so that I am a burden to mee selfe?
21 Why doest thou not pardon my trespasses, and take away mine iniquitie? Behold, now must I sleepe in the dust, and if thou seekest me in the morning, I shal not be.

(h) Seeing I haue so litle time to lyue, geue me some rest.
(i) As though Iob had said, there is no cause why thou shouldest esteeme man.
(k) Why doest thou not ceasse to punishe me?

The.viii. Chapter.

1. Bildad sheweth that Iob is a sinner, because God punisheth the wycked, and preserueth the good.

1 Then answeared Bildad the Suhite, and sayde,
2 Howe long wilt thou talke of suche thinges? howe long shal the wordes of thy mouth be as a (a) mightie winde?
3 Doth God peruert the thing that is lawful? or doth the almightie destroy the thing that is right?
4 For seeyng that (b) thy sonnes sinned against him, did not he sende them into the place of theyr iniquitie?
5 If thou wouldest nowe resorte vnto God betymes, and make thy prayer to the almightie,
6 If thou wouldest liue a pure and godly life: should he not awake vp vnto thee immediatly, and make the habitation of thy righteousnesse prosperous.
7 Insomuche that wherin so euer thou haddest litle afore, thou shouldest haue nowe great abundance.
8 Enquire, I pray thee (c) of thy former age, and search diligently among their fathers:
9 (For we are but of (d) yesterday, and consyder not that our dayes vpon earth are but a shadowe.)
10 Shal not they shewe thee, and tel thee, and vtter the wordes of theyr hart?
11 May a (e) rushe growe without moystnesse? or, may the grasse growe without water?
12 No, but whilest it is nowe in his greennesse, though it be not cut downe, yet withereth it before any other hearbe:
13 So are the pathes of al that forget god, & the hypocrites hope shal come to nought.
14 His confidente shalbe destroyed, and his trust shalbe a (f) spiders webbe.
15 He shall leane vpon his house, but it shal not stande, he shal holde him fast by it, yet shal it not endure.
16 (But) the greene (tree) in the sunne shooteth foorth his branches in the garden.
17 The rootes thereof are wrapped about the fountayne, and are folden about the house of stones.
18 If any plucke it from his place, and it denye, (c) saying, I haue not seene thee:
19 Beholde, it wil reioyce by this meanes, yf it may growe in another moulde.
20 Beholde, God wyl not cast away a vertuous man, neyther wyl he * helpe the vngodly.
21 Thy mouth shal he fil with laughing, and thy lippes with gladnesse.
22 They also that hate thee, shalbe clothed with shame, & the dwelling of the vngodly shal come to nought.

(a) He declareth that those mens words which wil deminish any thing frō the iustice of God, are but as a puffe of winde that vanisheth away.
(b) And therfore are iustly plagued, but thou rather art more bounde to god, because he hath geuē thee space to repent.
(c) Here Bildad confyrmeth his sayinges by the auctority of the fathers.
(d) That is, lately borne.
(e) Meanyng that as a rush without moisture can not grow: so can not an euyl man lyue, without repentaunce moystened with Gods grace.
(f) Which is spon to dire, & no succour sweepe away: wherein a likened the house of the wicked, his riches & his substance.
(g) That is, that there is no meanes to helpe them to prosper, whether they had repented or no.
* or, that vngodly shal not be helped.

The.ix. Chapter.

1. Iob declareth the mightie power of God, and that mans ryghteousnesse is nothing.

1 IOB answeared, and sayde,
2 I knowe it is so of a truth: for howe may a man (compared) vnto God be (a) iustified?
3 If he wyll argue with him, he can not answeare him one thing of a thousande.
4 He is wise in hart, & mightie in strength; who hath ben fierce against him, and haue prospered?
5 He (b) translateth the mountaines or euer they be aware, it is he that ouerthroweth them in his wrath.
6 He remoueth the earth out of her place, that the pyllers thereof shake withal.
7 He commaundeth the sunne, and it riseth not: he closeth vp the starres as vnder a seale.
8 He him selfe alone spreadeth out the heauens, and goeth vpon the * wawes of the sea.
9 He maketh the Waynes of heauen, (c) the Orion, the Seuen starres, and the secrete places of the south.
10 He doth great thinges and vnsearchable: yea and wonders without number.
11 Lo, (d) when he goeth by me, I shall not see hym, and when he passeth, I shall not perceiue him.
12 If he be hastie to take away, who wyll make

(a) Iob answered vnto Eliphas & Baldads ernest confessyng man inclined to be nothyng, beyng compared vnto God.
(b) Herein loweth the infinite power of God, whereby dost appeare his weakenesse the more.
* or, brimmes.
(c) Thele be the names of certayne starres, declaring that the powered heauen are at his commaundement.
(d) Though his wonderous works be before myne eyes, yet am I not able to comprehend the,

make him (e) restore it? or who wyl say vnto him, What dooest thou?

13 God wil not withdraw his anger, and the most wighty doo stoupe vnder him.

14 Howe muche lesse shall I answeare him? or howe shoulde I fynde out my woordes with him?

15 For though I were ryghteous, yet might I not geue him one woorde agayne, but meekely submit mee selfe to him as my iudge.

16 If I had called vpon him, and he had answeared me, (f) yet wouldst I not beleeue that he hearde my voyce:

17 He troubleth me so with the tempest, and woundeth me out of measure without a cause.

18 He will not suffer me to take my breath, but fylleth me with bitternesse.

19 If (men wyl speake) of strength, loe he is strong: if (men wyl speake) of iudgement, who shalbe my pleader?

20 If I wil (g) iustifye mee selfe, mine owne mouth shal condemne me: if I will be a perfect man, he shal proue me a wicked doer.

21 (Though) I were perfect, yet I know not my soule, and am weery of my lyfe.

22 This is one poynt, and therefore I sayd, He destroyeth both the perfect & vngodly.

23 And though he slaye sodenly with the scourge, wyl he laugh at the punishment of the innocent?

24 As for the earth, it is geuen ouer into the hande of the wicked, and he shal (h) couer the faces of the Iudges thereof: if not, where is he, or who is he? (that can shewe the contrary?)

25 My dayes are more swyft then a runner, they are gone, & haue seene no good thing.

26 They are passed away as ꝑ shippes that be good vnder sayle, and as the Eagle that fleeth to the pray.

27 If I say, I wyl forget my complaynyng, I wyl ceasse from my wrath, and comfort mee selfe:

28 Then am I afraide of al my sorowes, for I knowe that thou wylt not iudge me innocent.

29 If I be wicked, why then (i) labour I in vayne?

30 If I washe mee selfe with snowe water, and make myne handes neuer so cleane at the wel:

31 Yet shalt thou * dippe me in the mire, & (k) myne owne clothes shal defyle me.

32 For he that I must geue answeare vnto, and with whom I goe to the lawe, is not a man as I am:

33 Neither is there any dayes man to lay his hande betweene vs.

34 Let him take his rodde away from me, yea let him make me no more afrayde of him,

35 And then shall I answeare him without any feare: but * because I am not so, I holde me stil.

* or, I haue nothing to make for me.

The. x. Chapter.

1. Iob is weerie of his lyfe, and setteth out his frailenesse before God. 20. He desyreth hym to slay his hande. 22. A description of death.

1 MY soule is (a) cut of, though I liue, I wil powre out my cõplaint against mee selfe, and wyl speake out of the very * beautie of my soule.

2 I wyl saye vnto God, O (b) doo not condemne me, but shewe me wherefore thou contendest with me?

3 Thinkest thou it well donne to oppresse me? to cast me of, being the woorkes of thy handes? and to (c) mayntayne the counsel of the vngodly?

4 Hast thou fleshly eyes? or dooest thou looke as a man looketh?

5 Are thy dayes as the dayes of (d) man? and thy yeeres as mens yeeres?

6 That thou makest suche inquisition for my wickednesse, & searchest out my sinne?

7 Thou knowest (e) that I haue not done wickedly, and that none can deliuer me out of thyne hande.

8 Thy handes haue made me, and fashioned me altogeather rounde about, wylt thou then destroy me?

9 Remember, I beseeche thee, that thou madest me as the moulde of the earth, and shalt bryng me into dust agayne.

10 Hast thou not powred me as it were milke, and turned me to cruddes like cheese?

11 Thou hast couered me with skinne and flesshe, and ioyned me togeather with bones and sinowes.

12 Thou hast graunted me lyfe, and donne me good: and thy (f) visitation hath preserued my spirite.

13 Thou hast hydde these thinges in thyne hart, (yet) I am sure that thou remembrest this thing.

14 If I dyd sinne, thou haddest an eye vnto me, and shalt not pronounce me innocent from myne offence.

15 If I haue donne wickedly, wo is me therfore: if I haue donne righteously, yet (g) dare I not lyft vp my head, so ful am I of confusion, and see myne owne miserie.

16 And let it encrease, hunt me as a Lion, but thou wylt returne and shewe thee selfe maruelous vpon me.

A

(a) I am more lyke to a dead man, then to one that liueth, or, bitternesse.

(b) That is, in thy secret iudgement doo not lay thinges to my charge.

(c) Wylt thou helpe the wicked, and leaue me destitute.

(d) That is, changeable, as though he would say, Art thou not the same god that thou wast wont to be? mercyful and good to Iob?

(e) That is, I can not offend, by reason thou kepest me lowe in affliction.

(f) Thy fatherly care and prouidence wherby thou preseruest me.

(g) That is, I wyl walke in meeke humilitie.

* or, plagues.

17 Thou bringeſt freſhe * witneſſe againſt me, and thy wrath increaſeſt thou vppon me: diuers and many are the plagues that I am in.

18 Wherefore haſt thou brought me out of the wombe? O that I had periſhed, and that no eye had ſeene me.

19 And that I were as though I had not benne, but brought from the wombe to the graue.

20 Are not my dayes fewe? Let hym then leaue off from me, and let me alone, that I may comfort mee ſelfe a litle,

D 21 Before I go (thyther from whence) I ſhal not turne againe, euen to the land of darkneſſe and ſhadowe of death:

(k) That is, no difference betweene light and darkneſs.

22 Yea a lande as darke as darkneſſe it ſelfe, and into the ſhadowe of death, where is (k) none order, but the light (is there) as darkneſſe.

The. xi. Chapter.

I. Iob is vniuſtly blamed of Sophar. 7. The maieſtie of God can not be ſearched. 14. God is mercyfull to the repentant. 18. The godly ſhal lyue in ſafetie.

A 1 Then anſwered Sophar the Naamathite, and ſayde,

(a) For not he that ſpeaketh muche, but he that ſpeaketh truely, ſpeaketh wel.

2 Shoulde not (he that maketh) many woordes be anſwered? Shoulde he that (a) bableth much be commended therein?

3 Shoulde thy lyes make men holde their peace? and when thou mockeſt (others) ſhal no man make thee aſhamed?

4 For thou haſt ſayde, (b) My doctrine is pure, and I am cleane in thyne eyes.

(b) Here Sophar layeth to Iobs charge wordes that he ſpake.

5 But O (c) that God woulde ſpeake, and open his lippes againſt thee,

(c) Sophar goeth about to proue Iob to be iuſtly plagued.

6 That he myght ſhewe thee the (d) ſecrets of wyſedome, howe thou haſt (deſerued) double, accordyng to ryght: Knowe therefore that God hath forgotten thee for thyne iniquitie.

(d) Whiche is not to ſtande in iuſtifying thee ſelfe.

7 Art thou hable to finde out (the ſecrets of) God? Or wylt thou attayne to the perfectneſſe of the almighty?

(e) If man be not hable to comprehend the height of heauen, the deapth of hel, the length of the earth, & the breadth of the ſea, whiche are but creatures, how can he attayne to the perfect knowledge of the creatour?

8 He is (e) hygher then heauen, what art thou hable to doo? deeper then the hel, how wylt thou then knowe him?

9 The meaſure of hym is longer then the earth, and broder then the ſea.

10 Though he turne all thynges vpſyde downe, cloſe them in, or gather them together, who wyl turne him from his purpoſe?

11 For it is he that knoweth vayne men, he ſeeth their wickednеſſe alſo, ſhoulde he not then conſyder it?

12 Yet vayne man woulde be wyſe, though man (newe) borne, is lyke a wylde aſſes coult.

13 If thou preparedſt thyne hart, and liftedſt vp thyne handes towarde him:

14 If thou wouldeſt put away the wickednеſſe whiche thou haſt in hande, ſo that no C vngodlyneſſe dwel in thy houſe:

15 Then myghteſt thou (f) lyft vp thy face without * ſhame, and then ſhouldeſt thou be ſure, and haue no nede to feare.

(f) Suche are the quiet myndes of thoſe that truly repent.

* or, ſpot.

16 Then ſhouldeſt thou forgeat thy miſerie, and thinke no more vpon it, then vppon the waters which paſſeth by.

17 Then ſhoulde thy * lyfe be as cleare as the noone day, thou ſhouldeſt ſhine forth, and be as the morning.

* or, age.

18 Then myghteſt thou be bolde, becauſe there is hope, and take thy reſt quietly, as compaſſed with a trenche.

19 Then mighteſt thou lye downe, and none to make thee afrayde, yea many one ſhould make ſuite vnto thee.

20 As for the eyes of the vngodly, they ſhal fayle, and they ſhall not eſcape, and their hope (ſhalbe) forowe of myndе.

The. xii. Chapter.

I. Iob accuſeth his freendes of ignorance. 7. He declareth the myght and power of God. 17. And howe God changeth the courſe of thinges.

1 AND Iob anſwered, and ſayd,

2 Then no doubt ye are the people, and (a) wyſedome ſhal periſhe with you.

(a) As though he ſhoulde ſay, your wyſdome exceedeth al other, and when ye dye, al wyſdome ſhould periſhe with you.

3 But I haue "vnderſtandyng as well as ye, and am not inferiour to you: yea, who knoweth not theſe thinges?

"An hart.

4 I am as one mocked of his neyghbour, who calleth vpon GOD, and he heareth him: the iuſt and the vpryght is laughed to ſcorne.

5 Being as a lyght (b) deſpiſed in the harts of the riche, and as one redy to fal.

(b) That is, as he that deſpiſeth the lyght in the night ſeaſon, may ſoone ſtumble, ſo they that refuſe the afflicted which ſhine before gods face, do geat to them ſelues his wrath to their peril.

6 The houſes of robbers are in wealth and proſperitie, and they that malitiouſly meddle againſt GOD, dwell without care in thoſe thinges that God hath (c) geuen rychely with his hande.

7 Aſke the catayle, (d) and they ſhall enſourme thee: the foules of the ayre, & they ſhal tel thee.

8 Speake to the earth, and it ſhall ſhewe thee: or to the fyſhes of the ſea, and they ſhal certifye thee.

9 What is he, but he knoweth that the hand of the Lorde made al theſe?

10 In

(c) The Hebrewe reade, whom God hath brought in with his hande. (d) For euen the catayle, and al creatures do declare gods power, as it is ſayde: The heauens declare the glory of God.

20 In whose hande is the (e) soule of every liuing thing, and the breath of all mankinde?

21 Doth not the eare discerne the wordes? and the mouth taste his meate?

22 Among olde persons there is wisedome, and in age is vnderstanding.

23 Yea with (God) is wisdome & strength, counsel and vnderstanding.

24 Behold, (g) if he breake downe a thing, who can set it vp again? if he shut vp any, who will open it?

25 Beholde, if he withholde the waters, they dry vp: if he let them goe, they destroy the earth.

26 With him is strength and wisedome: both the deceiuer, and he that is deceiued are (h) his.

27 He carieth away the counsellers as it were a spoyle, and maketh the iudges fooles.

28 He looseth the rule of kinges, and girdeth their loynes with a bonde.

29 He leadeth away the great men into captiuitie, and ouerthroweth the mightie vpside downe.

30 He stoppeth the mouth of them that speake truely, and disposseth the aged of their vnderstanding.

31 He powreth contempt vpon princes, and maketh the strength of the mightie weake.

32 Looke what is hid, he doth in darkenesse, he bringeth it openly, and the very shadowe of death bringeth he to light.

33 He encreaseth the people, and destroyeth them, he maketh them to multiplie, and diminisheth them.

34 He taketh away the hart of them that be heades of the people of the earth, and causeth them to wander in the wildernesse out of the way.

35 They grope in the darke without light, and he maketh them to stacker like a drunken man.

The xiii. Chapter.

20. Iob prayeth vnto God that he would not handle hym rigorously.

1 LO, (a) all (this) haue I seene with mine eye, heard it with mine eare, and vnderstande it.

2 What ye knowe, that same do I knowe also, neither am I inferior vnto you.

3 Neuertheless, I talke with the almighty, and my desire is to commune with God.

4 As for you, ye are workmaisters of lyes, and (b) vnprofitable phisitions altogether.

5 Woulde GOD ye kept your tongue, for then might ye be reckened for wise men.

6 Howe beare my reasoning, and ponder the arguments of my lippes.

7 Will ye speake (c) wickedly for God? (defence), and talke deceitfully for his (cause?)

8 Will ye accept the person of him? or will ye contende for God?

9 Shall that helpe you when he calleth you to reckening? or as one maketh merie with men, so ye so with him?

10 He shall surely reproue you, if ye do secretely accept any person.

11 Shall not his excellencie make you afraide? shal not his feare fall vpon you?

12 Your (d) remembrance is lyke vnto dust, and your bodies like the clay.

13 Holde your tongues before me, that I may speake, and let come on me what wyl.

14 Wherefore do I (e) teare my flesh with my teeth, and put my soule in myne handes?

15 Lo, though he slay me, yet wyl I trust in him: but I will reproue mine owne wayes in his sight.

16 He shalbe my saluation: for there may no (g) hypocrite come before him.

17 Heare diligently my wordes, and ponder my sayinges with your eares.

18 Beholde, now haue I prepared my iudgment, and know we that I shalbe founde (h) righteous.

19 What is he that will (i) goe to law with me? yf I nowe holde my tongue, I dye.

20 Neuertheless, do not these two thinges vnto me, and then will I not hide mee selfe from thee:

21 Withdraw thyne hande farre from me, and let not the fearefull dread of thee make me afrayde.

22 Then cal, and I will answeare: or let me speake, and geue thou me an answeare.

23 Howe many are my misdeedes & sinnes? let me know my transgressions and offences.

24 Wherefore hydest thou thy face, and holdest me for thyne enimie?

25 Wylt thou breake a leafe driuen to and fro, and wilt thou pursue the dry stubble?

26 For thou layest sharpely to my charge, and punishest me for the sinnes of my youth.

27 Thou puttest my feete also in the (k) stockes, and lookest narowly vnto all my pathes, and makest the print thereof in the heeles of my feete:

28 And I as a rotten thyng do consume away, as a garment that is moth eaten.

(a) Meaning that I knowe the power of God as well as you.

(b) That is, you are vnmeete for my disease, which the lyke as the medicine to cure, but rather to encrease it, with your lies and talke to trouble me.

(c) Marke what I shal lay agaynst you, for I blame you not in that ye declare gods power, but because you fayne a carnal and humane iustice to be in him: and so of true things, ye conclude lyes.

(d) Your fame shal come to nothyng.

(e) That is, before verse and torment mee selfe: though I should rent and teare my flesh with teeth.

(f) That is, to set my life in dangers.

(g) Here it appeareth that Iobs trust & hope in God was not all perished, discharging him selfe of hypocrisie wherewith they charged him.

(h) I am not condemned for my sinnes, as you do reason.

(i) To praue that GOD plagueth me for myne offences.

(k) Thou makest me thy prisoner, and doest so oppresse me, that I can not shyfte aboute nor flee.

I. Iob desireth to be releued of the miserie of the lyfe of man. 14. Hope is better then godly. 22. He complaineth of Gods rigor.

MAN that is borne of a woman hath but a fewe yeres to lyue, and is ful of miserie.

2 He commeth vp, and is cut downe (a) like a floure: he fleeth as it were a shadow, and can not continue.

3 Doest thou (b) marke vpon such one, and bringest me into the iudgement?

4 Who can make it cleare that is vncleane? of an vncleane thing can no body make cleane.

5 The dayes of man surely are determined, the number of his monethes are knowen only vnto thee, thou hast appointed him his boundes whiche he can not goe beyond.

6 Goe from him, that he may rest, vntil his day (c) come which he loketh for, like as an hyrelyng doth.

7 For if a tree be cut downe, there is some hope yet that it will sprynge & shote forth the branches agayne.

8 Though the roote of it be waxen olde in the earth, and the stocke thereof be dead in the grounde:

9 Yet when it getteth the sent of water, it will budde and bryng forth boughes, lyke as a tree that is planted.

10 (d) But as for man, when he is dead, wasted, and consumed away, what becommeth of hym?

11 As the waters passe from the sea, and as the floodde decayeth and dryeth vp:

12 So man after he is aslepe riseth not, he shal not make ryll the heauens be no more, nor ryse out of his slepe.

13 O that thou wouldest hide me in the graue, and kepe me secrete, vntil thy wrath were past, & to appoynt me a tyme wherein thou mightest remember me.

14 May a dead man lyue agayne? All the dayes of my lyfe wyl I wayte styll, tyll my changing shal come.

15 Thou shalt (e) call (me) and I shall answere thee, & despise not thou the worke of thine owne handes.

16 For now thou (f) numbrest al my goings, and geuest no delay vnto my sinne.

17 Myne iniquitie is sealed vp as it were in a (g) bagge, and thou addest (punishment) vnto my wyckednesse.

18 The mountaynes fall away at the last, the rockes are remoued out of their place.

19 The waters pearce through the very stones by litle and litle, the floodes washe away the grauell and earth: so shalt thou destroy the hope of man.

20 Thou prenaylest still against him, so that he passeth away: thou changest his face, and puttest him from thee.

21 And whether his children come to worship or no, he knoweth not: & if they be men of lowe degree, he perceiueth not.

22 But while his (h) flesh is vpon hym, it must haue sorowe, and his soule shal mourne within hym.

The xv. Chapter.

Eliphas reproueth Iob of vnsemely wordes, and that he chalengeth wysedome and purenesse to himselfe.

1 THen answered Eliphas the Themanite, and sayde,

2 Shall a wyse mans answere be as the wynde, and fyl his belly with the (a) winde of the east?

3 Shall he reproue with a worde that is nothing worth, and speake the thinges which can do no good?

4 Surely thou hast cast of feare, and restrainest prayer before God.

5 For thy mouth setteth forth thyne owne iniquitie, seing thou hast chosen the tongue of the craftie.

6 Thyne owne mouth condemneth thee, and not I; yea thine owne lippes shape an answeare agaynst thee.

7 (b) Art thou the first man that euer was borne? or wast thou made before the hylles?

8 Hast thou heard the secrete counsel of God? and doest thou restrayne wysedome to thee selfe?

9 What knowest thou that we knowe not? and what vnderstandest thou, but we can the same?

10 With vs are both olde and aged men, yea such as haue lyued longer then thy father.

11 Thinkest thou it a smal thing of the consolations of God? with thee is a lyeing worde.

12 Why doth thyne (c) hart so betwytche thee? and wherefore wynkest thou with thyne eyes,

13 That thy mynde is so (d) pufte vp against God, and lettest such wordes goe out of thy mouth?

14 What is man, that he should be cleane? and he which is borne of a woman, wherby he myght be righteous?

15 Beholde he doeth not trust his saintes, yea the heauens are not cleane in his syght:

16 Howe muche more then an abominable and vile man, whiche (e) drynketh wyckednesse like water.

17 I wil tel thee, heare me, and I will shewe thee that I haue seene:

18 Whiche wise men haue tolde, and haue not hidde that whiche they receiued from their fathers:

19 Vnto

(a) This expresseth mans shortnesse of lyfe, and the vnstablenesse thereof, being compared to a floure, to a shadow, and to the grasse in the fielde.
(b) Meaning that seeyng man is so frayle, he shoulde not handle hym soextremely.
(c) That is, death, which he desireth, as the hireling wayteth in the ende of his labour to receiue his wages.
(d) Iob saith not this as hauing no hope of immortalitie, but as one sore tormented.
(e) Thou plagest me now, yet whe thou shalt cal me vp at domes day, I shal answeare thee, for thou art merciful. Or, thou shalt sone.
(f) That is, thou hast all my deedes numbred, spare me therefore.
(g) Thou kepest all my sinnes in store, and sufferest none vnpunished.

(a) Words spoken and vttered in the wynde, drieth vp the moysture soone as it falleth: so foolish wordes, rayneth perysht & soone ouerthrowen may be spoken.
(b) That is, art thou as ancient, that al wisdome is in thy head?

(c) As one standyng in thyne owne conceit.
(d) So reak, answeryng hym, as thy pleasure is: The Hebroe is, answeryng him in thy spirite.
Or, among his saintes there is not without fault.
(e) Whiche hath a desire to sinne, as he that is thirstie to drinke.

19 Neyther whom they derely loued, haue forsaken me, and now stronger are standing them against me.

20 The (f) vngodly sequeth all the dayes of his life, as it were a woman with child, and the (g) number of his yeares are vnknowen.

21 A fearfull sounde is in (e) eares, and when he is in peace, the destroyer shall come vpon him.

22 He beleeueth not to be deliuered (h) out of darkenesse: for the sworde is alwayes before his eyes.

23 He wandereth abroade for bread where it is, knowyng that the day of darkenesse is redy at his hande.

24 Trouble and anguishe wyl make him afrayde, they shal preuayle against him, as a king with his armie.

25 For he hath stretched out his hande against God, and armed him selfe against the almighty.

26 He runneth proudly vpon him, and with a stiffe neche fighteth he against him.

27 Where as he (i) coureth his face with fatnesse, and maketh his body wel lykyng.

28 Therefore shall his dwelling be (k) in desolate cities, and in houses whiche no man inhabiteth, but are becomme heapes of stones.

29 He shall not be riche, neither shal his substance continue, neither shal the possessions therof be prolonged vpon the earth.

30 He shal neuer depart out of darkenesse, the flame (l) shall drie vp his braunches, with the blast of the mouth (of God) shall he be taken away.

31 Be beleeueth not that he erreth in vanitie, and yet vanitie shalbe his recompence.

32 He shall perish afore his time be worne out, and his (m) branche shal not be greene.

33 He shalbe plucked of as an vnripely grape from the vine, and shal let his flower fal as the olyue dooth.

34 For the congregation of hypocrites shalbe desolate, and the fyre shall consume the houses of suche as are greedy to receyue gyftes.

35 He conceyueth trauayle, and beareth vanitie, and their belly hyngeth footh deceipt.

The xvi. Chapter.

L Iob moued by the importunacie of his freendes, 7. counteth in what extremitie he is, 19. and taketh God to witnesse of his innocencie.

1 THen answeared Iob, and sayde,

2 I haue oft times heard suche thinges: (a) miserable geuers of comfort are ye, all the sort of you.

3 Shal not vayne wordes comme yet to an ende? or by what maketh thee bolde so to answeare?

4 I coulde speake as ye doo also: but would God that your (b) soule were in my soules steade, then coulde I frame woordes for you, and shake my head at you:

5 I would strengthen you with my mouth, and release your (payne) with the talking of my lippes.

6 For all my woordes my sorowe wyl not ceasse: and (c) though I holde my tongue, whatcum I eased?

7 But now he hath made me weery, thou hast made desolate all (d) my congregation.

8 And that thou (e) hast filled me with wrinckles, my fleshe is retoyde, and my leanenesse ryseth vp against me, and beareth to my face thereof in my face.

9 His wrath hath torne (me), he hateth me, and gnasheth vpon me with his teeth: myne enemie lookyth fiercely vpon me with hole eyes.

10 They haue opened their mouthes wyde vpon me, & (f) smitten me vpon the cheeke despitefully, they gather them selues togeather against me.

11 God hath shut me vp with the vngodly, and delyuered me (g) into the handes of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke, he hath all to shaken me, and set me as a marke for him selfe.

13 His (h) archers compasse me rounde about, he woundeth my raynes, and dooth not spare, my bowels hath he (i) powred vpon the grounde.

14 He hath geuen me one wounde vpon another, and in falleth vpon me lyke a giant.

15 I haue sowed a sackcloth vpon my skinne, and wallowed my * head in the dust.

16 My face is mythered with weeping, and in myne eyes is the shadowe of death.

17 Howbeit, there is no wickednesse in my handes, but my prayer is cleane.

18 O earth couer not thou my blood, and let my crying finde no rome.

19 For loe, my witnesse is heauen, and he that knoweth me is in the height.

20 My freendes geue me many woordes to scorne, and myne eye poureth out teares vnto God.

21 O that a body myght pleade with God, as one man dooth with another.

22 For the number of my yeeres is comme, and the way that I must goe is at hande, from whence I shal not turne agayne.

(a) Here he reproueth euerye one of his freendes, as of vnprofitable comforters.

(b) That is, out of the middes and hearte which is vpon him.

(c) That is, he shall haue no quietnesse and rest in his bed.

(d) That is, he shall be in feare day and night, not knowyng whether he shall escape or no.

(e) That is, out of the middes and hearte which is vpon him.

(f) That is, abundance of riches shall make him proud.

(g) That is, he shall not be able to withstande the power of God.

(h) That is, out of the middes and hearte which is vpon him.

(i) That is, he shall haue no certaintie and sure ground of his life.

(k) That is, as God gaue him, shalbe turned into ashes.

(l) That is, by processe of yeeres.

(m) That is, his posteritie shall not flourish.

(a) For they more vexe him with their comfort then comfort him.

(b) Woulde ye suffered that which I suffer?

(c) For God wyl haue his pleasure euer me.

(d) My house holde, children, and substance.

(e) Not by reason of yeres, but by reason of my greefe, shewing his extreme paines.

(f) That is, despitefully handled me, whiche striking on the cheeke signifieth.

(g) To prouoke him, and not to destroy him.

(h) His plagues and afflictions wherewith he vexeth me.

* or, gall.

(i) God hath not only stricken outwardly my body and al my substance, but also touched my inwarde parter.

* Hebr. horne.

* or, wynde of winde.

(a) In al Iobs extreme afflictions, yet this one made the rest most greeuous, that they that should cheer fully comfort him, did cruelly vexe him and mocke him.

or, mockers.

(b) That is, make promise with me O God, that I may talke with thee, for I wyl not reason with them, for they are fooles.

(c) That they can not vnderstande the cause of my punishment, but iudge me wicked not knowing thy wysdom, wherby thou doest afflict thy children.

* or, tabret.

(d) Though the godly see themselues afflicted of god as the wicked are, yet they dispaire not, knowing that the iust also are punished for proofe of them.

* or, come nowe.

(e) Seeing I am but corruption.

The xvii. Chapter.

I, Iob by the shortnesse of my life, and yet dooth paciently abyde it, 10. He exhorteth his frendes to repentance, 13. shewing that he looketh but for death.

1 My breath is corrupt, my dayes are shortened, I am harde at the graues mouth.

2 (a) * Froward men are with me, and myne eye must continue in the bitternesse of them.

3 O deliuer me, and (b) stroke vnto me to be my suerte in thy sight: what is he that striketh who wyl promise for me?

4 For thou hast withholden their hartes (c) from vnderstanding, therefore shalt thou not set them (aboue) for they shall not be exalted.

5 He that speaketh flatterie to his frende, the eyes of his children shall faile.

6 He hath made me a by worde of the people, wherevnto afore I was their mocke.

7 Myne eye is dimme for very heauynesse, and all my strength is liken a shadowe.

8 Certeynly men therefore shall wel consider this, and the innocent shall take part agaynst the hypocrite.

9 The righteous also shall (d) kepe his way, and he that hath cleane handes, wyll euer be stronger and stronger.

10 As for all you, turne you, and go to it, I cannot finde one wyse man among you.

11 My dayes are past, and my counsayles and thoughtes of my hart are vanished away.

12 Changing the night into day, and the light approching into darknesse.

13 Though I tary nere so much, yet the graue is my house, and I haue made my bed in the darke.

14 I sayde to corruption, Thou art my father: and to the wormes, Ye are my mother, and my syster.

15 (e) Where is then nowe my hope? or who hath consydered the thing that I looke for? (My hope) shal go downe with me into the pit, and lye with me in the dust.

The. xviii. Chapter.

1. Bildad rehearseth the paynes of the vnfaythful and wicked,

1 Then answeared Bildad the Suhite, and sayde,

2 When wyl ye make an ende of your wordes? Marke wel, and then we wyll speake.

3 Wherfore are we counted as beastes, and reputed so vyle in your sight?

4 He destroyeth him selfe with his anger: shal the earth be forsaken, or any stone remoued out of his place? (a) because of that?

5 Yea the light of the vngodly shalbe put out, and the spirit of his fire shall not shine.

6 The (b) light shalbe darke in his dwelling, & his candel shalbe put out with him.

7 The steppes of his strength shalbe restrayned, and his owne counsayle shall cast him downe.

8 For his feete are taken (as it were) in the net, and he walketh vpon the snares.

9 The grime shall take him by the heele, and the thirstie of blood shal catche him.

10 The snare is layde for him in the ground, and a pitfal in the way.

11 Fearfulnesse shall make him afrayde on euery syde, and shal drive him to his feete.

12 (c) Hunger shalbe his meynger, and destruction shalbe redy at his syde.

13 He shall (d) eate the strength of his owne skinne: euen shal the firstborne of death eate his strength.

14 His hope shalbe rooted out of his dwelling, and that bring him to the (e) king of feares.

15 (Fyre now) shall dwel in his house, and it shalbe none of his, and brimstone shalbe scattered vpon his habitation.

16 His rootes shalbe dryed vp beneath, and aboue shal his branche be cut downe.

17 His remembrance shall perish from the earth, & he shal haue no name in the streete.

18 They shal drive him from the (f) light into darknesse, and chase him cleane out of the worlde.

19 He shall neither haue (g) children nor kinsfolke among his people, no nor any posteritie in his dwellinges.

20 They that come after him, shalbe astonyed at (h) his day, and * they that go before shalbe afrayde.

21 Suche are nowe the dwellinges of the wicked, and this is the place of him that knoweth not God.

The. xix. Chapter.

1. Iob reprooueth his frendes, 15. and poureth his miseries and greeuous paynes. 25. He assureth him selfe of the generall resurrection.

1 Iob answeared, and sayde,

2 Howe long wyl ye vexe my soule, and trouble me with wordes?

3 Loe, tenne tymes haue ye reproched me, and are not ashamed, but haue laughed me to scorne.

4 Be it that I haue erred in deede, mine er-

rour

your then remayneth with mee (a) selfe.
4 But if ye wyl auaunce your selues against me, & rebuke me for the shame that is come vpon me:
6 Knowe this then, that it is (b) God which hath ouerthrowen me, and hath compaſſed me with his net.
7 If I complayne of the violence that is done vnto me, I can not be heard: and if I crye, there is no sentence geuen with me.
8 He hath hedged vp my way that (c) I can not paſſe, and he hath layd darkenesse in my pathes.
9 He hath spoyled me (d) of mine honour, & (e) taken the crowne away from my head.
10 He hath destroyed me on euery side, and I am gone: my hope hath he taken away, as a tree pluckt vp by the roote.
11 His wrath is kindeled against me, he taketh me as though I were his enimie.
12 His (f) menne of warre come togeather, whiche made their way ouer me, and beſieged my dwelling rounde about.
13 He hath put my brethren farre away from me, and mine acquaintance are also become strangers vnto me.
14 Mine owne kinſfolkes haue forsaken me: and my beſt acquainted haue forgotten me.
15 The ſeruantes and maydens of myne owne house tooke me for a stranger, and I am become as an alliene in their ſight.
16 I called my ſeruant, and he gaue me no answeare: (no thoughe) I prayed hym with my mouth.
17 Myne owne wyfe might not abyde my breath, (though) I prayed her for the chyldrens sake of myne owne body.
18 Yea, the yeung men deſpiſed me, and when I roſe, they ſpake euyl vpon me.
19 All my moſt familiars abhorred me: and they whom I loued beſt, are turned againſt me.
20 My bone cleaueth to my skynne, and to my fleshe, onely there is leafe me the skynne about my teeth.
21 Haue pitie vpon me, haue pitie vpon me, O ye my frendes, for the hand of God hath touched me.
22 Why do ye perſecute me as God (doth,) and are not ſatisfied with my fleshe?
23 O that my woordes were nowe written, O that they were put in a booke,
24 And grauen with an yron penne in lead, or in stone, to continue.
25 For I am sure that my redeemer lyueth, and that I ſhal (g) ryſe out of the earth in the latter day.
26 And ſhalbe couered agayne with my skynne, and ſhal ſee God in my fleshe:
27 Whom I mine ſelfe ſhal ſee, and myne eyes ſhal beholde, and none other for me: this my hope is layde vp in my bosome.
28 But ye ſayd, Why is he perſecuted, and there was a deepe matter in me?
29 (h) But beware of the ſworde: for y sword wyl be auenged of wickednesse, and be sure that there is a iudgement.

(a) Because Iob bragged of his innocēcie (as they thought) Sophar enterrupted his talke, as though he bosted in vayne, for that God accepteth none but the repētant sinner.
(b) For two causes Sophar ſpake, one because Iob in answering toucheth him: and for that he deemed his knowledge ſufficient to answeare agayne.
(c) Sophar euen to the ende of this chapter, allegeth true ſentences: but he erreth, in that he thought Iob for impietie & hypocriſie to be plagued, &c.
(d) For euyl gotten goods god wil ſone take away, & reſtore to them from whom they were craftily ſpyled and rauened.
(b) That is, the iudgmēt of god, the reuenger of iniquitie: meaning, though their wicked endeuor take place nowe, yet god wyl hereafter conſider him, & be reuenged of the euyl.

The. xx. Chapter.

1. Sophar sheweth that the wicked and the couetous shal haue a ſhort end, 22. though for a tyme they flouriſhe.

1 THen answered Sophar the Naamathite, and sayde,
2 For the same cause do (a) my thoughtes compel me to answeare, and therefore make haſte.
3 I haue (ſufficiently) heard the (b) checking of my reproofe, therefore the ſpirite of my vnderſtanding cauſeth me to answeare.
4 Knowest thou not this of olde, and ſince God placed man vpon earth,
5 (c) That the gladneſſe of the vngodly hath ben shorte, and that the ioye of hypocrites continued but the twinkling of an eye?
6 Though he be magnified vp to the heauen, ſo that his head reacheth vnto the clouddes:
7 Yet he perisheth for euer, like his doung, (in ſo muche) that they whiche haue ſeene hym, ſhal ſay, Where is he?
8 He ſhal vanishe as a dreame, ſo that he can no more be founde, and ſhal paſſe away as a viſion in the nyght.
9 (So that) the eye whiche ſawe him before, ſhal haue no more ſyght of hym, & his place ſhal know him no more.
10 His children ſhal pleaſe the poore, and his handes ſhal reſtore their goodes.
11 From his youth his bones are ful of ſinnes, whiche ſhal lye downe with him in the earth.
12 Whē wickednesse was ſweete in his mouth, he hyd it vnder his tongue.
13 That he fauoured, that would he not forſake, but kept it cloſe in his throte.
14 The bread that he dyd eate, is turned to the poyſon of serpentes within his body.
15 The riches that he deuoured ſhal he barcheake againe: for God ſhal draw them out of his belly.
16 He ſhal ſucke the gall of serpentes, and the adders tongue ſhal ſlaye hym:
17 So that he ſhal no more ſee the ryuers and brookes of hony and butter.
18 The thyng he hath laboured for, ſhall he reſtore, and (d) ſhal not eate of it: great trauaile ſhal he make for riches, but he ſhal not

not enioy them.
19 Because he hath oppressed the poore, and not helped them: houses hath he spoyled, and not buylded them.
20 Because he could not perceyue when his belly was wel, though his greedie desire he shal not escape.
21 There (c) shal none of his meate be left, therefore shal no man looke for his goodes.
22 When he had plenteousnesse of euery thing, yet was he poore, though he was helped on euery syde.
23 And it shal come to passe, that wherwith he purposed to fil his belly, God shal powre the furies of his wrath theron, and shal cause his indignation to raigne vppon him, and vpon his meate.
24 He shal flee from the yron weapon, and the bowe of steele shal strike him through.
25 The swoorde is drawen out, and goeth through the body, and glystereth of his gal: so feare shal come vpon him.
26 All darknesse shalbe hyd in their secrete places, (f) an vnkindled fire shal consume hym: and looke what remaineth in his house, it shalbe destroyed.
27 The heauen shal (g) declare his wickednesse, and the earth shal take part against him.
28 The substance that he hath in his house shalbe taken away, and perish in the day of the Lordes wrath.
29 This is the portion that the wicked man shal haue of God, and the heritage (that he may looke for) of God, because of his (h) wordes.

The. xxi. Chapter.

1. Iob declareth howe the prosperitie of the wicked maketh them proude. 14. Insomuche that they blaspheme God.

1 IOb answered, and sayde,
2 O heare diligently my wordes, & that shalbe in steade of your consolations.
3 Suffer me that I may speake, and when I haue spoken, mocke on.
4 Is it with (a) man that I make this disputation? whiche if it were so, shoulde not my spirite then be in sore trouble?
5 Marke me, and be abashed, and (b) laye your hande vpon your mouth.
6 For when I consyder, I am afraide, and my flesche is smitten with feare.
7 Wherefore doo wicked men lyue, come to their olde age, and encrease in ryches?
8 Their children lyue in their sight, and their generation before their eyes.
9 Their houses are safe from al feare, and the rodde of God is not vpon them.
10 Their bullocke gendereth, and that not out of tyme, their cowe calueth, and is not vnfruitful.
11 They sende forth their children by flockes, and their sonnes daunce.
12 They beare with them tabrets and harpes, and reioyce in the sounde of the instrumentes of musicke.
13 They spend their dayes in wealthinesse, but (c) sodaynely they go downe to the graue.
14 They say also vnto God, (d) Go from vs, we desire not the knowledge of thy wayes.
15 Who is the almyghtie, that we should serue him? and what profite should we haue if we shoulde pray vnto him?
16 Loe, there is vtterly no goodnesse in their hande, therfore wil I not haue to doo with the counsaile of the vngodly.
17 How oft shal the (e) candle of the wicked be put out, and their destruction come vpon them? Or what sorowe shal God geue them for their part in his wrath?
18 Yea, they shalbe euen as haye before the wynde, and as chaffe that the storme careth away.
19 God wyl laye vp the sorowe of the (i) fathers for his children: and when he rewarded him, he shal knowe it.
20 Their owne miserie shal they se with their eyes, and drynke of the feareful wrath of the almightie.
21 For what careth he for his house after his death, when the (f) number of his monethes is cut short?
22 Seeyng God hath the highest power of al, who can teache him any knowledge?
23 (g) One dyeth in his full strength, being in al ease and prosperitie:
24 His brestes are ful of mylke, and his bones runne ful of marowe.
25 Another dyeth in the (h) bytternesse of his soule, and neuer eateth with pleasure.
26 They shal sleepe both alike in the earth, and the wormes shal couer them.
27 Beholde, (i) I knowe what ye thinke, yea, and the subtiltie that ye imagine against me.
28 For ye say, (k) Where is the princes palace, & where is the dwelling of the vngodly?
29 Haue ye not asked them that goe by the way? doubtlesse ye can not denye their tokens,
30 That the wicked is kept vnto the day of destruction, & the vngodly shalbe brought forth to the day of wrath?
31 (l) Who dare declare his way to his face? Who wyl reward him for that he doeth?
32 Yet shal he be brought to his graue, and dwel among the heape (of the dead.)

33 Then

(c) That is, his heyres & executours shal gape in vaine.
(f) That is, fire frō heauen: & here Sophar toucheth Iob, for that his frendes & children were consumed by fire.
(g) There is nothing hyd that shal not be opened, & the earth shal eyther be vnfruitful or beyng forth things hurtful to the wicked.
(h) Spoken against God.
(a) Though he shoulde say, My cause is before god whom I can not escape: and not before you.
(b) That is, kepe silence.
(c) Or, litle.

22 Then shal the (m) thynke hastely be wrete vnto hym, al men also must folowe hym, as there are innumerable gone before hym.

24 Howe wayte then is the comfort that ye geue me, seeyng falshood remayneth in all your answeares?

The.xxii. Chapter.

1. Eliphaz affirmeth that Iob is punished for his sinnes. 6. He accuseth him of vnmercifulnesse. 13. and that he denied Gods prouidence. 21. He exhorteth hym to repentance.

1 THEN (a) Eliphaz the Themanite gaue answeare, and sayde,

2 May a man be profitable vnto God, as he that is wyse may be profitable to him selfe?

3 Is it any aduantage to the almighty, that thou art ryghteous? or shal it profyte hym that thou makest thy wayes perfect?

4 Is he afrayde to reprooue thee, & to steppe forth with thee into iudgement?

5 Is (b) not thy wickednesse great, and thy vngracious deedes innumerable?

6 For thou (c) hast taken the pledge from thy brother for nought, and robbed the naked of theyr clothyng.

7 To such as were weery, hast thou geuen no water to drynke, and hast withdrawen bread from the hungry.

8 But the myghtie man had the earth, and he that was in auctoritie dwelt in it.

9 Thou hast sent widdowes away emptie, & the armes of the fatherlesse were broken.

10 Therefore art thou (d) compassed about with snares, & sodainly vexed with feare.

11 Shouldest thou the see no (e) darknesse? & should not the water flood runne ouer thee?

12 Is not God on hygh in the heauen? beholde the height of the starres, howe hygh they are.

13 Wylt thou therfore say, Howe (f) should God know? can he iudge through the darke cloude?

14 The cloudes couer him, that he may not see, and he walketh on the toppe of heauen.

15 Hast thou marked the way of the world, wherein wicked men haue walked?

16 Which were cut downe out of time, and whose fundation was as an ouerflowyng ryuer.

17 Whiche sayde vnto God, Got from vs: and what could the almighty doo for them?

18 He fylled their houses with good things: but the counsayle of the vngodly be farre from me.

19 The righteous saw it, and were glad, and the innocent laughed them to scorne.

20 Is our substance hewen downe? As for the remnant of them, the (g) fire hath consumed.

21 Therefore (h) reconcile thee vnto God, and be at peace: so shal al thynges prosper with thee ryght wel.

22 Receyue, I pray thee, the lawe at his mouth, and lay vp his words in thine hart.

23 For yf thou wylt turne to the almyghtie, thou shalt be (i) built vp, & put al vnrighteousnesse from thy dwellyng.

24 Thou shalt lay vp gold (as plentiful) as the dust, and the golde of Ophir as the stones of the ryuers.

25 Yea, almyghtie God shalbe thy defence, and thou shalt haue plentie of syluer.

26 Then shalt thou haue thy delyte in the almyghtie, and lyft vp thy face vnto God.

27 Then shalt thou make thy prayer vnto hym, and he shal heare thee, and thou shalt keepe thy promises.

28 Thou shalt also decree a thing, and he shal establish it vnto thee, and the (k) light shal shyne in thy wayes.

29 When (the wicked) be cast downe, thou shalt say, I am lyfted vp: and God shal saue the humble person.

30 The innocent shal delyuer the Iland: (l) it shalbe preserued by the puretie of thyne handes.

The.xxiii. Chapter.

2. Iob affyrmeth that he both knoweth and feareth the power and sentence of the iudge, 10. and that he is not punished onely for his sinnes.

1 IOB answered, and sayde,

2 Though my talke be this day in bytternesse, and my plague greater then my groning,

3 O that I (a) might knowe him, and finde him, & that I might come before his seate:

4 I would plead my cause before him, and fyl my mouth with argumentes:

5 I would knowe what answeare he would geue me, and vnderstande what he would say vnto me.

6 Wyl he pleade agaynst me with his great power? No, but he wyll make me the stronger.

7 There the ryghteous might dispute with him, so should I be delyuered for euer from my iudge.

8 Beholde, though I goe forwarde, I fynde him not: yf I goe backward, I can get no knowledge of him:

9 If I goe on the left syde where he worketh his woorke, I can not atteyne vnto him: agayne, yf I goe on the ryght syde, he hydeth him selfe, that I can not see him.

10 But

(m) Meaning the vngodly and euyl persons.

(h) Eliphaz exhorteth Iob to repentance, by the great goodnesse that commeth thereof.

(i) God wyl restore vnto thee al thy substance.

(k) That is, the fauour of God.

(l) The place fareth the better where the ryghteous are.

(a) Iob being admonished before to returne to god, sayth, Yf I should come to him, wher is he, or wher myght I find him, to plead my cause before hym.

(b) That is, gods wayes, knowyng therfore him selfe not to deserue suche greeuous plagues and afflictions for his faultes.

(c) For God is immutable, and his decrees stand fast.

(d) That is, he hath decreed thus to pounishe me appoynted hereunto, although I can not atteyne to the secrete iudgement of God therein, and therfore I doo feare his presence.

10 But as for my waye, he knoweth me, and trieth me, that as the gold I may be tryed.
11 My (a) foote hath kept his path, his waye haue I holden, & wyl not goe out of it.
12 I wyl not forsake the commaundement of his lypes, I haue esteemed the wordes of his mouth more then my necessary (food.)
13 He is one, and (c) who can turne hym? he hath strength to passe what he desyreth.
14 He (d) performeth the thyng that is appoynted for me, and many suche thynges dooth he.
15 This is the cause that I shrynke at his presence, so that when I consyder hym, I am afrayde of hym.
16 For God maketh my hart softe, and the almyghtie putteth me in feare.
17 Because I am not cut of before the darkenesse, (nor her) hath he couered the darke fro my face.

The. xxiiii. Chapter.

1. Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked. 12. Howe all thynges are gouerned by Gods prouidence. 17. and the destruction of the wicked.

1 WHy shoulde not the (a) tymes by hydden from the almyghtie, & they that knowe hym, see not his dayes?
2 For some men remooue the landmarkes, robbe men of their cattel, and feede of the same.
3 They dryue away the asse of the fatherlesse, & take the widowes oxe for a pledge.
4 They cause the poore to turne out of the way, so that the poore of the earth hyde them selues together.
5 Beholde, as wylde asses in the desert goe they forth to their worke, and rise betimes to spoyle: Yea, the very (b) wyldernesse ministreth foode for them and their chyldren.
6 They reape the corne fielde that is not their owne, and gather the vineyarde of the wycked (which they possesse vniustly.)
7 They cause the naked to lodge without garment, and without couering in the cold.
8 They are wet with the shewres of the mountaynes, and imbrace the rocke for want of a couerynge.
9 They pynche the fatherlesse from the brest, and take the pledge from the poore.
10 They let hym goe naked without clothyng, and haue taken away the sheafe of the hungrie.
11 They that labour in their oyle milles, & treade their wyne presses, suffer thyrste.
12 Men of the cyth crye out, the soules of the slayne also crye out, yet God regardeth not their complaynt.
13 Those are they that flee from the light, they knowe not his wayes, nor continue in his pathes.
14 The murderer riseth early, and killeth the poore and needie, and in the nyght is as a theefe.
15 The (c) eye of the aduulterer waiteth for the darkenesse, and sayth, There shall no eye see me: and hydeth his face.
16 In the darke they digge through houses, whiche they marked for them selues in the day tyme: they knowe not the lyght.
17 The morning is to them euen as the shadowe of death: yf one knowe them, (they are) in the terrours of the shadow of death.
18 (The wycked) is (d) swyft vpon the water: their portion shalbe cursed in the earth, and he shal not behold the way of the vineyardes.
19 As the drye grounde and heate (e) consume the snowie waters: so shal the graue the synners.
20 The (f) pitiful man shal forget hym, he shalbe sweete to the wormes, he shalbe no more remembred, & his wickednesse shalbe broken as a tree.
21 He hath oppressed the barren that can not beare, and vnto the wydowe hath he done no good.
22 He (g) dryue the myghtie after hym with his power, and when he was gotten vp, no man was sure of lyfe.
23 And though they gaue hym to be in safetie, yet his eyes are vpon their wayes.
24 They are exalted for a tyme, but (shortly) are gone, brought to powertie, and taken out of the way, yea, and vtterly plucked of as the eares of corne.
25 Is (h) it not so? who wyl then reproue me as a lyer, and say that my wordes are nothyng worth?

(a) The dooinges of men are such, and so variable, that it semed to Iob that God was ignorant and careleſſe, because he punished not the wicked, nor reuenged the godly.

(b) That is, they lyue by robberie and theefte.

The. xxv. Chapter.

Bildad prooueth that no man is cleane, not without sinne before God.

1 THEN answeared Bildad the Suhite, and sayde,
2 (a) Power and feare (is) with hym, (who) maketh peace in his highnesse.
3 Is there any number of his armies? and vpon whom shal not his lyght aryse?
4 But how may a man, compared vnto god, be iustified? or howe can he be cleane, that is borne of a woman?
5 Behold, the mone* shyneth not, and the starres are vncleane in his syght.

6 Howe

6 Howe much more then man that is but * corruption, and the sonne of man (which) is but a worme?

* a hepme

The .xxvi. Chapter.

Iob sheweth that no man can helpe God, and prooueth it by his woonderful woorkes.

1 IOb answeared, and saide, (a)
2 Whom hast thou helped? him that is without strength? sauest thou the arme that hath no strength?
3 Where is the counsaile that thou shouldest gene him which hath no wisedome? haste thou taught him that is very wise?
4 To whom hast thou spoken these woords? who made the breath to comme out of thy mouth?
5 (b) Are not dead thinges shapen vnder the waters, and in (places) neare vnto them?
6 Hel is naked before him, and destruction hath no couering.
7 He streatcheth out the north oner the empte place, and hangeth the earth vpon nothing.
8 He bindeth the water in his cloudes, and the cloude is not broken vnder them.
9 (c) He holdeth backe the face of his throne, and spreadeth his cloudes before it.
10 He hath compassed the waters with certaine boundes, (d) vntyl the day and nyght come to an ende.
11 The (e) very pyllers of heauen tremble and quake at his reproofe.
12 He stylleth the sea with his power, and through his wisedome smiteth he ỹ strength (thereof.)
13 His spirit hath garnished the heauens, and his hande hath made the crooked serpent.
14 Loe, these are part of his wayes: but how litle a portion heare we of him? who can vnderstande the thunder of his power?

The .xxvii. Chapter.

3. The constancie and perfectnesse of Iob. 13. The rewarde of the wicked, and of the tyrantes.

1 AND Iob proceeded, and went forth in his parable, sayeing,
2 (a) As God lyueth, whiche hath taken away my iudgement, and the almighty that hath vexed my mynde:
3 Whyle the breath is in me, and the wynde that God hath geuen me is in my nosthyls,
4 My lyppes shal talke of no vanitie, and my tongue shal speake no deceite.
5 God forbydde that I shoulde graunt your cause to be ryght: as for me, vntyl mine end come, wyl (b) I neuer goe from mine innocencie.
6 My righteous dealyng keepe I fast, whiche I wyl not forsake: my hart shal not reproue me (c) of my dayes.
7 Therefore (d) mine enimie shalbe founde as the vngodly, and he that taketh parte against me, as the vnrighteous.
8 For (e) what hope hath the hypocrite, though he be neuer so couetous, if God take away his soule?
9 Wyl (f) God heare his crye when trouble commeth vpon him?
10 Hath he suche delight in the almightie, (g) that he dare alway cal vpon God?
11 I wyl teache you in the * name of God, and the thing of the almightie wyl I not keepe from you.
12 Beholde, al ye your selues haue seene it, why then doo you thus vanishe in vanitie?
13 (Sayeing,) This is the portion that the wicked haue of God, and the heritage that tyrantes shal receiue of the almightie.
14 If he haue many chyldren, (they shal perisshe) with the swoorde, and his posteritie shal haue scarsenesse of bread.
15 His remnant shalbe buryed in death, and his wydowes shal not weepe.
16 Though he heape vp syluer as the dust, and prepare rayment as the claye:
17 He may wel prepare it, but the godly shal put it on, and the innocent shal deale out the syluer.
18 He buyldeth his house as (h) the * moth, and as a booth that the watchman maketh.
19 When the ryche man slepeth, he shal not be gathered (to his fathers:) they opened their eyes, and he was gonne.
20 Terrour taketh holde vpon him as waters, and the tempest stealeth hym away in the night season.
21 A vehement east wynde carryeth hym hence, and he departeth, a storme hurleth hym out of his place.
22 (God) shal cast vpon hym (suche thinges) and not spare hym, he would fayne flee out of his hande.
23 Then shal (menne) clap their handes at hym, and hysse hym out of his place.

(c) Of my former life past.
(d) That is, because they reprehended me vnwoorthily, they rather might be accounted wicked, and the plague shal light on them, & be ryd from me.
(e) what auaileth it a man if he gaine al the world, & lose his own soule?
(f) we haue no greater gyft of God, then the spirite of prayer, whereby if we pray, God dooth heare vs.
(g) The hypocrite neyther trusteth nor prayeth to God: yea, though he pray, God wyl not heare hym.
* or, hande.
(h) Whiche breedeth in an other mans garment, and is soone shaken out.
* or, spider.

The .xxviii. Chapter.

Iob sheweth that the wisedome of God is vnsearcheable.

1 THere is a place where siluer is brought out of, and where golde is tryed,
2 Where yron is dygged out of the grounde, and stones resolued into brasse.
3 (God) bringeth the darkenesse to an ende, and searcheth out al perfection, the stones (hydden) in darkenesse, and in the deepe

shadowe.

shadowe.

4 The floodes brake out against the inhabitantes, and the (a) whiche forgotten of the foote, whiche were higher then a man, are gonne away.

5 (b) Out of the same earth cometh bread, and vnder it, as it were, fire is turned vp.

6 The (c) stones of it are a place of Saphires, and the dust of it is golde.

7 There is a waye that the byrde knowe not, that no Aukrites eye hath seene:

8 Wherein the lyons whelpes walke not, and wherein no man commeth.

9 He (d) putteth his hande vpon the stonie rockes, and ouerthroweth the mountaines by the rootes.

10 Ryuers flowe out of the rockes, & looke what is pleasant, his eye seeth it.

11 He byndeth the floodes that they do not ouerflowe: and the thing that is hyd bryngeth he to lyght.

12 Where then is wisedome founde? and (e) where is the place of vnderstanding?

13 No man can tell how (f) worthy a thing it is, neither is it founde in the lande of the lyuing.

14 The deepe sayth, It is not in me: the sea saith, It is not with me.

15 It can not be gotten for golde, neither may the price of it be bought with any syluer.

16 In golde of Ophir, no precious Onix stones, no Saphires may be valued with it.

17 No, neither golde nor Diamonde shalbe equal vnto it, the exchange of it shal not be for the place of fyne golde.

18 No mention shal be made of Coral, nor of Gabis: for wisdome is more precious then pearles.

19 The Topas of Ethiopia shal not be equal vnto it, neither shal it be valued with pure golde.

20 Whence then commeth wisedome, and where is the place of vnderstanding?

21 It is hyd from the eyes of al men liuing, and hyd from the foules of the * ayre.

22 Destruction and death saye, We haue heard the fame thereof with our eares.

23 God seeth the way thereof, and knoweth the place thereof.

24 For he beholdeth the endes of the world, and looketh vpon all that is vnder heauen.

25 When he wayed the wyndes, and measured the waters:

26 When he made a decree for the rayne, & a way for the lightnynges of the thunder:

27 Then dyd he see it, then declared he it, prepared it, and knewe it.

28 And vnto man he said, (g) To feare the Lorde, is wisedome, and to forsake euyl, is vnderstanding.

(a) whiche a man can not wade thorow

(b) As the fruitful feeldes tylled & plawed, bringeth foorth corne: so it being deeply digged, there are founde stones, out of the whiche fire is stroke.

(c) The Saphires doo shine with golde spoints, so that here by Saphires, is ment clodes of golde. Al these thinges are found, but gods wisdome who can reache?

(d) Here he sheweth gods power, the earth may be dygged, hilles ouerthrowen, a fountaine made among stones, riuers turned from their course, but gods wisdome is not to be found.

(e) Gods wisdome is partly seene in these worldly thinges, but his heauenly wisedome and secrete iudgements is hid, & vnknowen to al men.

(f) That is, it passeth mans capacitie to attaine to it.

* or, heauen

(g) Meaning by this, that man hath so much of this excellēt wisdome of god as he dooth shew in vertue of ly ving, due obedience, and feare of hym.

The xxix. Chapter.

1. Iob witheth the prosperitie of his tyme past. 7. He setteth foorth aucthoritie, 12. iustice, and equitie.

1 MOreouer Iob proceeded and went forth in his parable, saying,

2 O that I were as I was in the monethes paste, and in the dayes when God preserued me.

3 When his (a) lyght shined vpon my head, when I went after the same light, and shyning euen through the darkenesse:

4 As it stoode with me when I was young, when God prospered my house:

5 When the almightie was yet with me, when my children stoode about me:

6 When I washed my (b) steppes with butter, and when the stonie rockes gaue me ryuers of oyle:

7 When I went out to the gate, euen to the iudgement seate, and when I prepared my seate in the streete:

8 The (c) young menne sawe me, and hyd them selues, and the (d) aged arose, and stoode vp:

9 The (e) princes leafte of their talkyng, and layde their hande to their mouth:

10 The myghtie keapt styl their voyce, and their tongue cleaued to the roofe of their mouth.

11 When the eare hearde me, it blessed me: and when the eye sawe me, it gaue witnesse to me:

12 For I deliuered the poore when he cryed, and the fatherlesse, and hym that had none to helpe hym.

13 The blessyng of him that was redye to perishe, came vpon me, and I caused the wydowes harte to reioyce.

14 I put vpon me righteousnesse, which couered me as a garment, and equitie was my crowne.

15 I was an eye to the blynde, and a foote to the lame.

16 I was a father to the poore: and when I knewe not the cause, I sought it out diligently.

17 I brake the iawes of the vnrighteous man, and pluckt the spoyle out of his teeth.

18 Then I said, I shal dye in my nest: and I shal multiplie my dayes as the sand.

19 For my roote was spread out by the waters side, & the deaw lay vpon my * come.

20 Mine honour encreased more and more, and my bowe was * euer the stronger in myne hande.

21 Unto me men gaue eare, me they regarded, and keapt silence at my counsel.

22 After my woordes they answeared not, and my talke dropped vpon them.

23 They

23 They (f) wayted for me as for the rayne, and gaped vppon me as (the ground doeth to receyue) the latter shewre.

24 When I laughhed on them, they (g) beleeued it not, and the lyght of my countenance wouldе they not put out.

25 I tried out their way, I sate as a cheefe, and dwelt as a kyng with his armie about hym: and when they were in heauinesse, I was their comforter.

The.xxx. Chapter.

1. Iob complayneth that he is contemned of the vylest, 11. 21. because of his aduersitie and affliction. 23 Death is the house of al flesshe.

1 BVT (a) nowe they that are younger then I, haue me in derision: whose fathers I wouldе haue thought scorne to set with the dogges of my cattel.

2 Whereto might the strength of (b) their handes profite me? for the tyme was but lost among them?

3 For very (c) miserie & hunger they fled into the wylderneſſe, a darke place, horrible, and waste,

4 Plucking vp nettles among the bushes, and the Iuniper rootes for their meate.

5 And when they were dryuen forth, men cryed after thē, as it had ben after a theefe.

6 Their (d) dwellyng was in the clyffes of brookes, yea in the caues and dennes of the earth.

7 Among the bushes went they about crying, and vnder the thornes they geathered them selues togeather.

8 They were the children of fooles and villaynes, whiche are the vylest in the earth.

9 Nowe am I their songue, and am become their iesting stocke.

10 They abhorre me, and flee far from me, and stayne my face with spyttel.

11 Because God hath loosed my corde, and humbled me, they haue loosed the bridle before me.

12 Vpon my ryght hande ryse the young men agaynst me, they haue hurt my feete, treading vpon me, as vpon the wayes whiche they wouldе destroy.

13 My (e) pathes haue they cleane marred, it was so easie for them to doo me harme, that they needed no man to helpe them.

14 They fel vpon me, as it had ben the breakyng in (of waters,) and came in by heapes to destroy me.

15 Feare is turned vpon me, and they pursue my soule as the wynde, and my health passeth away as (f) a cloude.

16 Therefore is my soule nowe powred out vpon me, and the dayes of my trouble haue taken holde vpon me.

17 My bones are pearsed throughe in the nyght season, and my synowes take no rest.

18 For the vehemencie of sorowe is my garment changed, whiche compasseth me about, as the (g) coller of my coate.

19 He hath cast me into the myre, and I am become lyke ashes and dust.

20 When (h) I crye vnto thee, thou doest not heare me: and though I stande before thee, yet thou regardest me not.

21 Thou art become mine enimie, and with thy violent hande thou takest part agaynst me.

22 (In tymes past) thou diddest (i) set me vp on hygh, to be carried as it were aboue the wynde, (but nowe) hast thou geuen me a very sore fal.

23 Sure I am that thou wylt bryng me vnto death, euen to the lodgyng that is due vnto al men lyuyng.

24 Notwithstanding, thou wylt not stretch out thyne hande (agaynst him that is) in the graue, though men crye in his destruction.

25 Did not I weepe with hym that was in trouble? Had not my soule compassion vpon the poore?

26 Yet whereas I looked for good, euyll came vnto me, and (k) where I wayted for lyght, there came darkneſſe.

27 My bowelles seethe in me without rest, for the dayes of my trouble are come vpon me.

28 I went mournyng without heate, I stoode vp in the congregation, and cryed.

29 I am a brother of dragons, and a felowe of Estriches.

30 My skinne vpon me is (turned) to blacke, and my bones are brent with heate.

31 My harpe is turned to mournyng, and my instrumentes of musicke into the voyce of them that weepe.

The.xxxi. Chapter.

Iob rehearseth the innocencie of his lyuyng, and number of his vertues.

1 I Made a (a) couenant with myne eyes, that I wouldе not loooke vppon a mayden.

2 For howe great a portion (shal I haue) of God from aboue: and what inheritance of the almyghtie from an hygh?

3 Is not destruction to the wicked? and some strange thyng to the workers of iniquitie?

4 Doeth

(a) That is, they ouerthrew al my doinges which is a great greefe to be mocked of any other.

(b) That is, they coulde help me.

(c) That is, most swiftly.

(d) That is, most swiftly.

(e) In this Chapter Iob declareth his vpryght lyuyng, not to boast against God, but to refel the false slaunder of his aduersaries.

(f) That is, most swiftly.

(g) It is the maner amōg the Hebrues to haue their garments sowed round in euerye part, sauyng a hole only in the highest of it, to put foorth the necke.

(h) Iob sayth not this as blamyng god, but greuous affliction moued affection.

(i) That is, thou diddest set me in hye authoritie, and sodainly thou puttest me downe.

(k) In steade of comfort they gaue me mockes.

4 Doeth not he ſee my wayes, and tell al my goynges?
5 If I haue walked in vanitie, or if my feete haue runne to deceyte:
6 Let me be weyghed in an euen ballance, that God may ſee myne innocencie.
7 If my ſteppe haue turned out of the way, and mine hart walked after myne eyes, and if any (blot) haue cleaued to mine handes:
8 Then that I ſowe, and another eate: yea, my * poſteritie ſhalbe cleane rooted out.
9 If my hart haue ben deceyued by a woman, or yf I haue layde wayte at my neighbours dooze:
10 Thē let my wife (b) grind vnto another man, and let other men * lye with her.
11 For this is a wickednelle, and ſinne that is worthie to be iudged:
12 Yea, a (c) fyre that vtterly ſhoulde conſume and roote out al my increaſe.
13 If I euer thought ſcorne to doo right vnto my ſeruantes and maydens when they had any matter againſt me.
14 When GOD (d) wyl ſyt in iudgement, what ſhal I doo? and when he wyl viſite me, what anſweare ſhal I geue him?
15 He that (e) faſhioned me in my mothers wombe, made he not him alſo? were we not both ſhapen alyke in our mothers bowels?
16 If I denied the poore of their deſyre, or haue cauſed the eyes of the wyddowe to wayte in vayne:
17 If I haue eaten my (f) morſel alone, that the fatherleſſe hath not eaten therof:
18 (For from my youth (mercie) hath brought me vp as a father, and hath guyded me from my mothers wombe.)
19 If I haue ſeene any periſhe for want of clothyng, or any poore lackyng rayment:
20 If his loynes haue not bleſſed me, becauſe he was warmed with the fleece of my ſheepe:
21 If I haue lyft vp mine hand againſt the fatherleſſe, when I ſawe that I might help him in the gate:
22 Then let mine arme fal from my ſhoulder, & mine arme be broken from the bone.
23 For I haue feared the vengeance of god, and (knewe very wel that) I was not able to beare his burden.
24 Haue I put my truſt in golde? or haue I ſayde to the wedge of golde, Thou art my confidence?
25 Haue I reioyced becauſe my power was great, and becauſe my hand gate ſo muche?
26 Did I (g) behold ye ſunne when it ſhined? or the moone walkyng in her bryghtneſſe?
27 Hath my hart ben ſecretly deceyued? or dyd I kyſſe myne owne hande?
28 (That were a wickednelle worthie to be iudged: for then ſhoulde I haue denyed the God that is aboue.)
29 Haue I reioyced at the hurt of myne enimie? or was I glad that any harme happened vnto hym?
30 I neuer ſuffered my mouth to ſinne by wyſhyng a curſe to his ſoule.
31 Dyd not the men of myne owne houſhold ſay, Who ſhal geue vs of his fleſhe? we can not be ſatiſfied.
32 The ſtranger did not lodge in the ſtreete, but I opened my dooꝛes vnto him that went by the way.
33 Haue I kept ſecrete my ſinne, and hydde mine iniquitie in my boſome, as Adam did?
34 If I feared a great multitude, or the deſpiſyng of the meanneſt of a familie, I would haue kept ſcilence, and not gone out of the (h) dooꝛe.
35 O that I had one whiche ſhoulde heare me: beholde my ſigne that the almyghtie wyl witneſſe for me, though myne aduerſarie wꝛyte a booke (againſt me.)
36 Surely I wyl take it vpon my (i) ſhoulder, and as a garlande bynde it (about my head.)
37 I wyl tel him the number of my goings, and goe vnto him, as to a (k) prince.
38 If my lande (l) crye againſt me, or that the (m) furꝛowes therof make any cōplaynt:
39 If I haue eaten the fruite therof vnpayde for, yea if I haue greeued the ſoules of the * maiſters therof:
40 Then let thyſtles growe in ſtede of Wheate, and cockle for Barley.

Here ende the woordes of Iob.

The .xxxii. Chapter.

6. Eli reproueth them of follie. 8. Age maketh not a man wyſe, but the ſpirite of God.

1 SO theſe three men ceaſſed to anſweare Iob, (a) becauſe he helde him ſelfe a ryghteous man.
2 But Elihu the ſonne of Barachel the Buzite, of the kinrede of Ram, was very ſore diſpleaſed at Iob, becauſe he called hym ſelfe iuſt before God.
3 And with Iobs three freendes he was angrie alſo, becauſe they had founde no anſweare, and yet condemned Iob.
4 Nowe tarried Elihu tyll they had ended their communication with Iob: for they were elder then he.
5 So when Elihu ſawe that theſe three men were not able to make Iob anſweare, he was miſcontent.
6 Therefore Elihu the ſonne of Barachel, the

(b) Let her be a bonds ſlaue to an other man.
* or, bowe downe vpon her.
(c) Though mans pouniſhment for adulterie be omitted, yet Gods plague wyl neuer reſt to conſume and roote it out.
(d) That is, yf I in lawe haue reiected the complaynt of my ſeruāt, what ſhould I doo when God calleth me to lawe.
(e) Iob expreſſeth the cauſe why he dyd pitie his ſeruants, for that they had one creatour, and both made of the ſame ſubſtance.
(f) Meanyng that he hath ben beneficiall to the poore, to the fatherleſſe & wyddowes.
(g) Dyd I vſe to woorſhyp the ſunne or moone, as other gentiles whiche were idolaters.
(h) Mean that he durſt not for feare of any.
(i) That I wyl confeſſe the booke that the aduerſarie wꝛyte, and wyl not creepe in a corner.
(k) That I wyl come with ſcare.
(l) That the lande be not ſlaine.
(m) That the furꝛowes be not growen full of weedes.

the Buzite, answered, and sayde, I am
young, and ye be men of age, I was afraid,
and durst not shewe forth my minde.
7 For I thought thus within mee selfe,
It becommeth olde men to speake, and the
aged to teache wisedome.
8 Every man no doubt hath a mynde, but it
is the inspiration of the almightie that gi-
veth understandyng.
9 Great men are not alway wyse, neyther
doth every aged man understande the
thing that is lawfull:
10 Therefore I say, Heare me, and I wyl
shewe you also mine understanding.
11 For when I had waited tyll ye made an
ende of your talking, and heard your wyse-
dome, (b) what argumentes ye made in
your communication,
12 Yea when I had diligently pondred what
ye sayde, I founde not one of you that made
any good argument against Iob, that could
answeare his wordes.
13 Lest ye shoulde say, We have (c) founde
out wysedome, God shall cast hym downe,
and no man.
14 He hath not spoken unto me, and I wyll
not answeare him as ye have done.
15 For they were so abashed, that they coulde
not make answeare, nor speake one woorde.
16 When I had waited (for they spake not,
but stoode styl, and answeared ne more)
17 Then answeared I in my turne, and I
shewed myne opinion.
18 For I am full of matter, and the spirite
within me compelleth me.
19 Beholde, my (d) belly is as the wine
whiche hath no vent, lyke the newe bottels
that burst.
20 (therefore) wyll I speake, that I may
take breath: I wil open my lippes, and
make answeare.
21 I wyl (e) regarde no manner of person,
no man wyl I spare.
22 For if I woulde goe about to (f) please
men, I knowe not howe soone my maker
woulde take me away.

The. xxxiii. Chapter.

5. Elihu accuseth Iob of ignorance, 14. He sheweth that God hath diuers meanes to instruct man, and to drawe hym from sinne.

1 Wherefore heare my wordes, O Iob,
and hearken unto all that I wyl say:
2 Beholde, I have nowe opened my
mouth, my tounge hath spoken in my throte.
3 My hart doth order my wordes aryght,
and my lippes talke of pure wysedome.
4 The (a) spirit of God hath made me, & the
breath of the almighty hath geuen me lyfe.
5 If thou canst geue me answeare, prepare
thee selfe, and stande before me.
6 Beholde, (b) before GOD I am even as
thou: for I am fashioned and made even of
the same moulde.
7 Behold, my terrour shal not feare thee,
neither shal my hande be heavie upon thee.
8 (c) Mowe hast thou spoken in mine eares,
and I have heard the voyce of thy woordes:
9 I am cleane without any fault, I am in-
nocent, and there is no wickednesse in me.
10 But lo, he hath pycked a quarel against
me, and taketh me for his enimie.
11 He hath put my feete in the stockes, and
looketh narowly unto al my pathes.
12 Behold, in this hast thou not done right,
I wil make answeare unto thee, that God
is greater then man.
13 And why doest thou then strive against
him? for he shal not geue thee accomptes of
al his woordes.
14 For God (speaketh (d) once or twyse (and
yet man) understandeth it not.
15 In dreames & visions of the night, when
slumbryng commeth upon man, that they
fal asleepe in their beddes,
16 He openeth the eares of men, and terre-
feth them:
17 That he may withdraw man from his
purpose, and deliver him from (e) pryde,
18 And kepe his soule from the graue, and
his lyfe from the swoorde.
19 He chasteneth hym with sickenesse upon
his bedde, he layeth for punyshment upon
his bones:
20 So that his (f) lyfe may away with no
heed, and his soule abhorreth to eate any
daynte meate:
21 In so muche that his flesche is cleane con-
sumed away, and his bones are broken that
they can not be seene.
22 His soule draweth unto the graue, and
his lyfe to death.
23 Now if there be a messenger, one among
a thousand, sent for to speake unto man, and
to shewe hym the ryght way:
24 Then the Lorde is mercyfull unto hym,
and sayth, Be halde deliuered, that he fall
not downe to the graue: for I am suffici-
ently reconciled.
25 Then shall his flesche be as freshe as a
childes, and shall returne, as in the dayes of
his youth.
26 He shal pray unto God, and he wyll be
favourable unto hym, & he shall see his face
with ioy, for he wyl render unto man his
ryghteousnesse.
27 A respect hath he unto men, for men then
say, I have offended, I did unrightreously,
and it hath done me no goode:

(b) Iob before desired to pleade his cause before God without feare, therefore sayth Elihu, I am here in gods steede, who thou needest not to feare: for I am made of the matter that thou art.

(c) I have heatde the boast of thy righteous lyfe, that thou art innocent and iust, therfore wyll I not prooue thee wicked of thy former lyfe, but by thefe thy wordes.

(d) God speaketh two manner of wayes unto men, either by sleepe, or by his rod of sickness: & other plagues.

(e) For to beate downe the pride of man, GOD sendeth his plagues.

(f) That is, sickneſſe that decayeth life can take no sustenance.

a, to the buriers.

28 He hath deliuered my soule from destruction, and (g) my life shal see the light.
29 Lo, all these thynges doeth God * alwaye with man:
30 That he bring backe his soule from the graue to the light, euen the light of the liuing.
31 Marke wel, O Iob, and heare me: holde ther fyl, and I wyl speake.
32 But if thou hast any thing to say, then (h) answeare me, and speake, for I desyre to iustifie thee.
33 If thou hast not thing, then heare me, and holde thy tongue, and I shall teache thee wysdome.

(g) That is, my soule shal appeare cleare in the lande of the liuing.
* Heb. twise, or thryse.
(h) That is, to shew thee selfe iust, and not wicked.

The .xxxiii. Chapter.

5. Elihu chargeth Iob that he calleth hym selfe ryghteous. 12. He sheweth that God is iust in iudgementes.

1 ELihu answeared, and sayde,
2 Heare my wordes, O ye (a) wyse men, hearken vnto me, ye that haue vnderstandyng:
3 For the eare discerneth wordes, and the mouth tasteth meates.
4 As for (b) iudgement let vs seeke it out among our selues, that we may know what is good.
5 For Iob hath sayde, I am righteous, and God hath (c) taken away my iudgement.
6 In my right I must be a lyer: my wounde is incurable without my fault.
7 Where is there suche a one as Iob, that (d) drinketh vp scornefulnesse like water,
8 Whiche goeth in the company of wycked doers, and walketh with vngodly men?
9 For he hath sayde, It profiteth a man nothyng that he shoulde walke with God.
10 Therefore hearken vnto me ye that haue vnderstandyng: farre be it from God that he shoulde meddle with wickednesse, and farre be it from the almighty that he shoulde meddle with vnryghteous dealyng.
11 For he shal rewarde man (after) his workes, and cause euery man to finde accordyng to his wayes.
12 Sure it is that God will not do wyckedly, neyther wil the almightie peruert iudgment.
13 Who ruleth the earth but he? or who hath placed the whole worlde?
14 If he set his hart vpon (man) and gather vnto him selfe his spirite and his breath:
15 All flesche shal come to nought at once, and man shal turne agayne vnto dust.
16 If thou nowe haue vnderstanding, heare this, and hearke to the voyce of my wordes:
17 May he be a (e) ruler that loueth not ryght? wylt thou iudge hym wycked that is most iust?
18 Wilt thou say vnto a king, (thou art) wicked? or to princes (ye are) vngodly.
19 God hath no respect vnto the persons of the princes, ne regardeth not the ryche more then the poore: for they be all the worke of his handes.
20 In the (f) twinckelyng of an eye shal they dye, and the people shalbe troubled at mynight, and passe away, and the mighty shalbe taken away without hande.
21 For his eyes (looke) vpon the wayes of man, and he seeth al his goeinges.
22 There is no darkenesse nor shadowe of death, that can hide the wicked doers from hym.
23 For GOD wyl not lay vpon man more then he hath sinned, that he should enter into iudgement with him.
24 He shall destroy the mightie without seekyng, and shall set other in theyr (g) stede.
25 Therefore shall he declare their workes: he shal (h) turne the night, and they shalbe destroyed.
26 The vngodly doth he punishe (i) openly:
27 Because they turned backe from him, and woulde not consyder all his wayes:
28 Insomuch that they haue caused the voyce of the (k) poore to come vnto hym, and he heareth the complaynt of suche as are in trouble.
29 When he geueth quietnesse, who can make trouble? and when he hydeth his face, who can beholde him? whether it be vpon nations, or vpon one man only?
30 Because the hypocrite doth raigne, and because the people are snared.
31 Surely of God only it can be sayde, I haue pardoned, I wyl not destroy.
32 If I haue gone amysse, enfourme thou me: if I haue done wrong, I wyl leaue of.
33 Wilt he perfourme the thing (though thee) for thou hast refused his (iudgement) thinke is the choyse, and not myne: but speake on what thou knowest.
34 Let men of vnderstandyng tell me, and let a wyse man hearken vnto me.
35 Iob hath not spoken of knowledge, neyther were his wordes accordyng to wysdome.
36 O (l) father, let Iob be * wel tryed, because he hath answeared for wycked men:
37 Yea aboue his sinne he doth wickedly, triumpheth among vs, and multiplieth his wordes agaynst God.

(a) Here Elihu proueth that God can not be vniust, because he is the iudge of the worlde, the gouernour & creator of al.
(b) Let vs scanne the cause by reasoning vpryghtly.
(c) That is, he hath not dealt with me accordyng to the equitie of my cause.
(d) That is, for his foolishnesse he beareth the scorneful reproches of the mockers.
(e) As though Elihu would say, is it not that the vniust and wicked shulde rulers, or in necessary chastisement wicked-nesse, or in seruice to couetous princes, or subiectes to resist the king? howe muche lesse the? &c.
(f) That is, sodainly before they be aware of it.
(g) God punisheth one man by another, as the fourtenne riches of the worlde for example, that is, of the Assyrians, of the Persians, of the Grecians, and of the Romanes: so GOD doth nowadaies, & doth he iustly.
(h) That is, he shal bring to light the which lyeth in darkenesse.
(i) That is, in the sight of al men.
(k) Through their cruel and vnmerciful handlyng of them.
(l) Elihu doth not wyshe to Iob any euil, but desyreth rather that he may acknowledge his offences whicke are

nor be brought to passe but by

or, vnto the ende.

The.xxxv. Chapter.

3. Neither doeth godlynesse profyte nor ungodlynesse hurt God, but man. 18. The wicked crye vnto god, and are not hearde.

1 Elihu (a) spake moreouer and sayde,
2 Thinkest thou it ryght that thou sayest, I am more righteous then God?
3 For thou sayest, What aduantage wyll it be vnto thee, and what profyte shall I haue (yf I be cleansed) from my sinne?
4 I wyl answeare thee a woorde, and thy (b) companions with thee.
5 Looke vnto the heauen, and beholde it, consyder the (c) cloudes, which are higher then thou.
6 If thou hast (d) sinned, what hast thou donne against him? if thyne offences be many, what hast thou donne vnto him?
7 If thou be (e) ryghteous, what geuest thou him? or what wyl he receyue of thyne handes?
8 Thy wickednesse (may hurt) a man as thou art, and thy righteousnesse (may profite) the sonne of man.
9 They which are oppressed, crye out vpon the multitude, yea they crye out for the power of the mighty.
10 But none sayth, Where is GOD that made me? and that geueth * vs occasion to prayse him in the night?
11 Which teacheth vs more then the beastes of the earth, and geueth vs more wysedome then the foules of heauen.
12 If any (f) suche complaine, no man geueth answeare, and that becaus of the wickednesse of proude tyrantes.
13 For God will not heare vanitie, neyther wil the almightie regarde it.
14 Although thou sayest (to God) thou wylt not regarde it: yet iudgement is before him, truste thou in him.
15 But nowe because his anger hath not visited, neyther called men to accompt with great extremitie:
16 Therefore doeth Iob open his mouth in vayne, and he maketh many woordes without knowlenge.

The.xxxvi. Chapter.

1. Elihu sheweth the power of God, 6. and his iustice, 9. and wherefore he punisheth. 13. The propertie of the wicked.

1 Elihu also proceeded, and sayde,
2 Holde thee styl a litle, and I shal shewe thee what I haue yet to speake on gods behalfe.
3 I wyll open vnto thee yet faure byther knowledge, and wil attribute righteousnesse vnto my maker.
4 And truely my woordes shall not be false, seeing he is with thee that is (a) perfect in knowledge.
5 Beholde, the great God casteth away no man, for he him selfe is (b) mighty in power and wyse counsel.
6 As for the vngodly, he shall not preserue him, but that helpe the poore to their right.
7 He shall not turne his eyes away from the righteous, but as (c) kinges shall they be set in their throne, he shall stablishe them for euer, and they shalbe exalted.
8 But yf they be layde in chaynes, or bound with the bondes of trouble,
9 Then wyl he (d) shew them their workes, and their sinnes which they haue committed stoutly.
10 He openeth their eare also to discipline, and warneth them to leaue of from their wickednesse.
11 If they obey and serue him, they shall weare out their dayes in prosperitie, and their yeeres in pleasure.
12 But yf they wyll not hearken, they shall goe through the swoorde, and perishe for ouer they be aware.
13 As for (e) hypocrites in hart, they shall heape vp wrath (for them selues) for they call not vpon him, though they be his prisoners.
14 Thus shall their soule perishe in * foolishnesse, and their lyfe among the vncleanes.
15 The poore shall he deliuer out of his affliction, & * rounde them in the eare when they be in trouble.
16 Euen so wouldst he take thee out of the straite place, into a large place in the which there is no straightnesse: yea and make thy table quiet, replenished with fatnesse.
17 Neuertheless, (f) thou hast commended the iudgement of the vngodly, & euen suche a iudgement and sentence shalt thou suffer.
18 And seeing there is (g) wrath (with God) beware lest he take thee away in thy wealth, and all that thou hast to redeeme thee, can not deliuer thee.
19 Thinkest thou that he wyll regarde thy ryches? (he shall not care for) golde, nor for all them that excel in strength.
20 Desyre not the nyght in carefull thoughtes, howe he destroyeth the people out of their place.
21 Beware that thou turne not aside to wickednesse, which hyther to thou hast chosen more then affliction.
22 Beholde, God is of a mighty high power: where is there such a teacher as he?
23 Who wyl reproue him of his way? who wyl say vnto him, Thou hast donne wrong?

(a) And therefore credite my sayeings, for I come to pleade for gods cause.
(b) And therefore he wyl not destroy the iust, the wyse, and the godly, seeing they are therein lyke vnto hym.
(c) So God doeth exalt the godly, and they that loue him.
(d) If he shall plague the righteous, he wyl declare the cause of the same.
(e) Hypocrites that confesse god in their mouthes and not in their hartes, wyl not acknowledge their offece, and so runne into desperation, and confusion.
* 6). youth.
* 8). open their eares.
(f) Thou hast alowed the counsel of the wicked, and layde aside the counsel of god as vaine.
(g) Meanyng thou shalt be in payne whiche can not be released for any price.

24 Therefore shall men feare him: he regardeth not all
them that are wise in their owne conceite.

25 All men see it, yea men doe beholde it a farre off.

26 Beholde, so great is God, that he passeth our knowledge, (h) neither can the number of his yeres be searched out.

27 He diminisheth the water in small droppes, he powreth his cloudes together to rayne.

28 Whiche rayne the cloudes doe droppe, and let fall abundantly upon men.

29 Who can conceyue the (i) spreading out of his cloudes, the crackinges of his tabernacle?

30 Beholde, he spreadeth his lyght upon it, and coureth the bottome of the sea.

31 For by these * gouerneth he his people, and geueth them abundance of meate.

32 With the cloudes he coureth the lyght, & at his commaundement it shineth cleare.

33 Whiche declareth vnto the rude showres, theyre tokens of wrath.

The. xxxvii. Chapter.

2. Elihu prouoketh that the vnsearcheable wysedome of God is manifest by his woorkes, 4. as by the thunder, 6. the snowe, 9. the whirle winde, 11. and the rayne.

1 AT (a) this also my hart is afrayed, and mooued out of his place.

2 Heare (b) then the sounde of his voyce, and the noyse that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his lyght vnto the endes of the worlde.

4 A roaring voyce followeth it: for his glorious maiestie greeteth it: thunder clap, and he wyl not stay when his voyce is heard.

5 God thundreth marueylously with his voyce, great thinges doeth he, whiche we can not comprehende.

6 He commaundeth the snowe, and it falleth vpon earth: he geueth the rayne a charge, & the shewers haue their strength and fal downe.

7 With the voyce of (the rayne) he shutteth men vp, that all menne may knowe his (c) woorkes.

8 The beastes (d) creepe into their dennes, and remayne in their places.

9 Out of the south commeth the tempest, and colde out from the north winde.

10 At the (e) breath of God the hoare frost is giuen, and the large waters are frosen.

11 He maketh the cloudes to labour, in geuing no plentie, and agayne, with his lyght he driueth away the cloude.

12 He turneth the heauens about by his gouernement, that they may doe what so euer he commaundeth them vppon the whole worlde.

13 He causeth rayne to come, whether it be for punishment, or for his lande, or to doe good to them that feare him.

14 Harken vnto this, O Iob, stand still, and consyder the woonderous woorkes of God.

15 Dyddst thou knowe when God layde them? and caused the (f) lyght of his cloudes to shine?

16 Hast thou knowen the varieties of y cloudes, and the woonderous woorkes of him which is perfect in knowledge.

17 And howe thy clothes are warme, when the land is stil through the south wynde?

18 Hast thou holpen him to spreade out the heauens which are strong, and bright as a (g) molten glasse?

19 Teache vs what we shall saye vnto him: for we are vnmeete to frame our talke, because of (h) darkenesse.

20 Shal it be tolde him what I say? Shall man speake when he shalbe destroyed?

21 For men see not the lyght that shineth in the cloudes: but the wynde passeth and cleanseth them.

22 The (i) fayre weather commeth out of the north, the prayse (thereof) is to God, who is terrible.

23 It is the almighty, we can not fynde him out: he is excellent in power and iudgement, and abundant in iustice: he afflicteth not.

24 Let men therefore (l) feare him: for there shall no man see him that is wyse in his owne conceite.

The. xxxviii. Chapter.

God speaketh to Iob, and declareth the ignorance of man in the consyderation of his creatures.

1 THen answeared the Lorde vnto Iob out of the (a) whirle winde, and sayde,

2 What is he that (b) darkeneth his counsel by woordes without knowledge?

3 Girde vp thy (c) loynes lyke a man: for I wyl question with thee, geue me an answeare.

4 Where (d) wast thou when I layde the fundations of the earth? tel me, if thou hast vnderstanding.

5 Who hath measured it, knowest thou? or who hath spread the line vpon it?

6 Whereupon are the fundations set? or who layde the corner stone thereof?

7 (Where

(h) For he is God from euerlasting, without beginninge or ending.

(i) Gods maiestie is woonderfully declareth in his creatures.

* Or, iudgeth.

(a) That is, at gods woonderful creatures, as the thunder, and suche lyke.

(b) As though he would say, the thunder is the dreadful voyce of God.

(c) Whiche woorkes are as it were a confirmation of Gods maiestie: for as soone as the thunder commeth, they flee for feare, wherein they shewe their owne weakenesse, and do witnesse a maiestie of god on high.

(d) Not only man, but beastes also are witnesses of gods power and maiestie, when they runne to their dennes for feare of the thunder.

(e) Meaning the wyndes whiche are called the breath of god, whiche as they blowe harde make, & they frese or thawe the waters, making them lesse and greater.

(f) That is, the light.

(g) Or, christall.

(h) That is, darkenesse of our ignorance.

(i) Meaning the clearenesse or brightnes of the sunne.

(l) Feare him, that is, of our ignorance.

(a) To shewe his maiestie, and to make Iob before whom he spake.

(b) That speaketh is couertly and obliquely.

(c) That is, prepare thy selfe to answeare.

(d) Inferring by this, that yf he coulde not conceyue gods woonderfull woorkes, much lesse his vnsearcheable wysedome.

7 (Where wast thou) when the morning starres praysed me togeather, and all the children of God reioyced triumphantly?

8 Who shut up the sea with dooores, when it brake forth as out of the wombe?

9 When I made the cloudes a couering for it, and darkenesse as his swadling bande,

10 When I gaue it my commaundement, making dooores and barres for it,

11 Saying, Hytherto shalt thou come, but no further, and here shalt thou lay downe thy proude waues?

12 Hast thou geuen the morning his charge sithe thy dayes, and shewed the day spring his place,

13 That it might take holde of the * corners of the earth, and that the vngodly might be shaken out of it?

14 (c) They are fashioned as is the clay to the seale, and stande as a garmente.

15 The vngodlye shalbe disappointed of their lyght, and * the arme of the proude shalbe broken.

16 (d) Camest thou euer into the * ground of the sea, or walkedst in the lowe steppes of the deepe?

17 Haue the gates of death ben opened vnto thee? or hast thou seene the dooores of the shadowe of death?

18 Hast thou also perceiued how broade the earth is? If thou hast knowledge of all this:

19 Then shewe me the waye where lyght dwelleth, & where is the place of darkenesse?

20 That thou shouldest receiue it in the boundes thereof, and knowe the pathes to their houses.

21 Knewest thou aboue thou wast borne howe olde thou shouldest be?

22 (e) Wentest thou euer into the treasures of the snowe, or hast thou seene the secrete places of the hayle?

23 Whiche I haue * prepared against the tyme of trouble, against the time of battaile and warre?

24 By what way is the lighte parted? and into what lande breaketh the east wynde?

25 Who diuideth the waters into diuers chanels? or the way for the lightening and thunder,

26 To cause it to rayne on the earth, where no man is, and in the wyldernesse where none inhabiteth?

27 To satisfie the desolate and wast ground, and to cause the budde of the heerbe to spring foorth?

28 Who is the (h) father of the rayne? or who hath begotten the drops of the dewe?

29 Out of whose wombe came yce? Who hath gendered the * coldnesse of the ayre?

30 Then the waters are * (i) hyd as with a stone, and the compasse about the deepe?

31 Canst thou binde the sweete starres together, or loose the bandes of Orion?

32 Canst thou bring forth the mourning starre in his time? canst thou also guyde the euening starre with his sonnes?

33 Knowest thou the course of heauen, that thou mayest set vp the ordinance therof vpon the earth?

34 Canst thou lyft vp thy voyce to the cloudes, that they may powre downe a great rayne vppon thee?

35 Canst thou sende the lyghtninges, that they may go their way, saying vnto thee, Loe here are we?

36 Who hath put wisedome in the reynes? or who hath geuen the hart vnderstanding?

37 Who numbreth the cloudes in wisedome? who stilleth the vehement * waters of the heauen?

38 (k) To cause the earth to growe into hardnesse, and the clotters to cleaue fast togeather?

39 (l) Wilt thou hunt the pray for the lion? or fyl the appetite of the lions whelpes?

40 When they couche in their places, and tarrye in the couert to lye in wayte?

41 Who prouideth meate for the Rauen, when his young ones crye vnto God, and flie about for lacke of meate?

The. xxxix. Chapter.

God proceedeth in declaring the ignorance of Iob, in the consyderation of his maruelous woorkes, in beastes and fowles.

1 KNowest thou the time when the wilde goates bring forth their young among the rockes? or (a) layest thou waite when the hyndes vse to calue?

2 Canst thou number the monethes that they go with young? or knowest thou the tyme when they bring forth?

3 They lye downe, they calue their young ones, and they are deliuered of their trauayle and payne:

4 Yet their young ones grow vp, and waxe fat through good feeding with corne: they go forth, and returne not againe vnto them.

5 Who letteth the wylde asse to go free? or who looseth the bondes of the wylde asse?

6 Then I whiche haue geuen the wyldernesse to be their house, and the (b) barraine lande to be their dwelling.

7 He scorneth the multitude of the citie, neither regarded the crying of the driuer.

8 The seeketh the pasture about the mountaynes, and soloweth the greene grasse.

9 Will

* Somme reade, hardes

(i) the yce couereth it, as though it were paued with stone.

* or, Arctu rus.

* or, Bootis.

(k) For so groweth the earth by the want of raine

(l) After he had shewed his maruailes aboue, he cometh to the earthly creatures, as though God would say, The thinges on the cloudes are vnknowen vnto thee, yea eue thinges on earth, thou dust not doe: how muche lesse then durst thou to reache to Gods secrete wisedome?

(a) He cheerfully recifeth these beastes, for they bring foorth their younglinges with greatest paine

(b) Somme reade, Salt places, meaning, barraine ground

(e) If thou canst not rule the Vnicorne, canst thou knowe gods secrets, or appoynt him to doo thy wyl.

9 Wyl the (e) Vnicorne bide thou serue, or abyde styl by thy cribbe?
10 Canst thou binde the reke about the Vnicorne in the fyrowe, to make hym plowe after thee in the balkes?
11 Darest thou trust him because he is strong, or commit thy labour vnto him?
12 Wylt thou beleue him ‖ he wyl bryng home thy * corne, or carry it into thy barne?
13 (Hauest thou) the fayre wynges vnto the Ostrockes, or wynges and feathers vnto the Estritche?
14 (The Estritche) leaueth her egges in the earth, and heateth them in the dust.
15 She remembreth not that they might be troden with feet, or broken with some wild beast.
16 So harde is she vnto her young ones, as though they were not hers, and (d) labour-eth in vayne without any feare.
17 And that because God hath (e) taken wisedome from her, and hath not geuen her vnderstanding.
18 When her time is that she mounteth on high, she careth neyther for the horse, nor the ryder.
19 (f) Hast thou geuen ‖ horse his strength? or learned him to ney courageously?
20 Canst thou make him afrayd as a grashopper? his stately neying is feareful.
21 He paweth the ground (with the hooues of his feete) he reioyceth in his strength, and runneth to meete the harnessed men.
22 He mocketh at feare, and is not afraide, neyther starteth he backe from the sworde.
23 Though the quyuers rattle vppon him, though the speare and sherpe glyster.
24 Yet runneth he in fiercely, beating the ground, he regardeth not the noyse of the trumpettes:
25 But when the trumpettes make mooste noyse, he saith, * Tush, so he smelleth the battaile a farre of, the noyse of the captaines, and the hooting.
26 Commeth it thought thy wisedome that the Goshauke sleeth with her wynges towarde the (g) south?
27 Doeth the Eagle mount vp, and make his nest on high at thy commaundement?
28 He abydeth in stonie rockes, & dwelleth vpon the high toppes of mountaines:
29 From whence he seeketh his pray, and looketh farre about with his eyes.
30 His young ones also sucke vp bloode: where any dead body lyeth, there is he.

(d) The Estriche when she hath hatched her egges, hydeth them in the sande, and by the heate of the same, the young are brought forth, but she leaueth the egges as careleslie, forgetting the place where she put the, and so her labour is vaine.
(e) To the natural reward her part.
(f) Thus in all creatures the glory of gods maiestie is declared.
* Ah, ha he.

(g) That is, see into the regions that are hot whe colde commeth.

The xl. Chapter.

God declareth the weakenesse of Iob, by comparing the same to his owne mighte and the power of Behemoth.

1 MOreouer, the Lorde spake vnto Iob, & 1
2 and saide,
Shal he whom the almyghtie wil chasten, contende with him? Shoulde not he which disputeth with God, geue hym an answeare?
3 Then Iob (a) answeared the Lorde, say-ing,
4 Beholde, I am vyle, what shal I answeare thee? (therefore) I wyl lay my hand vpon my mouth.
5 Once haue I spoken, but I wyl saye no more: yea twyse, but I wil proceede no fur-ther.
6 Then answeared the Lorde vnto Iob out of the whyrle winde, and saide,
7 Gyrde vp thy loynes nowe like a man: I wyl demaunde of thee, and make thou an-sweare.
8 Wylt thou (b) disanull my iudgement? or wylt thou condemne me, that thou mayest be righteous?
9 Is thy * power then like the power of God? maiest thy voice a sounde as his doth?
10 Decke thee selfe nowe with excellencie and maiestie, and arraye thee selfe with (c) beautie and glory.
11 Cast abroad the indignation of thy wrath, and beholde euery one that is proude, and abase him:
12 Looke on euery one that is arrogant, and bring him lowe, and destroye the wicked in their place:
13 Hyde them in the dust together, and co-uer their faces in (d) secrete.
14 Then wyl I confesse vnto thee also, that (e) thine owne right hande shal saue thee.
15 Beholde (the beast) (f) Behemoth, whom I made with thee, which eateth haye as an oxe.
16 Loe nowe his strength is in his loynes, and what power he hath in the muscle of his belly.
17 When he wyl, he spreadeth out his tayle like a Cedar tree, the synewes of his stones are laye togethet.
18 His bones are strong as braste, yea, his bones are like stanes of yron.
19 He is the beginning of the wayes of God, he that made him, wyl make his (g) sworde to approche vnto him.
20 Surely the mountaynes bryng him forth grasse, where al the beastes of the field take their pastime.
21 He resteth him in the shade, in the couert of the reede and fennes.
22 The trees couer him with their shadowe, and the wyllowes of the brooke compasse him about.
23 Beholde, he swalloweth vp whole ryuers, and

and feareth not, he thynketh that he can swalow up Iordane into his mouth.

24 He is (h) taken with his eyes, and the (snare) thrusteth hym through the nose.

...when he loweth place in the grounde where ... and couereth the same with haye, or ... to it, and falleth into the pyt, and ... thrusteth him through the nose, be... eateth part of hym.

The. xli. Chapter.

God setteth forth the malice, the members, the strength, and the pride of Leuiathan.

1 Canst thou drawe out (a) Leuiathan with an hoke? or bynde his tongue with a corde?

2 Canst thou put a hooke in the nose of hym? or bore his iawe thorough with a nedle?

3 Will he make many supplicacions vnto thee, or flatter thee?

4 Will he make a couenaunt vnto thee? or wylt thou take hym for a seruaunt for euer?

5 Wylt thou take thy pastyme with hym, as with a byrde, wylt thou bynde hym for thy maydens?

6 Shal thy companions make a banquet of hym, or shal he be parted among the marchauntes?

7 Canst thou fil the basket with his skinne? or the fysshers pottes with his head?

8 Lay thyne hande vpon hym, (b) remember the battayle, and doo no more.

9 Beholde, his hope is in vayne: for shal not (one) perish euen at the sight of hym?

10 No (c) man is so fierce that dare stirre hym vp: Who is able to stande before me?

11 Who hath geuen me any thyng afore hand, that I may reward hym agayne: All thynges vnder heauen are myne.

12 I wyl not kepe secret his great strength, his goodly, nor his comely proporcion.

13 Who can discouer the (d) face of his garment? or who shal come to him with a double bryde?

14 Who (e) shal open the doores of his face? for his teeth are terrible rounde about.

15 His scales are as it were strong shyldes, shut vp together as if they were sealed:

16 One is so ioyned to another, that no ayre can come in:

17 One cleaueth so vpon another, and sticketh so togyther, that they can not be sundred.

18 His (f) neesynges make a glysteryng like lyght, & his eyes like the ... of the morning shine.

19 Out of his mouth goe fyre dartes, & sparkes of fyre leape out.

20 And out of his nostrylles there goeth smoke, lyke as out of an whot seething pot or caldron.

21 His breath maketh the coales burne, and the flame goeth out of his mouth.

22 In his necke there remayneth strength, and sorowe is to labourous for hym.

23 The members of his fleshe are ioyned, and cleaue fast togyther, and can not be moued.

24 His hart is as harde as a stone, euen as fast as the (g) nether myllestone that the Smith setteth vpon.

25 When he maketh hym self, the worthies are afrayde, and feare troubleth them.

26 If any man draweth out a sworde at him, he wyll not resyste, neyther the speare, dartes, nor habergion.

27 He setteth as much by iron, as by a straw, and as much by hasle, as by a rotten sticke.

28 The sharpest not ayway from the arrowe: and as for slyng stones, they are as stubble vnto hym.

29 He counteth the darte as straw, he laugheth hym to scorne that shaketh the speare.

30 (a) Sharpe stones are vnder hym, and he lyeth vpon sharpe thynges, as vpon the soft myre.

31 He maketh the (h) deepe to boyle lyke a pot, and stereth the sea togyther lyke an ointment.

32 He maketh the (i) path to shyne after him, and he maketh the deepe to seeme all hourie.

33 Vpon earth there is no power lyke vnto his: for he is so made that he feareth not.

34 He beholdeth al the high thynges, (k) he is a kyng ouer al the children of pryde.

The. xlii. Chapter.

6. The repentance of Iob. 9. He prayeth for his frendes, 12. and his goodes are restored double vnto hym.

1 Then Iob answeared the Lorde, and sayde,

2 (a) I knowe that thou hast power ouer al thynges, & that there is no thought hyd from thee.

3 For who can kepe his owne counsayle so secrete, but it shalbe knowen? therefore haue I spoken that I vnderstoode not, euen the thynges that are to wonderful for me, and passe myne vnderstanding.

4 Then (b) hearken thou, and let me alone, and let me speake: answeare vnto the thynge that I wyl aske thee.

5 I haue heard of thee by the hearyng of the eare, but nowe myne eye seeth thee.

(a) Iob confesseth the omnipotencie of God, & bewayleth his offence that he spake he wyst not what.

(b) Iob desyreth to learne of God.

(c) He sawe not but one word, which is the ... & image ...

(f) For the hardnesse of his skyn is such, that he lyeth vpon it without paine, as in the soft myre.

(h) He spouteth out water in such sort, that the sea seeme to boyle.

(i) With a whyte froth vppon the water.

(k) He despiseth al other beastes & monsters, and is the proudest of all others.

wherefore I geue vnto you seuen bullocks and seuen rammes, and goe to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall pray for you: for him will I accept, that I impute not vnto you your folishnesse, in that ye haue not spoken of me the thyng which is right, like as my seruant Iob hath done.

9 So Eliphaz the Themanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also had respect vnto Iob.

10 And the Lord (y) turned the captiuitie of Iob, when he prayed for his friendes: also the Lord gaue Iob twise as much as he had before.

11 Then there came vnto him all his brethren, and all his sisters, and all they that were of his acquaintance (z) afore time, and did eate bread with him in his house, and comforted him, & comforted him ouer all the euill that the Lord had brought vpon him: euery man also gaue him a piece of money, and euery one a golden earing.

12 So the Lord blessed the latter end of Iob more than his beginning: for he had fourteene thousand sheepe, and six thousand camelles: a thousand yoke of oxen, and a thousand she asses.

13 He had seuen sonnes also, and three daughters.

14 The first (daughter) called Iemima, the second Kezia, & the third Kerenhappuch.

15 And in all the lande were no women found so faire as the daughters of Iob: and their father gaue them inheritance among their brethren.

16 After this liued Iob an hundreth and fourtie yeeres, and saw his children, and his children's children, euen foure generations.

17 So Iob died old and full of dayes.

(d) Ye haue not spoken of me the thyng which is right, like as my seruant Iob hath done.

(y) Turned the captiuitie of Iob, that is, restored him from his troubles and afflictions.

(z) Which were his familiars.

The ende of the booke of Iob.

¶ *The thirde parte of the Byble conteyning these bookes.*

The Psalter. The Prouerbes. Ecclesiastes. Cantica canticorū.

¶ *The Prophetes.*

Esai.	Ionas.
Ieremi.	Micheas.
Ezechiel.	Nahum.
Daniel.	Habacuc.
Osee.	Sophoni.
Ioel.	Aggeus.
Amos.	Zachari.
Abdi.	Malachi.

The Psalmes of Dauid.

Beatus vir. Psalm.j.

1 BLessed is that man that hath not walked in the counsel of ỹ vngodlye, nor standeth in the waye of synners, and hath not sytt in the seate of the scornefull.

2 But his delight is in the lawe of the Lorde: and in his lawe wyll he exercise him selfe day and nyght.

3 And he shalbe lyke a tree planted by the water syde: that wyll bryng forth his fruite in due season.

4 His leafe also shall not wither: and looke what so euer he doeth, it shall prospere.

5 As for the vngodlye, it is not so with them: but they are lyke the chaffe which the wynde scattereth awaye (from ỹ face of the earth.)

6 Therefore the vngodly shall not be able to stande in the iudgement: neyther the synners in the congregation of the righteous.

7 But the Lorde knoweth the waye of the righteous: and the waye of the vngodly shall perishe.

Quare fremuerunt. Psalm.ij.

1 WHy doo the heathen so furiously rage togeather: and why doo the people imagine a vayne thing?

2 The kinges of the earth stande vp, and the rulers take counsel togeather: against the Lorde, and against his annoynted.

3 Let vs breake their bondes a sunder: and cast away their cordes from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lorde shall haue them in derision.

5 Then shall he speake vnto them in his wrath: & vexe them in his sore displeasure.

6 Yet haue I set my kyng: vppon my holy hil of Sion.

7 I will preache the lawe, whereof the Lorde hath sayde vnto me: thou art my sonne, this day haue I begotten thee.

8 Desyre of me, and I shall geue thee, the heathen for thyne inheritance: and the vttermost partes of ỹ earth for thy possession.

9 Thou shalt bruise them with a rodde of iron: and breake them in peces like a potters vessel.

10 Be wyse nowe therefore, O ye kynges: be learned ye that are iudges of the earth.

11 Serue the Lorde in feare: and reioyce vnto him with reuerence.

12 Kisse the sonne lest he be angry, and so ye perishe from the right way: yf his wrath be kindled (yea but a litle) blessed are all they that put their trust in him.

Domine quid. Psalm.iij.

1 LOrde howe are they encreased that trouble me: many are they that ryse agaynst me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lorde, art my defender: thou art my worship, & lyfter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I layde me downe and slept, and rose vp agayne: for the Lorde sustayned me.

6 I will not be afrayde for ten thousandes of people: that haue set them selues against me rounde about.

7 Vp Lorde, and helpe me, O my God: for thou smytest all myne enimies vppon the cheke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon thy people.

Cum inuocarem. Psalm.iiij.

1 HEare me when I call, O God of my righteousnesse: thou hast set me at libertie when I was in trouble, haue mercie vppon me, and heerken vnto my prayer.

2 O ye sonnes of men, howe long wyll ye blaspheme myne honour: and haue such pleasure in vanitie, & seeke after leasinges?

3 Knowe this also, that the Lorde hath chosen him selfe the man that is godly: when I call vpon the Lorde, he will heare me.

4 Stande in awe and synne not: commune with your owne hart, & in your chamber, and be styl.

5 Offer the sacrifice of righteousnesse, and put your trust in the Lorde.

6 There be many that say: who wyll shew vs any good?

B 7 Lorde lyft thou vp: the lyght of thy countenance vpon vs.

8 Thou hast put gladnesse in my hart: sence the time that their corne & wine and oyle encreassid.

9 I wyl lay me downe in peace, and take my rest: for it is thou Lorde only that makest me dwell in safetie.

Verba mea auribus. Psalm. v.

1 POnder my wordes, O Lorde: consyder my meditation.

2 O hearken thou vnto the voyce of my callyng, my king and my God: for vnto thee wyl I make my prayer.

3 My voyce shalt thou heare betimes, O Lorde: early in the mornyng wyll I direct my prayer vnto thee, and wyl looke vp.

4 For thou art the god that hast no pleasure in wickednesse: neyther shall any evyll dwel with thee.

5 Suche as be foolishe shall not stand in thy syght: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasyng: the lord wyl abhorre both the bloodthirstie and deceiptful man.

B 7 But as for me, I wyl come into thy house, euen vppon the multitude of thy mercie, and in thy feare wyll I worshyp towarde thy hôly temple.

8 Leade me, O Lord, in thy righteousnesse, because of myne enimies: make thy way playne before my face.

9 For there is no faithfulnesse in his mouth: their inward partes are very wickednesse.

10 Their throte is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perishe through their owne imaginations: cast them out in the multitude of their vngodlynesse, for they have rebelled against thee.

12 And let all them that put their trust in thee reioyce: they shall neuer be grevyng & thanking, because thou defendest them, they that love thy name shalbe joyful in thee.

13 For thou Lorde wylt geue thy blessyng vnto the righteous: and with thy fauourable kindnesse wylt thou defende him, as with a shielde.

Euenyng prayer.

Domine ne in furore. Psalm. vi.

1 O Lorde rebuke me not in thyne indignation: neither chasten me in thy displeasure.

2 Haue mercie vpon me, O Lorde, for I am weake: O Lorde heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lorde how long wylt thou punishe me?

4 Turne thee, O Lorde, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembreth thee: and who wyl geue thee thanckes in the pit?

6 I am werry of my groneyng, euery nyght washe I my bedde: and water my couche with my teares.

7 My beautie is gone for very trouble: and worne away because of all myne enimies. B

8 Away from me all ye that worke vanitie: for the Lorde hath heard the voyce of my weeping.

9 The Lorde hath heard my petition: the Lorde wyl receiue my prayer.

10 All myne enimies shalbe confounded and sore vexed: they shalbe turned backe and put to shame sodenly.

Domine deus meus. Psalm. vii.

1 O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me. A

2 Lest he deuoure my soule like a Lion, and teare it in peeces: whyle there is none to helpe.

3 O Lorde my God, if I haue done any such thing: or if there be any wickednesse in my handes.

4 If I haue rewarded evyll vnto him that dealt frendly with me: yea I haue deliuered him that without any cause is myne enimie.

5 Then let myne enimie persecute my soule, and take me: yea let him treade my lyfe downe vppon the earth, and lay myne honour in the dust.

6 Stande vp, O Lorde, in thy wrath, and lyft vp thee selfe: because of the indignations of myne enimies, aryse vp for me in the iudgement that thou hast commanded.

7 And so shal the congregation of the peo- B ple. comme about thee: for their sakes therefore lyft vp thee selfe agayne.

8 The Lorde shall iudge the people, geue sentence with me, O Lorde: according to my righteousnesse, and according to the innocencie that is in me.

9 O let the wickednesse of the vngodlye come to an ende: but guide thou the iust.

10 For the righteous God: tryeth the very hartes and raines.

11 My helpe commeth of God: which preserueth them that are true of harte.

12 God is a righteous iudge, stronge and patient: and God is prouoked euery day.

13 If

13 If a man wyl not turne, he will whet his swoorde: he hath bent his bowe, and made it redy.

C 14 He hath prepared for hym the instrumentes of death: he ordreyneth his arrowes agaynst the persecutours.

15 Beholde, he trauayleth with mischiefe: he hath conceiued sorow, and brought forth vngodlynesse.

16 He hath grauen and digged vp a pyt: and is fallen hym selfe into the destruction that he made for other.

17 For his trauayle shal come vpon his owne head: and his wickednesse shal fal vpon his owne pate.

18 I wyl geue thankes vnto the Lord, according to his righteousnesse: and wyl prayse the name of the Lorde the most high.

Dominie dominus noster. Psal. viii.

I 1 O Lorde our gouernour, howe excellent is thy name in all the worlde: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes and sucklinges hast thou ordeyned strength, because of thyne enimies: that thou mightest dyll the enimie and the auenger.

3 For I wyl consyder the heauens, euen the workes of thy fingers: the Moone and the Starres which thou hast ordeyned.

4 What is man that thou art so myndfull of hym: and the sonne of man that thou visitest him.

5 Thou madest him lower then the angels: to crowne him with glory and worshyp.

B 6 Thou madest him to haue dominion of the workes of thy handes: and thou hast put al thinges in subiection vnder his feete.

7 All therpe and oxen: yea, and the beastes of the feelde.

8 The foules of the ayre, and the fyshe of the sea: and whatsoeuer walketh throughe the pathes of the seas.

9 O Lorde our gouernour: howe excellent is thy name in al the worlde!

Confitebor tibi. Psal. ix.

I 1 I Wyl geue thankes vnto thee, O Lorde, with my whole hart: I wyl speake of al thy marueylous workes.

Beyng pyt.

2 I wyl be glad and reioyce in thee: yea, my songes wil I make of thy name, O thou most highest.

3 Whyle mine enimies are put backe: they shal fal and perishe at thy presence.

4 For thou hast mayntened my right, and my cause: thou dist sit in the throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enimie, destructions are come to a perpetual ende: euen as the cities which thou hast destroyed, their memorial is perished with them.

7 But the Lorde shal endure for euer: B he hath also prepared his seate for iudgement.

8 For he shal iudge the worlde in righteousnesse: and minister true iudgement vnto the people.

9 The Lorde also wyll be a defence for the oppressed: euen a refuge in due tyme of trouble.

10 And they that knowe thy name wyll put their trust in thee: for thou Lorde hast neuer fayled them that seeke thee.

11 O prayse the Lorde whiche dwelleth in Sion: shewe the people of his doynges.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaynt of the poore.

13 Haue mercy vpon me, O Lorde, consyder the trouble whiche I suffer of them that hate me: thou that lyftest me vp from the gates of death.

14 That I may shewe al thy prayses with- C in the portes of the daughter of Sion: I wil reioyce in thy saluation.

15 The heathen are (un[illegible]) in the pyt that they made: in the same net which they hid priuily, is their owne foote taken.

16 The Lorde is knowen to execute iudgement: the vngodly is trapped in the workes of his owne handes.

17 The wicked shalbe turned vnto hel: and al the people that forget God.

18 For the poore shal not alway be forgotten: the patient abydyng of the meeke shall not perysshe for euer.

19 Vp Lorde, and let not man haue the vpper hande: let the heathen be iudged in thy sight.

20 Put them in feare (O Lorde:) that the heathen may knowe them selues to be but men.

Vt quid domine, Psal. x.

I 1 W Herefore standest thou so farre of (O Lord:) and hidest thy face in the needful time of trouble. R

2 The vngodly for his owne lustes doth persecute the poore: let them be taken in the craftie wylynesse that they haue imagined.

3 For the vngodly hath made boast of his owne hartes desyre: and speaketh good of

the couetous whom God abhorreth.

4 The prowde is so proude, that he careth not for GOD: neyther is GOD in all his thoughtes.

5 His wayes are alway grieuous: thy iudgementes are farre aboue out of his sight, and therefore defieth he all his enimies.

6 For he hath sayde in his hart, tushe, I shal neuer be cast downe: there shall no harme happen vnto me.

B 7 His mouth is full of cursyng, deceyt and fraude: vnder his tongue is vngodlynesse and vanitie.

8 He sitteth lurking in the corners of the streetes: and priuily in his lurkyng dennes doth he murder the innocent, his eyes are set agaynst the poore.

9 For he lyeth waytyng secretely: euen as a lion lurketh he in his denne, that he may ranushe the poore.

10 He doth ranushe the poore: when he getteth him into his net.

11 He falleth downe and humbleth him selfe: that the congregation of the poore may fall into the handes of his captaynes.

12 He hath sayd in his hart, tushe, God hath forgotten: he hideth away his face, and he wyl neuer see it.

13 Arise (O Lorde God) and lyft vp thyne handes: forget not the poore.

C 14 Wherefore shoulde the wicked blaspheme God: while he doth say in his hart, tushe, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlynesse and wrong.

16 That thou mayest take the matter into thy handes: the poore committeth him selfe vnto thee, for thou art the helper of the frendlesse.

17 Breake thou the power of the vngodly and malitious: take away his vngodlinesse, and thou shalt finde none.

18 The Lorde is king for euer and euer: and the heathen are perished out of the lande.

19 Lorde thou hast heard the desyre of the poore: thou preparest their hart, and thine eare heareneth thereto.

20 To helpe the fatherlesse and poore vnto their ryght: that the man of the earth be no more exalted agaynst them.

In domino confido. Psal.xi.

1 IN the Lorde put I my trust: howe say ye then to my soule, that she should flee as a birde vnto the hyl?

2 For loe, the vngodly bende their bowe, and make redy their arrowes within the quiuer: that they may priuily shoote at them which are true of hart.

3 For the foundations wyll be cast downe: and what hath the righteous done?

4 The Lorde is in his holye temple: the Lordes seate is in heauen.

5 His eyes consyder the poore: and his eye lyddes tryeth the children of menne.

6 The Lord alloweth the righteous: but the vngodlye, and him that delighteth in wickednesse dooth his soule abhorre.

7 Vpon the vngodlye he shal rayne snares, fyre, and brimstone, storme, and tempest: this shalbe their portion to drynke.

8 For the righteous Lorde loueth righteousnesse: his countenance wyll beholde the thyng that is iust.

Saluum me fac. Psalm.xii.

1 HElpe me Lorde, for there is not one godly man left: for the faythful are minished from among the children of menne. A Euenyng prayer.

2 They talke of vanitie euery one with his neyghbour: they do but flatter with their lippes, and dissemble in their double hart.

3 The Lorde shall roote out all deceitfull lippes: and the tongue that speaketh proud thinges.

4 Whiche haue sayde, with our tongue wyl we preuayle: we are they that ought to speake, who is Lorde ouer vs?

5 Nowe for the comfortlesse troubles sake of the needie: and because of the deepe sighing of the poore,

6 I wil vp (sayth the Lord:) and wyl helpe euery one from hym that swelleth agaynst B him, and wyl set them at rest.

7 The wordes of the Lorde are pure wordes: euen as the syluer whiche from the earth is tryed and purified seuen tymes in the fyre.

8 Thou shalt keepe them (O Lorde:) thou shalt preserue them from this generation for euer.

9 The vngodly walke on euery syde: when they are exalted, the children of men are put to rebuke.

Vsquequo domine. Psal.xiii.

1 HOwe long wilt thou forget me (O A Lorde) for euer: howe long wilt thou hyde thy face from me? Euenyng prayer.

2 Howe long shall I seeke counsayle in my soule, and be so vexed in my hart: how long shal mine enimies triumph ouer me.

3 Consyder and heare me, O Lorde my God: lyghten myne eyes, that I sleepe not in death.

4 Lest

4 Leſt mine enemies ſay, I haue preuayled
againſt him: for if I be caſt downe, they
that trouble me wyl reioyce at it.
5 But my truſt is in thy mercie: and my
hart is ioyful in thy ſaluation.
6 I wyll ſyng of the Lorde, becauſe he hath
dealt ſo louingly with me: yea, I wyll
prayſe the name of the Lorde moſt higheſt.

Dixit inſipiens. Pſalm.xiiii.

1 THE foole hath ſaide in his harte: there
is no God.
2 They are corrupt and become abo-
minable in their doinges: there is not one
that doth good (no not one.)
3 The Lord looked downe from heauen vp-
on the children of men: to ſee if there were
any that would vnderſtande and ſeeke af-
ter God.
4 But they are al gone out of the way: they
are altogether become abominable, there
is none that doeth good, no not one.
5 Their throte is an open ſepulchre, with
their tongues haue they deceiued: the poy-
ſon of Aſpes is vnder their lippes.
6 Their mouth is full of curſyng and bit-
ternes: their feete are ſwift to ſhed blood.
7 Deſtruction and vnhappineſſe is in their
wayes, and the way of peace haue they not
knowen: there is no feare of God before
their eyes.
8 Haue they no knowledge that they are all
ſuche woorkers of miſcheefe: eatyng vp
my people as it were bread?
9 And call not vpon the Lorde, there were
they brought in great feare (euen where
no feare was:) for God is in the generacti-
on of the righteous.
10 As for you ye haue made a mocke at the
counſayle of the poore: becauſe he putteth
his truſt in the Lorde.
11 Who ſhall geue ſaluation vnto Iſrael out
of Sion? when the Lorde turneth the cap-
tiuitie of his people, then ſhall Iacob re-
ioyce, and Iſrael ſhalbe glad.

Domine quis habitabit. Pſalm.xv.

1 LOrde who ſhall dwell in thy taber-
nacle: who ſhall reſte vpon thy
holy hyll?
2 Euen he that leadeth an vncor-
rupt lyfe: and doeth the thing whi-
che is ryght, and ſpeaketh the truth from
his hart.
3 He that hath vſed no deceipt in his tongue,
nor done euyll to his neighbour: and hath
not ſlaundered his neighbours.
4 He that ſetteth not by himſelfe, but is
lowly in his owne eyes: and maketh much
of them that feare the Lorde.
5 He that ſweareth vnto his neighbour, and
diſappointeth him not: though it were to
his owne hinderance.
6 He that hath not geuen his money vppon
vſuries: nor taken rewarde againſt the in-
nocent.
7 Who ſo doeth theſe thinges: ſhall neuer
fall.

Conſerua me. Pſalm.xvi.

1 PReſerue me, O God: for in thee haue
I put my truſt.
2 O my ſoule, thou haſt ſaide vnto the
Lorde: thou art my God, my goodes are
nothing vnto thee.
3 All my delight is vpon the ſaintes that are
in the earth: and vppon ſuche as excell in
vertue.
4 But they that runne after another God:
ſhal haue great trouble.
5 Their drinke offeringes of blood wyll I
not offer: neyther make mention of their
names within my lippes.
6 The Lorde him ſelfe is the portion of
myne inheritaunce, and of my cup: thou
ſhalt maynteyne my lot.
7 The lotte is fallen vnto me in a fayre
grounde: yea, I haue a goodly heritage.
8 I wyll thanke the Lorde for geuing me
warning: my reynes alſo chaſten me in the
nyght ſeaſon.
9 I haue ſet God alwayes before me: for
he is on my right hande, therefore I ſhall
not fall.
10 Wherefore my hart was glad, and my
glorye reioyced: my fleſhe alſo ſhall reſt in
hope.
11 For why? thou ſhalt not leaue my ſoule in
hell: neyther ſhalt thou ſuffer thyne holy
one to ſee corruption.
12 Thou ſhalt ſhewe me the path of lyfe, in
thy preſence is the fulneſſe of ioy: and at
thy right hande there is pleaſure for ever-
more.

Exaudi domine iuſtitiam. Pſalm.xvii.

1 HEare the ryght, O Lorde, conſyder
my complaynt: and hearken vnto
my prayer, that goeth not out of fay-
ned lippes.
2 Let my ſentence come forth from thy
preſence: and let thyne eyes looke vpon the
thing that is equal.
3 Thou haſt proued and viſited myne hart
in the nyght ſeaſon, thou haſt tryed me, and
ſhalt fynde no wickednes in me: for I am
vtterly purpoſed that my mouth ſhall not
offende.

4 Because of mens woorkes that are done agaynst the woordes of my lippes: I haue kept me from the wayes of the destroyer.

5 O hold thou vp my goinges in thy paths: that my foote steppes slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: enclyne thyne eare to me, and hearken vnto my woordes.

7 Shewe thy marueylous louyng kyndnesse, thou that art the sauiour of them B whiche put their trust in thee: from such as resyst thy right hande.

8 Keepe me as the apple of an eye: hide me vnder the shadowe of thy wynges.

9 From the vngodly that trouble me: mine enimies compasse me rounde about, to take away my soule.

10 They are enclosed in their owne fat: and their mouth speaketh proude thinges.

11 They lye wayting in our way on euery syde: turnyng their eyes downe to the grounde.

12 Like as a Lion that is greedy of his pray: and as it were a Lions whelpe lurking in secrete places.

13 Vp Lorde, disapoynt him, and cast him downe: deliuer my soule from the vngodly whiche is a sworde of thyne.

14 From the men of thy hande, O Lorde, C from the men, I say, and from the euyll worlde: whiche haue their portion in this lyfe, whose bellies thou fyllest with thy hid treasure.

15 They haue children at their desyre: and leaue the rest of their substance for their babes.

16 But as for me, I will beholde thy presence in righteousnesse: and when I awake vp after thy likenesse, I shalbe satisfyed with it.

Diligam te. Psalm. xviii.

A 1 I Wyll loue thee (O Lorde) my strength, the Lorde is my stony rocke and my defence: my sauiour, my God, and my myght, in whom I wyl trust, my buckler, the horne also of my saluation, and my refuge.

Euenyng prayer.

2 I will call vpon the Lorde, whiche is woorthy to be prayed: so shall I be safe from myne enimies.

3 The sorowes of death compassed me: and the ouerflowynges of vngodlynesse made me afrayde.

4 The paynes of hell came about me: the snares of death ouertooke me.

5 In my trouble I wyl call vpon the Lorde: and complaine vnto my God.

6 So shal he heare my voyce out of his (holy) temple: and my complaynt shal come before hym, it shall enter euen into his eares.

7 The earth trembled and quaked: the de- B ry fundations also of the hylles shooke, and were remoued, because he was wroth.

8 There went a smoke out of his presence: and a consumyng fyre out of his mouth, so that coales were kyndeled at it.

9 He bowed the heauens also, and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubins, & did flee: he came fleeyng vpon the wynges of the winde.

11 He made darknesse his secrete place: his pauilion rounde about hym, with darke water and thicke cloudes to couer hym.

12 At the brightnesse of his presence his clou- des remooued: haylestones, and coales of fyre.

13 The Lorde also thundred out of heauen, and the hyghest gaue his thunder: hayle- stones and coales of fyre.

14 He sent out his arrowes, and scattered C them: he cast foorth lyghtenynges, and de- stroyed them.

15 The springes of waters were seene, and the fundations of the rounde worlde were discouered at thy chydyng, O Lorde: at the blastyng of the breath of thy displeasure.

16 He shall sende downe from the hygh to fetche me: and shal take me out of many waters.

17 He shal deliuer me from my strongest enimie, and from them whiche hate me: for they are to myghtie for me.

18 They preuented me in the day of my trou- ble: but the Lorde was my vpholder.

19 He brought me foorth also into a place of liberte: he brought me foorth, euen be- cause he had a fauour vnto me.

20 The Lorde shall rewarde me after my ryghteous dealyng: according to the clean- nesse of my handes shall he recompence me.

21 Because I haue kept the wayes of the D Lorde: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto al his lawes: and wyll not caste out his commaundementes from me.

23 I was also vncorrupt before hym: and es- chewed myne owne wickednesse.

24 Therefore shal the Lord reward me after my ryghteous dealyng: and according vnto the cleannesse of my handes in his eye syght.

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be per- fecte,

26 With the cleane, thou shalt be cleane: and

and with the frowarde, thou ſhalt learne frowardneſſe.

27 For thou ſhalt ſaue the people that are in auerſitie: and ſhalt bring downe the high lookes of the proude.

D 28 Thou alſo ſhalt lyght my candle: the Lorde my God ſhal make my darkeneſſe to be light.

29 For in ther I ſhal diſcomfite an hoſt of men: and with the helpe of my God I ſhal leape ouer the wal.

30 The way of God is an vndefiled waye, the woorde of the Lorde alſo is tryed in the fire: he is the defender of al them that put their truſt in him.

31 For who is God, but the Lorde? or who hath any ſtrength, except our God?

32 It is God that girdeth me with ſtrength of warre: and maketh my way perfect.

33 He maketh my feete like Hartes feete: and ſetteth me vp on high.

E 34 He teacheth my handes to fight: and mine armes ſhal breake euen a bowe of ſteele.

35 Thou haſt geuen me the defence of thy ſalnation: thy right hande alſo ſhal holde me vp, and thy louing correction ſhal make me great.

36 Thou ſhalt make roome enough vnder me for to goe: that my footſteppes ſhal not ſlyde.

37 I wyl folowe vppon myne enimies, and ouertake them: neither wyl I turne againe tyl I haue deſtroyed them.

38 I wyl ſmite them, that they ſhal not be able to ſtande: but fal vnder my feete.

39 Thou haſt gyrded me with ſtrength vnto the batayle: thou ſhalt throwe downe mine enimies vnder me.

F 40 Thou haſt made mine enimies alſo to turne their backes vpon me: and I ſhal deſtroye them that hate me.

41 They ſhal crye, but there ſhalbe none to helpe them: yea, euen vnto the Lorde ſhal they crye, but he ſhal not heare them.

42 I wyl beate them as ſmal as the duſt before the wynde: I wyl caſt them out as the clay in the ſtreetes.

43 Thou ſhalt deliuer me from the ſtriuings of the people: and thou ſhalt make me the head of the heathen.

44 A people whom I haue not knowen: ſhal ſerue me.

45 As ſoone as they heare of me, they ſhal obey me: but the ſtrange children ſhal diſſemble with me.

G 47 The ſtrange children ſhal fayle, and be afraide out of their holdes.

46 The Lorde lyueth, and bleſſed be my ſtrong helper: and praiſed be the God of my ſaluation.

48 Euen the God whiche ſeeth that I be auenged: and ſubdueth the people vnto me.

49 He is he that deliuereth me from my (cruel) enimies, & ſetteth me vp aboue mine aduerſaries: thou ſhalt ryd me from the wicked man.

50 For this cauſe wyl I geue thankes vnto thee (O Lorde) among the Gentiles: and ſing prayſes vnto thy name.

51 Great proſperitie geueth he vnto his king: and ſheweth louing kindneſſe vnto Dauid his anoynted, and vnto his ſeede for euermore.

Celi enarrant. Pſalm. xix.

1 THE heauens declare the glorye of God: and the firmament ſheweth his handy worke. A Mornyng prayer.

2 One day telleth another: and one nyght certifieth another.

3 There is neyther ſpeache nor language: but their voyces are hearde among them.

4 Their ſounde is gone out into al landes: and their woordes into the endes of the worlde.

5 In them hath he ſet a tabernacle for the ſonne: whiche commeth forth as a bryde-groome out of his chamber, and reioyceth as a gyant to runne his courſe.

6 It goeth forth from the vttermoſt parte of the heauen: and runneth about vnto the ende of it againe: and there is nothing hyd from the heate therof.

7 The law of the Lorde is an vndefiled law, B converting the ſoule: the teſtimonie of the Lorde is ſure, and geueth wiſedome vnto the ſimple.

8 The ſtatutes of the Lorde are right, and reioyce the hart: the commaundement of the Lorde is pure, and geueth lyght vnto the eyes.

9 The feare of the Lorde is cleane, and endureth for euer: the iudgementes of the Lorde are true, and righteous altogether.

10 More to be deſired are they then golde, yea, then much fine golde: ſweeter alſo then hony, and the hony combe.

11 Moreouer, by them is thy ſeruant taught: & in keeping of them there is great reward.

12 Who can tel how oft he offendeth? O cleanſe thou me from my ſecrete faultes.

13 Keepe thy ſeruant alſo from preſumptuous ſinnes, leſt they get the dominion ouer me: ſo ſhal I be vndefiled, and innocent from the great offence.

14 Let the wordes of my mouth, and the C meditation of my harte, be alway acceptable in thy ſyght.

15 O

15 O Lorde: my strength and my redeemer.

Dandixit te Dominus. psalm.xx.

1 THe Lord heare thee in the day of trouble: the name of the God of Jacob defende thee.

2 Sende thee helpe from the sanctuarie: and strength thee out of Sion.

3 Remember all thy offeringes: and accept thy burnt sacrifice.

4 Graunt thee thy hartes desire: and fulfyl all thy minde.

5 We wyl reioyce in thy saluation, and triumph in the name of the Lord our God: the Lord perfourme al thy petitions.

6 Nowe know I that the Lord helpeth his anoynted, and wyl heare him from his holy heauen: euen with the wholsome strength of his right hande.

7 Some put their trust in charettes, and some in horses: but we wyl remember the name of the Lorde our God.

8 They are brought downe and fallen: but we are risen and stand vpright.

9 Saue Lord, and heare vs, O king of heauen: when we cal vpon thee.

Domine in virtute. psalm.xxi.

1 THe kyng shal reioyce in thy strength, O Lorde: exceedyng glad shal he be of thy saluation.

2 Thou hast geuen hym his hartes desyre: and hast not denyed hym the request of his lyppes.

3 For thou hast preuent him with the blessynges of goodnesse: and shalt set a crowne of pure golde vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glorye and great worshyp shalt thou lay vpon him.

6 For thou shalt geue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the kyng putteth his trust in the Lorde: and in the mercye of the most highest he shal not mysse.

8 All thine enimies shal feele thy hande: thy right hande shal finde out them that hate thee.

9 Thou shalt make them like a fiery Ouen in time of thy wrath: the Lord shal destroye them in his displeasure, and the fire shal consume them.

10 Their frute shalt thou roote out of the earth: and their seede from among the children of men.

11 For they intended mischefe against thee: and imagined such a deuise as they are not able to perfourme.

12 Therfore shalt thou put them to flight: and the stringes of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lorde in thine owne strength: so wyl we syng and prayse thy power.

Deus deus meus. psalm.xxii.

1 MY God my God (looke vpon me) why hast thou forsaken me: and art so farre from my health, and from the wordes of my complaint? Euenyng prayer.

2 O my God, I crye in the day tyme, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worshyp of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoote out their lippes, and shake their heads, saying,

8 He trusted in God that he would deliuer hym: let hym deliuer hym, if he wyl haue hym.

9 But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breastes.

10 I haue ben cast vnto thee euer sence I was borne: thou art my God, euen from my mothers wombe.

11 O go not from me, for trouble is harde at hande: and there is none to helpe me.

12 Many oxen are comme about me: fatte bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a rampyng and roaryng Lyon.

14 I am powred out like water, and al my bones are out of ioynt: my hart also in the myddest of my body, is euen like melting wax.

15 My strength is dryed vp like a potsherd, and my tongue cleaueth to my gummes: and thou hast brought me into the dust of death.

16 For (many) dogges are comme about me: and the counsel of the wicked layeth siege against me.

17 They

17 They pearced my handes and my feete:
I may tell all my bones: they stande starynge
and lookynge vpon me.
18 They part my garmentes among them:
and cast lottes vpon my vesture.
19 But be not thou farre from me, O Lorde:
thou art my succour, haste the to helpe me.
20 Deliuer my soule from the swearde: my
darlyng from the power of the dogge.
21 Saue me from the Lions mouth: thou
hast heard me also from among the hornes
of the Unicornes.
22 I will declare thy name vnto my brethren:
in the myddes of the congregation wyll I
prayse the.
23 O prayse the Lorde ye that feare hym:
magnifie hym all ye of the seede of Iacob,
and feare hym all ye of the seede of Israel.
24 For he hath not despised nor abhorred the
lowe estate of the poore, he hath not hydde
his face from him: but when he called vn-
to him, he heard hym.
25 My prayse is of the in the great congre-
gation: my vowes wyll I performe in the
sight of them that feare hym.
26 The poore shal eate and be satisfied: they
that seeke after the Lorde, shal prayse him,
your hart shal lyue for euer.
27 All the endes of the worlde shal remem-
ber them selues, & be turned vnto the Lord:
and all the kynredes of the nations shal wor-
shyp before him.
28 For the kyngdome is the Lordes: and he
is the gouernour among the people.
29 All such as be fat vpon earth: haue eaten
and worshypped.
30 All they that goe downe to the dust shall
kneele before hym: and no man hath quic-
kened his owne soule.
31 My seede shall serue him: they shalbe
counted vnto the Lorde for a generation.
32 They shall come, and the heauens shall
declare his righteousnes: vnto a people that
shalbe borne, whom the Lorde hath made.

Dominus regit me. Psal. xxiii.

1 THE Lord is my Shepheard: therefore
can I lacke nothyng.
2 He shal feede me in a greene pasture: &
leade me forth beside the waters of comforte.
3 He shall conuert my soule: and bring me
forth in the pathes of righteousnesse, for
his names sake.
4 Yea though I walke through the valley of
the shadowe of death, I wyll feare no euyl:
for thou art with me, thy rod and thy staffe
comfort me.
5 Thou shalt prepare a table before me,
against them that trouble me: thou hast
anointed my head with oyle, and my cup
is full.
6 But thy louing kindnesse and mercie shall
folowe me all the dayes of my lyfe: and I
wyl dwel in the house of the Lord for euer.

Domini est terra. Psalm. xxiiii.

1 THE earth is the Lordes, and all
that therein is: the compasse of the
worlde, and they that dwell
therein. Morning prayer.
2 For he hath founded it vpon the
seas: and prepared it vpon the floodes.
3 Who shall ascende into the hyl of the
Lorde: or who shal rise vp in his ho-
lie place?
4 Euen he that hath cleane handes, and a
pure hart: and hath not lyft vp his minde
vnto vanitie, nor sworne to deceyue his
neyghbour.
5 He shall receyue the blessyng from the
Lorde: and righteousnesse from the God of
his saluation.
6 This is the generation of them that seeke
hym: euen of them that seeke thy face, O
Iacob.
7 Lyft vp your heades, O ye gates, and be
ye lyfte vp ye euerlastyng doores: and the
kyng of glorie shal come in.
8 Who is the kyng of glorie: it is the Lord
strong and mightie, euen the Lord mightie
in battayle.
9 Lyft vp your heades, O ye gates, and be
ye lyfte vp ye euerlastyng doores: and the
kyng of glorie shal come in.
10 Who is the kyng of glorie: euen the
Lorde of hostes, he is the kyng of glorie.

Ad te domine. Psalm. xxv.

1 VNTO the, O Lord, wyl I lift vp my
soule, my God, I haue put my trust in
thee: O let me not be confounded, nei-
ther let myne enimies triumph ouer me.
2 For all they that hope in thee shall not be
ashamed: but such as transgresse without
a cause, shalbe put to confusion.
3 Shewe me thy wayes, O Lord: and teach
me thy pathes.
4 Leade me forth in thy trueth and learne
me: for thou art the God of my saluation,
in thee hath ben my hope al the day long.
5 Cal to remembrance, O Lorde, thy ten-
der mercies: and thy louing kindnesse wher-
of they have ben euer of olde.
6 Oh remember not the sinnes and offences
of my youth: but according to thy mercie
thynke thou vpon me (O Lorde) for thy
goodnesse.

7 Gracious

ℬ 7 Good and ryghtwys is the Lorde: therfore wyl he teache synners in the way.
8 The meeke shal he guyde in iudgement: and suche as be gentle, them shal he learne his way.
9 All the pathes of the Lorde are mercie and trueth: vnto suche as kepe his couenant and his testimonies.
10 For thy names sake, O Lorde: be merciful vnto my synne, for it is great.
11 What man is he that feareth the Lorde: hym shall he teache in the way that he shall chose.
12 His soule shal dwel at ease: and his seede shal inherite the lande.
13 The secrete of the Lorde is among them that feare hym: and he wyl shewe them his couenant.
ℭ 14 Myne eyes are euer lokyng vnto the Lorde: for he shal plucke my feete out of the net.
15 Turne thee vnto me, and haue mercie vpon me: for I am desolate, and in miserie.
16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.
17 Loke vpon mine aduersitie and miserie: and forgeue me all my synne.
18 Consyder mine enimies howe many they are: & they beare a tyrannous hate against me.
19 O keepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.
20 Let perfectnesse and ryghteousnesse wayte vpon me: for my hope hath ben in thee.
21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psalm. xxvi.

1 BE thou my iudge, O Lorde, for I haue walked innocently: my trust hath ben also in the Lorde, therefore shall I not fall.
2 Examine me, O Lorde, and proue me: trye out my reynes and my hart.
3 For thy louyng kyndenesse is euer before myne eyes: and I wyl walke in thy truth.
4 I haue not vsed with vayne persons: neyther wyl I haue fellowshyp with the dissembler.
5 I haue hated the congregation of the wicked: and wyl not syt among the vngodly.
6 I wyl wasshe my handes in innocencie, O Lorde: and so wyl I go to thyne aulter.
ℬ 7 That I may shewe the voyce of thankesgeuyng: and tell of all thy wonderous woorkes.
8 Lorde, I haue loued the habitation of thy house: and the place where thyne honour dwelleth.
9 O shut not vp my soule with the synners: nor my lyfe with the bloudthyrstie.
10 In whose handes is wicked dealyng: and their ryght hand are ful of gyftes.
11 But as for me, I wyl walke innocently: O Lord deliuer me, & be merciful vnto me.
12 My foote standeth ryght: I wyll praise the Lorde in the congregation.

Dominus illuminatio. Psalm. xxvii.

1 THE Lord is my light, and my sal- Euenyng
uation, whom then shal I feare? prayer.
the Lord is the strength of my life, of whom then shal I be afrayde?
2 When the wicked (euen mine enimies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.
3 Though an host of men were layd against me, yet shal not my hart be afrayde: and though there rose vp warre against me, yet wyl I put my trust in hym.
4 One thyng haue I desyred of the Lorde, whiche I wyl persourme: euen that I may dwel in the house of the Lorde al the dayes of my lyfe, to behold the fayre beautie of the Lorde, and to visite his temple.
5 For in the time of trouble he shal hide me in his tabernacle: yea in the secrete place of his dwellyng shal he hyde me, and set me vp vpon a rocke of stone.
6 And now shal he lift vp mine head: aboue myne enimies rounde about me.
7 Therefore wyl I offer in his dwellyng ℬ an oblation with great gladnesse: I wyll syng, and speake prayses vnto the Lorde.
8 Harken vnto my voyce, O Lorde, when I crye vnto thee: haue mercie vpon me, and heare me.
9 My hart hath talked of thee, seeke ye my face: thy face Lorde wyl I seeke.
10 O hyde not thou thy face from me: nor cast thy seruant away in displeasure.
11 Thou hast ben my succour, leaue me not: neither forsake me, O God of my saluation.
12 When my father and my mother forsake me: the Lorde taketh me vp.
13 Teach me thy way, O Lord: & leade me forth the ryght way, because of myne enimies.
14 Deliuer me not ouer into the wyll of ℭ mine aduersaries: for there are false witnesses risen vp against me, & such as speake wrong.
15 I should vtterly haue fayled: but that I beleeue verily to see the goodnesse of the Lorde in the lande of the lyuing.
16 O tary thou the Lords leisure: be strong, and he shall comfort thyne hart, and put thou thy trust in the Lorde.

Adue

Ad te Domine. Pſalm. xxviii.

1 VNto thee wyl I crye, O Lorde my
ſtrength: thinke no ſcorne of me, leaſt
if thou make as though thou heareſt
not, I become like them that goe downe in-
to the pyt.
2 Heare the voyce of my humble petitions
when I crye vnto thee: when I holde vp
my handes toward the mercie ſeate of thy
holy temple.
3 O plucke me not away (neyther deſtroye
me) with the vngodly and wicked doers:
which ſpeake freendly to their neighbours,
but imagine miſchefe in their hartes.
4 Reward them accordyng to their deedes:
and accordyng to the wickednes of their
owne inuentions, recompence them after
the woorke of their handes, pay them that
they haue deſerued.
5 For they regarde not in their mynde the
woorkes of the Lorde, nor the operation of
his handes: therefore ſhal he breake them
downe, and not buylde them vp.
6 Praiſed be the Lorde: for he hath hearde
the voyce of my humble petitions.
7 The Lord is my ſtrength and my ſhielde,
my hart hath truſted in hym, and I am hel-
pen therefore my hart daunceth for ioy, and
in my ſongue wyl I praiſe him.
8 The Lorde is my ſtrength: and he is the
wholeſome defence of his annoynted.
9 O ſaue thy people, and geue thy bleſſyng
vnto thine inheritance: feede them, and let
them vp for euer.

Aſſerte Domino. Pſalm. xxix.

1 BRyng vnto the Lorde (O ye myghtie)
bryng yong rammes vnto the Lorde:
aſcribe vnto the Lorde worſhyp and
ſtrength.
2 Geue the Lorde the honour due vnto his
name: worſhip the lord with holy worſhip.
3 It is the Lord that commaundeth the wa-
ters: it is the glorious God that maketh the
thunder.
4 It is the Lorde that ruleth the ſea, the
voyce of the Lorde is mightie in operation:
the voyce of the Lorde is a glorious voyce.
5 The voyce of the Lorde breaketh the Ce-
dar trees: yea the Lorde breaketh the Ce-
dars of Libanus.
6 He made them alſo to ſkyp like a Calfe:
Libanus alſo and Syrion like a young Vni-
corne.
7 The voyce of the Lord diuideth the flam-
bes of fire, the voyce of the Lorde ſhaketh
the wyldernes: yea, the Lorde ſhaketh the
wyldernes of Cades.
8 The voyce of the Lorde maketh the hyn-
des to bring foorth young, and diſcouereth
the thicke buſhes: in his temple doeth euery
man ſpeake of his honour.
9 The Lord ſtandeth aboue the water floud,
and the Lord remayneth a king for euer.
10 The Lorde ſhal geue ſtrength vnto his
people: the Lorde ſhal geue his people the
bleſſyng of peace.

Exaltabo te Domine. Pſalm. xxx.

1 I Wyl magnifie thee, O Lorde, for thou A
haſt ſet me vp: and not made my foes to Mornyng
triumph ouer me. prayer.
2 O Lorde my God, I cryed vnto thee:
and thou haſt healed me.
3 Thou Lorde haſt brought my ſoule out of
hel: thou haſt kept my life from them that
goe downe to the pyt.
4 Syng prayſes vnto the Lord (O ye ſain-
tes of his:) and geue thankes vnto hym for
a remembrance of his holynes.
5 For his wrath endureth but the twinck-
lyng of an eye, and in his pleaſure is lyfe:
heauines may endure for a nyght, but ioy
commeth in the morning.
6 And in my proſperitie I ſaide, I ſhal ne-
uer be remooued: thou Lorde of thy good-
nes hadſt made my hyl ſo ſtrong.
7 Thou hyddeſt turne thy face (fro me:) B
and I was troubled.
8 Then cryed I vnto thee, O Lorde: and
gate me vnto my Lorde ryght humbly.
9 What profite is there in my blood: when
I goe downe to the pyt?
10 Shal the duſte geue thankes vnto thee:
or ſhal it declare thy truth?
11 Heare, O Lorde, and haue mercye vpon
me: Lorde be thou my helper.
12 Thou haſte turned my heauines into
ioy: thou haſt put of my ſackcloth, and gyr-
ded me with gladnes.
13 Therefore ſhal euery good man ſyng of
thy prayſe without ceaſſyng: O my God, I
wyl geue thankes vnto thee for euer.

In te Domine ſperaui. Pſalm. xxxi.

1 IN thee, O Lorde, haue I put my truſt: A
let me neuer be put to confuſion, deliuer
me in thy righteouſnes.
2 Bowe downe thyne eare to me: make haſt
to deliuer me.
3 And be thou my ſtrong rocke, and the
houſe of defence that thou mayſt ſaue me.
4 For thou art my ſtrong rocke, and my ca-
ſtle: be thou alſo my guyde, and leade me
for thy names ſake.
5 Drawe me out of the net that they haue
laid priuily for me: for thou art my ſtrength.

6 Into thy handes I commend my spirite: for thou hast redemed me, O Lorde, thou God of trueth.

B.7 I haue hated them that holde of superstitious vanities: and my trust hath ben in the Lorde.

8 I wyl be glad, and reioyce in thy mercy: for thou hast consydered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the hande of the enimie: but hast set my feet in a large roome.

10 Haue mercy vpon me, O Lorde, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule, and my bodye.

11 For my life is waren olde with heauinesse: and my yeres with mourning.

12 My strength falleth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among al mine enimies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that dyd see me without, conueighed them selues from me.

C 14 I am cleane forgotten as a dead man out of minde: I am become like a broken vessel.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspyre togeather against me, and take their counsaile to take away my life.

16 But my hope hath ben in thee, O Lorde: I haue saide, thou art my God.

17 My tyme is in thy hande, deliuer me from the hande of mine enimies: and from them that persecute me.

18 Shewe thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lorde, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let the lying lyppes be put to silence: whiche cruelly, disdainefully, and despitefully speake against the righteous.

D 21 O how plentiful is thy goodnesse which thou hast layde vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretely in thy tabernacle, from the strife of tongues.

23 Thankes be to the Lorde: for he hath shewed me marueylous great kindenesse in a strong citie.

24 And when I made haste, I saide: I am cast out of the sight of thine eyes.

25 Neuertheless, thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lorde al ye his saintes: for the Lorde preserueth them that are faythful, & plenteously rewardeth the proude doer.

27 Be strong, and he shal stablish your hart: al ye that put your trust in the Lorde.

Beati quorum. Psalm. xxxii.

1 BLessed is he whose vnrighteousnesse is forgeuen: and whose synne is couered. A Euenyng prayer.

2 Blessed is the man vnto whom the Lorde imputeth no synne: & in whose spirite there is no guyle.

3 For while I helde my tongue: my bones consumed awaye, through my dayly complaynyng.

4 For thy hande is heauie vpon me day and night: and my moysture is like the drought in sommer.

5 I wyl knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hyd.

6 I saide, I wyl confesse my sinnes vnto the Lorde: and so thou forgauest the wickednesse of my sinne.

7 For this shal euery one that is godly, make A his prayer vnto thee, in a time when thou mayest be founde: but in the great water floodes, they shal not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songues of deliuerance.

9 I wyl enfourme thee, and teache thee in the way wherein thou shalt goe: and I wyl guyde thee with mine eye.

10 Be ye not like to horse and mule whiche haue no vnderstandyng: whose mouthes must be holden with byt and bridle, least they fal vpon thee.

11 Great plagues remayne for the vngodly: but who so putteth his truste in the Lorde, mercy embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lorde: and be ioyful, al ye that are true of hart.

Exultate iusti. Psalm. xxxiii.

1 REioyce in the Lorde, O ye righteous: for it becommeth wel the iuste to be thankful. B

2 Prayse the Lord with harpe: sing psalmes vnto hym with the lute, and instrument of tenne strynges.

3 Syng vnto the Lorde a newe songue: syng prayses lustily (vnto him) with a good courage.

4 For the woorde of the Lorde is true: and
al his workes are faythfull.
5 He loueth ryghteouſneſſe and iudgement:
the earth is ful of the goodneſſe of the Lord.
6 By the woorde of the Lorde were the hea-
uens made: and all the hoſtes of them by
the breath of his mouth.
7 He gathereth the waters of the ſea toge-
ther as it were vpon an heape: and layeth
vp the deepe as in a treaſure houſe.
8 Let al the earth feare the Lorde: ſtande in
awe of hym, al ye that dwel in the worlde.
9 For he ſpake, and it was donne: he com-
maunded, and it ſtoode faſt.
10 The Lord bringeth the counſayle of the
heathen to nought: and maketh the deui-
ſes of the people to be of none effect, (and
caſteth out the counſayles of princes.)
11 The counſayle of the Lorde ſhall endure
for euer: and the thoughts of his hart from
generation to generation.
12 Bleſſed are the people whoſe God is the
Lorde Iehouah: and bleſſed are the folke
that haue choſen hym to be their inherit-
aunce.
13 The Lorde looked downe from heauen,
and beholde all the children of men: from
the habitation of his dwelling, he conſy-
dereth al them that dwel in the earth.
14 He faſhioneth al the hartes of them: and
vnderſtandeth al their workes.
15 There is no kyng that can be ſaued by
the multitude of an hoſt: neyther is any
mighty man delyuered by much ſtrength.
16 An hoyſe is counted but a vaine thyng to
ſaue a man: neyther ſhal he delyuer any
man by his great ſtrength.
17 Beholde, the eye of the Lorde is vpon
them that feare hym: and vpon them that
put their truſt in his mercie.
18 To delyuer their ſoules from death: and
to feede them in the tyme of dearth.
19 Our ſoule hath patiently tarried for the
Lord: for he is our helpe, and our ſhielde.
20 For our hart ſhal reioyce in hym: be-
cauſe we haue hoped in his holy name.
21 Let thy merciful kindneſſe (O Lord) be
vpon vs: lyke as we haue put our truſt in
thee.

Benedicam dominum. Pſalm. xxxiiii.

1 I Wyll alwaye geue thankes vnto the
Lorde: his prayſe ſhal euer be in my
mouth.
2 My ſoule ſhal make her boaſt of the lord:
the humble ſhall heare thereof, and be
glad.
3 O prayſe the Lorde with me: and let vs
magnifie his name togeather.
4 I ſought the Lord, and he heard me: yea,
he delyuered me out of al my feare.
5 They had an eye vnto him, and were
lightened: and their faces were not aſha-
med.
6 Loe, the poore cryeth, and the Lorde hea-
reth hym: yea, and ſaueth hym out of al
his troubles.
7 The angel of the Lorde tarrieth rounde
about them that feare hym: and delyuereth
them.
8 O taſte and ſee howe gratious the Lorde
is: bleſſed is the man that truſteth in
hym.
9 O feare the Lorde ye that be his ſaintes:
for they that feare hym, lacke nothyng.
10 The Lions doo lacke, and ſuffer hunger:
but they that ſeeke the Lorde, ſhall want no
maner of thyng that is good.
11 Come ye children, and hearken vnto me:
I wyl teache you the feare of the Lorde.
12 What man is he that luſteth to lyue, and
would faine ſee good dayes: kepe thy tongue
from euyl, and thy lyppes that they ſpeake
no guyle.
13 Eſchewe euyl, and doo good: ſeke peace,
and enſue it.
14 The eyes of the Lord are ouer the righ-
teous: and his eares are open vnto their
prayers.
15 The countenance of the Lorde is againſt
them that do euyl: to roote out the remem-
braunce of them from the earth.
16 The ryghteous crye, & the Lorde heareth
them: and delyuereth them out of all their
troubles.
17 The Lorde is nygh vnto them that are
of a contrite hart: and wyl ſaue ſuche as be
of an humble ſpirite.
18 Great are the troubles of the ryghteo-
ous: but the Lorde delyuereth hym out of
all.
19 He keepeth al his bones: ſo that not one
of them is broken.
20 But miſchyefe ſhal ſlay the vngodly:
and they that hate the ryghteous ſhalbe de-
ſolate.
21 The Lorde delyuereth the ſoules of his
ſeruantes: and all they that put their truſt
in him, ſhal not be deſtitute.

Iudica domine nocentes. Pſal. xxxv.

1 PLeade thou my cauſe, O Lord, with
them that ſtryue with me: and fight
thou againſt them that fight againſt
me.
2 Lay hande vpon the ſhielde and
buckler: and ſtand vp to helpe me.
3 Bring foorth the ſpeare, and ſtop the way
againſt

Morning prayer.

agaynst them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischefe for me.

5 Let them be as the dust before the wynde: and the angel of the Lord scatteryng them.

6 Let their way be darke and slipperie: and let the angel of the Lord persecute them.

B 7 For they haue priuily layde their net to destroy me without a cause: yea, euen without a cause haue they made a pytte for my soule.

8 Let a sodayne destruction come vpon hym vnawares, and his net that he hath layde priuily, catche hym selfe: that he may fall into his owne mischefe.

9 And my soule be ioyful in the Lord: it shal reioyce in his saluation.

10 All my bones shal say, Lorde, who is like vnto the, which deliuerest the poore from hym that is to strong for hym: yea, the poore, and him that is in miserie, from him that spoyleth hym.

11 False witnesse dyd ryse vp: they layde to my charge thynges that I knewe not.

12 They rewarded me euyl for good: to the great discomfort of my soule.

13 Neuertheles, when they were sicke, I put on sackecloth, and humbled my soule with fastyng: and my prayer shal turne into myne owne bosome.

C 14 I behaued me selfe as though it had ben my frende or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them togeather: yea, the very abiectes came togeather against me vnawares, makyng mowes at me, and ceassed not.

16 With the flatterers were buffe mockers: which gnashed vpon me with their teeth.

17 Lorde, howe long wylt thou looke vpon this: O deliuer my soule from the calamities which they bryng on me, and my darlyng from the Lions.

18 So wyl I geue thee thankes in the great congregation: I will praise thee among muche people.

19 O let not them that are myne enimies triumph ouer me vngodlye: neyther let them wincke with their eyes that hate me without a cause.

20 And why? their communyng is not for peace: but they imagine deceitful wordes against them that are quiet in the lande.

D 21 They gaped vpo me with their mouthes, and sayd: fye on thee, fye on thee, we sawe it with our eyes.

22 This thou hast seene, O Lorde: holde not thy tongue then, goe not farre fro me, O Lorde.

23 Awake and stande vp to iudge my quarrel: auenge thou my cause, my God and my Lorde.

24 Iudge me, O Lorde my God, according to thy righteousnesse: and let them not triumphe ouer me.

25 Let them not say in their hartes, there, there, so would we haue it: neyther let them say, we haue deuoured hym.

26 Let them be put to confusion and shame togeather that reioyce at my trouble: let them be clothed with rebuke & dishonour, that boast them selues against me.

27 Let them be glad and reioyce that fauour my righteous dealyng: yea let them say alway, blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shalbe talking of thy righteousnesse: and of thy prayse all the day long.

Dixit iniustus. Psalm. xxxvi.

1 MY hart sheweth me the wickednesse of the vngodly: that there is no feare of God before his eyes. A

2 For he flatereth hym selfe in his owne syght: vntyll his abominable synne be founde out.

3 The wordes of his mouth are vnryghteous, and ful of deceite: he hath left of to behaue hym selfe wysely, and to doo good.

4 He imagineth mischefe vpon his bed, and hath set hym selfe in no good waye: neyther doth he abhorre any thyng that is euyl.

5 Thy mercie, O Lorde, reacheth vnto the heauen: and thy faythfulnesse vnto the cloudes.

6 Thy righteousnesse standeth lyke the strong mountaynes: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, B howe excellent is thy mercie, O God: and the children of men shall put their trust vnder the shadowe of thy wynges.

8 They shalbe satisfied with the plentousnesse of thy house: and thou shalt geue them drynke of thy pleasures, as out of the ryuer.

9 For with thee is the wel of lyfe: and in thy lyght shal we see lyght.

10 O continue forth thy louing kyndnesse vnto them that knowe thee: and thy righteousnesse vnto them that are true of hart.

11 O let not the foote of pryde come against me: and let not the hande of the vngodly cast

cast me downe.

22 There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be able to stande.

Noli emulari. Psal. xxxvii.

A 1 FRet not thee selfe, because of the vngodly: neyther be thou enuious against the euil doers.

2 For they shall soone be cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lorde, and be doyng good: dwel in the lande, and verely thou shalt be fedde.

4 Delight thou in the Lorde: and he shal geue thee thy hartes desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shal bryng it to passe.

6 He shal make thy righteousnesse as cleare as the lyght: and thy iust dealyng as the noone day.

B 7 Holde thee styll in the Lorde, and abyde patiently vpon hym: but grieue not thee selfe at him whose way dooth prosper, against the man that dooth after vngodly counsayles.

8 Leaue of from wrath, and let goe displeasure: fret not thee selfe, els shalt thou be moued to doo euyl.

9 Wicked doers shalbe rooted out: and they that patiently abyde the Lorde, those shal inherite the lande.

10 Yet a litle whyle, and the vngodly shalbe cleane gonne: thou shalt looke after his place, and he shalbe away.

11 But the meeke spirited shal possesse the earth: and shalbe refreshed in the multitude of peace.

12 The vngodly seeketh counsayle against the iust: and gnasheth vpon him with his teeth.

13 The Lorde shal laugh him to scorne: for he hath seene that his day is comming.

C 14 The vngodly haue drawen out the sword, and haue bended their bowes: to cast downe the poore and needy, and to slay such as be of a right conuersation.

15 Their sword shal go through their owne hart: and their bowe shall be broken.

16 A smal thyng that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shalbe broken: and the Lord vpholdeth the righteous.

18 The Lorde knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shal not be confounded in the perilous tyme: and in the dayes of dearth they shal haue ynough.

20 As for the vngodly they shal perishe, and the enimies of the Lord shal consume as the fat of lambes: yea euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not agayne: but the ryghteous is mercyful and liberal. D

22 Suche as be blessed of God, shal possesse the lande: and they that be cursed of hym shalbe rooted out.

23 The Lord ordereth a good mans goyng: and maketh his way acceptable to him selfe.

24 Though he fal, he shal not be cast away: for the Lord vpholdeth him with his hand.

25 I haue ben young, and now am olde: and yet sawe I neuer the righteous forsaken, nor his seede begging their bread.

26 The righteous is euer mercyful and lendeth: and his seede is blessed.

27 Flee from euyll, and do the thing that is good: and dwel for euermore.

28 For the Lorde loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shalbe punished: as for the seede of the vngodly, it shalbe rooted out. E

30 The righteous shall inherite the lande: and dwel therein for euer.

31 The mouth of the righteous is exercised in wisdome: and his tongue wil be talking of iudgement.

32 The lawe of his God is in his hart: and his goeing shal not slyde.

33 The vngodly seeth the ryghteous: and seeketh occasion to slee hym.

34 The Lorde wyll not leaue hym in his hande: nor condemne hym when he is iudged.

35 Hope thou in the Lord, and kepe his way, and he shall promote thee, that thou shalt possesse the lande: when the vngodly shall perishe, thou shalt see it.

36 I mee selfe haue seene the vngodly in great power: and flourishing lyke a greene bay tree. F

37 And I went by, and lo he was gone: I sought him, but his place could no where be founde.

38 Keepe innocencie, and take heede vnto the thyng that is ryght: for that shal bryng a man peace at the last.

39 As for the transgressours, they shal perishe together: and the ende of the vngodly is, they shalbe rooted out at the last.

40 But the saluation of the righteous com-

meth of the Lorde: whiche is also their strength in the tyme of trouble.

41 And the Lorde shal stande by them, and saue them: he shal deliuer them from the vngodly, and shall saue them, because they put their trust in hym.

Domine ne in furore. Psal. xxxviii.

A 1 PVT me not to rebuke (O Lorde) in thine anger: neyther chasten me in thy heauie displeasure.

Morning prayer.

2 For thyne arrowes stycke fast in me: and thy hande presseth me sore.

3 There is no health in my flesshe, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wyckednesses are gone ouer my head: and are lyke a sore burden to heauie for me to beare.

5 My woundes stynke and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

B 7 For my loynes are filled with a sore disease: & there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietuesse of my hart.

9 Lorde thou knowest all my desire: and my groning is not hid from thee.

10 My hart panteth, my strength hath fayled me: and the light of mine eyes is gone from me.

11 My louers and my neighbours did stande looking vpon my trouble: and my kinsmen stoode a farre of.

12 They also that sought after my life, laide snares for me: and they that went about to do me euil, talked of wickednesse, and imagined deceit al the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, whiche doth not open his mouth.

C 14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answeare for me, O Lorde my God.

16 I haue required that they (euen myne enimies) shoulde not triumph ouer me: for when my foote slypt, they reioyced greatly agaynst me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I wil confesse my wickednesse: and be sory for my sinne.

19 But mine enimies liue and are mightie: and they that hate me wrongfully are many in number.

20 They also that rewarde euill for good, are agaynst me: because I folow the thing that good is.

21 Forsake me not, O Lorde my God: be not thou farre from me.

22 Haste thee to helpe me: O Lorde God of my saluation.

Dixi, custodiam. Psal. xxxix.

1 I Sayde, I will take heede to my wayes: that I offende not in my tongue.

A

2 I wyll keepe my mouth (as it were with a bridle) whyle the vngodly is in my sight.

3 I held my tongue and spake nothing: I kept silence, yea euen from good wordes, but it was payne and greefe to me.

4 My hart was hot within me, and whyle I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lorde let me knowe mine ende, and the number of my dayes: that I may be certified howe long I haue to liue.

6 Beholde, thou hast made my dayes as it were a span long, and mine age is euen as nothing in respect of thee: and verely euery man liuing is altogeather vanitie.

7 For man walketh in a vaine shadowe, and disquieteth him selfe in vayne: he heapeth vp riches, and can not tel who shal gather them.

B

8 And nowe Lorde what is my hope: truely my hope is euen in thee.

9 Deliuer me from all mine offences: and make me not a rebuke vnto the foolyshe.

10 I became dumbe & opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauie hande.

12 When thou with rebukes dost chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lorde, & with thine eares consyder my calling: holde not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as al my fathers were.

15 Oh spare me a litle, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. xl.

1 I Wayted patiently for the Lorde: and he enclined vnto me, and heard my calling.

2 He

3 He brought me also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocks, and ordered my goinges.

3 And he hath put a new song in my mouth: euen a thankesgeuing vnto our God.

4 Many shall see it, and feare: and shal put their trust in the Lorde.

5 Blessed is the man that hath set his hope in the Lorde: and turned not vnto the proude, and to such as goe about with lies.

6 O Lorde my God, great are thy wonderous woorkes whiche thou hast done: lyke as be also thy thoughtes whiche are to vs warde, and yet there is no man that ordereth them vnto thee.

B 7 If I woulde declare them, and speake of them: they shoulde be moe then I am able to expresse.

8 Sacrifyce and meate offering thou wouldest not haue: but mine eares thou hast opened.

9 Burnt offeringes and sacrifyces for sinne hast thou not required: then saide I, loe I come.

10 In the volume of the booke it is written of me, that I shoulde fulfyll thy will, O my God: I am content to doo it, yea, thy lawe is within my hart.

11 I haue declared thy righteousnesse in the great congregation: loe, I will not refraine my lippes, O lord, and that thou knowest.

12 I haue not hyd thy righteousnesse within my hart: my talkyng hath benne of thy truth, and of thy saluation.

13 I haue not kept backe thy louing mercy & truth from the great congregation.

C 14 Withdrawe not thou thy mercie from me, O Lorde: let thy louing kindnesse and thy truth alway preserue me.

15 For innumerable troubles are come about me, my synnes haue taken suche holde vpon me, that I am not able to looke vp: yea they are moe in number then the heares of myne head, and my hart hath fayled me.

16 O Lorde, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together, that seeke after my soule to destroy it: let them be driuen backwarde, and put to rebuke that wisshe me euyl.

18 Let them be desolate and rewarded with shame, that say vnto me: fye vpon thee, fye vpon thee.

19 Let all those that seeke thee, be ioyful and glad in thee: and let suche as loue thy saluation, say alway, the Lorde be praysed.

20 As for me, I am poore and needy: but the Lorde careth for me.

21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psalm. xli.

A Euenyng prayer.

1 BLessed is he that considereth the poore (and neede:) the Lorde shall deliuer him in the time of trouble.

2 The Lorde preserue him and keepe him alyue, that he may be blessed vpon earth: and deliuer not thou him into the wyl of his enimies.

3 The Lorde comfort him when he lyeth sycke vpon his bed: make thou all his bed in his sickenesse.

4 I sayd, Lorde be mercyful vnto me: heale my soule, for I haue synned agaynst thee.

5 Myne enimies speake euyll of me: when shal he dye, and his name perishe?

6 And if he come to see me, he speaketh vanitie: and his hart conceyueth falsehood within him selfe, and when he commeth foorth, he telleth it.

B 7 All myne enimies whisper together against me: euen against me doo they imagine this euill.

8 Let the sentence of guiltinesse procede against hym: and nowe that he lyeth, let him ryse vp no moze.

9 Yea, euen myne owne familyer freende (whom I trusted:) whiche dyd also eate of my bread, hath layde great wayte for me.

10 But be thou merciful vnto me, O Lorde: rayse thou me vp agayne, and I shall reward them.

11 By this I knowe thou fauourest me: that myne enimie dooth not triumphe agaynst me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lorde God of Israel: world without ende, Amen.

Quemadmodum. Psalm. xlii.

A

1 LYke as the harte desyreth the water brookes: so longeth my soule after thee, O God.

2 My soule is a thirst for God, yea euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue benne my meate day and nyght: whyle they dayly say vnto me, where is nowe thy God?

4 Now when I thinke therevpon, I powre out my hart by mee selfe: for I went with the multitude, and brought them foorth into the house of God.

5 In the voyce of prayse & thankesgeuing: among suche as keepe holy day.

6 Why art thou so full of heauinesse (O my

ſoule:) & why art thou ſo vnquieted within me?

B 7 Put thy truſt in God: for I will yet geue him thankes for the helpe of his countenaunce.

8 My God, my ſoule is vexed within me: therefore will I remember thee concerning the lande of Jordane, and the litle hill of Hermon.

9 One deepe calleth another, because of the noyſe of the water pipes: all thy billowes and ſtormes are gonne ouer me.

10 The Lorde hath graunted his louyng kindneſſe on the day tyme: and in the night ſeason did I ſing of him, & made my prayer vnto the God of my life.

11 I will ſay vnto the God of my ſtrength, why haſt thou forgotten me: why goe I thus heavyly whyle the enimie oppreſſeth me?

12 My bones are ſmitten a ſunder, as with a ſwoorde: whyle myne enimies (that troubles me) caſt me in the teeth.

13 Namely, whyle they ſay dayly vnto me: where is nowe thy God?

C 14 Why art thou ſo vexed, (O my ſoule:) & why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I wyll yet thanke him, which is the helpe of my countenance, and my God.

Iudica me deus. Pſalm.xliii.

A 1 GIue ſentence with me, O God, and defende my cauſe againſt the vngodly people: O deliuer me from the deceiptful and wicked man.

2 For thou art the god of my ſtrength, why haſt thou put me from thee: and why goe I ſo heavyly, whyle the enimie oppreſſeth me?

3 O ſend out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hil, and to thy dwelling.

4 And that I may goe vnto the aulter of God, euen vnto the God of my ioye & gladneſſe: and vpon the Harpe will I geue thankes vnto thee, O God, my God.

5 Why art thou ſo heauy, O my ſoule: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I wyll yet geue him thankes, whiche is the helpe of my countenaunce and my God.

Deus auribus. Pſalm.xliiii.

Mornyng prayer. A 1 WE haue hearde with our eares, O GOD, our fathers haue tolde vs: what thou haſt done in their time of olde.

2 Howe thou haſt driuen out the heathen with thy hande, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For they gate not the lande in poſſeſſion through their owne ſwoorde: neither was it their owne arme that helped them.

4 But thy ryght hande and thyne arme, and the light of thy countenaunce: becauſe thou hadeſt a fauour vnto them.

5 Thou art my kyng (O God:) ſende helpe vnto Jacob.

6 Through thee wyll we ouerthrowe our enimies: and in thy name wyll we treade them vnder that ryſe vp againſt vs.

7 For I wyl not truſt in my bowe: it is not my ſwoorde that ſhal helpe me. B

8 But it is thou that ſaueſt vs from our enimie: and putteſt them to confuſion that hate vs.

9 We make our boaſt of God all day long: and wyl prayſe thy name for euer.

10 But nowe thou art farre of, and puttſt vs to confuſion: and goeſt not forth with our armies.

11 Thou makeſt vs to turne our backes vpon our enimies: ſo that they whiche hate vs, ſpoyle our goodes.

12 Thou letteſt vs be eaten vp like ſheepe: and haſt ſcattered vs among the heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt vs to be rebuked of our C neyghbours: to be laughed to ſcorne, and had in derifyon of them that are rounde about vs.

15 Thou makeſt vs to be a bywoorde among the heathen: & that the people ſhake their heades at vs.

16 My confuſyon is dayly before me: and the ſhame of my face hath couered me.

17 For the voyce of the ſlaunderer and blaſphemer: for the enimie and auenger.

18 And though all this be come vpon vs, yet doo we not forgeat thee: nor behaue our ſelues frowardly in thy couenant.

19 Our hart is not turned backe: neyther our ſteppes gone out of thy way.

20 No not when thou haſt ſmitten vs into the place of Dragons, and couered vs with the ſhadowe of death.

21 If we haue forgotten the name of our god, D and holden vp our handes to any ſtraunge God: ſhall not God ſearche it out? for he knoweth the very ſecretes of the hart.

22 For thy ſake alſo are we kylled all the day long: and are counted as ſheepe appointed to be ſlayne.

23 Vp Lorde, why ſleepeſt thou: awake and be

be not absent from vs for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soule is brought lowe, even vnto the dust: our belly cleaueth vnto the grounde.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. xlv.

1 MY hart is inditing of a good matter: I speake of the thinges whiche I haue made vnto the king.

2 My tongue is the penne: of a redy writer.

3 Thou art fayrer then the children of men: full of grace are thy lippes, because GOD hath blessed thee for ever.

4 Gyde thee with thy sworde vpon thy thigh, O thou most mightie: according to thy worship and renowme.

5 Good lucke haue thou with thine honour: ride on, because of the worde of trueth, of meekenesse, and righteousnesse, & thy right hande shall teache thee terrible thinges.

6 Thine arrowes are very sharpe, and the people shalbe subdued vnto thee: euen in the middes among the kinges enimies.

7 Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy god) hath anoynted thee with the oyle of gladnesse aboue thy felowes.

9 All thy garmentes smel of Myrrhe, Aloes, and Cassia: out of the Iuory palaces, wherby they haue made thee glad.

10 Kinges daughters were among thy honourable women: vpon thy right hande did stande the Queene in a vesture of golde (wrought about with diuers colours.)

11 Hearken (O daughter) and consyder, encline thine eare: forget also thyne owne people, and thy fathers house.

12 So shall the kyng haue pleasure in thy beautie: for he is thy Lord (God) & worship thou him.

13 And the daughter of Tyre shalbe there with a gyfte: like as the riche also among the people shal make their supplication before thee.

14 The kinges daughter is all glorious within: her clothing is of wrought golde.

15 She shalbe brought vnto the king in rayment of needle worke: the virgins that be her felowes, shal beare her company, and shalbe brought vnto thee.

16 With ioy & gladnes shal they be brought: and shal enter into the kynges palace.

17 In steade of thy fathers thou shalt haue children: whom thou mayest make princes in al landes.

18 I will remember thy name from one generation vnto another: therefore shall the people geue thankes vnto thee world without ende.

Deus noster refugium. Psal. xlvi.

1 GOD is our hope and strength: a very present helpe in trouble. A

2 Therefore will not we feare though the earth be moued: and though the hylles be caried into the middes of the sea.

3 Though the waters thereof rage & swell: and though the mountaynes shake at the tempest of the same.

4 The riuers of the flood thereof shal make glad the citie of God: the holy place of the tabernacle of the most highest.

5 God is in the middest of her, therefore shall she not be remoued: God shal helpe her, and that right early.

6 The heathen make muche adoo, and the kyngdomes are moued: but GOD hath shewed his voyce, and the earth shal melte away.

7 The Lorde of hostes is with vs: the God of Iacob is our refuge. B

8 O come hither, and beholde the workes of the Lorde: what destruction he hath brought vpon the earth.

9 He maketh warres to ceasse in all the world: he breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fyre.

10 Be still then, and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lorde of hostes is with vs: the God of Iacob is our defence.

Omnes gentes plaudite. Psal. xlvii.

1 O Clap your handes together, (all ye people:) O sing vnto god with the voyce of melodie. A Euenyng prayer.

2 For the Lorde is hygh, and to be feared: he is the great kyng vpon all the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feete.

4 He shal choose out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merry noyse: and the Lorde with the sounde of the trumpe.

6 O sing praises, sing praises vnto (our) god: O sing prayses, sing prayses vnto our kyng.

7 For God is the king of al the earth: sing ye prayses with vnderstandyng.
8 God raigneth ouer the heathen: God sytteth vpon his holy seate.
9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (whiche is very high exalted) doth defende the earth, as it were with a shielde.

Magnus dominus. Psal. xlviii.

A GReat is the Lorde, and highly to be praysed: in the citie of our God, euen vpon his holy hyl.
2 The hyl of Sion is a fayre place, and the ioy of the whole earth: vpon the north side lyeth the citie of the great king, God is wel knowen in her palaces, as a sure refuge.
3 For loe, the kinges of the earth are gathered and gone by together.
4 They marueyled to see suche thinges: they were astonied and sodaynly cast downe.
5 Feare came there vpon them, and sorowe as vpon a woman in her trauayle.
6 Thou shalt breake the shyppes of the sea: through the east winde.
B 7 Lyke as we haue heard, so haue we seene in the citie of the Lord of hostes, in the citie of our God: GOD vpholdeth the same for euer.
8 We wayte for thy louing kyndnesse (O God:) in the middes of thy temple.
9 O God, according to thy name, so is thy prayse vnto the worldes ende: thy right hande is ful of righteousnesse.
10 Let the mount Sion reioyce, & the daughters of Iuda be glad: because of thy iudgementes.
11 Walke about Sion, and go rounde about her: and tell the towres thereof.
12 Marke wel her bulwarkes, set vp her houses: that ye may tel them that come after.
13 For this God is our GOD for euer and euer: he shalbe our guide vnto death.

Audite hec omnes. Psal. xlix.

A1 OHeare ye this al ye people: ponder it with your eares, al ye that dwel in the worlde.
2 High and lowe, riche and poore: one with another.
3 My mouth shal speake of wysedome: and my hart shal muse of vnderstandyng.
4 I wyll encline myne eare to the parable: and shewe my darke speache vpon the Harpe.
5 Wherefore shoulde I feare in the dayes of wickednesse: and when the wyckednesse of my heeles compasseth me rounde about?
6 There be some that put their trust in their goodes: and boast them selues in the multitude of their riches.
7 But no man may deliuer his brother: nor B make agreement vnto God for hym.
8 For it cost more to redeeme their soules: so that he must let that alone for euer.
9 Yea, though he liue long: and see not the graue.
10 For he seeth that wise men also dye, and perishe together: as wel as the ignorant and foolish, and leaue their riches for other.
11 And yet they thinke that their houses shal continue for euer: and that their dwelling places shall endure from one generation to another, and cal the lands after their owne names.
12 Neuerthelesse, man wyl not abyde in honour: seeyng he may be compared vnto the beastes that perish, this is the way of them.
13 This is their foolishnesse: and their posteritie prayse their saying.
14 They lie in the hel like sheepe, death gnaweth vpon them, and the righteous shall haue dominion of them in the morning: their beautie shal consume in the sepulchre, out of their dwelling. C
15 But God shal deliuer my soule from the place of hel: for he shal receiue me.
16 Be not thou afrayde though one be made riche: or yf the glory of his house be encreased.
17 For he shal cary nothing away with him when he dyeth: neyther shal his pompe folowe hym.
18 For whyle he lyued, he counted hym selfe an happy man: and so long as thou doest wel vnto thee selfe, men wyll speake good of thee.
19 He shal folowe the generations of his fathers: and shal neuer see light.
20 Man being in honour, hath no vnderstanding: but is compared vnto the beastes that perishe.

Deus deorum. Psal. l.

A THe Lorde, euen the moste mightie GOD, hath spoken: and called the worlde, from the rysyng vp of the sunne, vnto the goeyng downe thereof. A Morning prayer.
2 Out of Sion hath God appeared: in perfect beautie.
3 Our God shal come, and shall not keepe silence: there shall goe before hym a consumyng fyre, and a mighty tempest shalbe styred vp round about hym.
4 He shal cal the heathen from aboue: and the earth, that he may iudge his people.

5 Gather

5 Gather my ſaintes togeather vnto me: thoſe that haue made a couenant with me, with ſacrifyce.

6 And the heauens ſhal declare his righteouſneſſe: for God is iudge him ſelfe.

7 Heare, O my people, and I wyl ſpeake: ℣ I me ſelfe wil teſtifye againſt ther, O Iſrael, for I am God, euen thy God.

8 I wyl not reproue thee, becauſe of thy ſacrifyces, or for thy burnt offeringes: becauſe they were not alway before me.

9 I wyll take no bullocke out of thy houſe: nor her Goates out of thy foldes.

10 For al the beaſtes of the Foreſt are mine: and ſo are the cattel vppon a thouſande hilles.

11 I knowe all the foules vppon the mountaynes: and the wylde beaſtes of the feelde are in my ſyght.

12 If I be hungry, I wyll not tell thee: for the whole worlde is myne, and al that is therein.

13 Thinkeſt thou that I wyll eate Bulles fleſhe: and drinke the blood of Goates?

℣ 14 Offer vnto God thankeſgeuing: and pay thy vowes vnto the moſt highеſt.

15 And call vppon me in the time of trouble: ſo wyll I heare thee, and thou ſhalt prayſe me.

16 But vnto the vngodly ſayd God, why doeſt thou preache my lawes: and takeſt my couenaunt in thy mouth?

17 Whereas thou hateſt to be reformed: and haſt caſt my woordes behynde thee.

18 When thou ſawest a theefe, thou conſentedſt vnto him: and haſt benne partaker with the aduulterers.

19 Thou haſt let thy mouth ſpeake wickedneſſe: and with thy tongue thou haſt ſet forth deceipt.

20 Thou ſatteſt and ſpakeſt againſt thy brother: yea and haſt ſlaundered thyne owne mothers ſonne.

℣ 21 Theſe thinges haſt thou donne, and I held my tongue, and thou thoughteſt wickedly, that I am euen ſuche a one as thee ſelfe: but I wyll reproue thee, and ſet before thee the thinges that thou haſt donne.

22 O conſyder this, ye that forgeat God: leſt I plucke you away, and there be none to deliuer you.

23 Who ſo offereth me thankes and prayſe, he honoureth me: and to him that ordereth his converſation ryght, wyll I ſhewe the ſaluation of God.

Miſerere mei deus. Pſalm. li.

℟ 1 HAue mercie vppon me (O God) after thy great goodneſſe: accordyng vnto the multitude of thy mercies, doo away myne offences.

2 Waſhe me thoroughly from my wickedneſſe: and cleanſe me from my ſynne.

3 For I knowledge my faultes: and my ſynne is euer before me.

4 Againſt thee only haue I ſynned, and donne this euyll in thy ſyght: that thou mightеſt be iuſtifyed in thy ſaying, and cleare when thou art iudged.

5 Beholde, I was ſhapen in wickednеſſe: & in ſinne hath my mother conceyued me.

6 But loe, thou requireſt truth in the inwarde partes: and ſhalt make me to vnderſtande wyſedome ſecretely.

7 Thou ſhalt purge me with hyſope, and I ℣ ſhalbe cleane: thou ſhalt waſhe me, and I ſhalbe whiter then ſnowe.

8 Thou ſhalt make me heare of ioy & gladneſſe: that the bones whiche thou haſt broken, may reioyce.

9 Turne thy face from my ſynnes: and put out al my miſdeedes.

10 Make me a cleane hart (O God:) and renue a ryght ſpirite within me.

11 Caſt me not away from thy preſence: and take not thy holy ſpirite from me.

12 O geue me the comfort of thy helpe agayne: and ſtablyſhe me with thy free ſpirite.

13 Then ſhall I teache thy wayes vnto the wicked: and ſynners ſhalbe conuerted vnto thee.

14 Deliuer me from blood giltineſſe, O god, ℭ thou that art the God of my healthe: and my tongue ſhal ſyng of thy righteouſneſſe.

15 Thou ſhalt open my lippes, O Lorde: and my mouth ſhal ſhewe thy prayſe.

16 For thou deſyreſt no ſacrifyce, els would I geue it thee: but thou delighteſt not in burnt offeringes.

17 The ſacrifyce of GOD is a troubled ſpirite: a broken and a contrite hart, O God, ſhalt thou not deſpyſe.

18 O be fauourable and gratious vnto Sion: builde thou the walles of Hieruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifyce of righteouſneſſe, with the burnt offeringes and oblations: then ſhall they offer young bullockes vppon thyne aulter.

Quid gloriaris. Pſalm. lii.

1 WHy boaſteſt thou thee ſelfe, thou ty- ℟ rant: that thou canſt doo miſcheefe?

2 Whereas the goodneſſe of GOD endureth yet dayly.

3 Thy tongue imagineth wickednеſſe: and with lyes thou cutteſt like a ſharpe raſor.

4 Thou haſt loued vngratiouſneſſe more

then goodnesse: and to talke of lyes more then righteousnesse.

5 Thou hast loued to speake all wordes that may doo hurt: O thou false tongue.

6 Therefore shal God destroy thee for euer: he shal take thee and pluche thee out of thy dwellyng, and roote thee out of the lande of the liuing.

B 7 The righteous also shall see this, & feare: and shal laugh him to scorne.

8 Lo, this is the man that tooke not God for his strength: but trusted vnto the multitude of his richesse, and strengthed hym selfe in his wickednesse.

9 As for me, I am lyke a greene Olyue tree in the house of God: my trust is in the tender mercie of God for euer and euer.

10 I wyll alwayes geue thankes vnto thee for that thou hast donne: and I wyl hope in thy name, for thy saintes like it wel.

Dixit insipiens. Psalm. liii.

A 1 THE foolishe body hath sayde in his hart: there is no God.

Euenyng prayer.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doeth good.

3 God looked downe from heauen vpon the chyldren of men: to see yf there were any that would vnderstande and seeke after God.

4 But they are al gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without vnderstanding that worke wickednesse: eating vp my people, as if they would eate bread, they haue not called vpon God.

6 They were afrayde where no feare was: for God hath broken the bones of him that beseeched thee, thou hast put them to confusion, because God hath despised them.

B 7 Oh that the saluation were geuen vnto Israel out of Sion: oh that the lord would deliuer his people out of captiuitie.

8 Then shoulde Jacob reioyce: and Israel should be ryght glad.

Deus in nomine tuo. Psalm. liiii.

A 1 SAue me, O God, for thy names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For straungers are ryssen vp against me: and tyrantes (whiche haue not God before their eyes) seeke after my soule.

4 Beholde, God is my helper: the Lorde is with them that vpholde my soule.

5 He shall reward euyll vnto myne enemies: destroy thou them in thy trueth.

6 An offering of a free hart wyll I geue thee, and prayse thy name (O Lorde:) because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and myne eye hath seene his desyre vpon myne enimies. B

Exaudi deus. Psalm. lv.

1 HEare my prayer, O God: and hyde not thee selfe from my petition. A

2 Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

3 The enimie cryeth so, and the vngodlye commeth on so fast: for they are myndes to doo me some mischeefe, so malitiously are they set against me.

4 My hart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnesse and tremblyng are comme vpon me: and an horrible dread hath ouerwhelmed me.

6 And I sayde, O that I had wynges like a Doue: for then would I flee away, and be at rest.

7 Lo, then would I geat me away farre B of: and remayne in the wyldernesse.

8 I would make haste to escape: because of the stormy winde and tempest.

9 Destroy their tongues (O Lord) and diuide them: for I haue spyed vnrighteousnesse and strife in the citie.

10 Day and nyght they goe about within the walles thereof: mischeefe also and sorowe are in the myddes of it.

11 Wickednesse is therein: deceipt & guyle goe not out of their streetes.

12 For it is not an open enimie that hath done me this dishonour: for then I could haue borne it.

13 Neither was it myne aduersarie that did magnifye him selfe against me: for then (peraduenture) I would haue hyd me selfe from him.

14 But it was euen thou my companyon: C my guyde, and myne owne familyer freende.

15 We tooke sweete counsel togeather: and walked in the house of God as freendes.

16 Let death comme hastyly vpon them, and let them goe downe quicke into hell: for wickednesse is in their dwellynges, and among them.

17 As for me, I wyl call vpon God: and the Lorde shal saue me.

18 In the euenyng & morenyng, and at noone day wyl I pray, and that instantly: and he shal

shal heare my voyce.

19 It is he that hath deliuered my soule in peace, from the batatle that was against me: for there were many with me.

20 Yea, euen God that endureth for euer shal heare me, and bring them downe: for they wyl not turne, nor feare God.

D 21 He layde his handes vpon suche as be at peace with him: and he brake his couenant.

22 The woordes of his mouth were softer then butter, hauyng warre in his hart: his woordes were smoother then oyle, and yet be they very swoordes.

23 O caste thy burden vpon the Lorde, and he shal nourishe thee: and shal not suffer the righteous to fal for euer.

24 And as for them: thou, O God, shalt bring them into the pyt of destruction.

25 The blood thirstie and deceitful menne shal not liue out halfe their dayes: neuertheless, my trust shalbe in thee, O Lorde.

Miserere mei Deus. psalm. lvi.

A 1 BE mercyful vnto me, O God, for man goeth about to deuoure me: he is dayly fighting and troubling me.

Morning Prayer.

2 Mine enimies are dayly in hande to swallowe me vp: for they be many that fight against me, O thou most highest.

3 Neuertheless, though I am sometime afrayde: yet put I my trust in thee.

4 I wyl prayse God because of his woorde: I haue put my trust in God, and wyl not feare what flesh can doo vnto me.

5 They dayly mistake my woordes: al that they imagine, is to doo me euyl.

6 They holde al together, and keepe them selues close: and marke my steppes, when they lay in wayte for my soule.

B 7 Shal they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittinges, put my teares into thy bottel: are not these thinges noted in thy booke?

9 When so euer I cal vpon thee, then shall mine enimies be put to flight: this I know, for God is on my side.

10 In Gods woorde wyl I reioyce: in the Lordes woorde wyl I comfort me.

11 Yea, in God haue I put my trust: I wyl not be afraide what man can doo vnto me.

12 Vnto thee, (O God) wyll I paye my vowes: vnto thee wyl I geue thankes.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the lyuing.

Miserere mei Deus. psalm. lvii.

1 BE merciful vnto me, O God, be merciful vnto me, for my soule trusteth in thee: and vnder the shadow of thy winges shalbe my refuge, vntil this tyranny be ouerpast. A

2 I wyl cal vnto the most high God: euen vnto the God that shal performe the cause whiche I haue in hande.

3 He shal sende from heauen: and saue me from the reproofe of him that would eate me vp.

4 God shal sende forth his mercy and trueth: my soule is among Lions.

5 And I lye euen among the chyldren of menne (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe swoorde.

6 Set vp thee selfe, O God, aboue the heauens: and thy glory aboue al the earth.

7 They haue layde a net for my feete, and pressed downe my soule: they haue digged a pytte before me, and are fallen into the myddes of it themselues. B

8 My hart is fixed, O God, my hart is fixed: I wyl syng and geue prayse.

9 Awake vp my glory, awake Lute & Harpe: I mee selfe wyl awake right early.

10 I wyl geue thankes vnto thee, O Lord, among the people: and I wil sing vnto thee among the nations.

11 For the greatnesse of thy mercye reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thee selfe, O God, aboue the heauens: and thy glory aboue al the earth.

Si vere vtique. psalm. lviii.

1 ARE your myndes set vpon righteousnesse, O ye congregation: and doo ye iudge the thing that is ryght, O ye sonnes of menne? A

2 Yea, ye imagine mischeefe in your harte vpon the earth: and your hands deale with wickednesse.

3 The vngodly are frowarde euen from their mothers wombe: as soone as they be borne, they goe astray, and speake lyes.

4 They are as venemous as the poyson of a serpent: euen like the deafe adder that stoppeth her eares.

5 Whiche refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Breake their teeth (O GOD) in their mouthes, smyte the chawe bones of the Lions, O Lorde: let them fal away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and B

be

be like the vntimely fruite of a woman: and let them not see the sunne.

8 Or euer your pottes be made hot with thornes: so let indignation vexe him, euen as a thing that is rawe.

9 The righteous shal reioyce when he seeth the vengeance: he shal wash his footesteppes in the blood of the vngodly.

10 So that a man shal say, verily there is a rewarde for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me Deus. psalm.lix.

Euenyng prayer.

A 1 DEliuer me from mine enimies (O God:) defende me from them that ryse vp against me.

2 O deliuer me from the wicked doers: and saue me from the blood thirstie men.

3 For loe, they lye waiting for my soule: the mighty menne are gathered against me, without any offence or fault of me, O Lord.

4 They runne & prepare them selues without my fault: arise thou therefore to helpe, and beholde.

5 Stande vp (O Lorde God of hostes) thou God of Israel, to visite al the heathen: and be not mercyful vnto them that offende of malitious wickednesse.

6 They goe to and fro in the euening: they grinne like a dog, and runne about through the citie.

B 7 Beholde, they speake with their mouth, and swordes are in their lyppes: for who dooth heare?

8 But thou, O Lorde, shalt haue them in derision: and thou shalt laugh al the heathen to scorne.

9 My strength wyl I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously: and God shal let me see my desire vpon mine enimies.

11 Slaye them not, least my people forget it: but scatter them abroade among thy people, and put them downe, O Lorde, our defence.

12 For the synne of their mouth, and for the wordes of their lyppes, they shalbe taken in their pride: and why? their preachyng is of cursyng and lyes.

13 Consume them in thy wrath, consume them that they may perish: & knowe that it is God whiche ruleth in Jacob, and vnto the endes of the worlde.

C 14 And in the euening they wyl returne: and grin like a dog, and wyl goe about the citie.

15 They wyl runne here & there for meate: and grudge if they be not satisfied.

16 As for me, I wyl syng of thy power, and wyl praise thy mercye betimes in the morning: for thou hast ben my defence, and refuge in the day of my trouble.

17 Vnto thee (O my strength) wil I syng: for thou, O God, art my refuge, and my mercyful God.

Deus repulisti nos. psalm.lx.

1 O GOd, thou hast cast vs out, and scattered vs abroade: thou hast also ben displeased, O turne thee vnto vs againe. A

2 Thou hast moued the lande, and diuided it: heale the sores therof, for it shaketh.

3 Thou hast shewed thy people heauie thinges: thou hast geuen vs a drinke of deadly wyne.

4 Thou hast geuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, & heare me.

6 God hath spoken in his holynesse, I wyl reioyce and diuide Sichem: and meate out the valley of Sucoth.

7 Gilead is mine, and Manasses is myne: Ephraim also is the strength of my head, Juda is my lawe geuer. B

8 Moab is my washpot, ouer Edom wyl I cast out my shoe: Philistia be thou glad of me.

9 Who wyl leade me into the strong citie: who wyl bring me into Edom?

10 Hast thou not cast vs out, O God: wylt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God we shall doo great actes: for it is he that shal treade downe our enimies.

Exaudi Deus. psalm.lxi.

1 HEare my crieng, O God: geue eare vnto my prayer. A

2 From the endes of the earth wyl I cal vnto thee: when my harte is in heauinesse.

3 Oh set me vp vpon the rocke that is higher then I: for thou hast ben my hope, and a strong towre for me against the enimie.

4 I wyl dwel in thy tabernacle for euer: and my trust shalbe vnder the couerynge of thy wynges.

5 For thou, O Lorde, hast heard my desires: and hast geuen an heritage vnto those that feare thy name.

6 Thou shalt graunt the kyng a long lyfe: that

that his yeeres may endure throughout al generations.

7 He thal dwel before God for euer: O prepare thy louing mercie and faythfulneſſe, that they may preſerue hym.

8 So wyll I alway ſyng prayſe vnto thy name: that I may dayly performe my vowes.

Nonne deo. Pſalm.lxii.

A 1 MY ſoule truely wayteth ſtyll vpon God: for of him commeth my ſaluation.

Morning prayer.

2 He verily is my ſtrength and my ſaluation: he is my defence, ſo that I ſhal not greatly fal.

3 Howe long wyl ye imagine miſcheefe againſt euery man, ye ſhalbe ſlayne all the ſort of you: yea as a totteryng wal ſhal ye be, and lyke a broken hedge.

4 Their deuice is only how to put him out whom god wil exalt: their delite is in lies, they geue good wordes with their mouth, but curſe with their hart.

5 Neuertheleſſe, my ſoule wayte thou ſtyll vpon God: for my hope is in him.

6 He truely is my ſtrength and my ſaluation: he is my defence, ſo that I ſhal not fal.

B 7 In God is my health and my glorie: the rocke of my myght, and in God is my truſt.

8 O put your truſt in him alway (ye people:) powre out your hartes before hym, for God is our hope.

9 As for the children of men, they are but vayne: the children of men are deceitefull vpon the weyghtes: they are altogether lyghter then vanitie it ſelfe.

10 O truſt not in wrong and robberie, geue not your ſelues vnto vanitie: if riches encreaſe, ſet not your hart vpon them.

11 God ſpake once and twyſe: I haue alſo heard the ſame, that power belongeth vnto God.

12 And that thou Lorde art mercifull: for thou rewardeſt euery man accordyng to his worke.

Deus deus meus. Pſalm.lxiii.

G 1 O God, thou art my God: early wyl I ſeeke thee.

2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry lande, where no water is.

3 Thus haue I looked for thee in holineſſe: that I might behold thy power and glory.

4 For thy louing kindeneſſe is better then the life it ſelfe: my lippes ſhal prayſe thee.

5 As long as I liue wyl I magnifie thee on this manner: and lyft vp my handes in thy name.

6 My ſoule ſhalbe ſatisfied euen as it were with marow and fatneſſe: when my mouth prayſeth thee with ioyful lippes.

7 Haue I not remembred thee in my bed: B and thought vpon thee when I was wakyng?

8 Becauſe thou haſt ben my helper: therfore vnder the ſhadow of thy wynges wyl I reioyce.

9 My ſoule hangeth vpon thee: thy ryght hande hath vpholden me.

10 Thoſe alſo that ſeeke the hurt of my ſoule: they ſhal goe vnder the earth.

11 Let them fal vpon the edge of the ſworde: that they may be a portion for Foxes.

12 But the king ſhal reioyce in God: al they alſo that ſweare by him, ſhalbe commended: for ꝑ mouth of them that ſpeake lies, ſhalbe ſtopped.

Exaudi deus. Pſalm.lxiiii.

1 HEare my voyce, O God in my prayer: A preſerue my lyfe from feare of the enimie.

2 Hyde me from the gatheryng togeather of the froward: and from the inſurrection of wicked doers.

3 Whiche haue whet their tongue lyke a ſworde: and ſhoote out their arrowes, euen bytter wordes.

4 That they may priuily ſhoote at hym whiche is perfecte: ſodaynely doo they hyt hym, and feare not.

5 They courage them ſelues in miſcheefe: and commune among them ſelues howe they may laye ſnares, and ſay that no man ſhal ſee them.

6 They imagine wickednelle, and practiſe it: that they kepe ſecret among them ſelues euery man in the deepe of his hart.

7 But God ſhall ſodainely ſhoote at them with a ſwyfte arrowe: that they ſhalbe wounded.

8 Yea their owne tongues ſhal make them fal: inſomuch that who ſo ſeeth them, ſhal laugh them to ſcorne.

9 And al men that ſee it, ſhal ſay, this hath God done: for they ſhal perceyue that it is his worke.

10 The righteous ſhal reioyce in the Lord, and put his truſt in him: and all they that are true of hart ſhalbe glad.

Te decet

Te decet hymnus. Psalm. lxv.

Euenyng prayer.

1 THou, O God, art prayſed in Sion: and vnto thee ſhal the vow be performed in Hieruſalem.
2 Thou that heareſt the praier: vnto thee ſhal al fleſhe come.
3 My miſdeedes preuayle againſt me: oh be thou merciful vnto our ſinnes.
4 Bleſſed is the man whom thou choſeſt and receiueſt vnto thee: he ſhall dwell in thy court, and ſhalbe ſatisfied with the pleaſures of thy houſe, euen of thy holy temple.
5 Thou ſhalt ſhewe vs wonderful thynges in thy righteouſneſſe, O God of our ſaluation: thou that art the hope of al the endes of the earth, and of them that remayne in the brode ſea.
6 Whiche in his ſtrength ſetteth faſt the mountaynes: and is gyrded about with power.
7 Whiche ſtylleth the ragyng of the ſea, and the noyſe of his waues: and the madneſſe of his people.
8 They alſo that dwell in the vttermoſte partes of the earth, ſhalbe afrayde at thy tokens: thou that makeſt the outgoynges of the morning and euening to prayſe thee.
9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.
10 The riuer of God is ful of water: thou prepareſt their corne: for ſo thou prouideſt for the earth.
11 Thou watereſt her forowes, thou ſendeſt rayne into the litle valleys thereof: thou makeſt it ſofte with the droppes of rayne, and bleſſeſt the increaſe of it.
12 Thou crowneſt the yere with thy goodneſſe: and thy clowdes drop fatneſſe.
13 They ſhall drop vpon the dwellynges of the wylderneſſe: and the litle hilles ſhal reioyce on euery ſyde.
14 The foldes ſhalbe ful of ſheepe: the valleyes alſo ſhal ſtande ſo thicke with corne, that they ſhal laugh and ſyng.

Iubilate deo. Psalm. lxvi.

1 O Be ioyful in God all ye landes: ſyng prayſes vnto the honour of his name, make his prayſe to be glorious.
2 Say vnto God, O howe woonderful art thou in thy workes: through the greatneſſe of thy power ſhall thine enimies be founde lyers vnto thee.
3 For al the worlde ſhal worſhyp thee: ſyng of thee, and prayſe thy name.
4 O come hyther, and beholde the workes of God: howe wonderful he is in his doing, towarde the chyldren of men.
5 He turned the ſea into drye lande: ſo that they went through the water on foote, there dyd we reioyce thereof.
6 He ruleth with his power for euer, his eyes beholde the people: and ſuche as wyl not beleeue, ſhall not be able to exalt themſelues.
7 O prayſe our God (ye people:) and make the voyce of his prayſe to be hearde.
8 Whiche holdeth our ſoule in lyfe: and ſuffereth not our feete to ſlyp.
9 For thou (O God) haſt proued vs: thou alſo haſt tryed vs, lyke as ſyluer is tryed.
10 Thou broughteſt vs into the ſnare: and layedſt trouble vpon our loynes.
11 Thou ſuffereſt men to ryde ouer our heades: we went through fyre and water, and thou broughteſt vs out into a wealthie place.
12 I wyl goe into thy houſe with burnt offeringes: and wil pay thee my vowes whiche I promiſed with my lyppes, and ſpake with my mouth when I was in trouble.
13 I wyll offer vnto thee fat burnt ſacrifices, with the incenſe of Rammes: I wyll offer Bullockes and Goates.
14 O come hyther and hearken, all ye that feare God: and I wil tel you what he hath done for my ſoule.
15 I called vnto him with my mouth: and gaue him prayſes with my tongue.
16 If I incline vnto wickedneſſe with my hart: the Lorde wyl not heare me.
17 But God hath hearde me: and conſydered the voyce of my prayer.
18 Prayſed be God, whiche hath not caſt out my prayer: nor turned his mercie from me.

Deus miſereatur. Psalm. lxvii.

1 GOD be merciful vnto vs, and bleſſe vs: and ſhewe vs the light of his countenance, and be merciful vnto vs.
2 That thy way may be knowen vpon earth: thy ſauyng health among al nations.
3 Let the people prayſe thee, O God: yea let al the people prayſe thee.
4 O let the nations reioyce and be glad, for thou ſhalt iudge the folke righteouſly: and gouerne the nations vpon earth.
5 Let the people prayſe thee, O God: let al the people prayſe thee.
6 Then ſhal the earth bryng foorth her encreaſe: and God, euen our owne God, ſhal geue vs his bleſſyng.
7 God ſhal bleſſe vs: and al the endes of the worlde ſhal feare him.

Exurgat

Exurgat Deus. Psalm. lxviii.

1 LEt God arise, & let his enimies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as waxe melteth at the fire, so let the vngodly perishe at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merry & ioyful.

4 Sing vnto God, and sing prayses vnto his name: magnifie him that rydeth vpon the heavens, as it were vpon an horse, praise him in his name, yea, & reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 He is the God that maketh men to be of one mynd in an house, and bringeth the prisoners out of captivitie: but letteth the runagates continue in scarsenesse.

7 O God, when thou wentest forth before the people: when thou wentest through the wildernesse.

8 The earth shooke, and the heavens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou, O God, sendest a gratious rayne vpon thine inheritance: and refreshedst it when it was weery.

10 Thy congregation shal dwel therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gave the worde: great was the companie of the preachers.

12 Kynges with their armies did flee, and were discomfited: and they of the houshold diuided the spoyle.

13 Though ye haue lyen among the pottes, yet shal ye be as the winges of a Doue: that is couered with syluer winges, and her feathers like golde.

14 When the almightie scattered kynges for their sake: then were they as white as snowe in Salmon.

15 As the hyl of Basan, so is Gods hyl: euen an high hyl, as the hyl of Basan.

16 Why hoppe ye so, ye high hylles, this is Gods hyl, in the whiche it pleaseth hym to dwel: yea, the Lord wyl abide in it for euer.

17 The charettes of God, are twentie thousande, euen thousandes of angelles: and the Lorde is among them, as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captivitie captiue, and receyued gyftes for men: yea, euen for thine enimies, that the Lord God might dwel among them.

19 Praised be the Lord daily: euen the God whiche helpeth vs, and poureth his benefites vpon vs.

20 He is our God, euen the God of whom commeth saluation: God is the Lorde, by whom we escape death.

21 God shal wound the head of his enimies: and the heary scalpe of suche a one as goeth on styl in his wickednesse. D

22 The Lorde hath sayde, I wyl bryng my people againe, as I dyd from Basan: mine owne wyl I bryng againe, as I dyd sometime from the deepe of the sea.

23 That thy foote maye be dypped in the blood of thine enimies: and that the tongue of thy dogges may be red through the same.

24 It is wel seene, O God, howe thou goest: howe thou my God and kyng goest in the sanctuarie.

25 The syngers goe before, the minstrelles folowe after: in the myddest are the damosels playing with the tymbrelles.

26 Geue thankes, O Israel, vnto God the Lord in the congregations: from the ground of the hart.

27 There is litle Beniamin their ruler, and the princes of Iuda their counsaile: the princes of Zabulon, and the princes of Nepthali.

28 Thy God hath sent forth strength for thee: stablishe the thyng, O God, that thou hast wrought in vs. E

29 For thy temples sake at Hierusalem: so shal kynges bryng presentes vnto thee.

30 When the company of the spearemen, & multitude of the mightie, are scattered abroade among the beastes of the people (so that they humbly bryng pieces of syluer:) and when he hath scattered the people that delight in warre.

31 Then shal the princes come out of Egypt: the Aethians lande shal soone stretche out her handes vnto God.

32 Syng vnto God, O ye kingdomes of the earth: O syng prayses vnto the Lord.

33 Whiche sytteth in the heavens ouer al from the beginnyng: loe, he doeth send out his voyce, yea, and that a mightie voyce. F

34 Ascribe ye the power to God ouer Israel: his worshyp & strength is in the clowdes.

35 O God, wonderful art thou in thy holy places: euen the God of Israel, he wyl geue strength and power vnto his people, blessed be God.

Saluum me fac Deus. Psalm. lxix.

1 SAue me, O God: for the waters are come in, euen vnto my soule. A Morning prayer.

2 I sticke fast in the deepe mire, where no grounde is: I am come into deepe waters,

waters, so that the floodes ranne ouer me.
3 I am weerye of my cryeing, my throte is dryet: my sight faileth me for waiting so long vpon my God.
4 They that hate me without a cause, are more then the heares of my head: they that are mine enimies, and would destroy me gyltlesse, are mighty.
5 I payde them the thynges that I never tooke: God, thou knowest my simplenesse, and my faultes are not hyd from thee.
6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for my cause: let not those that seeke thee be confounded through me, O Lorde God of Israel.
B 7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.
8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.
9 For the zeale of thine house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.
10 I wept, and chastened mee selfe with fastyng: and that was turned to my reproofe.
11 I put on a sackecloth also: and they iested vpon me.
12 They that sit in the gate, speake against me: and the drunkardes make songues vpon me.
13 But Lorde, I make my prayer vnto thee: in an acceptable time.
C 14 Heare me, O God, in the multitude of thy mercye: euen in the trueth of thy saluation.
15 Take me out of the myre, that I synke not: oh let me be deliuered from them that hate me, and out of the deepe waters.
16 Let not the water floodde drowne me, neyther let the deepe swallowe me vp: and let not the pyt shut her mouth vpon me.
17 Heare me, O Lorde, for thy louing kindnesse is comfortable: turne thee vnto me, according to the multitude of thy mercies.
18 And hide not thy face from thy seruant, for I am in trouble: oh hast thee, and heare me.
19 Drawe nigh vnto my soule, and saue it: oh deliuer me, because of mine enimies.
20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are al in thy sight.
D 21 Thy rebuke hath broken my hart, I am ful of heauinesse: I looked for some to haue pitie on me, but there was no man, neither founde I any to comfort me.
22 They gaue me gal to eate: and when I was thirstie, they gaue me vineger to drinke.
23 Let their table be made a snare to take them selues withal: and let the things (that shoulde haue ben for their wealthe) be vnto them an occasion of falling.
24 Let their eyes be blinded, that they see not: & euer bowe thou downe their backes.
25 Powre out thine indignation vpon them: and let thy wrathful displeasure take holde of them.
26 Let their habitation be voyde: and no man to dwel in their tentes.
27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.
28 Let them fal from one wickednesse to another: and not comme into thy righteousnesse. E
29 Let them be wyped out of the booke of the lyuing: and not be written among the righteous.
30 As for me, when I am poore, and in heauinesse: thy helpe (O God) shal lyfte me vp.
31 I wyl prayse the name of God with a songue: and magnifie it with thankesgeuyng.
32 This also shal please the Lorde: better then a Bullocke that hath hornes and hoofes.
33 The humble shal consyder this, and be glad: seeke ye after God, and your soule shal lyue.
34 For the Lord heareth the poore: and despiseth not his prisoners.
35 Let heauen and earth prayse him: the sea and al that moueth therein.
34 For God wyl saue Sion, and buylde the F cities of Iuda: that menne may dwel there, and haue it in possession.
37 The posteritie also of his seruantes shal inherite it: and they that loue his name, shal dwel therein.

Deus in adiutorium. psalm. lxx.

1 HAst thee, O God, to deliuer me: make I haste to helpe me, O Lorde.
2 Let them be ashamed and confounded that seeke after my soule: let them be turned backe warde, and put to confusion, that wisshe me euyl.
3 Let them (for their rewarde) be soone brought to shame: that crye ouer me, there, there.
4 But let al those that seeke thee, be ioyfull and glad in thee: and let al suche as delight in thy saluation, saye alwaye, the Lorde be praysed.
5 As for me, I am poore, and in miserie: hast thee vnto me (O God.)

6 Thou

6 Thou art my helper and my redeemer: O Lorde, make no long tarrying.

In te Domine speraui. Psalm.lxxi.

1 IN thee, O Lorde, haue I put my trust, let me neuer be put to confusion: but ryd me, and delyuer me in thy ryghteousnesse, encline thyne eare vnto me, and saue me.

Morning prayer.

2 Be thou my strong holde (whereunto I may alway resort:) thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Delyuer me, O my God, out of the hande of the vngodly: out of the hande of the vnryghteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I ben holden vp euer sithe I was borne: thou art he that tooke me out of my mothers wombe, my prayse shal alway be of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be fylled with thy prayse: (that I may syng of thy glorie) and honor al the day long.

8 Cast me not away in the time of age: forsake me not when my strength fayleth me.

9 For mine enimies speake agaynst me, and they that lay wayte for my soule, take their counsayle tograther, saying: God hath forsaken hym, persecute hym, and take hym, for there is none to delyuer hym.

10 Goe not farre fro me, O God: my God, haste thee to helpe me.

11 Let them be confounded and perish, that are agaynst my soule: let them be couered with shame and dishonour, that seeke to do me euyl.

12 As for me, I wyl patiently abyde alway: and wyl prayse thee more and more.

13 My mouth shal dayly speake of thy righteousnesse and saluation: for I knowe no ende thereof.

14 I wyll goe forth in the strength of the Lorde God: and wyl make mention of thy ryghteousnesse onely.

15 Thou, O God, hast taught me from my youth vp vntil nowe: therfore wyl I tel of thy woonderous woorkes.

16 Forsake me not, O God, in myne old age, when I am gray headed: vntyl I haue shewed thy strength vnto this generation, and thy power to al them that are yet for to come.

17 Thy righteousnesse, O God is very high: and great thynges are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refreshe me, yea, and broughtest me from the deepe of the earth agayne.

19 Thou hast brought me to great honour: and comforted me on euery syde.

20 Therefore wyll I prayse thee and thy faythfulnesse (O God) playing vppon an instrument of musicke: vnto thee wyll I syng vpon the Harpe, O thou holy one of Israel.

21 My lyppes wyl be fayne when I syng vnto thee: and so wyl my soule whom thou hast delyuered.

22 My tongue also shal talke of thy ryghteousnesse al the day long: for they are confounded and brought vnto shame, that seke to doo me euyl.

Deus iudicium. Psalm.lxxii.

1 GIue the kyng thy iudgementes (O God:) and thy ryghteousnesse vnto the kynges sonne.

2 Then shal he iudge the people accordyng vnto ryght: and defende the poore.

3 The mountaines also shal bring peace: & the litle hils ryghteousnes vnto the people.

4 He shall keepe the simple folke by their right: defend the children of the poore, and punishe the wrong doer.

5 They shall feare thee as long as the sunne and moone endureth: from one generation to another.

6 He shal come downe lyke the rayne into a fleece of wooll: euen as the droppes that water the earth.

7 In his tyme shal the ryghteous florishe: yea, and abundance of peace so long as the moone endureth.

8 His dominion also shalbe from the one sea to the other: and from the flood vnto the worldes ende.

9 They that dwell in the wyldernesse shall kneele before hym: his enimies shal licke the dust.

10 The kinges of Tharsis, and of the Iles, shal geue presentes: the kynges of Arabia, and Saba, shal bring gyftes.

11 All kinges shal fal downe before hym: all nations shal doo hym seruice.

12 For he shal delyuer the poore when he cryeth: the needie also, and hym that hath no helper.

13 He shalbe fauourable to the simple and needie: and shall preserue the soules of the poore.

14 He shall delyuer their soules from falsehood and wrong: and deare shal their bloud be

be in his frute.

15 He shal liue, and vnto hym shalbe geuen of the golde of Arabia: prayer shalbe made euer vnto hym, & dayly shal he be praysed.

16 There shalbe an heape of corne in the earth duryng vpon the hylles: his fruite shal shake lyke Libanus, and shalbe greene in the citie, lyke grasse vpon the earth.

17 His name shal endure for euer, his name shal remayne vnder the sunne among the posteritées: whiche shalbe blessed through hym, and all the heathen shal prayse hym.

18 Blessed be the Lorde God, euen the God of Israel: whiche onely doeth wonderous thynges.

19 And blessed be the name of his maiestie for euer: and all the earth shalbe filled with his maiestie. Amen. Amen.

Quam bonus Israel. Psalm.lxxiii.

Euenyng prayer.

1 TRuely God is louyng vnto Israel: euen vnto suche as are of a cleane hart.

2 Neuertheles, my frete were almost gone: my treadyngs had welnygh slypt.

3 And why? I was grieued at the wicked: I do also see the vngodly in such prosperitie.

4 For they are in no peryl of death: but are lustie and strong.

5 They come in no misfortune lyke other folke: neyther are they plagued lyke other men.

6 And this is the cause that they be so holden with pryde: and ouerwhelmed with crueltie.

7 Their eyes swell with fatnesse: and they doo euen what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talkyng is agaynst the most highest.

9 For they stretche forth their mouth vnto the heauen: and their tongue goeth thorowe the worlde.

10 Therfore fall the people vnto them: and thereout sucke they no small aduauntage.

11 Tushe (say they) howe shoulde God perceiue it: is there knowledge in the most highest?

12 Lo, these are the vngodly, these prosper in the world, and these haue richesse in possession: and I sayde, then haue I cleansed my hart in vayne, and washed my handes in innocencie.

13 All the day long haue I ben punished: and chastened euery morning.

14 Yea and I had almost sayd euen as they: but lo, then should I haue condemned the generation of the children.

15 Then thought I to vnderstande this: but it was to harde for me.

16 Vntyll I went into the sanctuarie of God: then vnderstoode I the ende of these men:

17 Namely, how thou doest set them in slypperie places: and castest them downe, and destroyest them.

18 Oh howe sodaynly doo they consume: perishe, and come to a fearefull end.

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanishe out of the citie.

20 Thus my hart was greeued: and it went euen through my reynes.

21 So foolishe was I and ignoraunt: euen as it were a beast before thee.

22 Neuertheles, I am alway by thee: for thou hast holden me by my right hande.

23 Thou shalt guide me with thy counsell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vppon earth that I desyre in comparison of thee.

25 My flesshe and my hart fayleth: but God is the strength of my hart, and my portion for euer.

26 For lo, they that forsake thee, shall perishe: thou hast destroyed all them that commit fornication against thee.

27 But is it good for me to holde me fast by God, to put my trust in the Lord God: and to speake of all thy woorkes (in the gates of the daughter of Sion.)

Vt quid deus. Psalm.lxxiii.

1 O God, wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?

2 O thinke vpon thy congregation: whom thou hast purchased and redeemed of olde.

3 Thinke vppon the tribe of thyne inheritaunce: and mount Sion, wherin thou hast dwelt.

4 Lyft vp thy feete, that thou mayest vtterly destroy euery enimie: whiche hath done euyl in thy sanctuarie.

5 Thyne aduersaries roare in the myddes of thy congregations: and set vp their banners for tokens.

6 He that hewed tymber afore out of the thicke trees: was knowen to dyng it to an excellent woorke.

7 But nowe they breake downe all the carued worke thereof: with axes & hammers.

8 They haue set fyre vpon thy holy places: and haue defyled the dwelling place of thy name, euen vnto the grounde.

9 Yea, they sayde in their hartes, let vs make

make hauocke of them altogeather: thus haue they burnt vp all the houses of God in the lande.

10 We see not our tokens, there is not one prophets more: no not one is there among vs that vnderstandeth any more.

11 O God, howe long shal the aduersarie do this dishonour: howe long shal the enimie blaspheme thy name, for euer?

12 Why withdrawest thou thy hande: why pluckest not thou thy right hande out of thy bosome to consume the enimie?

13 For God is my king of olde: the helpe that is done vpon earth, he doth it hym selfe.

C 14 Thou diddest diuide the sea through thy power: thou brakest the heades of the dragons in the waters.

15 Thou smotest the heades of Leuiathan in peeces: and gauest him to be meate for the people in the wyldernesse.

16 Thou broughtest out fountaynes and waters out of the harde rockes: thou driedst vp mightie waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

18 Thou hast set al the borders of the earth: thou hast made summer and wynter.

19 Remember this, O Lorde, howe the enimie hath rebuked: and howe the foolyshe people haue blaspheмed thy name.

20 O deliuer not the soule of thy Turtle doue vnto the multitude of the enimies: and forgeat not the congregation of the poore for euer.

21 Looke vpon the couenant: for al the earth is ful of darkenesse and cruell habitations.

22 Oh let not the simple goe awaye ashamed: but let the poore and needie geue prayse vnto thy name.

23 Arise, O God, maynteyne thyne owne cause: remember howe the foolyshe man blaspheмeth thee dayly.

24 Forgeat not the voyce of thyne enimies: the presumption of them that hate thee, encreaseth euer more and more.

Confitebimur tibi. Psal. lxxv.

Morning prayer. A I VNto thee (O GOD) do we geue thankes: yea vnto thee do we geue thankes.

2 Thy name also is so nigh: and that do thy wonderous workes declare.

3 When I receiue the congregation: I shal iudge accordyng vnto ryght.

4 The earth is weake, and al the inhabiters therof: I beare vp the pyllers of it.

5 I sayd vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.

6 Set not vp your horne on high: & speake not with a stiffe necke.

7 For promotion commeth neyther from the East nor from the West: nor yet from the South. B

8 And why? God is the iudge: he putteth downe one, and setteth vp another.

9 For in the hande of the Lorde there is a cuppe, and the wine is redde: it is ful mixt, and he powreth out of the same.

10 As for the dregges therof: al the vngodly of the earth shal drinke them, and sucke them out.

11 But I wyl talke of the GOD of Jacob: and prayse hym for euer.

12 Al the hornes of the vngodly also wyll I breake: and the hornes of the ryghteous shalbe exalted.

Notus in Iudea. Psal. lxxvi.

1 IN Iurie is GOD knowen: his name is great in Israel, A

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bowe: the shielde, the swoorde, and the battayle.

4 Thou art of more honour and might: then the hylles of the robbers.

5 The proude are robbed, they haue slept their sleepe: and al the men (whose handes were mightie) haue founde nothyng.

6 At thy rebuke (O God of Jacob:) both the charret and horse is fallen.

7 Thou, euen thou art to be feared: and who may stande in thy sight when thou art angry? B

8 Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was stil.

9 When God arose to iudgement: and to helpe al the meeke vpon earth.

10 The fiercenesse of man shall turne to thy praise: and the fiercenesse of them shalt thou refrayne.

11 Promise vnto the Lord your God, & kepe it, al ye that be rounde about him: bring presentes vnto him that ought to be feared.

12 He shal refrayne the spirite of princes: and is wonderfull among the kynges of the earth.

Voce mea ad dominum. Psal. lxxvii.

1 I Wil crye vnto God with my voyce, euen vnto God wil I crye with my voyce, and he shal hearken vnto me. A

2 In the time of trouble I sought the Lorde my sore ranne and ceassed not, in the nyght season my soule refused comfort.

3 When I am in heauineſſe I will thinke vpon God: when my hart is vexed, I wyll complayne.
4 Thou holdeſt mine eyes wakyng: I am ſo feeble that I can not ſpeake.
5 I haue conſydered the dayes of olde: and the yeeres that are paſt.
6 I cal to remembrance my ſong: and in the night I commune with mine owne hart, and ſearche out my ſpirites.
ℬ 7 Will the Lorde abſent him ſelfe for euer: and wil he be no more entreated?
8 Is his mercy cleane gone for euer: and is his promiſe come vtterly to an end for euermore?
9 Hath God forgotten to be gratious: and wyl he ſhut vp his louing kyndneſſe in diſpleaſure?
10 And I ſayde, it is mine owne infirmitie: but I wyl remember the yeeres of the right hande of the moſt higheſt.
11 I will remember the workes of the Lorde: and cal to minde thy wonders of olde time.
12 I wyll thinke alſo of al thy workes: and my talking ſhalbe of thy doyng.
13 Thy way, O God, is holy: who is ſo great a god, as our God?
ℭ 14 Thou art the God that doth wonders: and haſt declared thy power among people.
15 Thou haſt mightily deliuered thy people: euen the ſonnes of Iacob, and Ioſeph.
16 The waters ſawe thee, O God, the waters ſawe thee, and were afraide: the deapthes alſo were troubled.
17 The cloudes powred out water, the ayre thundred: & thine arrowes went abroade.
18 The voyce of thy thunder was hearde rounde about: the lyghtninges ſhone vpon the ground, the earth was moued, and ſhoke withal.
19 Thy way is in the ſea, and thy pathes in the great waters: and thy footeſteppes are not knowen.
20 Thou leddeſt thy people lyke sheepe: by the hande of Moſes and Aaron.

Attendite populo. Pſalm. lxxviii.

א 1 HEare my lawe, O my people: encline your eares vnto the wordes of my mouth.
Euenyng prayer.
2 I wyl open my mouth in a parable: I will declare darke ſentences of olde.
3 Which we haue hearde and knowen: and ſuche as our fathers haue tolde vs.
4 That we ſhoulde not hide them from the chyldren of the generations to come: but to ſhewe the honour of the Lorde, his mighty and wonderful workes that he hath done.
5 He made a couenant with Iacob, & gaue Iſrael a lawe: which he commaunded our forefathers to teache their children.
6 That their poſteritie might knowe it: and the children which were yet vnborne.
7 To the intent that when they came vp: ב they might ſhewe their children the ſame.
8 That they might put their truſt in God: and not to forget the workes of GOD, but to keepe his commaundementes.
9 And not to be as their forefathers, a faithleſſe and ſtubburne generation: a generation that ſet not their hart aright, and whoſe ſpirite cleaueth not ſtedfaſtly vnto God.
10 Like as the children of Ephraim: which being harneſſed and carying bowes, turned them ſelues backe in the day of battayle.
11 They kept not the couenant of God: and would not walke in his lawe.
12 But forgate what he had done: and the woonderfull worke that he had ſhewed for them.
13 Marueylous thinges dyd he in the ſight of our forefathers in the lande of Egypt: euen in the feelde of Zoan.
14 He diuided the ſea, & let them go through: ג he made the waters to ſtande on a heape.
15 In the day tyme alſo he led them with a cloude: and all the night through with a lyght of fyre.
16 He claue the harde rockes in the wylderneſſe, and gaue them drynke therof, as it had ben out of the great deapth.
17 He brought waters out of the ſtony rocke: ד ſo that it guſhed out lyke the riuers.
18 Yet for al this they ſinned more againſt hym: and prouoked the moſt highest in the wylderneſſe.
19 They tempted God in their hartes: and required meate for their luſt.
20 They ſpake againſt God alſo, ſaying: ה Shal god prepare a table in the wilderneſſe?
21 He ſmote the ſtony rocke in deede that the ו water guſhed out, and the ſtreames flowed withal: but can he geue bread alſo, or prouide fleſhe for this people?
22 When the lord heard this, he was wroth: ſo the fyre was kindled in Iacob, and there came vp heauie diſpleaſure againſt Iſrael.
23 Becauſe they beleeued not in God: and put not their truſt in his helpe.
24 So he commaunded the cloudes aboue: and opened the doores of heauen.
25 He rayned downe Manna alſo vpon them for to eate: and gaue them foode from heauen.
26 So man dyd eate angelles foode: for he ſent them meate enough.

27 He

27 He cauſed the Eaſt winde to blowe vn-
der heauen: and thꝛough his power he
bꝛought in the Southweaſt winde.
28 He rayned fleſhe vppon them as thicke as
E duſt: and feathered fowles like as the ſand
of the ſea.
29 He let it fall among their tentes: euen
rounde about their habitation.
30 So they did eate and were wel fylled: foꝛ
he gaue them their owne deſyre, they were
not diſapoynted of their luſt.
31 But whyle the meate was yet in their
mouthes, the heauy wꝛath of god came vp-
pon them, and ſlue the welthyeſt of them:
yea and ſmote downe the cholen men that
were in Iſrael.
32 But foꝛ al this, they ſinned yet moꝛe: and
beleeued not his woonderous woꝛkes.
33 Therefoꝛe their dayes did he conſume in
vanitie: and their yeeres in trouble.
34 When he ſlue them, they ſought him: and
turned them early, and enquired after god.
35 And they remembꝛed that God was their
ſtrength: and that the high God was their
redeemer.
36 Neuertheleſſe, they dyd but flatter hym
with their mouth: and diſſembled with
him in their tongue.
F 37 Foꝛ their hart was not whole with him:
neither continued they ſtedfaſt in his cou-
nannt.
38 But he was ſo mercyfull: that he foꝛgaue
their miſdeedes, and deſtroyed them not.
39 Yea, many a tyme turned he his wꝛath a-
way: and wouldꝛ not ſuffer his whole diſ-
pleaſure to aryſe.
40 Foꝛ he conſydered that they were but
fleſhe: and that they were euen a winde
that paſſeth away, & commeth not agayne.
41 Many a time did they pꝛouoke him in the
wyldernelle: and greeued him in the de-
ſart.
42 They turned backe and tempted God:
and moued the holy one in Iſrael.
43 They thought not of his hande: and of
the day when he deliuered them from the
hande of the enimie.
44 Howe he had wꝛought his myꝛacles in
Egypt: and his woonders in the feelde of
Zoan.
45 He turned their waters into blood: ſo
that they might not dꝛinke of the ryuers.
46 He ſent lyce among them, and deuoured
them vp: and frogges to deſtroy them.
47 He gaue their fruites vnto the Caterpil-
ler: and their labour vnto the Graſſehop-
per.
48 He deſtroyed their vines with hayle-
ſtones: and their Mulbery trees with the
froſte.
49 He ſmote their catayle alſo with hayle-
ſtones: and their flockes with hot thunder
bolres.
50 He caſt vpon them the furiouſneſſe of his
wꝛath, anger, diſpleaſure, and trouble: and
ſent euil angels among them.
51 He made away to his indignation, and
ſpared not their ſoule from death: but gaue
their lyfe ouer to the peſtilence.
52 And ſmote al the fyꝛſt bozne in Egypt: the
moſt pꝛincipall and mighteſt in the dwel-
lynges of Ham.
53 But as foꝛ his owne people, he led them
foꝛth like ſheepe: and caryed them in the
wyldernelle lyke a flocke.
54 He bꝛought them out ſafely, that they
ſhoulde not feare: and ouerwhelmed their
enimies with the ſea.
55 And bꝛought them within the boꝛders of
his ſanctuarie: euen to his mountayne
which he purchaſed with his right hande.
56 He caſt out the heathen alſo befoꝛe them:
cauſed their lande to be diuided among
them foꝛ an heritage, and made the tribes
of Iſrael to dwel in their tentes.
57 So they tempted and diſpleaſed the moſt
hygh God: and kept not his teſtimonies.
58 But turned their backes, and fell away
lyke their foꝛefathers: ſtarting aſyde lyke
a bꝛoken bowe.
59 Foꝛ they greeued him with their hill aul-
ters: and pꝛouoked him to diſpleaſure
with their images.
60 When God hearde this, he was wꝛoth:
and tooke ſoare diſpleaſure at Iſrael.
61 So that he foꝛſooke the tabernacle in Si-
lo: euen the tent that he hadde pitched a-
mong them.
62 He deliuered their power into captiuitie:
and their beautie into the enimies hande.
63 He gaue his people ouer alſo vnto the
ſwoꝛde: and was wꝛoth with his inheri-
tance.
64 The fyꝛe conſumed their young men: &
their maidens were not geuen to mariage.
65 Their pꝛieſtes were ſlaine with ꝑ ſwoꝛd:
and there were no wydowes to make la-
mentation.
66 So the loꝛd awaked as one out of ſlepe:
and lyke a Giaunt refreſhed with wine.
67 He ſmote his enimies in the hinder parts:
and put them to a perpetual ſhame.
68 He refuſed the tabernacle of Joſeph:
and choſe not the tribe of Ephraim.
69 But choſe the tribe of Juda: euen the hyl
of Sion which he loued.
70 And there he buylded his temple on hygh:
and laid the fundation of it, like the ground
whiche he hath made continually.
71 He choſe Dauid alſo his ſeruaunt: and
tooke

tooke him away from the ſheepe foldes.
72 As he was folowyng the Ewes great with young ones, he tooke him: that he might feede Jacob his people, and Iſrael his inheritance.
73 So he fed them with a faythfull and true hart: and ruled them prudently with all his power.

Deus venerunt. Pſalm.lxxix.

1 A O God, the heathen are comme into thyne inheritaunce: thy holye temple haue they defyled, and made Hieruſalem an heape of ſtones.
Mornyng prayer.
2 The dead bodyes of thy ſeruantes haue they geuen to be meate vnto ꝑ fowles of the ayre: and the fleſhe of thy ſaintes vnto the beaſtes of the lande.
3 Their blood haue they ſhed like water on euery ſyde of Hieruſalem: and there was no man to bury them.
4 We are become an open ſhame to our enimies: a very ſcorne and deriſion vnto them that are round about vs.
5 Lorde how long wylt thou be angry: ſhal thy ielouſie burne lyke fyre for euer?
6 Powre out thyne indignation vppon the heathen that haue not knowen thee: and vppon the kingdomes that haue not called vpon thy name.
B 7 For they haue deuoured Jacob: and layd waſt his dwellyng place.
8 O remember not our olde ſynnes, but haue mercie vppon vs, and that ſoone: for we are come to great miſerie.
9 Helpe vs, O God, of our ſaluation, for the glory of thy name: O deliuer vs, & be merciful vnto our ſinnes for thy names ſake.
10 Wherefore dos the heathen ſay: where is nowe their God?
11 O let the vengeance of thy ſeruantes blood that is ſhedde: be openly ſhewed vppon the heathen in our ſyght.
12 O let the ſorowfull ſyghing of the priſoners come before thee: accordyng to the greatneſſe of thy power preſerue thou thole that are appoynted to dye.
13 And for the blaſphemie wherewith our neighbours haue blaſphemed thee: reward thou them, O Lorde, ſeuen folde into their boſome.
C 14 So we that be thy people and ſheepe of thy paſture, ſhall geue thee thankes for euer: and wyl allway be ſhewyng forth thy prayſe, from generation to generation.

Qui regis Iſrael. Pſalm.lxxx.

A 1 HEare, O thou ſhepheарde of Iſrael, thou that leadeſt Joſeph like a ſheepe: ſhewe thee ſelfe alſo thou that ſitteſt vpon the Cherubims.
2 Before Ephraim, Beniamin, & Manaſſes: ſtirre vp thy ſtrength, and comme and helpe vs.
3 Turne vs agayne, O God: ſhewe the light of thy countenance, and we ſhalbe whole.
4 O Lorde God of hoſtes: howe long wylt thou be angry with thy people that prayeth?
5 Thou feedeſt them with the bread of teares: and geueſt them plenteouſneſſe of teares to drinke.
6 Thou haſt made vs a very ſtrife vnto our neighbours: and our enimies laugh vs to ſcorne.
7 Turne vs agayne, thou God of hoſtes: B ſhewe the lyght of thy countenaunce, and we ſhalbe whole.
8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen & planted it.
9 Thou madeſt roome for it: and when it had taken roote, it fylled the lande.
10 The hilles were couered with the ſhadow of it: and the boughes therof were lyke the goodly Cedar trees.
11 She ſtretched out her braunches vnto the ſea: and her boughes vnto the riuer.
12 Why haſt thou then broken downe her hedge: that all they whiche goe by plucke of her grapes.
13 The wylde Boze out of the wood dooth roote it vp: and the wylde beaſtes of the feelde deuoure it.
14 Turne thee agayne thou God of hoaſtes, C looke downe from heauen: beholde, and viſite this vine.
15 And the place of the vineyarde that thy right hande hath planted: and the branche that thou madeſt ſo ſtrong for thee ſelfe.
16 It is burnt with fyre, and cut downe: and they ſhall periſhe at the rebuke of thy countenaunce.
17 Let thy hande be vpon the man of thy right hande: and vppon the ſonne of man whom thou madeſt ſo ſtrong for thyne owne ſelfe.
18 And ſo wyll not we go backe from thee: O let vs liue, and we ſhal cal vpon thy name.
19 Turne vs agayne, O Lorde God of hoſtes: ſhewe the lyght of thy countenance, and we ſhalbe whole.

Exultate deo. Pſalm.lxxxi.

1 SIng we merily vnto God our ſtrength: A make a chearefull noyſe vnto the God of Jacob.
2 Take the Pſalme, bring hyther the Tabret: the mery harpe, with the Lute.
3 Blow vp the trumpet in the newe moone: euen in the time appoynted, and vppon our ſolemne

ſolemne feaſt day.

4 For this was made a ſtatute for Iſrael: and a lawe of the God of Jacob.

5 This he ordeyned in Joſeph for a teſtimonie: when he came out of the lande of Egypt, and had hearde a ſtrange language.

6 I eaſed his ſhoulder from the burden: and his hands were delyuered from making the pottes.

7 Thou calledſt vpon me in troubles, and I delyuered thee: and hearde thee what tyme the ſtorme fell vpon thee.

8 I proued thee alſo: at the waters of ſtrife.

9 Heare, O my people, & I wyl aſſure thee, O Iſrael: yf thou wilt hearken vnto me.

10 There ſhall no ſtrange God be in thee: neither ſhalt thou worſhyp any other God.

11 I am the Lorde thy God, which brought thee out of the lande of Egypt: open thy mouth wide, and I ſhal fyl it.

12 But my people would not heare my voyce: and Iſrael would not obey me.

13 So I gaue them vp vnto theyr owne hartes luſte: and let them folowe their owne imaginations.

14 O that my people would haue hearkened vnto me: for yf Iſrael had walked in my wayes.

15 I ſhould ſoone haue put downe theyr enimies: and turned my hand againſt theyr aduerſaries.

16 The haters of the Lord ſhould haue ben founde lyers: but theyr tyme ſhould haue endured for euer.

17 He ſhould haue fed them alſo with the fyneſt wheat flowre: and with hony out of the ſtony rocke ſhould I haue ſatiſfied thee.

Deus ſtetit in. Pſal. lxxii.

1 GOD ſtandeth in the congregation of princes: he is a iudge among Gods.

2 Howe long wyll ye geue wrong iudgement: and accept the perſons of the vngodly?

3 Defende the poore and fatherleſſe: ſee that ſuche as be in neede & neceſſitie haue ryght.

4 Deliuer the out caſt and poore: ſaue them from the hande of the vngodly.

5 They wil not be learned, nor vnderſtand, but walke on ſtyl in darkeneſſe: al the fundations of the earth be out of courſe.

6 I haue ſayde, ye are gods: and ye all are children of the moſt higheſt.

7 But ye ſhal dye like men: and fal lyke one of the princes.

8 Aryſe, O God, and iudge thou the earth: for thou ſhalt take al heathen to thyne inheritance.

Deus quis ſimilis. Pſal. lxxiii.

1 HOlde not thy tongue, O God, keepe not ſtil ſilence: refraine not thee ſelfe, O God.

2 For loe, thine enimies make a murmuryng: and they that hate thee, haue lift vp theyr head.

3 They haue imagined craftily againſt thy people: and taken counſayle againſt thy ſecrete ones.

4 They haue ſayd, Come, and let vs roote them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they haue caſt theyr heades together with one conſente: and are confederate againſt thee.

6 The tabernacles of the Edomites and the Iſmaelites: the Moabites, & Hagarenes.

7 Gebal and Ammon, and Amelech: the Philiſtines, with them that dwel at Tyre.

8 Aſſur alſo is ioyned vnto them: and haue holpen the children of Lot.

9 But doo thou to them as vnto the Madianites: vnto Siſera, and vnto Jabin at the brooke of Kiſon.

10 Whiche perished at Endor: & became as the doung of the earth.

11 Make them and theyr princes lyke Oreb and Zeb: yea, make all theyr princes like as Zeba and Salmana.

12 Whiche ſay, Let vs take to our ſelues: the houſes of God in poſſeſſion.

13 O my God, make them like vnto a wheele: and as the ſtubble before the winde.

14 Lyke as the fyre that burneth vp the wood: and as the flame that conſumeth the mountaynes.

15 Perſecute them euen ſo with thy tempeſt: and make them afrayde with thy ſtorme.

16 Make theyr faces aſhamed, O Lorde: that they may ſeeke thy name.

17 Let them be confounded and vexed euer more and more: let them be put to ſhame and perysshe.

18 And they ſhal knowe, that thou (whoſe name is Jehouah:) art only the moſt highe ſtoner al the earth.

Quam dilecta. Pſal. lxxxiii.

1 O howe amiable are thy dwellinges: thou Lorde of hoſtes?

2 My ſoule hath a deſyre and longyng to enter into the courtes of the Lorde: my hart and my fleſhe reioyce in the lyuyng God.

3 Yea the ſparowe hath found her an houſe, and the ſwalowe a neſt, where ſhe may lay

her young: euen thy aulters, O Lorde of hostes, my king and my God.
4 Blessed are they that dwel in thy house; they wyl be alway praysyng thee.
5 Blessed is the man whose strength is in thee: in whose hart are thy wayes.
6 Whiche going through the vale of miserie, vse it for a well: and the pooles are filled with water.
B 7 They wil goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.
8 O Lorde God of hostes heare my prayer: hearken O God of Jacob.
9 Beholde, O God, our defender: and looke vpon the face of thine annoynted.
10 For one day in thy courtes: is better then a thousande.
11 I had rather be a doore keper in the house of my God: then to dwell in the tentes of vngodlynesse.
12 For the Lord God is a light and defence: the Lorde wil geue grace and worshyp, and no good thing shal be withholde from them that liue a godly lyfe.
13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti domine. Psalm.lxxxv.

A 1 LOrd thou art become gracious vnto thy lande: thou hast turned away the captiuitie of Jacob.
2 Thou hast forgeuen the offence of thy people: and couered all their sinnes.
3 Thou hast taken away all thy displeasure: and turned thee selfe from thy wrathful indignation.
4 Turne vs then, O God our sauiour: and let thine anger ceasse from vs.
5 Wylt thou be displeased at vs for euer: and wilt thou stretche out thy wrath from one generation to another?
6 Wylt thou not turne agayne and quicken vs: that thy people may reioyce in thee?
7 Shew vs thy mercy, O Lord: and graunt
B vs thy saluation.
8 I wyl hearken what the Lorde God wyll say concerning me: for he shal speake peace vnto his people, and to his saints, that they turne not agayne.
9 For his saluation is nygh them that feare him: that glory may dwel in our landes.
10 Mercy & trueth are met togeather: righteousnesse and peace haue kissed eche other.
11 Trueth shall florishe out of the earth: and righteousnesse hath loked downe from heauen.
12 Yea, the Lord shal shew louing kyndnesse: and our lande shal geue her encrease.
13 Righteousnesse shal goe before hym: and he shal direct his goeyng in the way.

Inclina domine. Psal.lxxxvi.

1 BOwe downe thine eare, O Lorde, A and heare me: for I am poore and in miserie. Mornyng prayer.
2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.
3 Be mercyful vnto me, O Lord: for I wil cal dayly vpon thee.
4 Comfort the soule of thy seruant: for vnto thee (O Lorde) do I lyft vp my soule.
5 For thou Lord art good and gracious: and of great mercy vnto al them that call vpon thee.
6 Geue eare Lord vnto my prayer: and ponder the voyce of mine humble desyres.
7 In the time of my trouble I wil cal vpon B thee: for thou hearest me.
8 Among the goddes there is none like vnto thee (O Lorde:) there is not one that can do as thou doest.
9 All nations whom thou hast made, shall come and worshyp thee, O Lorde: and shal glorifie thy name.
10 For thou art great, and doest wonderous thinges: thou art God alone.
11 Teache me thy way (O Lord) and I wyll walke in thy trueth: O knit my hart vnto thee, that I may feare thy name.
12 I wyl thanke thee, O Lorde my GOD, with al my hart: and wyll prayse thy name for euermore.
13 For great is thy mercy towarde me: and thou hast deliuered my soule from the nethermost hel.
14 O God, the proude are risen agaynst me: C and the congregations of naughtie menne haue sought after my soule, and haue not set thee before their eyes.
15 But thou (O Lorde God) art ful of compassion and mercy: long suffering, plentyous in goodnesse and trueth.
16 O turne thee then vnto me, and haue mercy vpon me: geue thy strength vnto thy seruant, and helpe the sonne of thyne handmayde.
17 Shewe some good token vpon me for good, that they which hate me may see it, and be ashamed: because thou Lorde hast holpen me, and comforted me.

Fundamenta eius. Psal.lxxxvii.

1 HEr fundations are vpon the holy hils: A the Lorde loueth the gates of Sion, more then al the dwellinges of Jacob.

2 Very

3 Very excellent thinges are spoken of thee:
thou cittie of God.
3 I wyll thinke vpon Rahab and Babylon:
with them that knowe me.
4 Behold ye the Philistines also: and they
of Tyre, with the Morians, loe, there was
he borne.
5 And of Sion it shall be reported that he
was borne in her: and the most high shall
stablishe her.
6 The Lorde shal rehearse it when he wry-
teth vp the people: that he was borne there.
B 7 The syngers also and trumpetters shall
be rehearse: al my freshe springes shalbe in
thee.

Domine deus. Psalm. lxxxviii.

1 O Lorde God of my salvation, I have
A cryed day and nyght before thee: O
let my prayer enter into thy presence,
encline thyne eare vnto my calling.
2 For my soule is full of trouble: and my
lyfe draweth nygh vnto hel.
3 I am counted as one of them that goe
downe vnto the pit: and I have ben euen
as a man that hath no strength.
4 Free among the dead, like vnto them that
be wounded and lye in the graue: which
be out of remembrance, and are cut away
from thy hande.
5 Thou hast layde me in the lowest pit: in
a place of darknesse, and in the deepe.
6 Thyne indignation lyeth hard vpon me:
& thou hast vexed me with al thy stormes.
B 7 Thou hast put away myne acquaintance
farre from me: and made me to be abhor-
red of them.
8 I am so fast in prison: that I cannot geat
foorth.
9 My syght fayleth for very trouble: Lorde
I have called dayly vppon thee, I have
stretched out my handes vnto thee.
10 Doest thou shewe wonders among the
dead: or shall the dead ryse vp agayne and
prayse thee.
11 Shall thy louyng kyndnesse be shewed
in the graue: or thy faythfulnesse in de-
struction?
12 Shal thy woonderous worckes be known
in the darke: and thy righteousnesse in
the lande where all thinges are forgot-
ten?
13 Vnto thee have I cryed, O Lorde: and
early shal my prayer come before thee.
C 14 Lorde, why abhorrest thou my soule: and
hydest thou thy face from me?
15 I am in miserie, and lyke vnto him that is
at the poynt to dye: (euen from my youth
vp) thy terrours have I suffered with a
troubled minde.
16 Thy wrathfull displeasure goeth over
me: and the feare of thee hath vndone me.
17 They came rounde about me dayly lyke
water: and compassed me togeather on
every syde.
18 My louers and freendes hast thou put a-
way from me: and hyd myne acquaintance
out of my syght.

Misericordias domini. Psalm. lxxxix.

1 My song shalbe alway of the lo- A Euenyng
uyng kyndnesse of the Lorde: prayer.
with my mouth wyll I euer be
shewing thy trueth, from one ge-
neration to another.
2 For I have sayde, mercie shalbe set vp for
ever: thy trueth shalt thou stablishe in the
heauens.
3 I have made a couenaunt with my cho-
sen: I have sworne vnto Dauid my ser-
uaunt.
4 Thy seede wyll I stablishe for euer: and
set vp thy throne from one generation to a-
nother.
5 O Lorde, the very heauens shall prayse thy
woonderous worckes: and thy trueth in
the congregation of the saintes.
6 For who is he among the cloudes: that
shalbe compared vnto the Lorde?
7 And what is he among the goddes: that B
shalbe like vnto the Lorde?
8 God is very greatly to be feared in the
counsayle of the saintes: and to be had in
reuerence of all them that are about him.
9 O Lorde God of hoastes, who is lyke vn-
to thee: thy trueth (most mighty Lorde) is
on every syde.
10 Thou rulest the raging of the sea: thou
stillest the waues thereof when they arise.
11 Thou hast subdued Egypt, and destroyed
it: thou hast scattered thyne enimies a-
broade with thy mighty arme.
12 The heauens are thyne, and the earth is
thyne: thou hast layde the foundation of the
rounde worlde, and al that therein is.
13 Thou hast made the North & the South:
Tabor & Hermon shal reioyce in thy name.
14 Thou hast a migoty arme: strong is thy C
hande, and hygh is thy ryght hande.
15 Righteousnesse and equitie is the habita-
tion of thy seate: mercy and trueth shal goe
before thy face.
16 Blessed is the people (O Lorde) that can
reioyce in thee: they shal walke in the light
of thy countenance.
17 Their delight shalbe dayly in thy name:
and in thy righteousnesse shall they make
their boast.

18 For thou art the glory of their strength: and in thy louyng kyndnesse thou shalt lyft vp our hornes.
19 For the Lorde is our defence: the holye one of Israel is our kyng.
20 Thou spakest sometime in visions vnto thy saintes, and saidest: I have layde helpe vpon one that is mighty, I have exalted one chosen out of the people.
D 21 I have founde Dauid my servant: with my holy oyle have I annoynted him.
22 My hande shall holde him fast: and my arme shal strengthen him.
23 The enimie shall not be able to doo him violence: the sonne of wickednesse shall not hurt him.
24 I shall smite downe his foes before his face: and plagne them that hate him.
25 My trueth also & my mercy shalbe with him: and in my name shal his horne be exalted.
26 I will set his dominion also in the sea: and his right hande in the floodes.
27 He shall call me, thou art my father: my God, and my strong saluation.
E 28 And I will make him my first borne: higher then the kinges of the earth.
29 My mercy will I keepe for him for evermore: and my covenant shall stande fast with him.
30 His seede also will I make to endure for ever: & his throne as the dayes of heaven.
31 But if his children forsake my lawe: and walke not in my iudgementes.
32 If they breake my statutes, and keepe not my commaundementes: I will visite their offentes with the rod, and their sinne with scourges.
33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to fayle.
34 My couenaunt will I not breake, nor alter the thing that is gone out of my lippes: I have sworne once by my holynesse that I will not fayle Dauid.
35 His seede shall endure for ever: and his seate is like as the sunne before me.
36 He shall stande fast for evermore as the moone: as the faithful witnesse in heaven.
37 But thou hast abhorred & forsaken thyne annoynted: and art displeased at him.
38 Thou hast broken the couenant of thy servant: and cast his crowne out of the grounde.
39 Thou hast ouerthrowen all his hedges: and broken downe his strong holdes.
40 All they that go by, spoyle him: and he is become a rebuke to his neighbours.
41 Thou hast set vp the right hand of his enimies & made all his aduersaries to reioyce.
42 Thou hast taken away the edge of his

swoorde: and geuest him not victory in the batayle.
43 Thou hast put out his glory: and cast his throne downe to the grounde.
44 The dayes of his youth hast thou shortned: and couered him with dishonour.
45 Lorde, howe long wilt thou hyde thee selfe for ever: and shall thy wrath burne lyke fyre?
46 Oh remember howe short my tyme is: wherefore hast thou made all menne for nought?
47 What man is he that liueth, and shal not see death: and shall he deliuer his owne soule from the hande of hel?
48 Lorde where are thy olde louyng kyndnesses: whiche thou swarest vnto Dauid in thy trueth?
49 Remember (Lorde) the rebuke that thy seruantes haue: and howe I doo beare in my bosome the rebukes of many people.
50 Wherewith thyne enimies haue blasphemed thee, and slaundered the footesteppes of thyne annoynted: praysed be the Lorde for evermore, Amen, Amen.

Domine refugium. Psalm.xc.

1 LOrde thou hast benne our refuge: from one generation to another. Mornyng prayer.
2 Before the mountaynes were brought forth, or euer the earth and the world were made: thou art God from everlastyng, and worlde without ende.
3 Thou turnest man to destruction: agayne thou sayest, comme agayne ye children of men.
4 For a thousande yeeres in thy syght, are but as yesterday: seeyng that is past as a watch in the nyght.
5 Awoone as thou scatterest them, they are euen as a sleepe: and fade away sodaynly lyke the grasse.
6 In the morning it is greene and groweth vp: but in the euenyng it is cut downe, dryed vp, and wythered.
7 For we consume away in thy displeasure: & are afrayde at thy wrathful indignation.
8 Thou hast set our mysdeedes before thee: and our secrete synnes in the syght of thy countenance.
9 For when thou art angrye, all our dayes are gone: we bring our yeeres to an ende, as it were a tale that is tolde.
10 The dayes of our age are threescore yeres and ten, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorowe, so soone passeth it away, and we are gone.
11 But who regardeth the power of thy wrath:

for

for euen thereafter as a man feareth, so is thy displeasure.

12 O teache vs to number our dayes: that we may apply our hartes vnto wisedome.

B 13 Turne thee againe (O Lorde) at the last: and be gratious vnto thy seruantes.

14 O satisfie vs with thy mercye, and that soone: so shal we reioyce and be glad al the dayes of our life.

15 Comfort vs againe nowe after the tyme that thou hast plagued vs: and for the yeres wherein we haue suffered aduersitie.

16 Shewe thy seruantes thy worke: and their children thy glory.

17 And the glorious maiestie of the Lorde our God be vppon vs: prosper thou the worke of our handes vpon vs, O prosper thou our handy worke.

Qui habitat. psalm.xci.

A 1 WHo so dwelleth vnder the defence of the most high: shal abyde vnder the shadowe of the almightie.

2 I wyl say vnto the Lorde, thou art my hope and my strong holde: my God, in him wyl I trust.

3 For he shal deliuer thee from the snare of the hunter: & from the noysome pestilence.

4 He shal defende thee vnder his winges, and thou shalt be safe vnder his feathers: his faythfulnesse & trueth shalbe thy shielde and buckler.

5 Thou shalt not be afraide for any terrour by night: nor for ỳ arow that fleeth by day.

6 For the pestilence that walketh in the darknesse: nor for the sickenesse that destroyeth in the noone day.

B 7 A thousand shal fal beside thee, and tenne thousande at thy right hand: but it shal not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the rewarde of the vngodly.

9 For thou Lorde art my hope: thou hast set thine house of defence very high.

10 There shal no euyll happen vnto thee: neither shal any plague come nygh thy dwelling.

11 For he shal geue his angels charge ouer thee: to kepe thee in al thy wayes.

12 They shal beare thee in their handes: that thou hurt not thy foote against a stone,

13 Thou shalt go vpon the Lion and Adder: the young Lion and the Dragon shalt thou treade vnder thy feete.

C 14 Because he hath set his loue vppon me, therefore shal I deliuer him: I shal set him vp, because he hath knowen my name.

15 He shal cal vppon me, and I wyl heare him: yea, I am with him in trouble, I wyl deliuer him, and bring him to honour.

16 With long life wyl I satisfie him: and shewe him my saluation.

Bonum est confiteri. psalm.xcii.

A 1 IT is a good thing to geue thankes vnto the Lorde: and to syng prayses vnto thy name, O most highest.

2 To tel of thy louyng kindenesse early in the morning: and of thy trueth in the nyght season.

3 Vppon an instrument of ten stringes, and vppon the Lute: vppon a loude instrument, and vpon the Harpe.

4 For thou Lord hast made me glad thorow thy workes: and I wyl reioyce in geuyng prayse for the operations of thy handes.

5 O Lorde, howe glorious are thy workes: and thy thoughtes are very deepe.

6 An vnwise man dooth not wel consyder this: and a foole dooth not vnderstand it.

7 When the vngodly are greene as ỳ grasse, B & when al the workes of wickednesse do florish: then shal they be destroied for euer, but thou lord art the most highest for euermore.

8 For loe, thine enimies (O Lord) loe thine enimies shal perish: and al the workers of wickednesse shalbe destroyed.

9 But my horne shalbe exalted like the horne of an Unicorne: for I am annoynted with fresh oyle.

10 Myne eye also shal see his lust of mine enimies: and mine eare shal heare his desire of the wicked that rise vp against me.

11 The righteous shal florishe like a Palme tree: and shal spreade abroade like a Cedar in Libanus.

12 Suche as be planted in the house of the Lorde: shal florishe in the courtes (of the house) of our God.

13 They shal also bring foorth more fruite in their age: and shalbe fat and wel liking.

14 That they may shew how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. psalm.xciii.

A 1 THe Lorde is kyng, and hath put on glorious apparel: the Lorde hath put on his apparel, and girded him selfe with strength. Euenyng prayer.

He hath made the rounde worlde so sure: that it can not be moued.

2 Euer since the world began hath thy seate ben prepared: thou art from euerlasting.

3 The floodes are ryses (O Lorde) the floodes haue lyft vp their voyce: the floodes lyft vp the wawes.

4 The

5 The

5 The wawes of the sea are mighty, & rage horribly: but yet the Lord that dwelleth on high, is mightier.
6 Thy testimonies, O Lorde, are very sure: holynesse becommeth thine house for euer.

Deus vltionum. psalm. xciiii.

A 1 O Lord God to whom vengeance belongeth: thou God to whom vengeance belongeth, shewe thee selfe.
2 Aryse thou iudge of the worlde: and rewarde the proude after their deserueing.
3 Lorde, howe long shal the vngodly: howe long shal the vngodly triumph?
4 Howe long shal al wicked doers speake so disdainefully: and make such proud boasting?
5 They smite downe thy people, O Lorde: and trouble thine heritage.
6 They murder the wydowe and the stranger: and put the fatherlesse to death.
B 7 And yet they say, tushe, the Lorde shal not see: neither shal the God of Iacob regarde it.
8 Take heede ye vnwise among the people: O ye fooles, when wyl ye vnderstande?
9 He that planted the eare, shall he not heare: or he that made the eye, shal he not see?
10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shal he not punishe?
11 The Lord knoweth the thoughtes of man: that they are but vaine.
12 Blessed is the man whom thou chastenest (O Lorde:) and teachest him in thy lawe.
13 That thou mayest geue him patience in time of aduersitie: vntyll the pyt be digged vp for the vngodly.
C 14 For the Lorde wyl not faile his people: neither wyl he forsake his inheritance.
15 Vntyl righteousnesse turne againe vnto iudgement: al suche as be true in harte shal folowe it.
16 Who wyl ryse vp with me against the wicked: or who wyl take my parte against the euyl doers?
17 If the Lorde had not helped me: it had not failed but my soule had benne put to silence.
18 But when I said, my foote had slipped: thy mercy (O Lorde) holde me vp.
19 In the multitude of the sorowes that I had in my hart: thy comfortes haue refreshed my soule.
20 Wylt thou haue anything to doo with the scholt of wickednesse: which imagineth

mischeefe as a lawe?
21 They gather them together against D the soule of the righteous: and condemne the innocent blood.
22 But the Lord is my refuge: and my God is the strength of my confidence.
23 He shal recompence them their wickednesse, and destroye them in their owne malice: yea, the Lorde our God shal destroy them.

Venite, exultemus. psalm. xcv.

morning prayer.

1 O Come, let vs sing vnto the Lorde: let A vs hartely reioyce in the strength of our saluation.
2 Let vs comme before his presence with thankesgeuing: and shewe our selues glad in him with psalmes.
3 For the Lorde is a great God: and a great kyng above al Gods.
4 In his hande are all the corners of the earth: and the strength of the hylles is his also.
5 The sea is his, and he made it: and his handes prepared the dry lande.
6 O come, let vs worshyp and fal downe: and kneele before the Lorde our maker.
7 For he is (the Lorde) our God: and we B are the people of his pasture, and the sheepe of his handes.
8 To day if ye wyl heare his voyce, harden not your hartes: as in the prouocation, and as in the day of temptation in the wyldernesse.
9 When your fathers tempted me: proued me, and sawe my woorkes.
10 Fourtie yeres long was I grieued with this generation, and said: it is a people that doo erre in their hartes, for they haue not knowen my wayes.
11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. psalm. xcvi.

1 O Syng vnto the Lorde a newe songe: A sing vnto the Lord al the whole earth.
2 Syng vnto the Lord, and praise his name: be telling of his saluation from day to day.
3 Declare his honour vnto the heathen: and his woonders vnto al people.
4 For the Lorde is great, and can not worthily be praysed: he is more to be feared then al Gods.
5 As for the Goddes of the heathen, they be but Idols: but it is the Lord that made the heauens.
6 Glory and worshyp are before him: pow-
er and

er and honour are in his sanctuarie.

B 7 Ascribe vnto the Lorde (O ye kynredes of the people:) ascribe vnto the Lord worshyp and power.

8 Ascribe vnto the Lorde the honour due vnto his name: bryng presentes, and come into his courtes.

9 O worshyp the Lord in the beautie of holynesse: let the whole earth stande in awe of hym.

10 Tel it out among the heathen that the Lord is kyng: and that it is he which hath made the rounde worlde so fast that it can not be moued, and howe that he shal iudge the people ryghteously.

11 Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is.

12 Let the feelde be ioyful, and al that is in it: thē shal al the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with ryghteousnesse to iudge the worlde, and the people with his trueth.

Dominus regnauit. Psalm.xcvii.

A 1 THE Lorde is kyng, the earth may be glad thereof: yea the multitude of the Iles may be glad thereof.

2 Cloudes and darknesse are rounde about him: righteousnesse and iudgement are the habitation of his seate.

3 There shal go a fyre before him: & burne vp his enimies on euery syde.

4 His lyghtenynges gaue shyne vnto the worlde: the earth sawe it, and was afraid.

5 The hylles melted lyke waxe at the presence of the Lorde: at the presence of the Lorde of the whole earth.

6 The heauens haue declared his ryghteousnesse: and all the people haue seene his glorie.

B 7 Confounded be al they that worshyp carued images: and that delite in vaine gods, worshyp him al ye gods.

8 Sion hearde of it, and reioyced: and the daughters of Iuda were glad, because of thy iudgementes, O Lorde.

9 For thou Lorde art hygher then all that are in the earth: thou art exalted farre aboue al goddes.

10 O ye that loue the Lorde, see that ye hate the thyng whiche is euyll: the Lorde preserueth the soules of his saintes, he shal delyuer them from the hande of the vngodly.

11 There is sprong vp a lyght for the ryghteous: and ioyful gladnesse for suche as be true harted.

12 Reioyce in the Lorde ye ryghteous: and geue thankes for a remembrance of his holinesse.

Cantate domino. Psalm.xcviii.

A 1 O Sing vnto the Lord a newe song: for he hath donne marueylous thynges. Euenyng prayer.

2 With his owne ryght hande, and with his holy armes hath he gotten him selfe the victorie.

3 The Lorde declared his saluation: his righteousnesse hath he openly shewed in the syght of the heathen.

4 He hath remembred his mercie & trueth towarde the house of Israel: and all the endes of the worlde haue seene the saluation of our God.

5 Shewe your selues ioyful vnto the Lord, all ye landes: syng, reioyce, and geue thankes.

6 Prayse the Lorde vpon the harpe: syng to the harpe with a Psalme of thankes geuyng.

B 7 With Trumpettes also and Shaulmes: O shewe your selues ioyful before the Lord the kyng.

8 Let the sea make a noyse, and all that therein is: the round worlde, and they that dwel therein.

9 Let the floodes clap their handes, and let the hilles be ioyful together before the Lorde: for he is come to iudge the earth.

10 With ryghteousnesse shall he iudge the worlde: and the people with equitie.

Dominus regnauit. Psalm.xcix.

A 1 THE Lord is king, be the people neuer so vnpatient: he sytteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lorde is great in Sion: and hygh aboue al people.

3 They shal geue thankes vnto thy name: whiche is great, wonderful, and holy.

4 The kynges power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Iacob.

5 O magnifie the Lorde our God: and fal downe before his footestoole, for he is holy.

6 Moses and Aaron among his priestes, and Samuel among suche as cal vpon his name: these called vpon the Lorde, and he heard them.

B 7 He spake vnto them out of the cloudie pil-

lar:

ler: for they kept his testimonies, and the lawe that he gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God, & punishedst their owne inuentions.

9 O magnifye the Lord our God, and worshyp hym vpon his holy hyl: for the Lorde our God is holy.

Iubilate deo. Psal.C.

1 O Be ioyful in the Lorde al ye landes: serue the Lorde with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lorde he is God, it is he that hath made vs, & not we our selues: we are his people, and the sheepe of his pasture.

3 O go your way into his gates with thankesgeuing, & into his courtes with prayse: be thankfull vnto him, and speake good of his name.

4 For the Lorde is gracious, his mercie is euerlastyng: and his trueth endureth from generation to generation.

Misericordiam et iudicium. Psalm.Ci.

1 MY song shalbe of mercie and iudgement: vnto thee, O lord wil I sing.

2 O let me haue vnderstanding: in the way of godlynesse.

3 When wylt thou come vnto me: I wyll walke in my house with a perfect hart.

4 I wyl take no wicked thing in hande, I hate the synnes of vnfaythfulnesse: there shal no suche cleaue vnto me.

5 A frowarde hart shal depart from me: I wyl not knowe a wicked person.

6 Whoso priuily slandereth his neighbour: hym wyl I destroy.

7 Whoso hath also a proud looke, and high stomacke: I wyl not suffer him.

8 Mine eyes looke vnto such as be faithfull in the lande: that they may dwel with me.

9 Whoso leadeth a godly life: he shalbe my seruant.

10 There shal no deceitful person dwell in my house: he that telleth lyes, shall not tarrie in my syght.

11 I shall soone destroy al the vngodly that are in the lande: that I may roote out all wicked doers from the citie of the Lorde.

Domine exaudi. Psalm.Cii.

1 HEare my prayer, O Lorde: and let my crying come vnto thee. Mornyng prayer.

2 Hyde not thy face from me in the time of my trouble: encline thine eares vnto me when I cal, O heare me, & that ryght soone.

3 For my dayes are consumed away lyke smoke: and my bones are brent vp as it were a fyrebrande.

4 My hart is smitten downe, and withered lyke grasse: so that I forgeat to eate my bread.

5 For the voyce of my gronyng: my bones wyl scarse cleaue to my flesshe.

6 I am become lyke a Pellican in the wyldernes: & like an owle that is in the desart.

7 I haue watched, and am euen as it were a sparow: that sitteth alone vpon the house toppe. B

8 Myne enimies reuile me al the day long: and they that are mad vpon me, are swoorne togeather agaynst me.

9 For I haue eaten ashes as it were bread: and mingled my drynke with weepyng.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone lyke a shadowe: and I am wythered lyke grasse.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout al generations.

13 Thou shalt arise, and haue mercie vpon Sion: for it is tyme that thou haue mercie vpon her, yea the tyme is come.

14 And why? thy seruantes thynke vpon her stones: and it pitieth them to see her in the dust. C

15 The heathen shal feare thy name, O Lorde: and all the kynges of the earth thy maiestie.

16 When the Lord shal build vp Sion: and when his glorie shal appeare.

17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desyre.

18 This shalbe written for those that come after: and the people whiche shalbe borne, shal prayse the Lorde.

19 For he hath loked downe from his sanctuarie: out of the heauen did the Lorde behold the earth.

20 That he might heare the mourninges of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the name of the Lord in Sion: & his worship at Hierusalem, D

22 When the people are gathered togeather: and the kingdomes also to serue the Lorde.

23 He brought downe my strength in my iourney: and shortened my dayes.

24 But I said, O my God, take me not away in the middes of mine age: as for thy yeres

they

they endure throughout al generations.
25 Thou Lorde in the beginning haſt layde the fundation of the earth: and the heauens are the woorke of thy handes.
26 They ſhal periſh, but thou ſhalt endure: they al ſhal waxe olde, as dooth a garment.
27 And as a veſture ſhalt thou change them, and they ſhalbe changed: but thou art the ſame, and thy yeeres ſhal not faile.
28 The children of thy ſeruantes ſhal continue: and their ſeede ſhal ſtande faſt in thy ſight.

Benedic anima mea. pſalm. Ciii.

A 1 PRaiſe the Lord, O my ſoule: and al that is within me prayſe his holy name.
2 Prayſe the Lorde, O my ſoule: and forgeat not al his benefites.
3 Which forgeueth al thy ſinne: and healeth al thine infirmities.
4 Which ſaueth thy life from deſtruction: and crowneth thee with mercy and louing kindneſſe.
5 Which ſatisfieth thy mouth with good thinges: making thee young and luſtie as an Eagle.
6 The Lorde executeth righteouſneſſe and iudgement: for al them that are oppreſſed with wrong.
B 7 He ſhewed his wayes vnto Moſes: his woorkes vnto the children of Iſrael.
8 The Lorde is ful of compaſſion and mercy: long ſuffering, and of great goodneſſe.
9 He wyl not alway be chidyng: neyther keepeth he his anger for euer.
10 He hath not dealt with vs after our ſinnes: nor rewarded vs accordyng to our wickednes.
11 For looke howe high the heauen is in comparſon of the earth: ſo great is his mercy alſo toward them that feare him.
12 Looke howe wyde alſo the Eaſt is from the Weſt: ſo farre hath he ſet our ſynnes from vs.
13 Yea, like as a father pitieth his owne children: euen ſo is the Lorde mercyful vnto them that feare him.
C 14 For he knoweth whereof we be made: he remembreth that we are but duſt.
15 The dayes of man are but as graſſe: for he flouriſheth as a flowre of the feelde.
16 For as ſoone as the wynde goeth ouer it, it is gone: and the place thereof ſhal knowe it no more.
17 But the mercyful goodneſſe of the Lorde endureth for euer and euer vpon them that feare him: and his righteouſneſſe vpon childers children.
18 Euen vpon ſuche as keepe his couenant: and thinke vpon his commaundementes to doo them.
19 The Lord hath prepared his ſeate in heauen: and his kingdome ruleth ouer al.
20 O prayſe the Lorde, ye angels of his, ye that excel in ſtrength: ye that fulfil his commaundement, and hearken vnto the voyce of his woordes.
21 O prayſe the Lorde, al ye his hoſtes: ye ſeruantes of his that doo his pleaſure. D
22 O ſpeake good of the Lorde al ye woorkes of his, in al places of his dominion: prayſe thou the Lorde, O my ſoule.

Benedic anima mea. pſalm. Ciiii.

1 PRaiſe the Lord, O my ſoule: O Lord my God, thou art become exceeding glorious, thou art clothed with maieſtie and honour. A Buenyng prayer.
2 Thou deckeſt thee ſelf with light, as it were with a garment: and ſpreadeſt out the heauens like a curtaine.
3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his chariot, and walketh vpon the wynges of the wynde.
4 He maketh his angelles ſpirites: and his miniſters a flamyng fire.
5 He layd the fundations of the earth: that it ſhoulde neuer mooue at any tyme.
6 Thou couereddſt it with the deepe, lyke as with a garment: the waters ſtande in the hylles.
7 At thy rebuke they flee: at the voyce of thy thunder they are afraide. B
8 They goe vp as high as the hylles, and downe to the valleyes beneath: euen vnto the place whiche thou haſte appoynted for them.
9 Thou haſt ſet them their boundes which they ſhal not paſſe: neyther turne againe to couer the earth.
10 He ſendeth the ſpringes into the ryuers: whiche runne among the hylles.
11 Al beaſtes of the feeld drinke therof: and the wylde aſſes quenche their thirſt.
12 Beſide them ſhal the foules of the ayre haue their habitation: and ſyng among the branches.
13 He watereth the hylles from aboue: the earth is filled with the fruit of thy woorkes.
14 He bringeth forth graſſe for the cattel: and greene hearbe for the ſeruice of men. C
15 That he may bring foode out of the earth, & wyne that maketh glad the hart of man: and oyle to make him a chereful countenance, and bread to ſtrength mans hart.
16 The trees of the Lorde alſo are full of ſappe: euen the Cedars of Libanus, which

he

he hath planted.
17 Wherin the byrdes make their neastes: & the fyre trees are a dwelling for the storke.
18 The high hyls are a refuge for the wylde goates: and so are the stony rockes for the conyes.
19 He appointed the moone for certaine seasons: & the sunne knoweth his going down.
20 Thou makest darkenesse, that it may be night: wherein al the beastes of the forrest doo moone.
D 21 The Lions roaring after their pray: doo seeke their meate at God.
22 The sunne ariseth, and they gest them away together: and laye them downe in their dennes.
23 Man goeth forth vnto his worke, and to his labour: vntyl the euenyng.
24 O Lorde, how manyfolde are thy woorkes: in wisedome hast thou made them al, the earth is ful of thy richesse.
25 So is the great and wide sea also: wherin are thynges creepyng innumerable, both smal and great beastes.
26 There goe the shippes, and there is that Leuiathan: whom thou hast made to take his pastime therein.
27 These waite all vppon thee: that thou mayest gene them meate in due season.
E 28 When thou genest it them, they gather it: and when thou openest thine hande, they are filled with good.
29 When thou hydest thy face, they are troubled: when thou takest away their breath, they dye, & are turned againe to their dust.
30 When thou lettest thy breath goe forth, they shalbe made: and thou shalt renue the face of the earth.
31 The glorious maiestie of the Lorde shal endure for euer: the Lord shal reioyce in his woorkes.
32 The earth shal tremble at the looke of him: if he doo but touch the hylles, they shal smoke.
33 I wyl syng vnto the Lorde as long as I lyue: I wyl prayse my God whyle I haue my beyng.
F 34 And so shal my woordes please him: my ioy shalbe in the Lorde.
35 As for synners, they shalbe consumed out of the earth, and the vngodly shal comme to an ende: prayse thou the Lord, O my soule, prayse the Lorde.

Confitemini Domino. psalm. Cv.

A 1 O Gene thankes vnto the Lord, and cal vpon his name: tel the people what thinges he hath done.
Mornyng prayer.
2 O let your songues be of him, & prayse him: and let your talking be of al his woonderous woorkes.
3 Reioyce in his holy name: let the harte of them reioyce that seeke the Lorde.
4 Seeke the Lorde and his strength: seeke his face euermore.
5 Remember the marueylous woorkes that he hath done: his woonders, and the iudgementes of his mouth.
6 O ye seede of Abraham his seruant: ye children of Iacob his chosen.
7 He is the Lorde our God: his iudgements are in al the worlde. B
8 He hath ben alway myndeful of his couenant and promise: that he made to a thousande generations.
9 Euen the couenant that he made with Abraham: and the othe that he sware vnto Isahac.
10 And appointed the same vnto Iacob for a lawe: and to Israel for an euerlasting testament.
11 Saying, vnto thee wyl I gene the lande of Chanaan: the lot of your inheritance.
12 When there was yet but a fewe of them: and they strangers in the lande.
13 What time as they went from one nation to another: from one kyngdome to another people.
14 He suffered no man to doo them wrong: C but reproued euen kinges for their sakes.
15 Touche not myne annoynted: and do my prophetes no harme.
16 Moreouer, he called for a dearth vpon the land: & destroyed al the prouision of bread.
17 But he had sent a man before them: euen Ioseph whiche was solde to be a bonde seruant.
18 Whose feete they hurt in the stockes: the yron entred into his soule.
19 Untyl the time came that his cause was knowen: the worde of the Lord tryed him.
20 The kyng sent and deliuered hym: the prince of the people let hym goe free.
21 He made him Lord also of his house: and D ruler of al his substance.
22 That he might informe his princes after his wil: & teach his senatours wisdome.
23 Israel also came into Egypt: and Iacob was a stranger in the lande of Ham.
24 And he encreased his people exceedingly: & made them stronger then their enimies.
25 Whose hart turned, so that they hated his people: and dealt vntruely with his seruantes.
26 Then sent he Moses his seruant: and Aaron whom he had chosen.
27 And these shewed his tokens among them: and woonders in the lande of Ham.
28 He sent darkenesse, and it was darke: and they

they were not obedient vnto his woꝛde.
29 He turned their waters into blood: and ſlue their fyſhe.
30 Their land bꝛought foꝛth frogges: yea euen in their kynges chambers.
31 He ſpake the woꝛde, and there came all maner of flies: & lice in al their quarters.
32 He gaue them hayſtones foꝛ rayne: and flambes of fyꝛe in their lande.
33 He ſmote their vines alſo, and figge trees: and deſtroyed the trees that were in their coaſtes.
34 He ſpake the woꝛd, and the grashoppers came, and caterpyllers innumerable: and dyd eate vp al the graſſe in their lande, and deuoured the fruite of their grounde.
35 He ſmote al the fyꝛſt bozne in their land: euen the cheefe of al their ſtrength.
36 He bꝛought them foꝛth alſo with ſyluer and golde: there was not one feeble perſon among their tribes.
37 Egypt was glad at their departing: foꝛ they were afrayde of them.
38 He ſpꝛead a cloude to be a couering: and fyꝛe to geue lyght in the nyght ſeaſon.
39 At their deſyꝛe he bꝛought Quayles: and he fylled them with the bꝛead of heauen.
40 He opened the rocke of ſtone, and the waters flowed out: ſo that ryuers ranne in the dꝛye places.
41 Foꝛ why? he remembꝛed his holy pꝛomiſe: and Abꝛaham his ſeruant.
42 And he bꝛought foꝛth his people with ioy: and his choſen with gladneſſe.
43 And gaue them the landes of the heathen: and they toke the labours of the people in poſſeſſion.
44 That they might keepe his ſtatutes: and obſerue his lawes.

Confitemini domino. Pſal. lxvi.

1 O Geue thankes vnto the Loꝛd, foꝛ he is gracious: and his mercie endureth foꝛ euer.
2 Who canne expꝛeſſe the noble actes of the Loꝛd: oꝛ ſhewe foꝛth all his pꝛayſe?
3 Bleſſed are they that alway keepe iudgement: and doo ryghteouſneſſe.
4 Remember me, O Loꝛde, accoꝛding to the fauour that thou beareſt vnto thy people: O viſite me with thy ſaluation.
5 That I may ſee the felicitie of thy choſen: and reioyce in the gladneſſe of thy people, & geue thanks with thyne inheritance.
6 We haue ſynned with our fathers: we haue done amiſſe and dealt wickedly.
7 Our fathers regarded not thy woonders in Egypt, neyther kept they thy great goodneſſe in remembꝛance: but were diſobedient at the ſea, euen at the red ſea.
8 Neuertheleſſe, he helped them foꝛ his names ſake: that he myght make his power to be knowen. B
9 He rebuked the redde ſea alſo, and it was dꝛyed vp: ſo he led them thꝛough the depe, as thꝛough a wyldernelle.
10 And he ſaued them from the aduerſaries hande: and deliuered them from the hand of the enimie.
11 As foꝛ thoſe that troubled them, the waters ouerwhelmed them: there was not one of them left.
12 Then beleeued they his woꝛdes: and ſang pꝛayſe vnto hym.
13 But within a whyle, they foꝛgate his woꝛkes: & would not abyde his counſaile.
14 But luſt came vpon them in the wyldernelſe: and they tempted God in the deſart. C
15 And he gaue them their deſyꝛe: and ſent leannelſe withal into their ſoule.
16 They angred Moſes alſo in the tentes: and Aaron the ſaint of the Loꝛde.
17 So the earth opened, and ſwallowed vp Dathan: and couered the congregation of Abiram.
18 And the fyꝛe was kyndled in their companie: the flame burnt vp the vngodly.
19 They made a Calfe in Hoꝛeb: and woꝛſhypped the moulten image.
20 Thus they turned their glozie: into the ſimilitude of a Calfe that eateth hay.
21 And they foꝛgat God their ſauiour: whiche had done ſo great thynges in Egypt. D
22 Wonderous woꝛkes in the land of Ham: and feareful thynges by the red ſea.
23 So he ſayde he woulde haue deſtroyed them: had not Moſes his choſen ſtand beſoꝛe him in the gappe: to turne away his wꝛathful indignation, leſt he ſhoulde deſtroy thee.
24 Yea they thought ſcoꝛne of that pleaſant land: and gaue no credence vnto his woꝛd.
25 But murmured in their tentes: and hearkened not vnto the voyce of the Loꝛd.
26 Then lift he vp his hand againſt them: to ouerthꝛowe them in the wilderneſſe.
27 To caſt out their ſeede among the nations: and to ſcatter them in the landes.
28 They ioyned them ſelues vnto Baal Peoꝛ: and ate the offeringes of the dead.
29 Thus they pꝛouoked him vnto anger with their owne inuentions: & the plague was great among them.
30 Then ſtoode vp Phinees, and pꝛayed: and ſo the plague ceaſſed.
31 And that was counted vnto him foꝛ righteouſnes: amõg al poſteritie ſo foꝛ euermoꝛe.

32 They

32 They angred him also at the waters of stryfe: so that he punished Moses for their sakes.
33 Because they prouoked his spirite: so that he spake vnadvisedly with his lyppes.
F 34 Neyther destroyed they the heathen: as the Lorde commaunded them.
35 But were myngled among the heathen: and learned their workes.
36 Insomuche that they worshypped their idols, whiche turned to their owne decay: yea they offred their sonnes and daughters vnto deuylles.
37 And shed innocent blood, euen the blood of their sonnes & of their daughters, whom they offered vnto the idolles of Chanaan, and the lande was defyled with blood.
38 Thus were they stained with their owne workes: and went a whoorying with their owne inuentions.
39 Therefore was the wrath of the Lorde kyndled agaynst his people: insomuch that he abhorred his owne inheritance.
40 And he gaue them ouer into the hande of the heathen: and they that hated them were lordes ouer them.
G 41 Their enimies oppressed them: and had them in subiection.
42 Many a time did he deliuer them: but they rebelled agaynst him with their owne inuentions, and were brought downe in their wickednesse.
43 Neuertheles, when he sawe their aduersitie: he hearde their complaynt.
44 He thought vpon his couenant, and pitied them according vnto the multitude of his mercies: yea he made all those that had led them away captiue, to pitie them.
45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may geue thankes vnto thy holy name, and make our boast of thy prayse.
46 Blessed be the Lord God of Israel, from euerlastyng, and worlde without end: and let al the people say, Amen.

Confitemini domino. Psal. Cvii.

Q 1 O Geue thankes vnto the Lord, for he is gratious: and his mercie endureth for euer.
Mornyng prayer.
2 Let them geue thanks whom the Lorde hath redeemed: and delyuered from the hande of the enimie.
3 And gathered them out of the landes, from the east, and from the west: from the north, and from the south.
4 They went astray in the wyldernesse out of the way: and found no citie to dwel in.
5 Hungrie and thirstie: their soule fainted in them.
6 So they cryed vnto the Lorde in their trouble: and he delyuered them from their distresse.
7 He led them forth by the right way: that D they might go to ꝑ citie where they dwelt.
8 O that men woulde therefore prayse the Lorde for his goodnesse, & declare the wonders that he doeth for the children of men.
9 For he satisfieth the emptie soule: and filleth the hungrie soule with goodnesse.
10 Such as sat in darknesse & in the shadow of death: being fast bound in misery & iron.
11 Because they rebelled against the wordes of the Lord: and lightly regarded the counsayle of the moste hygh.
12 He also brought downe their hart thorowe heauinesse: they fel downe, and there was none to helpe them vp.
13 So when they cryed vnto the Lorde in their trouble: he delyuered them out of their distresse.
14 For he brought them out of darknesse, C and out of the shadowe of death: and brake their bondes in sunder.
15 O that men would therefore prayse the Lord for his goodnesse: & declare the wonders that he doeth for the children of men.
16 For he hath broken the gates of brasse: and smytten the barres of iron in sunder.
17 Foolishe men are plagued for their offence: and because of their wickednesse.
18 Their soule abhorred al maner of meate: and they were euen harde at deathes dore.
19 So when they cryed vnto the Lorde in their trouble: he delyuered them out of their distresse.
20 He sent his worde and healed them: and they were saued from their destruction.
21 O that men would therefore prayse the D Lord for his goodnesse: & declare the wonders that he doeth for the children of men.
22 That they would offer vnto him the sacrifice of thankesgiuyng: and tell out his workes with gladnesse.
23 They that goe downe to the sea in ships: and occupie their business in great waters.
24 These men see the workes of the Lord: and his wonders in the deepe.
25 For at his worde the stormie winde ariseth: which lifteth vp the waues thereof.
26 They are carried vp to the heauen, and downe againe to the depe: their soule melteth away, because of the trouble.
27 They reele to and fro, and stagger like a drunken man, and are at their wits end.
28 So when they crye vnto the Lorde in their trouble: he delyuereth them out of their distresse.
29 For he maketh the storme to cease: so that

that the wonts therof are fyl.

30 Then are they glad, because they be at rest: and so he bringeth them vnto the hauen where they wolde be.

31 O that men wolde therefore prayse the Lorde for his goodnesse: and declare the wonders that he doth for the chyldren of men.

32 That they wolde exalt hym also in the congregation of the people: and prayse him in the seate of the elders.

33 Whiche turneth the flooddes into a wyldernesse: and dryeth vp the water springes.

34 A fruiteful lande maketh he barrayne: for the wickednesse of them that dwel therein.

F 35 Agayne, he maketh the wyldernesse a standing water: and water springes of a dryе grounde.

36 And there he setteth the hungry: that they may builde them a citie to dwel in.

37 That they may sow their land, and plant vineyardes: to yelde them fruites of increase.

38 He blesseth them, so that they multiplie exceedingly: and suffereth not their cattel to decrease.

39 And agayne, when they are minished and brought lowe: through oppression, through any plague or trouble.

40 Though he suffer them to be euyl entreated through tyrantes: and let them wander out of the way in the wyldernesse.

41 Yet helpeth he the poore out of miserie: and maketh him houholdes like a flocke of sheepe.

42 The righteous wyll consyder this, and reioyce: and the mouth of al wickednesse shalbe stopped.

43 Who so is wise wil ponder these things: and they shal vnderstande the louing kyndnesse of the Lorde.

Paratum cor meum. Psalm. cviii.

1 O God, my hart is redy (my hart is redy:) I wyl sing and geue prayse with the best member that I haue.

2 Awake thou Lute and Harpe: I mee selfe wyl awake right early.

3 I wyl geue thankes vnto thee, O Lorde, among the people: I wil sing prayses vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloodes.

5 Set vp thee selfe (O God) aboue the heauens: and thy glory aboue al the earth.

6 That thy beloued may be deliuered: let thy right hande saue them, and heare thou me.

7 God hath spoken in his holynesse: I wyl B reioyce therefore and diuide Sichem, and meat out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Iuda is my lawgeuer, Moab is my washpot: ouer Edom wil I cast out my shoe, vpon the Philistines wyl I triumph.

10 Who wyl leade me into the strong citie: and who wil bring me into Edom?

11 Hast not thou forsaken vs, O GOD: and wylt not thou GOD goe forth with our hostes?

12 O helpe vs agaynst the enimie: for vayne is the helpe of man.

13 Through God we shal do great actes: and it is he that shal treade downe our enimies.

Deus laudem. Psal. cix.

1 HOlde not thy tongue, O God of my A prayse: for the mouth of the vngodly, yea and the mouth of the deceipteful is opened vpon me.

2 And they haue spoken agaynst me with false tongues: they compassed me about also with wordes of hatred, & fought against me without a cause.

3 For the loue that I had vnto them, loe, they take nowe my contrary parte: but I geue mee selfe vnto prayer.

4 Thus haue they rewarded me euyll for good: and hatred for my good wyl.

5 Set thou an vngodly man to be ruler ouer hym: and let Satan stande at his right hande.

6 When sentence is geuen vpon hym, let hym be condemned: and let his prayer be turned into sinne.

7 Let his dayes be fewe: and let another take his office. B

8 Let his chyldren be fatherlesse: and his wyfe a widowe.

9 Let his chyldren be vagabondes, and begge their breade: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoyle his labour.

11 Let there be no man to pitie hym: nor to haue compassion vpon his fatherlesse chyldren.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lorde: and let not the sinne of his mother be donne away.

14 Let them alway be before the Lorde: C

that he may roote out the memorial of them from of the earth.

15 And that becauſe his mynde was not to do good: but perſecuted the poore helpeleſſe man, that he might ſlea hym that was vexed at the hart.

16 His delite was in curſing, and it ſhal happen vnto him: he loued not bleſſing, therefore ſhal it be farre from hym.

17 He clothed himſelfe with curſing, lyke as with a rayment: and it ſhall come into his bowels lyke water, and lyke oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lorde vnto mine enimies: and to thoſe that ſpeake euil agaynſt my ſoule.

20 But deale thou with me (O Lorde God) accordyng vnto thy name: for ſweete is thy mercy.

D 21 O deliuer me, for I am helpeleſſe & poore: and my hart is wounded within me.

22 I goe hence like the ſhadowe that departeth: & am driuen away as the graſſhopper.

23 My knees are weake through faſtyng: my fleſhe is dried vp for want of fatneſſe.

24 I became alſo a rebuke vnto them: they that loked vpon me, ſhaked theyr heades.

25 Helpe me (O Lord my God:) oh ſaue me accordyng to thy mercy.

26 And they ſhal know howe that this is thy hande: and that thou Lorde haſt done it.

27 Though they curſe, yet bleſſe thou: and let them be confounded that riſe vp againſt me, but let thy ſeruant reioyce.

28 Let mine aduerſaries be clothed with ſhame: and let them couer themſelues with theyr owne confuſion, as with a cloke.

29 As for me, I wyll geue great thankes vnto the Lorde with my mouth: and praiſe him among the multitude.

30 For he ſhall ſtande at the ryght hande of the poore: to ſaue his ſoule from vnrighteous iudges.

Dixit dominus. Pſal. Cx.

A Morning prayer.

1 THe Lorde ſayd vnto my Lorde: ſyt thou on my ryght hande, vntyll I make thyne enimies thy foote ſtoole.

2 The Lorde ſhall ſende the rod of thy power out of Sion: be thou ruler euen in the middes among thyne enimies.

3 In the day of thy power ſhall the people offer thee freewil offeringes, with an holy worſhyp: the deawe of thy birth is of the wombe of the morning.

4 The Lorde ſwate, and wil not repent: thou art a prieſt for euer, after the order of Melchiſedech.

5 The Lorde vpon thy ryght hande: ſhall wounde euen kings in the day of his wrath.

6 He ſhalbe iudge among the heathen, he ſhal fyll the places with the dead bodyes: and ſmite in ſunder the heades ouer diuers countreyes.

7 He ſhal drinke of the brooke in the way: therefore ſhal he lift vp his head.

Confitebor tibi. Pſal. Cxi.

1 I Wyl geue thankes vnto the Lorde with my whole hart, ſecretely amõg the faythful, and in the congregation. A

2 The workes of the Lord are great: ſought out of al them that haue pleaſure therin.

3 His worke is worthy to be prayſed, and had in honour: and his righteouſneſſe endureth for euer.

4 The mercyfull and gratious Lorde hath ſo done his maruelous workes: that they ought to be had in remembrance.

5 He hath geuen meate vnto them that feare hym: he ſhal euer be mindfull of his couenant.

6 He hath ſhewed his people the power of his workes: that he may geue them the heritage of the heathen.

7 The workes of his handes are veritie and iudgement: all his commaundementes are true. B

8 They ſtande faſt for euer and euer: and are done in trueth and equitie.

9 He ſent redemption vnto his people: he hath commaunded his couenant for euer, holy and reuerent is his name.

10 The feare of the Lorde is the begynning of wyſedome: a good vnderſtandyng haue al they that do thereafter, the prayſe of it endureth for euer.

Beatus vir. Pſal. Cxii.

1 BLeſſed is the man that feareth the lord: he hath great delight in his commaundementes. A

2 His ſeede ſhalbe mightie vpon earth: the generation of the faythful ſhalbe bleſſed.

3 Richeſſe and plenteouſneſſe ſhalbe in his houſe: and his righteouſneſſe endureth for euer.

4 Vnto the godly there aryſeth vp light in the darkeneſſe: he is mercyful, louyng, and righteous.

5 A good man is mercyful and lendeth: and wyl guide his wordes with diſcretion.

6 For he ſhal neuer be moued: and the righ-

teous

teous shalbe had in an euerlasting remembraunce.

7 He will not be afrayde for any euyll tydynges: for his hart standeth fast and beleeueth in the Lorde.

8 His hart is stablished and will not shrinke: vntyl he see his desire vpon his enimies.

9 He hath dispersed abroade and geuen to the poore: and his righteousnesse remayneth for euer, his horne shalbe exalted with honour.

10 The vngodly shal see it, and it shal greeue him: he shal gnash with his teeth, and consume away, the desire of the vngodly shall perishe.

Laudate pueri. Psalm. C. xiii.

1 PRaise the Lorde (ye seruauntes:) O praysse the name of the Lorde.

2 Blessed be the name of the Lord: from this time forth for euermore.

3 The Lordes name is praysed: from the rysing vp of the sunne, vnto the going downe of the same.

4 The Lorde is high aboue al heathen: and his glory aboue the heauens.

5 Who is lyke vnto the lorde our God, that hath his dwelling so high: and yet humbleth him selfe to beholde the thinges that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the myre.

7 That he may set him with the princes: euen with the princes of his people.

8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psalm. C. xiiii.

1 WHen Israel came out of Egypt: and the house of Iacob from among the strange people.

2 Iuda was his sanctuarie: and Israel his dominion.

3 The sea sawe that, and fledde: Iordane was driuen backe.

4 The mountaines skipped lyke rammes: and the litle hilles like young sheepe.

5 What ayleth thee, O thou sea, that thou fleddest: and thou Iordane, that thou wast driuen backe?

6 Ye mountaynes that ye skipped lyke rams: and ye litle hilles like young sheepe?

7 Tremble thou earth at the presence of the lorde: at the presence of the God of Iacob.

8 Whiche turned the harde rocke into a standing water: and the flint stone into a springing well.

Non nobis domine. Psalm. C. xv.

1 NOT vnto vs, O Lorde, not vnto vs, but vnto thy name geue the praysse: for thy louyng mercie, and for thy truethes sake. A

2 Wherefore shall the heathen saye: where is nowe their God?

3 As for our God he is in heauen: he hath done what so euer pleased him.

4 Their idols are siluer and golde: euen the woorke of mens handes.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smel not.

7 They haue handes and handle not, feete haue they, and walke not: neither speake they through their throte.

8 They that make them, are like vnto them: so are al suche as put their trust in them.

9 But thou house of Israel trust thou in the Lorde: he is their succour and defence.

10 Ye house of Aaron put your trust in the Lorde: he is their helper and defender.

11 Ye that feare the Lorde, put your trust in the Lord: he is their helper and defender.

12 The Lorde hath ben myndfull of vs, and he shal blesse vs: euen he shal blesse the house of Israel, he shal blesse the house of Aaron.

13 He shall blesse them that feare the Lorde: both smal and great.

14 The Lorde shal encrease you more & more: you and your children. C

15 Ye are the blessed of the Lorde: whiche made heauen and earth.

16 Al the whole heauens are the Lordes: the earth hath he geuen to the children of men.

17 The dead praysse not thee, O Lorde: neyther all they that go downe into the silence.

18 But we wyll praysse the lorde: from this tyme forth for euermore. Praysse the Lorde.

Dilexi quoniam. Psalm. C. xvi.

1 I Am well pleased: that the Lorde hath hearde the voyce of my prayer. A Morning prayer.

2 That he hath enclined his eare vnto me: therefore wyl I call vppon him as long as I lyue.

3 The snares of death compassed me round about: and the paynes of hell gate hold vpon me.

4 I shall fynde trouble and heauynesse, and I shall cal vppon the name of the Lorde: O Lorde, I beseeche thee deliuer my soule.

5 Gracious is the Lorde and righteous: yea our God is mercyfull.

6 The Lorde preſerueth the ſimple: I was in miſerie, and he helped me.
B 7 Turne agayne then vnto thy reſt, O my ſoule: for the Lorde hath rewarded thee.
8 And why? thou haſt delyuered my ſoule from death: myne eyes from teares, and my feete from falling.
9 I wyl walke before the Lorde: in the land of the lyuing.
10 I beleeued, and therefore wyll I ſpeake, but I was ſore troubled: I ſayde in my haſte al men are lyers.
11 What rewarde ſhall I gene vnto the lorde: for al the benefytes that he hath done vnto me?
12 I wyl receiue the cuppe of ſaluation: and call vpon the name of the Lorde.
13 I wyl pay my vowes nowe in the preſence of all his people: ryght deare in the ſight of the Lorde, is the death of his ſaintes.
C 14 Beholde (O Lorde) howe that I am thy ſeruant: I am thy ſeruant and the ſonne of thyne handmayde, thou haſt broken my bones in ſunder.
15 I wyl offer to thee the ſacrifice of thankeſgeuing: and wyll cal vpon the name of the Lorde.
16 I wyl pay my vowes vnto the Lorde in the ſyght of al his people: in the courtes of the Lordes houſe, euen in the middes of thee, O Hieruſalem. Prayſe the Lorde.

Laudate dominum. Pſalm. C. xvii.

1 O Prayſe the Lord al ye heathen: prayſe him al ye nations.
2 For his merefull kindneſſe is euer more and more towarde vs: and the trueth of the Lorde endureth for euer. Prayſe the Lorde.

Confitemini. Pſalm. C. xviii.

A 1 O Gene thankes vnto the Lorde, for he is gracious: because his mercie endureth for euer.
2 Let Iſrael nowe confeſſe that he is gracious: & that his mercy endureth for euer.
3 Let the houſe of Aaron now confeſſe: that his mercie endureth for euer.
4 Yea, let them nowe that feare the Lorde confeſſe: that his mercy endureth for euer.
5 I called vppon the Lorde in trouble: and the Lorde heard me at large.
6 The Lord is on my ſyde: I wyl not feare what man dooth vnto me.
B 7 The Lorde taketh my part with them that helpe me: therefore ſhall I ſee my deſyre vpon myne enimies.
8 It is better to truſt in the Lorde: then to put any confydence in man.
9 It is better to truſt in the Lorde: then to put any confydence in princes.
10 All nations compaſſed me rounde about: but in the name of the Lorde wyl I deſtroy them.
11 They kept me in on euery ſyde, they kept me in (I ſay) on euery ſide: but in the name of the Lorde I wyl deſtroy them.
12 They came about me like Bees, and are extinct euen as the fyre among the thornes: for in the name of the Lorde I wyl deſtroy them.
13 Thou haſt thruſt ſore at me, that I might fal: but the Lorde was my helpe.
14 The Lorde is my ſtrength and my ſong: C and is become my ſaluation.
15 The voyce of ioye & health is in the dwellinges of the righteous: the ryght hande of the Lorde bryngeth mighty things to paſſe.
16 The ryght hande of the Lorde hath the preheminence: the ryght hande of the Lord bringeth mighty thinges to paſſe.
17 I wyl not dye, but liue: and declare the woorkes of the Lorde.
18 The Lord hath chaſtened & corrected me: but he hath not geuen me ouer vnto death.
19 Open me the gates of righteouſneſſe: that I may goe in to them, and geue thankes vnto the Lorde.
20 This is the gate of the Lorde: the righteous ſhal enter into it.
21 I wyl thanke thee, for thou haſt heard me: and art become my ſaluation. D
22 The ſame ſtone which the builders refuſed: is become the head ſtone of the corner.
23 This is the Lordes doyng: and it is marueylous in our eyes.
24 This is the day which the Lorde hath made: we wyl reioyce and be glad in it.
25 Helpe me nowe, O Lorde: O Lorde ſende vs nowe proſperitie.
26 Bleſſed is he that commeth in the name of the Lorde: we haue wiſhed you good lucke, ye that be of the houſe of the Lorde.
27 God is the Lorde which hath ſhewed vs light: binde the ſacrifice with cordes, yea euen vnto the hornes of the aulter.
28 Thou art my God, & I wyl thanke thee: thou art my God, and I wyl prayſe thee.
29 O gene thankes vnto the Lord, for he is gracious: & his mercy endureth for euer.

Beati immaculati. Pſalm. cxix.

1 BLeſſed are thoſe that are vndefyled in the way: and walke in the lawe of the Lorde. A Euenyng prayer.
2 Bleſſed are they that kepe his teſtimonies: and ſeeke him with their whole hart.
3 For they which do no wickednes walke in his wayes.

4 Thou

4 Thou hast charged: that we shal diligently keepe thy commaundementes.
5 O that my wayes were made so directe: that I myght keepe thy statutes.
6 So shal I not be confounded: while I have respect vnto al thy commaundementes.
7 I wil thanke thee with an vnfaigned hart: when I shal have learned the iudgementes of thy righteousnesse.
8 I wyl kepe thy ceremonies: O forsake me not vtterly.

In quo corrigit.

א 1 WHerewithal shal a young man cleanse his way: euen by rulyng himselfe after thy worde.
2 With my whole hart have I sought thee: O let me not go wrong out of thy commaundementes.
3 Thy wordes have I hydde within myne hart: that I should not sinne against thee.
4 Blessed art thou, O Lorde: O teache me thy statutes.
ב 5 With my lippes have I ben telling: of al the iudgementes of thy mouth.
6 I have had as great delight in the way of thy testimonies: as in al maner of riches.
7 I wyl talke of thy commaundementes: and have respect vnto thy wayes.
8 My delite shalbe in thy statutes: and I wyl not forget thy worde.

Retribue seruo tuo.

ג 1 O Do wel vnto thy servant: that I may liue, and kepe thy worde.
2 Open thou myne eyes: that I may see the wonderous thinges of thy lawe.
3 I am a stranger vpon earth: O hyde not thy commaundementes from me.
4 My soule breaketh out: for the very fervent desire that it hath alway vnto thy iudgementes.
ד 5 Thou hast rebuked the proud: and cursed are they that do erre from thy commaundementes.
6 O turne from me shame and rebuke: for I have kept thy testimonies.
7 Princes also dyd sit & speake against me: but thy servant is occupied in thy statutes.
8 For thy testimonies are my delight: and my counsaylers.

Adhesit pauimento.

ה 1 MY soule cleaueth to the dust: O quicken thou me according to thy worde.
2 I have knowledged my wayes, and thou hearddest me: O teach me thy statutes.
3 Make me to vnderstande the way of thy commaundementes: and so shall I talke of thy wonderous workes.
4 My soule melteth away for very heynesse: comfort thou me according vnto thy worde.
ו 5 Take from me the way of lying: and cause thou me to make moche of thy lawe.
6 I have chosen the way of trueth: and thy iudgementes have I layde before me.
7 I have sticken vnto thy testimonies: O Lorde confounde me not.
8 I wyl runne the way of thy commaundementes: when thou hast set my hart at libertie.

Legem pone.

ז 1 TEache me, O Lord, the way of thy statutes: and I shal kepe it vnto the ende. Morning prayer.
2 Geue me vnderstanding, & I shal kepe thy lawe: yea I shal kepe it with my whole hart.
3 Make me to goe in the path of thy commaundementes: for therein is my delyte.
4 Encline my hart vnto thy testimonies: and not to couetousnesse.
ח 5 O turne away myne eyes, lest they beholde vanitie: and quicken thou me in thy way.
6 O stablishe thy worde in thy servant: that I may feare thee.
7 Take away the rebuke that I am afrayde of: for thy iudgementes are good.
8 Beholde, my delight is in thy commaundementes, O quicken me in thy righteousnesse.

Et veniat super me.

ט 1 LEt thy louing mercy come also vnto me, O Lorde: euen thy saluation, according vnto thy worde.
2 So shal I make answeare vnto my blasphemers: for my trust is in thy worde.
3 O take not the worde of thy trueth vtterly out of my mouth: for my hope is in thy iudgementes.
4 So shall I alway kepe thy lawe: yea for euer and euer.
י 5 And I wyl walke at libertie: for I seeke thy commaundementes.
6 I will speake of thy testimonies also euen before kinges: and wil not be ashamed.
7 And my delight shalbe in thy commaundementes: whiche I have loued.
8 My handes also wyll I lift vp vnto thy commaundementes, whiche I have loued: and my studie shalbe in thy statutes.

Memor esto verbi tui.

כ 1 O Thynke vpon thy servant as concernyng thy worde: wherein thou hast

causeth me to put my truste.
2 The same is my comfort in my trouble: for thy worde hath quickened me.
3 The proude haue had me exceedyngly in derision: yet haue I not shrinked from thy lawe.
4 For I remembred thyne euerlastyng iudgementes, O Lorde: and receiued comfort.
ℵ 5 I am horribly afrayde: for the vngodlye that forsake thy lawe.
6 Thy statutes haue benne my songes: in the house of my pilgrimage.
7 I haue thought vpon thy name, O Lorde, in the night season: and haue kept thy law.
8 This I had: because I kept thy commaundementes.

Portio mea domine.

ℵ 1 THou art my portion, O Lorde: I haue promised to keepe thy lawe.
2 I made my humble petition in thy presence with my whole hart: O be mercyful vnto me according to thy worde.
3 I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies.
4 I made haste, and prolonged not the time: to kepe thy commaundementes.
ℶ 5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy lawe.
6 At midnight I wil rise to geue thankes vnto thee: because of thy righteous iudgementes.
6 I am a companion of all them that feare thee: and keepe thy commaundementes.
8 The earth, O Lorde, is ful of thy mercy: O teache me thy statutes.

Bonitatem fecisti.

ℵ 1 O Lorde, thou hast dealt graciously with thy seruant: according vnto thy worde.
2 O learne me true vnderstandyng and knowledge: for I haue beleeued thy commaundementes.
3 Before I was troubled I went wrong: but nowe haue I kept thy worde.
4 Thou art good and gracious: O teache me thy statutes.
ℶ 5 The proude haue imagined a lye against me: but I wyl kepe thy commaundementes with my whole hart.
6 Their hart is as fat as brawne: but my delight hath ben in thy lawe.
7 It is good for me that I haue ben in trouble: that I may learne thy statutes.
8 The law of thy mouth is dearer vnto me: then thousandes of golde and siluer.

Manus tue fecerunt me.

ℵ 1 THy handes haue made me, and fashioned me: O geue me vnderstandyng, that I may learne thy commaundementes. A Euenyng prayer.
2 They that feare thee, wil be glad when they see me: because I haue put my truste in thy worde.
3 I knowe (O Lord) that thy iudgementes are righte: and that thou of very faythfulnesse hast caused me to be troubled.
4 O let thy mercyful kindnesse be my comfort: according to thy worde vnto thy seruant.
5 O let thy louing mercies come vnto me, that I may liue: for thy lawe is my delight. ℶ
6 Let the proud be confounded, for they goe wickedly about to destroy me: but I wyll be occupied in thy commaundementes.
7 Let suche as feare thee, and haue knowen thy testimonies: be turned vnto me.
8 O let my hart be sounde in thy statutes: that I be not ashamed.

Defecit anima mea.

ℵ 1 MY soule hath longed for thy saluation: and I haue a good hope because of thy worde.
2 Mine eyes long sore for thy worde: saying, O when wilt thou comfort me?
3 For I am become like a bottel in the smoke: yet do I not forget thy statutes.
4 Howe many are the dayes of thy seruant: when wylt thou be auenged of them that persecute me?
5 The proude haue digged pittes for me: whiche are not after thy lawe. ℶ
6 All thy commaundementes are true: they persecute me falsly, O be thou my helpe.
7 They had almost made an ende of me vpon earth: but I forsooke not thy commaundementes.
8 O quicken me after thy louing kindnesse: and so shall I kepe the testimonies of thy mouth.

In æternum domine.

ℵ 1 O Lorde thy worde: endureth for euer in heauen.
2 Thy truth also remayneth from one generation to another: thou hast layde the fundation of the earth, and it abydeth.
3 They continue this day according to thine ordinance: for all thinges serue thee.
4 If my delight had not ben in thy lawe: I should haue perished in my trouble.
5 I will neuer forget thy commaundementes: for with them thou hast quickened me. ℶ
6 I am thine, oh saue me: for I haue sought thy commaundementes.

7 The

7 The vngodly laide waite for me to de-
stroy me: but I wyl consyder thy testimo-
nies.
8 I see that al thinges comme to an ende:
but thy commaundement is exceeding
broade.

Quomodo dilexi.

Q 1 LOrde, what loue haue I vnto thy law:
al the day long is my study in it.
2 Thou through thy commaundemen-
tes hast made me wyser then myne ene-
mies: for they are euer with me.
3 I haue more vnderstanding then my tea-
chers: for thy testimonies are my studie.
4 I am wyser then the aged: because I kepe
thy commaundementes.
5 I haue refrained my feete from euery euil
way: that I may keepe thy worde.
6 I haue not shonke from thy iudgements:
for thou teachest me.
B 7 O how sweete are thy wordes vnto my
throate: yea, sweeter then hony vnto my
mouth.
8 Through thy commaundementes I get
vnderstanding: therefore I hate al wicked
wayes.

Lucerna pedibus meis.

Q 1 THy worde is a lanterne vnto my
feete: and a light vnto my pathes.
Morning prayer. 2 I haue sworne, and am stedfastly
purposed: to keepe thy righteous
iudgementes.
3 I am troubled aboue measure: quicken
me (O Lorde) according vnto thy worde.
4 Let the freewyll offeringes of my mouth
please thee, O Lorde: and teache me thy
iudgementes.
5 My soule is alway in my hande: yet doo
I not forget thy lawe.
6 The vngodly haue laide a snare for me:
but yet I swarued not from thy commaun-
dementes.
B 7 Thy testimonies haue I claimed as mine
heritage for euer: and why? they are the
very ioy of my hart.
8 I haue applied mine hart to fulfyll thy
statutes alway: euen vnto the ende.

Iniquos odio habui.

Q 1 I hate them that imagine euill thinges:
but thy lawe doo I loue.
2 Thou art my defence and my shielde:
and my trust is in thy worde.
3 Away from me ye wicked: I wyll keepe
the commaundementes of my God.
4 O stablishe me according vnto thy word,
that I may liue: and let me not be disap-
pointed of my hope.
5 Holde thou me vp, and I shalbe safe: yea
my delight shalbe euer in thy statutes.
6 Thou hast troden downe al them that de-
part from thy statutes: for they imagine
but deceipt.
7 Thou puttest away all the vngodly of the B
earth like drosse: therefore I loue thy testi-
monies.
8 My flesshe trembleth for feare of thee: and
I am afrayde of thy iudgementes.

Feci iudicium.

I 1 I Deale with the thing that is lawfull & A
right: O geue me not ouer vnto mine op-
pressours.
2 Make thou thy seruaunt to delite in that
whiche is good: that the proude doo me no
wrong.
3 Myne eyes are wasted away with looking
for thy health: and for thy worde of thy
righteousnesse.
4 O deale with thy seruant according vn-
to thy louing mercie: and teache me thy
statutes.
5 I am thy seruaunt, O graunt me vnder-
standing: that I may knowe thy testimo-
nies.
6 It is time for thee Lorde to lay to thyne
hande: for they haue destroyed thy lawe.
7 For I loue thy commaundementes: aboue B
golde and precious stone.
8 Therefore holde I straight all thy com-
maundementes: and al false wayes I vt-
terly abhorre.

Mirabilia.

I 1 THy testimonies are wonderful: there- A
fore doth my soule keepe them.
2 When thy worde goeth forth: it
geueth light and vnderstanding vnto the
simple.
3 I opened my mouth & drew in my breath:
for my delight was in thy commaunde-
mentes.
4 O looke thou vpon me, and be mercyfull
vnto me: as thou vsest to doo vnto those
that loue thy name.
5 Order my steppes in thy worde: and so
shal no wickednesse haue dominiō ouer me.
6 O deliuer me from the wrongfull dea-
lings of menne: and so shal I keepe thy
commaundementes.
7 Shewe the light of thy countenance vp- B
on thy seruaunt: and teache me thy sta-
tutes.
8 Myne eyes gushe out with water: be-
cause men keepe not thy lawe.

Iustus es domine.

I 1 RIghteous art thou, O Lorde: and true A
is thy iudgement.

2 The testimonies that thou hast commaunded: are exceeding ryghteous and true.
3 My zeale hath even consumed me: because myne enimies have forgotten thy woordes.
4 Thy word is tryed to the vttermost: and thy seruaunt loueth it.
5 I am smal and of no reputation: yet do not I forgeat thy commaundementes.
6 Thy ryghteousnesse is an euerlastyng ryghteousnesse: and thy lawe is the trueth.
ℵ 7 Trouble and heauinesse hath taken holde vppon me: yet is my delight in thy commaundementes.
8 The ryghteousnesse of thy testimonies is euerlastyng: O graunt me vnderstandyng, and I shal liue.

Clamauj in toto corde meo.

א 1 I Call with my whole hart: heare me, O Lorde, I wyl keepe thy statutes.
Euenyng prayer.
2 Yea, euen vpon thee do I call: helpe me, and I shal keepe thy testimonies.
3 Early in the morning do I crye vnto thee: for in thy woorde is my trust.
4 Myne eyes preuent the night watches: that I might be occupied in thy woordes.
5 Heare my voyce, (O Lorde) accordyng vnto thy louing kyndnesse: quicken me accordyng as thou art woont.
6 They drawe nygh that of malice persecute me: and are farre from thy lawe.
ℵ 7 Be thou nygh at hande, O Lorde: for all thy commaundementes are true.
8 As concernyng thy testimonies, I haue knowen long sence: that thou hast grounded them for euer.

Vide humilitatem.

ב 1 O Consider myne aduersitie, and deliuer me: for I do not forgeat thy lawe.
2 Auenge thou my cause, and deliuer me: quicken me accordyng vnto thy word.
3 Health is farre from the vngodly: for they regarde not thy statutes.
4 Great is thy mercy, O Lorde: quicken me as thou art woont.
5 Many there are that trouble me, and persecute me: yet do I not swarue from thy testimonies.
6 It greeueth me when I see the transgressours: because they keepe not thy lawe.
ℵ 7 Consyder, O lord, howe I loue thy commaundementes: O quicken me accordyng to thy louing kindnesse.
8 Thy woorde is true from euerlasting: all the iudgementes of thy ryghteousnesse endure for euermore.

Principes persecuti sunt.

ג 1 PRinces have persecuted me without a cause: but my hart standeth in awe of thy woordes.
2 I am as glad of thy woorde: as one that fyndeth great spoyles.
3 As for lies I hate and abhorre them: but thy lawe do I loue.
4 Seuen tymes a day do I prayse thee: because of thy righteous iudgementes.
5 Great is the peace they haue which loue thy lawe: and they are not offended at it.
6 Lord I haue looked for thy sauing health: and done after thy commaundementes.
ℵ 7 My soule hath kept thy testimonies: and loued them exceedingly.
8 I haue kept thy commaundementes and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

ד 1 LEt my complaint come before thee, O Lorde: geue me vnderstandyng accordyng to thy woorde.
2 O let my supplication come before thee: deliuer me according to thy woorde.
3 My lippes shal speake of thy prayse: when thou hast taught me thy statutes.
4 Yea, my tongue shall sing of thy woorde: for al thy commaundementes are righteous.
5 Let thyne hand helpe me: for I haue chosen thy commaundementes.
6 I haue longed for thy sauing health, O Lorde: and in thy lawe is my delight.
7 Oh let my soule liue, and it shall prayse thee: and thy iudgementes shal helpe me.
8 I haue gonne astray lyke a sheepe that is lost: O seeke thy seruant, for I do not forgeat thy commaundementes.

Ad dominum. Psalm.c.xx.

ה 1 WHen I was in trouble, I called vppon the Lorde: and he heard me.
Morning prayer.
2 Deliuer my soule, O Lord, from lying lippes: & from a deceipt ful tongue.
2 What reward shalbe geuen or done vnto thee thou falle tongue: euen mighty and sharpe arrowes, with whot burning coles.
4 Wo is me, that I am constrained to dwel with Meseth: and to haue myne habitation among the tentes of Cedar.
5 My soule hath long dwelt among them: that be enimies vnto peace.
6 I labour for peace: but when I speake vnto them therof, they make them redy to batayle.

Leuaui

Leuaui oculos. psalm. Cxxi.

A 1 I Wyl lyft vp mine eyes vnto the hylles:
from whence commeth my helpe.
2 My helpe cõmeth euen from the Lord:
which hath made heauen and earth.
3 He wyl not suffer thy foote to be moued:
and he that keepeth thee wyl not sleepe.
4 Beholde, he that keepeth Israel: shal neyther slumber nor sleepe.
5 The Lord him self is thy keeper: the Lord
is thy defence vpon thy right hande.
6 So that the sunne shal not burne thee by
day: neither the moone by night.
B 7 The Lord shal preserue thee from all euyl:
Yea, it is euen he that shal keepe thy soule.
8 The Lorde shal preserue thy goyng out,
and thy comming in: from this time forth
for euermore.

Letatus sum. psalm. Cxxii.

A 1 I Was glad when they sayde vnto me: we
wyl goe into the house of the Lorde.
2 Our feete shal stande in thy gates: O
Hierusalem.
3 Hierusalem is buylded as a citie: that is at
vnitie in it selfe.
4 For thither the tribes goe vp, euen the tribes of the Lorde: to testifie vnto Israel, to
geue thankes vnto the name of the Lorde.
5 For there is the seate of iudgement: euen
the seate of the house of Dauid.
6 O pray for the peace of Hierusalem: they
shal prosper that lone thee.
B 7 Peace be within thy walles: and plentifulnesse within thy palaces.
8 For my brethren and companions sakes: I
wyl wishe thee prosperitie.
9 Yea, because of the house of the Lorde our
God: I wyl seeke to doo thee good.

Ad te leuaui. psalm. Cxxiii.

A 1 VNto thee lyft I vp mine eyes: O thou
that dwellest in the heauens.
2 Beholde, euen as the eyes of seruantes looke vnto the hande of their maisters,
and as the eyes of a mayden vnto the hande
of her maistresse: euen so our eyes waite vpon the Lorde our God, vntyl he haue mercy vpon vs.
3 Haue mercy vpon vs, O Lorde, haue mercy vpon vs: for we are vtterly despised.
4 Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of the proude.

Nisi quia. psalm. Cxxiiii.

A 1 IF the Lorde hym selfe had not ben on our
side (nowe may Israel say:) If the Lorde
him selfe had not ben on our side when
men rose vp against vs.
2 They had swallowed vs vp quicke: when
they were so wrathfully displeased at vs.
3 Yea, the waters had drowned vs: and the
streame had gone ouer our soule.
4 The deepe waters of the proude: had gone
euen ouer our soule.
5 But praysed be the Lorde: which hath not
geuen vs ouer for a pray vnto their teeth.
6 Our soule is escaped, euen as a byrde out
of the snare of the fowler: the snare is broken, and we are delyuered.
B 7 Our helpe standeth in the name of the
Lorde: which hath made heauen and earth.

Qui confidunt. psalm. Cxxv.

A 1 THey that put their trust in the Lorde,
shalbe euen as the mount Sion: which
may not be remooued, but standeth fast
for euer.
2 The hylles stand about Hierusalem: euen
so standeth the Lorde rounde about his people, from this time forth for euermore.
3 For the rod of the vngodly commeth not
into the lot of the righteous: least the righteous put their hande vnto wickednesse.
4 Doo wel, O Lorde: vnto those that be
good and true of hart.
5 As for suche as turne backe vnto their
owne wickednesse: the Lorde shal leade them
forth with the euil doers, but peace shalbe
vpon Israel.

In conuertendo. psalm. Cxxvi.

A 1 WHen the Lord turned againe
the captiuitie of Sion: then
were we like vnto them that
dreame.
2 Then was our mouth filled
with laughter: and our tongue with ioy.
3 Then sayde they among the heathen: the
Lorde hath done great thinges for them.
4 Yea, the Lorde hath done great thynges
for vs already: wherof we reioyce.
5 Turne our captiuitie, O Lord: as the ryuers in the South.
6 They that sowe in teares: shal reape in
ioy.
7 He that now goeth on his way weeping,
and beareth forth good seede: shal doubtlesse come again with ioy, and bring his
sheaues with him.

Euenyng prayer.

Nisi

Nisi Dominus. psalm.Cxxvii.

A 1 EXcept the Lord buylde the house: their labour is but lost that buylde it.
2 Except the Lord keepe the citie: the watchman waketh but in vaine.
3 It is but lost labour that ye haste to ryse vp early, and so late take rest, and eate the bread of carefulnesse: for so he geueth his beloued sleepe.
4 Loe children, and the fruit of the wombe: are an heritage and gyft, that commeth of the Lorde.
5 Like as the arrowes in the hande of the gyant: euen so are the young children.
6 Happy is the man that hath his quyuer ful of them: they shal not be ashamed when they speake with their enimies in the gate.

Beati omnes. psalm.Cxxviii.

A 1 BLessed are al they that feare the Lorde: and walke in his wayes.
2 For thou shalt eate the labours of thine handes: O wel is thee, and happy shalt thou be.
3 Thy wife shalbe as the fruitful vine: vpon the walles of thine house.
4 Thy children like the Olyue branches: rounde about thy table.
5 Lo, thus shal the man be blessed: that feareth the Lorde.
6 The Lord from out of Sion shal so blesse thee: that thou shalt see Hierusalem in prosperitie al thy life long.
B 7 Yea, that thou shalt see thy childers children: and peace vpon Israel.

Sepe expugnauerunt. psalm.Cxxix.

A 1 MAny a time haue they fought against me from my youth vp: (may Israel nowe say.)
2 Yea, many a tyme haue they vexed me from my youth vp: but they haue not preuailed against me.
3 The plowers plowed vppon my backe: and made long forowes.
4 But the righteous Lorde hath hewen the snares of the vngodly in peeces.
5 Let them be confounded and turned backwarde: as many as haue euyl wyl at Sion.
6 Let them be euen as the grasse growing vppon the house toppes: whiche wythereth afore it be plucked vp.
B 7 Wherof the mower filleth not his hande: neither he that byndeth vp the sheaues, his bosome.
8 So that they whiche goe by, say not so much as: The Lorde prosper you: we wishe you good lucke in the name of the Lorde.

De profundis. psalm.Cxxx.

1 OVT of the deepe haue I called vnto A thee (O Lorde) Lord heare my voyce.
2 Oh let thine eares consyder well: the voyce of my complaint.
3 If thou Lorde wylt be extreme to marke: what is donne amisse: oh Lorde who may abyde it?
4 For there is mercie with thee: therefore shalt thou be feared.
5 I looke for the Lord, my soule doth waite for him: in his woorde is my trust.
6 My soule fleeth vnto the Lorde: before the morning wateh, I say, before the mornyng watche.
7 O Israel trust in the Lorde, for with the B Lorde there is mercy: and with him is plentyous redemption.
8 And he shal redeeme Israel: from al his sinnes.

Domine, non est. psalm.Cxxxi.

1 LOrde, I am not hygh mynded: I haue A no proude lookes.
2 I doo not exercise me selfe in great matters: whiche are too high for me.
3 But I refrayne my soule, and kepe it lowe, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.
4 O Israel trust in the Lorde: from this time forth for euermore.

Memento Domine. psalm.Cxxxii.

1 LOrde, remember Dauid: and al his A trouble. Mornyng prayer.
2 Howe he sware vnto the Lorde: and vowed a vowe vnto the almighty God of Jacob.
3 I wyl not come within the tabernacle of my house: nor clymbe vp into my bed.
4 I wyl not suffer myne eyes to sleepe, nor myne eye lydde to slumber: neyther the temples of my head to take any rest.
5 Vntyl I fynde out a place for the temple of the Lorde: an habitation for the mighty God of Jacob.
6 Loe, we heard of the same at Ephrata: and found it in the wood.
7 We wyl goe into his tabernacle: and fal B lowe on our knees before his foote stoole.
8 Aryse, O Lorde, into thy resting place: thou, and the arke of thy strength.
9 Let thy priestes be clothed with righteousnesse: and let thy saintes syng with ioyfulnesse.
10 For thy seruant Dauids sake: turne not away

away the preſence of thyne annoynted.
11 The Lord hath made a faythful oth vnto Dauid: and he ſhal not ſhynke from it.
12 Of the fruite of thy body: ſhal I ſet vpon thy ſeate.
13 If thy children wyl keepe my couenant and my teſtimonies that I ſhall learne them: their children alſo ſhal ſyt vpon thy ſeate for euermore.
℣ 14 For the Lord hath choſen Sion to be an habitation for him ſelfe: he hath longed for her.
15 This ſhalbe my reſt for euer: here wyll I dwel, for I haue a delyte therein.
16 I wyl bleſſe her vittailes with encreaſe: and wyl ſatisfye her poore with bread.
17 I wyl decke her prieſts with healthand her ſaintes ſhal reioyce and ſyng.
18 There ſhal I make the horne of Dauid to floriſhe: I haue ordeyned a lanterne for myne annoynted.
19 As for his enimies, I ſhall clothe them with ſhame: but vpon him ſelfe ſhall his crowne floriſhe.

Ecce quam bonum. Pſal. Cxxxiii.

A 1 BEholde howe good and ioyful a thing it is brethren: to dwell togeather in vnitie.
2 It is lyke the precious ointment vpon the head, that ran downe vnto the bearde: euen vnto Aarons beard, and went downe to the ſkyrtes of his clothyng.
3 Lyke as the deawe of Hermon: which fel vpon the hyl of Sion.
4 For there the Lord promiſed his bleſſyng: and lyfe for euermore.

Ecce nunc. Pſalm. Cxxxiiii.

A 1 BEholde (nowe) prayſe the Lorde: al ye ſeruantes of the Lorde.
2 Ye that by nyght ſtande in the houſe of the Lord: euen in the courtes of the houſe of our God.
3 Lyfte vp your handes in the ſanctuarie: and prayſe the Lorde.
4 The Lord that made heauen and earth: geue thee bleſſyng out of Sion.

Laudate nomen. Pſalm. Cxxxv.

A 1 O Prayſe the Lorde, laude ye the name of the Lord: prayſe it, O ye ſeruantes of the Lorde.
2 Ye that ſtande in the houſe of the Lorde: in the courtes of the houſe of our God.
3 O prayſe the Lorde, for the Lord is gratious: O ſyng prayſes vnto his name, for it is louely.
4 For why? the Lorde hath choſen Jacob vnto him ſelfe: and Iſrael for his owne poſſeſſion.
5 For I knowe that the Lord is great: and that our Lord is aboue al goddes.
6 Whatſoeuer the Lord pleaſed, that dyd he in heauen and in earth: and in the ſea, and in al deepe places.
7 He bryngeth foorth the cloudes from the ℣ endes of the worlde: and ſendeth foorth lyghtenynges with the rayne, bryngyng the wyndes out of his treaſures.
8 He ſmote the fyrſt borne of Egypt: both of man and beaſt.
9 He hath ſent tokens and wonders into the myddeſt of thee, O thou lande of Egypt: vpon Pharao and al his ſeruantes.
10 He ſmote diuers nations: & ſlue mightie kynges.
11 Sehon kyng of the Amorites, and Og the kyng of Baſan: and al the kyngdomes of Chanaan.
12 And gaue their lande to be an heritage: euen an heritage vnto Iſrael his people.
13 Thy name, O Lord, endureth for euer: ſo doeth thy memorial, O Lorde, from one generation to another.
14 For the Lord wyl auenge his people: and ℣ be gratious vnto his ſeruantes.
15 As for the images of the heathē, they are but ſiluer & gold: the worke of mens handes.
16 They haue mouthes and ſpeake not: eyes haue they, but they ſee not.
17 They haue eares, and yet they heare not: neyther is there any breath in their mouthes.
18 They that make them, are like vnto them: & ſo are al they that put their truſt in them.
19 Prayſe the Lord, ye houſe of Iſrael: prayſe the Lorde ye houſe of Aaron.
20 Prayſe the Lord ye houſe of Leui: ye that feare the Lorde, prayſe the Lorde.
21 Prayſed be the Lord out of Sion: which dwelleth at Hieruſalem.

Confitemini. Pſalm. Cxxxvi.

1 O Geue thankes vnto the Lord, for he is gratious: and his mercie endureth for euer. A Euenyng prayer.
2 O geue thankes vnto the God of al gods: for his mercie endureth for euer.
3 O thanke the Lorde of all lordes: for his mercie endureth for euer.
4 Whiche only doeth great woonders: for his mercie endureth for euer.
5 Which by his excellēt wiſdome made the heauens: for his mercie endureth for euer.
6 Whiche

6 Which layd out the earth aboue the waters: for his mercie endureth for euer.
7 Which hath made great lyghtes: for his mercie endureth for euer.
8 The sunne to rule the day: for his mercie endureth for euer.
9 The moone and the starres to gouerne the night: for his mercie endureth for euer.
10 Whiche smote Egypt with their first borne: for his mercie endureth for euer.
11 And brought out Israel from among them: for his mercie endureth for euer.
12 With a mightie hand, and stretched out arme: for his mercie endureth for euer.
13 Which diuided the red sea in two partes: for his mercie endureth for euer.
14 And made Israel to go through the midest of it: for his mercie endureth for euer.
15 But as for Pharao and his host, he ouerthrewe them in the red sea: for his mercie endureth for euer.
16 Which led his people through the wyldernesse: for his mercie endureth for euer.
17 Which smote great kinges: for his mercie endureth for euer.
18 Yea and slue mightie kinges: for his mercie endureth for euer.
19 Sehon king of the Amorites: for his mercie endureth for euer.
20 And Og the king of Basan: for his mercie endureth for euer.
21 And gaue away their lande for an heritage: for his mercie endureth for euer.
22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.
23 Which remembred vs when we were in trouble: for his mercie endureth for euer.
24 And hath delyuered vs from our enimies: for his mercie endureth for euer.
25 Whiche geueth foode to all flesh: for his mercie endureth for euer.
26 O geue thankes vnto the God of heauen: for his mercie endureth for euer.
27 O geue thankes vnto the Lord of Lordes: for his mercie endureth for euer.

Super flumina. Pſalm. Cxxxvii.

1 BY the waters of Babylon we sate downe and wept: when we remembred (thee) O Sion.
2 As for our harpes we hanged them vp: vpon the trees that are therein.
3 For they that ledde vs away captiue, required of vs then a song and melody in our heauinesse: syng vs one of the songes of Sion.
4 Howe shal we syng the Lordes songe: in a strange lande?
5 If I forgeat thee, O Hierusalem: let my right hande forgeat her cunnyng.
6 If I do not remember thee, let my tongue cleaue to the rooffe of my mouth: yea, if I prefere not Hierusalem in my mynde.
7 Remember the chyldren of Edom, O Lord, in the day of Hierusalem: how they sayde, downe with it, downe with it, euen to the grounde.
8 O daughter of Babylon, wasted with misery: yea happie shal he be that rewardeth thee, as thou hast serued vs.
9 Blessed shall he be that taketh thy chyldren: & throweth them against the stones.

Confitebor tibi. Pſal. Cxxxviii.

1 I Wyl geue thankes vnto thee, O Lord, with my whole hart: euen before the goddes wyl I syng prayse vnto thee.
2 I wyl worship towarde thy holy temple, and prayse thy name, because of thy louing kyndnesse and truth: for thou hast magnifyed thy name, and thy worde aboue all thynges.
3 When I called vpon thee, thou heardest me: and endudest my soule with much strength.
4 All the kings of the earth shal prayse thee, O Lorde: for they haue heard the wordes of thy mouth.
5 Yea, they shall syng in the wayes of the Lorde: that great is the glorie of the Lord.
6 For though the Lord be hygh, yet hath he respecte vnto the lowly: as for the proude, he beholdeth them a farre off.
7 Though I walke in the myddes of trouble, yet shalt thou refreshe me: thou shalt stretche forth thine hande vpon the furiousnesse of myne enimies, and thy right hand shal saue me.
8 The Lorde shall make good his louyng kyndnesse towarde me: yea thy mercie, O Lorde, endureth for euer, despise not then the workes of thine owne handes.

Domine, probasti. Pſal. Cxxxix.

1 O Lord, thou hast searched me out, and knowen me: thou knowest my downe sitting and myne vprysing: thou vnderstandest my thoughtes long before. A Morning prayer.
2 Thou art about my path, and about my bed: and spyest out all my wayes.
3 For lo, there is not a word in my tongue but thou, O Lord, knowest it altogether.
4 Thou hast fashioned me behynde and before: and layde thyne hande vpon me.
5 Suche knowledge is to wonderful and excellent for me: I can not attayne vnto it.

6 Whither

6 Whyther shal I go then from thy spirit: or whither shal I go then from thy presence?
ב 7 If I clymbe vp into heauen, thou art there: if I go downe to hell, thou art there also.
8 If I take the wynges of the morninge: and remayne in the vttermost partes of the sea.
9 Euen there also shal thy hande leade me: and thy ryght hande shal holde me.
10 If I say, peraduenture the darkenesse shal couer me: then shal my nyght be turned to day.
11 Yea, the darkenesse is no darkenesse with thee, but the nyght is as clere as the day: the darknes & light (to thee) are both alike.
12 For my reynes are thine: thou hast couered me in my mothers wombe.
13 I wyl geue thankes vnto thee, for I am fearefully and woonderfully made: marueilous are thy woorkes, and that my soule knoweth right wel.
ג 14 My bones are not hyd from thee: though I be made secretely, and fashioned beneath in the earth.
15 Thyne eyes dyd see my substance, yet being vnperfect: and in thy booke were al my members written.
16 Which day by day were fashioned: when as yet there was none of them.
17 Howe deare are thy counsailes vnto me, O god: O how great is the summe of them?
18 If I tell them, they are more in number then the sande: when I wake vp, I am present with thee.
19 Wilt thou not slaye the wicked, O God: depart from me ye blood thirstie men.
20 For they speake vngratiously against thee: and thine enimies take thy name in vayne.
ד 21 Do not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee?
22 Yea, I hate them ryght sore: euen as though they were mine enimies.
23 Trie me, O God, and seeke the ground of my hart: proue me, & examine my thoughtes.
24 Looke wel if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. psalm. Cxl.

א 1 DEliuer me, O Lorde, from the euyl man: and preserue me from the wicked man.
2 Whiche imagine mischeefe in their hart: and stirre vp strife al the day long.
3 They haue sharpened their tongues like a serpent: adders poyson is vnder their lyppes.
4 Keepe me, O Lorde, from the handes of the vngodly: preserue me from the wicked menne whiche are purposed to ouerthrowe my goinges.
5 The proude haue layd a snare for me, and spread a net abroade with cordes: yea, and set trappes in my way.
6 I saide vnto the Lord, thou art my God: heare the voyce of my prayers, O Lorde.
7 O Lorde God, the strength of my health: ב thou hast couered my head in the day of batayle.
8 Let not the vngodly haue his desyre, O Lord: let not his mischeeuous imagination prosper, least they be too proude.
9 Let the mischeefe of their owne lyppes fal vpon the head of them: that compasse me about.
10 Let hot burnyng coales fal vpon them: let them be cast into the fire, and into the pyt, that they neuer rise vp againe.
11 A man ful of woordes shal not prosper vpon the earth: euyl shal hunt the wicked person to ouerthrowe him.
12 Sure I am that the Lorde wyll auenge the poore: and maintayne the cause of the helpelesse.
13 The righteous also shal geue thankes vnto thy name: and the iust shal continue in thy sight.

Domine clamaui. psalm. Cxli.

א 1 LOrd I cal vpon thee, hast thee to helpe me: and consyder my voyce when I cry vnto thee.
2 Let my prayer be set foorth in thy sight, as the incense: and let the lyfting vp of my handes be an euenyng sacrifice.
3 Set a watch (O Lord) before my mouth: and keepe the doore of my lyppes.
4 O let not my hart be enclined to any euyl thyng: let me not be occupied in vngodly woorkes, with the men that worke wickednesse, lest I eate of such thinges as pleaseth them.
5 Let the righteous rather smite me frendly: and reproue me.
6 But let not their precious balmes breake mine head: yea I wyl pray yet against their wickednesse.
ב 7 Let their Iudges be ouerthrowen in stony places: that they may heare thy woordes, for they are sweete.
8 Our bones lye scattered before the pyt: like as when one breaketh & heweth wood vpon the earth.
ג 9 But myne eyes looke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

10 Keepe

10 Kepe me from the snare which they haue layde for me: and from the trappes of the wicked doers.

11 Let the vngodly fal into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. psalm. Cxli.

Euenyng prayer.

A 1 I Cryed vnto the Lorde with my voyce: yea, euen vnto the Lord dyd I make my supplication.

2 I powred out my complaintes before him: and shewed him of my trouble.

3 When my spirite was in heauinesse, thou knewest my path: in the way wherein I walked haue they priuily layde a snare for me.

4 I looked also vpon my right hande: and see, there was noman that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and said: thou art my hope, and my portion in the lande of the lyuing.

B 7 Consyder my complaint: for I am brought very lowe.

8 O deliuer me from my persecutours: for they are too strong for me.

9 Bring my soule out of prison, that I may geue thankes vnto thy name: whiche thyng if thou wylt graunt me, then shal the righteous resort vnto my company.

Domine exaudi. psalm. Cxliii.

A 1 HEare my prayer, O Lorde, and consyder my desire: hearken vnto me for thy truethand righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shal no man lyuing be iustified.

3 For the enimie hath persecuted my soule, he hath smitten my life down to the ground: he hath layde me in the darknesse, as the men that haue ben long dead.

4 Therfore is my spirite vexed within me: and my hart within me is desolate.

5 Yet do I remember the time past, I talke vpon al thy workes: yea, I exercise me in the woorkes of thy handes.

6 I stretch forth my handes vnto thee: my soule gaspeth vnto thee as a thirstie lande.

B 7 Heare me, O Lord, and that soone, for my spirite waxeth faint: hide not thy face from me, lest I be like vnto them that go downe into the pyt.

8 O let me heare thy louing kindenesse betimes in the morning, for in thee is my trust: shewe thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enimies: for I flee vnto thee to hide me.

10 Teach me to doo the thyng that pleaseth thee, for thou art my God: let thy louyng spirite leade me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy names sake: and for thy righteousnesse sake bryng my soule out of trouble.

12 And of thy goodnesse slea mine enimies, and destroy al them that vexe my soule: for I am thy seruant.

Benedictus Dominus, psalm. Cxliii.

1 BLessed be the Lord my strength: whi- A che teacheth my hands to warre, and my fingers to fight. Mornyng prayer.

2 My hope and my fortresse, my tasti- le and deliuerer, my defender in whom I trust: whiche subdueth my people that is vnder me.

3 Lorde, what is man that thou hast suche respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thyng of nought: his tyme passeth away like a shadowe.

5 Bowe thy heauens, O Lorde, and come downe: touche the mountaynes, and they shal smoke.

6 Cast forth the lightning and teare them: shoote out thine arrowes, & consume them. B

7 Sende downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hande of strange children.

8 Whose mouth talketh of vanitie: & their right hande is a right hand of wickednesse.

9 I wyl syng a newe songue vnto thee, O God: and syng prayses vnto thee vpon a ten stringed lute.

10 Thou that geuest victorie vnto kings: & hast deliuered Dauid thy seruant from the peryl of the swoorde.

11 Saue me and deliuer me from the hande of strange children: whose mouth talketh of vanitie, and their right hande is a right hande of iniquitie.

12 That our sonnes may growe vp as the young plantes: & that our daughters may be as the pollished corners of the temple.

13 That our garners may be ful and plenteous with al maner of store: that our sheepe may bring forth thousandes, and ten thousandes in our streetes.

14 That our oxen may be strong to labour, C that there be no decay: no leading into captiuitie, and no complaining in our streetes.

15 Happy are the people that be in suche a case: yea, blessed are the people whiche haue the Lorde for their God.

Exaltabo

Exaltabo te deus. Psal. Cxlv.

A I Wyl magnifie thee, O God, my king: and I wil praise thy name for euer and euer.

2 Euery day wyl I gene thanks vnto thee: and prayse thy name for euer and euer.

3 Great is the Lord, and marueylous worthie to be prayed: there is no ende of his greatnesse.

4 One generation shal prayse thy woorkes vnto another: and declare thy power.

5 As for me, I wil be talking of thy worship: thy glory, thy praise, & wonderous woorkes.

6 So that men shall speake of the might of thy marueylous actes: and I wil also tell of thy greatnesse.

B 7 The memoriall of thine abundant kindnesse shalbe shewed: and men shall syng of thy righteousnesse.

8 The Lord is gratious and merciful: long suffering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercie is ouer al his woorkes.

10 All thy woorkes prayse thee, O Lord: and thy saintes geue thanks vnto thee.

11 They shewe the glory of thy kyngdome: and talke of thy power.

12 That thy power, thy glory, and mygh-tinesse of thy kingdome might be knowen vnto men.

13 Thy kyngdome is an euerlasting kyngdome: and thy dominion endureth throughout al ages.

C 14 The Lord vpholdeth al such as fal: and lifteth vp al those that be downe.

15 The eyes of al waite vpon thee, O Lord: and thou geuest them their meate in due season.

16 Thou openest thine hande: and fillest al thinges liuing with plentifulnesse.

17 The Lord is righteous in al his wayes: and holy in al his woorkes.

18 The Lord is nigh vnto al them that cal vpon hym: yea al such as call vppon him faythfully.

19 He will fulfyl the desyre of them that feare him: he also wyl heare their crye, and wyl helpe them.

20 The Lord preserueth all them that loue him: but scattereth abrode al the vngodly.

21 My mouth shal speake the prayse of the Lorde: and let all flesche geue thanks vnto his holy name for euer and euer.

Lauda anima mea. Psalm. Cxlvi.

A 1 PRayse the Lorde, O my soule, while I liue wil I praise the Lord: yea as long as I haue any being, I wyl syng prayses vnto my God.

2 O put not your trust in princes, nor in anie chylde of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shal turne againe to his earth: and then al his thoughtes perishe.

4 Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the lord his God.

5 Which he made heauen and earth, the sea, and al that therein is: whiche keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungrie.

7 The Lord loseth men out of prison: the B Lorde geueth syght to the blynde.

8 The Lorde helpeth them that are fallen: the Lorde careth for the righteous.

9 The Lorde careth for the strangers, he defendeth the fatherlesse and widowe: as for the way of the vngodly, he turneth it vpside downe.

10 The Lorde thy God, O Sion, shalbe kyng for euermore: and throughout al generations.

Laudate dominum. Psalm. Cxlvii.

A 1 OPrayse the Lord, for it is a good thyng to syng prayses vnto our God: yea a ioyfull and pleasant thyng is it to be thankful. Euenyng prayer.

2 The Lord doeth build vp Hierusalem: and geather togeather the outcastes of Israel.

3 He healeth those that are broken in hart: & geueth medicine to heale their sicknesse.

4 He telleth the number of the starres: and calleth them al by their names.

5 Great is our Lord, and great is his power: yea and his wysedome is infinite.

6 The Lorde lifteth vp the meke: and bringeth the vngodly downe to the grounde.

7 O syng vnto the Lorde with thankes geB uing: syng prayse vpon the Harpe vnto our God.

8 Which coureth the heauē with cloudes, and prepareth rayne for the earth: and maketh the grasse to growe vppon the mountaynes, and hearbe for the vse of men.

9 Which geueth fodder vnto the cattel: and feedeth the yong rauens that cal vpon him.

10 He hath no pleasure in the strength of an horse: neyther delyteth he in anye mans legges.

11 But the Lordes delyte is in them that feare him: and put their trust in his mercy.

12 Prayse the Lord, O Hierusalem: prayse thy God, O Sion.

13 For he hath made fast the barres of thy gates:

gates: and hath bleſſed thy children with-
in thee.

14 He maketh peace in thy borders: and
fylleth them with the floure of wheate.

15 He ſendeth forth his commaundement
vppon earth: and his woorde runneth very
ſwyftly.

16 He geueth ſnowe lyke wool: and ſcatte-
reth the hoare froſt lyke aſhes.

17 He caſteth forth his yce lyke morſelles:
who is able to abyde his froſt?

18 He ſendeth out his woorde, and melteth
them: he blaweth with his wynde, and the
waters flowe.

19 He ſheweth his woorde vnto Jacob: his
ſtatutes and ordinances vnto Iſrael.

20 He hath not dealt ſo with any nation:
neither haue the heathen knowledge of his
lawes.

Laudate dominum. Pſal.Cxlviii.

1 O Prayſe the Lorde of heauen: prayſe
hym in the heyght.

2 Prayſe hym all ye angelles of his:
prayſe him al his hoſt.

3 Prayſe him Sunne and Moone: prayſe
him al ye ſtarres and lyght.

4 Prayſe him all ye heauens: and ye wa-
ters that be aboue the heauens.

5 Let them prayſe the name of the Lorde: for
he ſpake the woorde, and they were made, he
commaunded, and they were created.

6 He hath made them faſte for euer & euer:
he hath geuen them a lawe, which ſhal not
be broken.

7 Prayſe the Lord vpon earth: ye dragons,
and al deepes.

8 Fyre and heyle, ſnowe & vapours: winde
and ſtorme, fulfylyng his woorde.

9 Mountaynes, and all hylles: fruitefull
trees, and al Cedars.

10 Beaſtes and al cattel: wormes and fea-
thered fowles.

11 Kinges of the earth, and al people: prin-
ces, and al iudges of the worlde.

12 Young men and maydens, alde men and
chyldren, prayſe the name of the Lorde: for
his name onely is excellent, and his prayſe
aboue heauen and earth.

13 He ſhal exalt the horne of his people, al his
ſaintes ſhal prayſe him: euen the children
Iſrael, euen the people that ſerueth him.

Cantate domino. Pſalm.Cxlix.

1 O Sing vnto the Lord a newe ſong: let
the congregation of ſaintes praiſe him.

2 Let Iſrael reioyce in him that made
him: and let the children of Sion be ioyful
in their kyng.

3 Let them prayſe his name in the daunce:
let them ſyng prayſes vnto him with Ta-
bret and harpe.

4 For the Lord hath pleaſure in his people:
and helpeth the meeke harted.

5 Let the ſaintes be ioyful with glorie: let
them reioyce in their beddes.

6 Let the praiſes of God be in their mouth:
and a two edged ſwoorde in their handes.

7 To be auenged of the heathen: and to re-
buke the people.

8 To bynde their kynges in chaynes: and
their nobles with lynkes of iron.

9 That they may be auenged of them, as it
is written: ſuch honour haue al his ſaintes.

Laudate dominum. Pſal.Cl.

1 O Prayſe God in his holyneſſe: prayſe
hym in the firmament of his power.

2 Prayſe him in his noble actes: prayſe
him acordyng to his exellent greatneſſe.

3 Prayſe hym in the ſounde of the trumpet:
prayſe hym vpon the Lute and harpe.

4 Prayſe hym in the Cymbales and daun-
ces: praiſe him vpon the ſtringes and pipe.

5 Prayſe hym vpon the wel tuned Cym-
bales: prayſe hym vpon the loude Cym-
bales.

6 Let euery thyng that hath breath: prayſe
the Lorde.

¶ Here endeth the Pſalmes
of Dauid.

Numerus ſecundum *Hebreos*.

130	Ad dominum cum.	110	Dixit dominus domino.	146	Lauda anima mea.
25	Ad te domine leuaui.	24	Dixit inſipiens. i.	147	Lauda Hieruſalem.
28	Ad te domine clamaui.	53	Dixit inſipiens. ii.	118	Laudate pueri.
122	Ad te leuaui.	39	Dixi cuſtodiam.	117	Laudate dominum.
39	Afferte domino.	36	Dixit iniuſtus.	121	Leuaui oculos.
78	Attendite populc.	3	Domine quid.	122	Lætatus ſum.
49	Audite hec omnes.	6	Domine ne in furore. i.	135	Laudate nomen.
		38	Domine ne in furore. ii.	147	Laudate dominum.
1	Beatus vir.	7	Domine deus meus.	148	Laudate dominum de.
32	Beati quorum.	8	Domine dominus noſt.	150	Laudate dominum.
40	Beatus qui intel.	15	Domine quis habitabit.		
111	Beatus vir qui.	11	Domine in virtute.	48	Magnus dominus.
118	Beati immaculati.	88	Domine deus ſalutis.	51	Miſerere mei deus. i.
118	Beati omnes qui.	90	Domine refugium.	56	Miſerere mei deus. ii.
38	Benedicam dominum.	102	Domine exaudi.	57	Miſerere mei deus. iii.
85	Benediſti.	131	Domine non eſt exal.	89	Miſericordias.
101	Benedicite omnia. i.	139	Domine probaſti.	101	Miſericordiam et iudi.
104	Benedicite omnia. ii.	141	Domine clamaui.	131	Memento domine.
144	Benedictus dominus.	143	Domine exaudi.		
92	Bonum eſt confiteri.	23	Dominus regit me.	37	Noli æmulari.
		24	Domini eſt terra.	61	Nonne deo ſubiecta.
95	Cantate domino. i.	27	Dominus illuminatio.	76	Notus in Iudea.
97	Cantate domino. ii.	92	Dominus regnauit de.	115	Non nobis domine.
149	Cantate domino. iii.	117	Dominus regnauit exul.	124	Niſi quia dominus.
18	Cœli enarrant.	119	Dominus regnauit, iraſ.	127	Niſi dominus ædifica.
9	Confitebor. i.				
111	Confitebor. ii.	133	Ecce quam bonum.	47	Omnes gentes.
138	Confitebor. iii.	134	Ecce nunc benedicite.		
75	Confitebimur.	59	Eripe me de inimicis.	108	Paratum cor.
105	Confitemini domino. i.	140	Eripe me domine.		
106	Confitemini domino. ii.	45	Eructauit cor.	2	Quare fremuerunt.
107	Confitemini domino. iii.	145	Exaltabo te deus.	41	Quemadmodum.
108	Confitemini domin. iiii.	30	Exaltabo te domine.	52	Quid gloriaris.
136	Confitemini dome. v.	55	Exaudi deus oratio.	73	Quam bonus Iſrael.
16	Conſerua me.	61	Exaudi deus deprecā.	80	Qui regis Iſrael.
115	Credidi propter.	64	Exaudi deus orationē.	84	Quam dilecta.
4	Cum inuocarem.	17	Exaudi domine iuſti.	91	Qui habitat in adiu.
		20	Exaudiat te dominus.	125	Qui confidunt.
130	De profundis.	40	Expectans expectaui.		
21	Deus deus meus.	81	Exultate deo.	12	Saluum me fac domine.
44	Deus auribus.	33	Exultate iuſti.	58	Si vere vtique.
45	Deus noſter refugium.	68	Exurgat deus.	69	Saluum me fac deus.
50	Deus deorum.			129	Sepe expugnauerunt.
54	Deus in nomine.	87	Fundamenta eius.	137	Super flumina.
60	Deus repuliſti.				
62	Deus deus meus ad te.	86	Inclina domine.		
87	Deus miſereatur.	126	In conuertendo.	65	Te decet hymnus.
70	Deus in adiutorium.	11	In domino confido.		
72	Deus iudicium.	114	In exitu Iſrael.	5	Verba mea.
79	Deus venerunt.	31	In te domine ſperaui.	10	Vt quid domine.
82	Deus ſtetit.	66	Iubilate deo.	13	Vſquequo domine.
93	Deus quis ſimilis.	100	Iubilate domino.	74	Vt quid deus.
94	Deus vltionum.	35	Iudica domine.	77	Voce mea ad dominum.
109	Deus laudem.	43	Iudica me deus.	95	Venite exultemus.
116	Dilexi quoniam.	26	Iudica me domine.	142	Voce mea ad dom. clam.
118	Diligam te.	72	In te domine ſperaui.		

¶ The Prouerbes of Solomon.

¶ The firſt Chapter.

I. The power of the worde of God, 7. Of the feare of God and knowledge of his worde, 10. We may not conſent to the entiſinges of ſinners, 20. Wyſdome complayneth that ſhe is contemned, 24. The puniſhment of them that contemne her.

A 1 THE prouerbes of Solomon the ſonne of Dauid king of Iſrael:

2 To learne wyſedome and inſtruction, and to perceiue the wordes of vnderſtanding,

3 To receiue the inſtruction of wiſedome, iuſtice, iudgement, and equitie:

4 To geue wit vnto the ſimple, and that the young men might haue knowledge and vnderſtanding.

5 The wiſe man will geue eare, and will come by more wiſedome, and he that is endued with vnderſtanding, ſhal atteyne vnto (wyſe) counſayles.

6 To vnderſtande a parable, and the interpretation thereof, the wordes of the wiſe, and their darke ſpeaches.

B 7 The feare of the Lorde is the beginning of knowledge: but fooles deſpiſe wiſdome and inſtruction.

Iob.28.b. Eccle.1.c.

Pſal.116.b. 8 My ſonne, heare thy fathers doctrine, and forſake not the * lawe of thy mother:

Prou.9.c. 9 For they ſhalbe an increaſe of grace vnto thy head, and (as) a chayne about thy necke.

* or, inſtruction.

10 My ſonne, if ſinners * entice thee, conſent not vnto them.

* or, leade thee out of the way.

11 If they ſay, Come with vs, let vs lay wayte for blood, and lurke priuily for the innocent without a cauſe,

Pſal. 24. a. 12 Let vs ſwalowe them vp like the graue quicke and whole, as thoſe that goe downe into the pyt:

13 So ſhall we finde all manner of coſtly riches, and fyl our houſes with ſpoyles:

C 14 Caſt in thy lot among vs, and let vs all haue one purſe.

15 My ſonne, walke not thou with them, reſtrayne thy foote from their wayes.

Pſal.14 a. 16 For their feete runne to euill, and are haſtie to ſhed blood.

17 But (as) in vayne the net is layde forth before the birdes eyen:

18 So theſe lay wayte for the blood of them, and lye priuily for their lines:

19 Such (are) the wayes of euery one that is greedie of gaine, who taketh away the lyfe of the owner thereof.

20 Wiſedome crieth without, and putteth Prou.1.a
forth her voyce in the ſtreetes:

21 She calleth before the congregation in D
the open gates, and sheweth her wordes through the citie, ſaying,

22 O ye children, howe long will ye loue childiſhneſſe? howe long will the ſcorners delite in ſcorning, and the vnwiſe hate knowledge?

23 O turne you at my correction: loe, I will expreſſe my minde vnto you, and make you vnderſtande my wordes.

24 Becauſe I haue called, and ye refuſed, Eſai.65
I haue ſtretched out my hande, and no man Ier.7.a
regarded.

25 But al my counſailes haue ye deſpiſed, and ſet my correction at nought:

26 Therefore will I alſo laugh at your deſtruction, and mocke you, when the thing that ye feare commeth vpon you.

27 Euen when the thing that ye be afrayde of falleth in ſodaynely like a ſtorme, and your miſerie like a tempeſt, yea when trouble and heauineſſe commeth vpon you.

28 Then ſhal they cal vpon me, but I will E
not anſweare: they ſhal ſeeke me early, but they ſhal not finde me:

29 And that becauſe they hated knowledge, and did not chooſe the feare of the Lorde,

30 They would none of my counſaile, but deſpiſed al my correction.

31 Therefore ſhal they eate of the fruite of their owne way, and be filled with their owne inuentions.

32 For the turning away of the vnwiſe ſhal ſlay them, and the proſperitie of fooles ſhal deſtroy them.

33 But who ſo heareth vnto me, ſhall Prou.3.a
dwel ſafely, and be ſure from any feare of euil.

The.ii. Chapter.

I. Wyſedome exhorteth to obey her. 5. She teacheth the feare of god. 6. She is geuen of God, 10. She preſerueth from wickednes.

1 My

1 My ſonne, if thou wilt receiue my wordes, and lay vp my commaundementes withinthee,
2 That thou wilt encline thine eares vnto wyſedome, apply thyne hart then to vnderſtanding.
3 For if thou cryeſt after wyſedome, and cryeſt for knowledge:
4 If thou ſeekeſt for her as for ſyluer, and ſearcheſt for her as for treaſures:
5 Then ſhalt thou vnderſtande the feare of the Lorde, and fynde the knowledge of God.
6 For the Lorde geueth wyſedome, out of his mouth commeth knowledge and vnderſtanding.
7 He ſtirreth vp health for the righteous: and defendeth them that walke vprightly,
8 That they may keepe the right path: and he preſerueth the way of ſuch as doo ſerue him with godlyneſſe.
9 Then ſhalt thou vnderſtande righteouſneſſe, and iudgement, and equitie, yea and euery good path.
10 When wyſedome entreth into thine hart, and thy ſoule delighteth in knowledge:
11 Then ſhal counſel preſerue thee, and vnderſtanding ſhal keepe thee,
12 That thou mayeſt be deliuered from the euyl way, and from the man that ſpeaketh frowarde thinges:
13 From ſuche as leaue the wayes of righteouſneſſe, to walke in the wayes of darkeneſſe:
14 Whiche reioyce in doing nought, and delight in the wickednes of the euyl:
15 Whoſe wayes are crooked, and they frowarde in their pathes.
16 That thou mayeſt be deliuered alſo from the ſtrange woman, and from her that is not thyne owne, whiche geueth ſweete wordes,
17 Forſaketh the huſbande of her youth, and forgetteth the couenant of her God.
18 For her houſe is enclined vnto death, and her pathes vnto hel.
19 All they that goe in vnto her, comme not agayne, neither take they holde of the way of life.
20 Therefore walke thou in the way of ſuch as be vertuous, and keepe the pathes of the righteous.
21 For the iuſt ſhall dwel in the lande, and they that be perfect, ſhal remayne in it.
22 But the vngodly ſhalbe cut of from the earth: and the wicked doers ſhalbe rooted out of it.

The. iii. Chapter.

1. The woord of God geueth lyfe. 5. Truſt in God, 7. Feare him, 9. Honour hym, 11. Suffer his correction. 22. To them that folowe the woorde of God, al thinges ſhal ſucceede well.

1 My ſonne, forget not thou my lawe, but ſee that thyne harte keepe my commaundementes. A Deut. 11. a.
2 For they ſhal prolong the dayes & yeeres of thy lyfe, and bring thee peace.
3 Let mercie and faythfulneſſe neuer goe from thee: bynde them about thy necke, and write them in the tables of thyne hart:
4 So ſhalt thou fynde fauour and good vnderſtanding in the ſyght of God and men.
5 Put thy truſt in God with al thyne hart: and leane not vnto thyne owne wit.
6 In all thy wayes acknowledge him, and he ſhal order thy goinges.
7 Be not wyſe in thyne owne conceipt: but feare the Lorde, and depart from euil: B Eſai. 5. c.
8 So ſhall thy (a) naual be whole, and thy bones ſtrong. Rom. 12. c. (a) That is, the whole body.
9 Honour the Lord with thy ſubſtance, and with the fyrſtlinges of al thine increaſe: Tobi. 4. b.
10 So ſhal thy barnes be fylled with plenteouſneſſe, and thy preſſes ſhall flowe ouer with ſweete wine. Deut. 26. a. Mala. 4. b.
11 My ſonne, refuſe not the chaſtening of the Lorde, neither faint when thou art corrected of him. Ecod. 23. c. Ecod. 34. c.
12 For whom the Lorde loueth, him he chaſteneth, and yet delighteth in him, euen as a father in his owne ſonne. Hebr. 12. b. Apoc. 3. b.
13 Well is him that fyndeth wyſedome, and getteth vnderſtanding:
14 For the marchandiſe of it, is better then the marchandiſe of ſiluer, and the gayne therof (is better) then golde. C
15 She is more worth then pretious ſtones: and al the thinges that thou canſt deſyre, are not to be compared vnto her. Prou. 8. a.
16 In her ryght hande is long lyfe, and in her leaft hande riches and honour.
17 Her wayes are pleaſant wayes, and all her pathes are peaceable.
18 She is a tree of lyfe to them that lay hold vpon her: and bleſſed is he that keepeth her faſt. Gene. 2. b.
19 With wiſedome hath the Lorde layd the fundation of the earth, and through vnderſtanding hath he ſtabliſhed the heauens.
20 Through his knowledge the deapthes are broken vp, & the cloudes droppe downe the deawe.
21 My ſonne, let not theſe thinges depart from thyne eyes, but keepe wyſedome and vnderſtanding: D
22 So they ſhal be lyfe vnto thy ſoule, and grace vnto thy mouth.
23 Then ſhalt thou walke ſafely in thy way,

and thy foote shal not stumble.

Pro.3.b. 24 If thou sleepest, thou shalt not be afrayd: but shalt take rest, and sleepe sweetely.

25 Thou shalt not be afrayde of any sodaine feare, neyther for the violent rushing in of the vngodly when it commeth.

26 For the Lorde shal stande by thy syde, and keepe thy foote that thou be not taken.

27 Withdrawe no good thing from them that haue neede, so long as thyne hande is able to doo it.

28 Say not vnto thy neighbour, Goe thy way and comme agayne, and to morowe wyl I gene thee: where as thou hast nowe to gene him.

29 Intende no hurt agaynst thy neighbour, seeing he hopeth to dwel in rest by thee.

30 Striue not with any man without a cause, where as he hath donne thee no harme.

Pro.3.a. 31 Folowe not a wicked man, and chose none of his wayes:

* or, secrete. 32 For the Lorde abhorreth the frowarde: but his * counsell is among the righteous.

33 The curse of the Lorde is in the house of the vngodly: but he bleseth the dwellings of the righteous.

34 As for the scornefull, doeth he not laugh them to scorne? but he geueth grace vnto the lowly.

35 The wyse shall haue honour in possession: but shame is the promotion that fooles shal haue.

The.iiii.Chapter.

1. Wysedome and her fruites ought to be searched. 14. The way of the wicked must be refused. 20. By the woorde of GOD, the hart, eyes, and course of lyse muste be guyded.

1 HEare O ye children a fatherly instruction, and take good heede, that ye may learne vnderstanding.

2 For I haue geuen you a good doctrine, forsake not ye my lawe.

3 For when I mee selfe was my fathers deare sonne, and tenderly beloued of my mother:

4 He taught me also, and saide vnto me, Let thyne hart receyue my woordes, keepe my commaundementes, and thou shalt liue.

Deut.6.b. 11.c.32.g. 5 Get thee wysedome, and get thee vnderstandyng: forget not the woordes of my mouth, and shrinke not from them.

6 Forsake her not, and she shal preserue thee, loue her, and she shal keepe thee.

7 The cheefe poynt of wysedome, is to possesse wysedome: and before al thy goodes to get thee vnderstanding.

8 Make muche of her, and she shal promote thee, yea if thou embrace her, she shal bring thee vnto honour: Deut.32.d

9 She shall beautifye thy head with manyfolde graces, and garnishe thee with a crowne of glory.

10 Heare my sonne, and receyue my woordes, and the yeeres of thy life shalbe many.

11 I haue shewed thee the way of wysdome, and led thee into the right pathes.

12 So that if thou goest in them, there shall no straightnesse hynder thee: & when thou runnest, thou shalt not fal.

13 Take fast holde of doctrine, and let her not goe: keepe her, for she is thy lyfe.

14 Comme not in the pathe of the vngodly, and walke not in the way of the wicked. C Psalm.1.a and.37.d

15 Abhorre it, and goe not therein, depart a syde, and passe ouer by it.

16 For they sleepe not except they haue done mischeefe: and sleepe is taken from them, vnyl they haue done harme.

17 For they eate the bread of wickednesse, and drinke the wine of robberie.

18 The path of the righteous shineth, as the lyght that is euer brighter and brighter vnto the perfect day.

19 But the way of the vngodly is as the darknesse, they knowe not where they fal.

20 My sonne marke my woordes, and encline thyne eare vnto my sayeinges: Deut.6.i. and.11.i. D

21 Let them not depart from thyne eyes, but keepe them euen in the middes of thyne hart:

22 For they are lyfe vnto those that fynde them, and health vnto al their bodyes.

23 Keepe thyne hart with all diligence, for out of it issueth lyfe.

24 Put away from thee a frowarde mouth, and let the lippes of slaunder be far from thee.

25 Let thyne eyes beholde that thing that is ryght: & let thyne eye lidde looke straight before thee.

26 Ponder the path of thy feete, and let all thy wayes be ordered aryght.

27 Turne not asyde neyther to the ryght hande nor to the leaft: but withhold thy foote from euyl. Deut.5.k and.27.d

The.v. Chapter.

3. Whordome forbidden. 9. and prodigalitie. 15. He wylleth a man to lyue on his labour, and to helpe others. 18. To loue his wyfe. 22. The wicked taken in their owne wickednesse.

1 MY sonne geue heede vnto my wysedome, and bowe thyne eare vnto my * prudence: A * or, knowledge.

2 That

2 That thou mayest regarde good counsel, and that thy lyppes may keepe knowledge.
3 For the lyppes of a strange woman are a droppyng hony combe, and her throte is more glistering then oyle:
4 But at the last she is as bitter as wormewood, and as sharpe as a two edged sworde.
5 Her feete goe downe vnto death, and her steppes pearce throughe vnto hel.
6 Perchaunce thou wylt ponder the path of her life: so vnstedfast are her wayes that thou canst not knowe them.
7 Heare me nowe therefore, O ye children, and departe not from the wordes of my mouth.
8 Keepe thy way farre from her, and come not nygh the dooores of her house.
9 That thou geue not thy honour vnto other, and thy yeeres to the cruel:
10 That other men be not filled with thy vertues, and that thy labours come not in a strange house.
11 Yea that thou mourne not at the last, when thou hast spent thy body and lustie youth, and then say,
12 Alas, why hated I nurture? why did my hart despise correction?
13 Wherefore was I not obedient vnto the voyce of my teachers, and hearkened not vnto them that enfourmed me?
14 I was come almost into al misfortune, in the middest of the multitude and congregation.
15 (a) Drinke of the water of thyne owne wel, and of the riuers that run out of thyne owne spring.
16 Let thy welles flowe out abrode, that there may be riuers of waters in the streetes:
17 But let them be only thine owne, and not strangers with thee.
18 Let thy wel be blessed, and be glad with the wife of thy youth.
19 Let her be as the louing Hinde and pleasant Roe: let her breastes alway satisfie thee, and holde thee euer content with her loue.
20 Why wilt thou my sonne haue pleasure in a strange woman, and embrace the bosome of a stranger?
21 For euery mans wayes are open in the sight of the Lord, and he pondereth al their goinges.
22 The wickednesse of the vngodly shall catche him selfe, and with the snares of his owne sinnes shal he be trapped.
23 He shal dye without * amendement, and for his great foolishnesse he shal goe astray.

(a) Content thee selfe with thyne owne wyfe, and defyre not other.

The.vi.Chapter.

1. Instruction for sureties. 6. The slouthfull and sluggishe is stirred to worke. 12. He describeth the nature of the wicked. 16. The thinges that God hateth. 20. To obserue the worde of God. 24. To flee adulterie.

1 My sonne, yf thou be suretie for thy neyghbour, and hast fastened thyne hande for another man.
2 Thou art * bound with thine owne wordes, and taken with thyne owne speache.
3 Therefore my sonne do this, and thou shalt be discharged: When thou art come into thy neighbours danger, goe thy wayes then soone, humble thee selfe, & with thy frendes intreate (thy * creditour.)
4 Let not thine eyes sleepe, nor thyne eye lyddes slumber.
5 Saue thee selfe as a Doe from the hande of the (hunter) and as a birde from the hand of the fowler.
6 Goe to the Emmet thou sluggarde, consyder her wayes, and learne to be wyse:
7 She hath no guide, nor ouerseer, nor ruler,
8 Yet in the sommer she prouideth her meate, and gathereth her foode together in the haruest.
9 How long wylt thou sleepe thou sluggishe man? When wylt thou aryse out of thy sleepe?
10 Yea sleepe on styl a litle, slumber a litle, folde thine handes together yet a litle, that thou mayest sleepe:
11 So shall pouertie come vnto thee as one that trauayleth by the way, and necessitie lyke a weaponed man.
12 An vngodly person, a wicked man, goeth with a frowarde mouth.
13 He wynketh with his eyes, he toucheth with his feete, he teacheth with his fyngers.
14 He is euer imaginyng mischiefe and frowardnesse in his hart, and causeth discorde.
15 Therefore shall his destruction come hastily vpon him, sodaynly shal he be al to broken, and not to be healed.
16 These sixe thinges doth the Lorde hate, and the seuenth he vtterly abhorreth:
17 A proude looke, a lying tongue, handes that shedde innocent blood,
18 An hart that goeth about wicked imaginations, feete that be swift in runnyng to mischiefe,
19 A false witnesse that bryngeth vp lyes, and him that soweth discorde among brethren.
20 My sonne, kepe thy fathers commaunde-

A Prou.16.c and.20.c * or, snared.

* or, creditour.

* or, neyghbour.

B Prou.13.b.

Prou.24.

C

Prou.12.c.

Psal.14.a. Prou.1.a.

ment, & forsake not the lawe of thy mother:
D 21 Tye them continually in thine hart, and bynde them about thy necke.
22 That shall leade thee when thou goest, preserue thee when thou art a sleepe, and when thou awakest talke with thee.
Psal.119.b. 23 For the commaundement is a lanterne, and the lawe a light, yea chastenyng and nurture is the way of lyfe:
Prou.5.a. and.7.a. 24 That they may keepe thee from the euil woman, and from the flatteryng tongue of the strange woman.
25 Lust not after her beautie in thyne hart, lest thou be taken with her fayre lookes.
26 By an harlot (a man is brought) to begge his bread, and a woman wyll hunt for the precious lyfe of man.
27 May a man take fyre in his bosome, and his clothes not be brent?
E 28 Or can one go vpon hot coales, and his feete not be brent?
29 Euen so, whosoeuer goeth in to his neighbours wife and toucheth her, can not be vngyltie.
Sapi. 22.a. 30 Men do not vtterly despise a theefe that stealeth to satisfie his soule when he is hungry:
31 But if he may be gotten, he restoreth agayne seuen tymes as muche, or els he maketh recompence with all the good of his house.
32 But who so committeth aduulterie with a woman, lacketh vnderstandyng: and he that doth it, destroyeth his owne soule.
33 He getteth hym selfe a plague and dishonour, & his reproche shall neuer be put out:
34 For the iealousie and wrath of the man wyl not be entreated,
35 No though thou wouldest offer him great gyftes to make amendes, he wyll not receiue them.

The.vii. Chapter.

I. An exhortation to wisdome, and to the word of God. 5. Which wyl preserue vs from the harlot. 6. Whose manners are described.

A 1 My sonne keepe my wordes, and lay vp my commaundementes by ther.
Deut.6.b. and.11.a. 2 Keepe my commaundementes and my lawe, euen as the apple of thine eye, and thou shalt lyue.
3 Binde them vpon thy fyngers, and write them in the table of thyne hart.
4 Say vnto wisedome, Thou art my sister: and cal vnderstanding thy kynswoman:
Prou.2.b. and.11.a. 5 That they may keepe thee frō the strange woman, & from the forraine woman, which geueth swete wordes.
6 For at the wyndowe of my house I loked through the windowe,
7 And behelde among the symple people, B and among the children, a young man voyde of wyt,
8 Goyng ouer the streete by the corner in the way towarde her house,
9 In the twilight of the euenyng, when it began nowe to be night and darke:
10 And beholde, there met hym a woman Eccle.9.c. with open tokens of an harlot, onlye her hart was hyd:
11 She was full of loude wordes and rdy to dallie, whose feete coulde not abyde in the house:
12 Nowe is she without, nowe in the streetes, and lyeth in wayte at euery corner.
13 She caught him, and kissed him, and was not ashamed, saying,
14 I had a vowe of peace offerynges to pay, C and this day I performe it:
15 Therefore came I forth to meete ther, that I might seeke thy face, and so haue I founde thee.
16 I haue deckt my bed with couerlinges of tapessarie, and clothes of Egypt.
17 My bed haue I made to smel of Myrrhe, Aloes, and Cynamon.
18 Come, let vs take our fyl of loue vntyll the morning, and let vs solace our selues with the pleasures of loue.
19 For the good man is not at home, he is gone farre of.
20 He hath taken the bagge of money with hym, and wyl returne at the appoynted solemne feast.
21 Thus with many sweete wordes she ouer- D came hym, and with her flatteryng lippes she entised hym.
22 Sodaynely he folowed her, as it were an oxe led to the slaughter, and like as it were a foole (that laugheth) when he goeth to the stockes to be punished,
23 So long tyll she had wounded his lyuer with her darte: lyke as yf a byrde hasted to the snare, not knowing that the peryl of his lyfe lyeth therupon.
24 Heare me nowe therefore, O my childe, and marke the wordes of my mouth:
25 Let not thine hart wander in her wayes, and be not thou deceiued in her pathes.
26 For many one hath she wounded and cast downe, yea many a strong man hath ben slayne by the meanes of her.
27 Her house is the way vnto hel, and bring men downe into the chambers of death.

The.viii. Chapter.

I. Wisedome declareth her excellencie. II. ryches. 15. power. 22. eternitie. 32. She exhorteth al to loue and folowe her.

I Doth

A 1 DOth not wyſedome crie? doth not vnderſtanding put foorth her voyce?
Pro.1.c.
2 She ſtandeth in the toppe of high places by the way, in the place of ỹ pathes:
3 She cryeth at the gates of the citie, at the entrie of the doores.
4 Vnto you O ye men (ſayth ſhe) whom I call, vnto the chyldren of men doo I lyft vp my voyce.
5 Take heede vnto knowledge, O ye ignorant, be ye wyſe in hart, O ye fooles.
6 Geue eare, for I wyl ſpeake of great matters, and open my lippes to tel thinges that be right:
B 7 For my mouth ſhalbe talking of ỹ trueth, and my lippes abhorre vngodlineſſe.
8 All the woordes of my mouth are ryghteous, there is no frowardneſſe nor falſhood in them.
9 They are al plaine to ſuch as wyl vnderſtande, and right to them that fynde knowledge.
10 Receyue my doctrine and not ſiluer, and knowledge rather then fyne golde:
Pro.3.b. 11 For wyſedome is more worth then pretious ſtones, yea all thinges that thou canſt deſyre may not be compared vnto it.
12 I wyſedome dwel with counſel, and fynd out knowledge and vnderſtanding.
13 The feare of the Lord abhorreth wickedneſſe, pryde, diſdayne, and the euyll way, and a mouth that ſpeaketh wicked thinges I vtterly abhorre.
C 14 Counſell is myne, and direction, I am vnderſtanding, and I haue ſtrength.
15 Through me kinges raigne, and princes make iuſt lawes.
Deut.18.d. Pro.8.a. 16 By me princes beare rule, and noble men doo iudge the earth.
Eccl.11.b. 17 I am louing vnto thoſe that loue me: and they that ſeeke me early, ſhal fynde me.
18 Riches and honour are with me, yea durable riches and righteouſneſſe.
19 My fruite is better then golde and pretious ſtones, and myne encreaſe more worth then fyne ſiluer.
20 I wyll guyde thee in the way of righteouſneſſe, and in the middeſt of the pathes of iudgement:
D 21 That I may eſtabliſh the inheritaunce of them that loue me, and encreaſe their treaſure.
Pro.8.b. 22 The Lord him ſelfe had me in poſſeſſion in the beginning of his wayes, or euer he beganne his woorkes afore time.
Pro.24.b 23 I haue benne ordeyned from euerlaſting, and from the beginning or euer the earth was made.
24 When I was borne, there were neyther deapthes nor ſpringes of water.
25 Before the fundations of the mountaines were layde, yea before all hilles was I borne:
26 The earth, and al that is vpon the earth was not yet made, no not the duſt it ſelfe.
27 For when he made the heauens, I was preſent, when he compaſſed the deapthes about: Sapi.9.b.
28 When he hanged the clouds aboue, when he faſtened the ſpringes of the deepe: E
29 When he ſhut the ſea within certayne bondes, that the waters ſhoulde not goe ouer their markes that he commaunded: Gene.1.b. Iob.26.a. and.37.c.
when he layde the fundations of the earth, Pſal.140.b
30 I was with him ordering all thinges, delighting dayly and reioycing alway before him. or, as a nourither.
31 As for the rounde compaſſe of this worlde I make it ioyfull: for my delite is to be among the chyldren of men.
32 Therefore hearken vnto me: O ye chyldren, bleſſed are they that keepe my wayes.
33 O geue eare vnto nurture, be wyſe, and refuſe it not: Bleſſed is the man that heareth me, watchyng dayly at my gates, and geuyng attendance at the poſtes of my doores.
34 For who ſo fyndeth me, fyndeth life, and ſhal obtayne fauour of the lorde.
35 But who ſo offendeth againſt me, hurteth his owne ſoule: and they that hate me, are the louers of death.

The. ix. Chapter.

2. Wyſedome calleth all to her feaſt, 7. The ſcorner wyll not be corrected. 10. The feare of God. 13. The conditions of an harlot.

1 WYſedome hath buylded her houſe, & A hewen out ſeuen pillers:
2 She hath killed her victualles, powred out her wine, and prepared her table.
3 She hath ſent foorth her maydens to crye vpon the higheſt place of the citie,
4 Who ſo is without knowledge, let him come hyther: And to the vnwyſe ſhe ſaide,
5 O come on your way, eate my bread, and drinke my wyne (whiche) I haue powred out for you.
6 Forſake fooliſhneſſe, and ye ſhall liue: and ſee that ye goe in the way of vnderſtanding.
7 Who ſo reproueth a ſcornefull perſon, B getteth him ſelfe diſhonour: and he that rebuketh the vngodly, ſtayneth him ſelfe.
8 Reproue not a ſcorner, leſt he owe thee euyll wyl: but rebuke a wyſe man, and he wyl loue thee.
9 Geue a diſcrete man but an occaſyon, and

he wyl be the wyser : teache a righteous man, and he wil encrease in knowledge.

Iob.28.b. Pſal.111.b. Prou.1.a. Eccle.1.c.

10 The feare of the Lorde is the beginning of wysedome : and the knowledge of holy thinges is vnderstanding.

11 For through me thy dayes shalbe prolonged, and the yeeres of thy life shalbe many.

12 If thou be wyse, thy wysedome shall doo thee selfe good: but if thou thinkest scorne thereof, it shalbe thyne owne harme.

13 A foolishe rechelesse woman ful of words, and suche a one as hath no knowledge,

14 Sitteth at the doore of her house, and in the high places of the citie,

15 To call suche as go by, and that walke straight in her wayes.

16 Who so is ignorant (sayth she) let hym come hyther: and to the vnwyse she sayth,

17 Stolen wares are sweete, and the bread that is priuily eaten hath a good taste.

18 And he dooth not consyder that they are but dead whiche be there, and that her ghestes are in the deepe of hell.

The.x. Chapter.

In this chapter, and all that folowe vnto the thirtieth, the wyse man exhorteth by diuers sentences, which he calleth parables, to folowe vertue and flee vice, and sheweth also what profyte commeth of wysedome, and what hynderance proceedeth of foolishnesse.

A WYse sonne maketh a gladde father: but an vndiscrete sonne is an heauynesse vnto his mother.

Prou.15.c.

2 Treasures that are wickedly gotten, profyte nothing: but righteousnesse deliuereth from death.

Prou.11.a. Eccle.5.b.

3 The Lorde wyll not let the soule of the righteous suffer hunger: but he taketh away the riches of the vngodly.

Pſal.34.b.

4 An idle hande maketh poore: but a quicke labouring hande maketh riche.

5 Who so gathereth in sommer is wyse: but he that is sluggishe in haruest, bringeth him selfe to confusion.

6 Blessinges are vpon the head of the righteous: and the mouth of the vngodly keepeth mischeefe in secrete.

7 The memorial of the iust shal haue a good report: but the name of the vngodly shall stincke.

B

Pſal.112.a.

8 A wyse man wyll receyue * warning: but a prating foole shalbe pounished.

* or, commandementes.

9 He that walketh vprightly, walketh surely: but who so goeth a wrong way, shalbe knowen.

Pſal.23.a. Eccle.27.d.

10 He that wynketh with his eye, wyll cause sorowe: but he that hath a foolishe mouth, shalbe beaten.

11 The mouth of a righteous man is a well of lyfe: but the mouth of the vngodly keepeth mischeefe in secrete.

12 Hatred stirreth vp strifes: but loue couereth the multitude of sinnes.

1.Pet.4.a. 1.Cor.13.b.

13 In the lippes of him that hath vnderstanding, a man shal fynde wysedome: but the rodde belongeth to the backe of the foolishe.

14 Wyse men lay vp knowledge: but the mouth of the foolishe is nygh destruction.

C

15 The riche mans goodes are his strong holde: but the neede of the poore is their powertie.

16 The labour of the righteous (endeth) to lyfe: but the fruites of the vngodlye to sinne.

17 Nurture keepeth the way of lyfe: but he that refuseth to be nurtured, deceyueth him selfe.

Prou.11.b.

18 He that hydeth hatred with lying lippes, and he that speaketh slaunder, is a foole.

19 Where muche babling is, there must needes be offence: and he that refrayneth his lippes, is wyse.

20 The tongue of the iust man is as tryed siluer: but the hart of the vngodly is a thing of nought.

* or, and innocent tongue is a noble treasure.

21 The lippes of the righteous feede a whole multitude: but fooles shall dye in their owne follie.

D

Pſal.37.a. Eccle.11.b.

22 The blessing of the Lorde maketh riche: and bringeth no sorowe of hart with it.

23 A foole dooth wickedly, and maketh but a sport of it: but wysedome ruleth the man that hath vnderstanding.

24 The thing that the vngodly is afraide of, shal comme vpon him: but the ryghteous shal haue their desyre.

25 As the tempest, so passeth away the vngodly, and is not: but the righteous remaineth sure for euer.

26 As vineger is to the teeth, and as smoke is vnto the eyes: euen so is a sluggishe person to them that sendeth him foorth.

27 The feare of the Lorde maketh a long lyfe: but the yeeres of the vngodly shalbe shortened.

28 The patient abyding of the ryghteous

E

shalbe turned to gladnesse: but the hope of the vngodly shal perishe.

29 The way of the Lorde geueth courage vnto the godly: but it is a feare for wicked doers.

Pſal.125.a. Pſal.37.a.

30 The righteous shal neuer be ouerthrowen: but the vngodly shal not remayne in the lande.

31 The mouth of the iust wyl be talkyng of wysedome: but the tongue of the frowarde shal * be cut out.

* or, perish

32 The

32 The lyppes of the righteous vtter that whiche is acceptable: but the mouth of the vngodly (speaketh) frowarde thinges.

The.xi. Chapter.

A Prou. 16.b. 1 A Falſe ballance is an abomination vnto the Lorde: but a true wayght pleaſeth him.

2 Where pride is, there is ſhame alſo and confuſion: but whereas is lowlineſſe, there is wiſedome.

3 The innocent dealing of the iuſt ſhal leade them: but the wickednesſe of the offendours ſhalbe their owne deſtruction.

Prou. 10.a. Eccleſi. 5.b. 4 Riches helpe not in the daye of vengeance: but righteouſneſſe deliuereth from death.

5 The righteouſneſſe of the innocent ordereth his way, but the vngodly ſhal fal in his owne wickednesſe.

6 The righteouſneſſe of the iuſt ſhal deliuer them: but the wicked ſhalbe taken in their owne vngodlyneſſe.

Eccleſi. 5.b. * 6. of wicked men. 7 When an vngodly man dyeth, his hope is gone: the confidence * of riches ſhal periſhe.

8 The ryghteous ſhalbe deliuered out of trouble: and the vngodly ſhal comme in his ſteade.

9 The diſſembler with his mouth hurteth his neighbour: but thrꝛough knowledge ſhal the iuſt be deliuered.

Prou. 14.d. 10 When it goeth wel with the righteous, the citie is merry: and when the vngodly periſhe, there is gladneſſe.

11 In the bleſſyng of the righteous, the citie is exalted: but it is ouerthrowen by the mouth of the wicked.

12 A foole ſlaunderеth his neyghbour: but a wiſe man holdeth his peace.

Prou. 10.c. 13 A diſſemblyng perſon wyl diſcouer priuie things: but he that is of a faithful hart, wyl keepe counſaile.

E 14 Where no counſaile is, there the people * decaye: but whereas many are that can geue counſaile, there is wealth.

1. Sa. 12.a. * 2. ſal. Prou. 6.a. 15 He that is ſuretie for a ſtranger, ſhal ſmart for it: and he that hateth ſurtieſhyp, is ſure.

16 A gratious woman getteth honour: but the (a) ſtrong men atteyne riches.

(a) That is, ſuche as be of a ſtoute courage, and manly de liuer.

17 He that is mercyful, doth hym ſelfe a benefite: but who ſo hurteth his neighbour, is a tyrant.

18 The vngodly worketh deceitful workes: but he that ſoweth righteouſneſſe, ſhal receiue a ſure rewarde.

19 Like as righteouſneſſe bryngeth lyfe: euen ſo to cleaue vnto euyl, bringeth death.

20 The Lord abhorreth them that be of a corꝛupt hart: but he hath pleaſure in them that are of an vndefiled converſation.

21 (b) Though hande be ioyned in hande, yet the wicked ſhal not eſcape: but the ſeede of the righteous ſhalbe preſerued. D (b) Although they agree and lyue in felowſhyp togeather to withſtande puniſhment, yet they ſhal not eſcape.

22 A fayre woman without diſcrete manners, is like a ryng of golde in a ſwynes ſnowte.

23 The deſire of the righteous is * acceptable: but the hope of the vngodly is indignation. * or, is altogeather good.

24 Some man geueth out his goodes, and is the richer, but the nigarde hauing ynough, wyl depart from nothyng, and yet is euer in pouertie.

25 He that is liberal in geuyng, ſhal haue plentie: and he that watereth, (c) ſhalbe watered alſo him ſelfe. (c) He that dealeth charitably, ſhal be charitably deals with.

26 Who ſo hoordeth vp his corne, ſhalbe curſed among the people: but bleſſyng ſhal lyght vpon his head * that geueth foode. * or, ſelleth it.

27 He that ſearcheth for good thyngs, fyndeth fauour: but who ſo ſeeketh after miſcheefe, it ſhal happen vnto him.

28 He that truſteth in his riches, ſhal haue a fal: but the righteous ſhal flouriſhe as the greene leafe. Pſalm. 1.a. Iere. 17.b.

29 Who ſo maketh diſquietneſſe in his own houſe, he ſhal haue (d) wynde for his heritage: and the foole ſhalbe ſeruant to the wyſe. (d) He ſhal be poore & needy.

30 The fruite of the righteous is a tree of life: & he that winneth mens ſoules is wiſe.

31 If the righteous * be recompenced vpon earth: howe muche more then the vngodly and the ſynner? 1. Pet. 4.b. * or, be puniſhed.

The.xii. Chapter.

A 1 Who ſo loueth correction, loueth knowledge: but he that hateth to be reproued, is a foole.

2 A good man is acceptable vnto the Lord: but the wicked imaginer wil be condemned.

3 A man can not endure in vngodlyneſſe: but the roote of the righteous ſhall not be mooued.

4 * A huſwyfely woman is a crowne vnto her huſband: but ſhe that behaueth her ſelfe vnhoneſtly, is as corꝛuption in his bones. * or, vertuous.

5 The thoughtes of the righteous are right: but the * imaginations of the vngodly, are deceitful. * or, counſayles.

6 The talking of the vngodly is, howe they may lay wayte for blood: but the mouth of the righteous wyl deliuer them.

7 God ouerturneth the (eſtate of the) wicked, and they ſtand not: but the houſe of the righteous ſhal ſtande. B Pſalm. 37.c

8 A man

8 A man shalbe commended for his wisedome: but a foole shalbe despised.

Eccle.10.b. 9 He that is despised, and is yet his owne man, is (a) better then the glorious that lacketh bread.

(a) So behaue thee, that other menne may rather prayse thee, then thou thee selfe.

10 A righteous man regardeth the lyfe of his cattel: but the vngodly haue cruel hartes.

11 He that tylleth his lande, shal haue plenteousnesse of bread: but he that followeth * idlenesse, is a very foole.

* or, vaine thinges.

12 The desyre of the vngodly is a nette of euylles: but the roote of the righteous bringeth foorth fruite.

13 The wicked falleth into the snare through the malice of his owne mouth: but the iuste shal escape out of al peryl.

C 14 Man shalbe satisfied with good thinges by the fruite of his mouth: and after the workes of his handes shal he be rewarded.

15 The way of a foole is straight in his owne eies: but he that hearkeneth vnto counsaile, is wise.

16 A foole vttereth his wrath in al the haste: but a discrete man coureth his owne shame.

17 A iust man wyl tel the trueth, and shewe the thyng that is right: but a false witnesse deceyueth.

18 A slaunderous person pricketh lyke a swoorde: but a wise mans tongue is wholesome.

19 The lyppe of trueth shalbe stable for euer: but a dissemblyng tongue is soone changed.

20 Deceite is in the hart of them that imagine euyl: but to the counsaylours of peace shalbe ioy.

D 21 There shall no aduersitie happen vnto the iuste: but the vngodly shalbe fylled with miserie.

Prou.9.b. 22 The Lorde abhorreth lying lyppes: but they that deale truely please him.

23 A discrete man dooth hide knowledge: but the hart of fooles babbleth out foolishnesse.

24 A diligent hand shal beare rule: but the idle shalbe vnder tribute.

Prou.15.b. Eccle.30.c. 25 Heauinesse discourageth the hart of man, but a good woorde maketh it glad againe.

26 The righteous excelleth his neighbour: but the ways of the vngodly wyl deceyue them selues.

1.Tim.6.b. Heb.13.a. 27 The deceytful man shal not roste that he tooke in huntyng: but the riches of the iuste man is of great value.

28 In the way of righteousnesse there is life: and in the same way there is no death.

The.xiii.Chapter.

1 A Wyse sonne (wyl hearken) to his fathers warnyng: but he that is scornful, wyl not heare when he is reproued. A

2 Of the fruite of a wise mans mouth shal eche man eate good thinges: but the wicked shal eate of the fruite of the transgressours.

3 He that keepeth his mouth, keepeth his lyfe: but who so rashly openeth his lyppes, destroyeth him selfe.

4 The sluggarde woulde fayne haue, and can not grat (his desyre:) but the soule of the diligent shal haue plentie.

5 A rygheous man abhorreth lyes: but the vngodly shameth hym selfe, and is put to silence.

6 Righteousnesse keepeth the innocent in the way: but vngodlynesse doth ouerthrow the synner.

7 Some men make them selues rich thoughe they haue nothing: againe, some make them selues poore, hauing great riches. B Pal.37.b. Prou.11.c.

8 (a) With goodes a man redeemeth his life: and the poore wyl not be reproued. (a) They that are riche, haue many commodities in this world. As in warre, pestilence, & in tyme of dearth they haue where withal to helpe them selues.

9 The light of the righteous maketh ioyful: but the candle of the vngodly shalbe put out.

10 Among the proud there is euer strife: but with the wel aduised is wisedome.

11 Vaynely gotten goodes are soone spent: but they that be geathered togeather with the hande, shal encrease.

12 Hope deferred, greeueth the harte: but when the desire commeth, it is a tree of life.

13 Who so despiseth the woorde, shal perish for the same: but he that feareth the commaundement, shal haue the rewarde.

14 The lawe of the wise is a wel of life, to auoyde from the snares of death. C

15 Good vnderstandyng geueth fauour: but harde is the way of the despisers.

16 A wise man dooth al things with discretion: but a foole wyl declare his folye.

17 An vngodly messenger falleth into mischeefe: but a faythful embassadour is as healthy.

18 He that thinketh scorne to be reformed, commeth to penurie and shame: but who so regardeth correction, shal comme to honour.

19 When a desire is brought to passe, it delyghteth the soule: but fooles count it abomination to depart from euyl.

20 He that goeth in the companie of wyse men, shalbe wise: but who so is a companion of fooles, shalbe afflicted.

21 Mischeefe followeth vpon sinners: but the righteous shal haue a good rewarde. D

22 He y is vertuous, leaueth an inheritance vnto Iob.27.a.

vnto his childers childzen, and the riches of the sinner is layde vp for the iust.

23 There is plenteousnesse of foode in the feldes of the (b) poore: but the feelde not wel ordered, is without fruite.

(b) Because they haue litle ground, and bestowe labour to til it wel. Eccle.30.d.

24 He that spareth the rodde, hateth his sonne: but who so loueth hym, chastneth hym betymes.

25 The ryghteous eateth, and is satisfied: but the belly of the vngodly hath neuer yenough.

The.xiiii.Chapter.

1 WYse women vpholde their house: but a foolishe wyfe plucketh it downe.

2 He that walketh vpryghtly, feareth the Lorde: but he that turneth him selfe from his wayes, despiseth hym.

(a) He beateth and woundeth almen with his slaunderous tongue, hurting nyghtfreende or kinsman Pro.3.a.

3 In the mouth of the foolish is the (a) rod of pride: but the lyppes of the wyse wyll preserue them.

4 Where no Oxen are, there the cribbe is emptie: but muche encrease commeth by the toyle of the Ore.

5 A faithful witnesse wil not dissemble: but a false recorde wil make a lye.

6 A scorneful body seeketh wisdome, and fyndeth it not: but knowledge is easie vnto hym that wyl vnderstande.

ב 7 Geat thee from a foolishe man, when thou perceyuest not in hym the lyppes of knowledge.

8 The wisedome of the circumspect man, is to vnderstande his way: but the foolishnesse of the vnwyse deceyueth.

* or, mocke

9 Fooles make but a * sporte of sinne: but there is a fauourable loue among the righteous.

10 The hart knoweth his owne soules bitternesse: and the stranger shal not be partaker of his ioy.

11 The house of the vngodly shalbe ouerthrowen: but the tabernacle of the ryghteous shal florishe.

Pro.16.b. Deu.12.a Eccl.15.b.

12 There is a way whiche seemeth right vnto a man: but the ende thereof are the wayes of death.

13 The hart is sorowful, euen in laughter, and the ende of myrth is heauinesse.

ג 14 A backe slyding hart shalbe fylled with his owne wayes: but a good man shall departe from hym.

15 An ignorant body beleueth euery word: but who so hath vnderstanding, looketh wel to his goynges.

16 A wise man feareth, and departeth from euil: but the foole is angrie, and counteth him selfe sure.

17 An vnpatient man dealeth foolishly: but he that is well aduised, is hated (of the foole.)

18 The ignorant haue foolishnesse in possession: but the wyse are crowned with knowledge.

19 The euyll shal bowe them selues before the good: and the vngodly shall wayte at the gates of the ryghteous.

20 The poore is hated, euen of his owne neighbours: but ỹ rich hath many frendes.

ד 21 Who so despiseth his neighbour, sinneth: but blessed is he that hath pitie of the poore. Psal.12.a.

22 Without doubt they erre that worke wickednes: but they that muse vpon good thinges, vnto such shal happen mercy & trueth.

23 In euery labour there is some profite: but vayne woordes bring foorth onely penurie.

24 Riches are as a crowne vnto the wyse: but the ignorannce of fooles is very foolishnesse.

25 A faithful witnesse deliuereth soules: but a deceitefull witnesse bringeth foorth lyes.

26 In the feare of the Lorde is an assured strength: and his childzen are vnder a sure defence.

27 The feare of the Lorde is a wel of lyfe, to auoyde the snares of death.

28 In the multitude of people is the kynges honour: but the decay of the people is the confusion of the prince. ה

29 He that is patient hath much vnderstanding: but he that is soone displeased, exalteth foolishnesse.

30 A mery hart is the lyfe of the body: but enuie consumeth alway the bones.

31 He that doeth a poore man wrong, blaspemeth his maker: but who so honoureth him, hath pitie on the poore. Pro.11.b. Mat.25.d.

32 The vngodly is caste away for his iniquitie: but the ryghteous hath a good hope euen in death.

33 Wisdome resteth in the hart of him that hath vnderstanding, and it shalbe knowen among them that are * vnlearned.

* or, fooles

34 Ryghteousnesse setteth vp the people: but * the sacrifice of the heathen is sinful.

* or, sinne is a shame to the nations.

35 A discreete seruant is a pleasure vnto the king: but his wrath is against hym that doeth dishonour him.

* or, doeth him shame.

The.xv.Chapter.

א 1 A Soft answeare appeaseth wrath: but rough woordes stirre vp anger.

2 The tongue of such as be wise vseth knowledge aryght: as for a foolish mouth, it babbleth out nothyng but foolishnesse.

3 The eyes of the Lorde in euery place beholdeth both the good and the bad.

4 A wholsome tongue is a tree of lyfe: but the

the frowardnesse therof doeth make sad the spirite.

5 A foole despiseth his fathers correction: but he that taketh heede when he is reproued, shal haue the more vnderstandyng.

6 The house of the righteous is full of riches: but in the * fruites of the vngodlye there is * trouble.

7 The lippes of the wyse doo sowe knowledge: but the hart of the foolish do not so.

8 The Lorde abhorreth the sacrifice of the vngodly: but the prayer of the righteous is acceptable vnto hym.

9 The way of the vngodly is an abomination vnto the Lorde: but who so followeth ryghteousnesse, hym he loueth.

10 Correction is greeuous vnto hym that forsaketh the way: and who so hateth correction shal dye.

11 Hel and destruction * are before the lord: howe much more then the harts of the children of men?

12 A scorneful body loueth not one that rebuketh hym: neither wyl he come vnto the wyse.

13 A merie hart maketh a chearfull countenance: but by the sorowe of the hart the mynde is heauie.

14 The hart of him that hath vnderstanding doeth seeke knowledge: but the mouth of fooles is fed with foolishnesse.

15 All the dayes of the poore are * miserable: but a * quiet hart is a continual feast.

16 Better is a litle with the feare of the Lorde: then great treasure, and trouble therewith.

17 Better is a dynner of herbes with loue, then a fat Oxe with euyl wyl.

18 An angry man stirreth vp strife: but he that is patient * stylleth discorde.

19 The way of the slouthful man is an hedge of thornes: but the way of the righteous is playne.

20 A wyse sonne maketh a glad father: but a foolishe man despiseth his mother.

21 Foolishnesse is ioy to hym that is destitute of knowledge: but a man of vnderstandyng walketh vprightly.

22 Thoughtes without counsaile shal come to nought: but where as men are that can geue good counsayle, there is stedfastnesse.

23 * A ioyful thing it is to a man when his counsayle is followed: and howe good is a worde spoken in season?

24 The way of life * is on high to the wise, that a man should beware of hel beneath.

25 The Lorde wyl breake downe the house of the proud: but he shal make fast the borders of the widdowe.

26 The Lorde abhorreth the imaginations of the wicked: but the woordes of the pure are pleasant.

27 The greedie couetous man rooteth vp his owne house: but who so hateth rewardes shal lyue.

28 The hart of the righteous studieth his answeare afore: but the wicked mans mouth spueth out mischeefe.

29 The Lord is farre from the vngodly: but he heareth the prayer of the righteous.

30 The clearenesse of the eye (a) reioyceth the harte: and a good name feedeth the bones.

31 The eare that hearkeneth to the reformation of lyfe, shal dwel among the wyse.

32 He that refuseth to be reformed, despiseth his owne soule: but he that submitteth him selfe to correction, is wyse.

33 The feare of the Lorde is the right science of wysdome: and lowlinesse goeth before honour.

(a) The chearfulnes of the countenance gladdeth other men.

The.xvi.Chapter.

1 A Man may wel purpose a thing in his hart: but the answeare of the tongue commeth of the Lorde.

2 A man thinketh al his waies to be cleane, but it is the lord that * iudgeth y mindes.

3 Commit thy workes vnto the Lord: and what thou deuisest it shal prosper.

4 The Lorde hath made all thinges for his owne sake: yea the vngodly for the day of wrath.

5 The Lorde abhorreth all suche as be of a proud hart: and though hand be ioyned in hand, yet they shal not be vnpunished.

6 With mercie and faithfulnesse sinnes be forgeuen: and by the feare of the Lord, euil is eschewed.

7 When a mans waies please the Lorde, he maketh his very enimies to be his freendes.

8 Better it is to haue a litle with righteousnesse, then great rentes wrongfully gotten.

9 A man deuiseth a way in his hart: but it is the Lorde that ordereth his goynges.

10 When the prophecie is in the lyppes of the king, his mouth shal not goe wrong in iudgement.

11 A true weyght & ballance are the Lordes iudgement: all the weyghtes of the bagge are his worke.

12 * Wicked doers are an abomination to the kyng, for a kynges seate shoulde be holden vp with ryghteousnesse.

13 Righteous lippes are pleasant vnto kinges, and them that speaketh the * trueth shal he loue.

14 The kinges displeasure is a messenger of death: but a wyse man wyl pacifie it.

15 The

* or, reuenues.
* or, decay.
Pro.21.b.
Eccle.34.c.
Esai.66.a.
Eccle.30.c.
* or, are knowen to the Lorde.
Sapi.2.c.
Pro.12.b.
* or, euyl.
* or, merie.
Psal.37.b.
1.Tim.6.b
Pro.15.a.
* or, appealeth.
* or, ioy is to a man in the answere of his mouth
* or, leadeth vnto heauen.
Pro.21.a.
Psal.33.b
* or, weigh eth.
Psal.37.a.
Pro.19.c.
Pro.11.a.
* or, it is an abomination vnto kynges to worke wicked.
* or, right thynges.

15 The cheareful countenance of the kyng, is lyfe: and his louing fauour is as a cloude of the latter rayne.

16 To haue wildome in possession, is better then to haue golde: and to get vnderstanding, is rather to be chosen then to haue syluer.

17 The path of the righteous is to eschewe euyl: and who so looketh wel to his wayes, keepeth his owne soule.

18 Pryde goeth before destruction: and an high minde before the fal.

19 Better it is to be of humble mynde with the lowly, then to deuide the spoyles with the proude.

20 He that handleth a matter wisely, obteyneth good: and blessed is he that putteth his trust in the Lorde.

D 21 Who so is wise in harte, shalbe called prudent: and the sweetenesse of his lyppes encreaseth learning.

22 Vnderstanding is a wel of life vnto him that hath it: as for the chastening of fooles, it is but foolishnesse.

23 A wise hart ordereth his mouth wisely, and ministreth learning vnto his lyppes.

24 Fayre wordes are an hony combe, a refreshing of the minde, and health of the bones.

25 There is a way that menne thinke to be right: but the ende thereof leadeth vnto death.

26 A troublous soule disquieteth her selfe, for her owne mouth hath brought her thereto.

27 An vngodly person stirreth vp euyl, and in his lyppes he is as hot burning fire.

28 A frowarde bodye causeth strife: and he that is a blabbe of his tongue, maketh diuision among princes.

E 29 A wicked man beguileth his neighbour, and leadeth him into the way that is not good:

30 He shutteth his eyes to deuise mischeefe, and mooueth his lyppes to bryng euyl to passe.

31 Age is a crowne of worshipp, if it be found in the way of righteousnesse.

32 A patient man is better then one strong: and he that can rule him self, is more worth then he that wynneth a citie.

33 The lottes are cast into the lappe: but the ordering therof standeth al in the Lorde.

The.xvii. Chapter.

1 BEtter is a dry morsel with quietnesse, then a house full of katte offeryng with strife.

2 A discrete seruant shal haue rule ouer a lasowe sonne, and shal haue heritage with the brethren.

3 As syluer is tryed in the fire, and golde in the furnace: so dooth the Lorde prooue the hartes.

4 A wicked body geueth heede to falce lyppes: and a lyer geueth eare to a deceytfull tongue.

5 Who so scorneth the poore, blasphemeth his maker: and he that is glad at (another mans) hurt, shal not be vnpunished.

6 Chyldren chyldren are a crowne of the aged: and the fathers are the honour of the chyldren.

7 Speache of auctoritie becommeth not a foole: muche lesse a lying mouth then beseemeth a prince.

8 A gift is as a precious stone vnto him that hath it: but vnto whom so euer it (a) turneth, it maketh him wyse.

9 Who so couereth a fault, procureth loue: but he that discloseth it, diuideth very frendes.

10 One reproofe more feareth a wise man, then an hundred stripes dooth a foole.

11 A seditious person seeketh mischeefe, and a cruel messenger shalbe sent against him.

12 It were better to meete a shee beare, robbed of her whelpes, then a foole (trusting) in his foolishnesse.

13 Who so rewardeth euyl for good, euyll shal not depart from his house.

14 The beginning of strife is as when a man maketh an issue for water: therfore leaue of before the contention be medled with.

15 The Lorde hateth as wel him that iustifieth the vngodly, as him that condemneth the innocent.

16 Wherto hath a foole treasure in his hand to buye wisedome, seeing he hath no wynde therto?

17 He is a freend that alway loueth, and in aduersitie a man shal know who is his brother.

18 Who so promiseth by the hande, and is suretie for his neighbour, he is a foole.

19 He that delighteth in sinne, loueth strife: and who so setteth his doore too hygh, seeketh destruction.

20 Who so hath a froward hart, obteyneth no good: and he that hath a double tongue, shal fal into mischeefe.

21 He that begetteth a foole, begetteth his sorowe: and the father of a foole can haue no ioy.

22 A merry hart maketh a lustie age: but a sorowful mynde dryeth vp the bones.

23 The vngodly taketh gyftes (b) out of the bosome, to wrest the wayes of iudgement.

24 Wisedome

a. 10.d.

Pro.14.d. Deut.12.d. Psal.55.d.

Psal.2.b.

Pro.14.d. Job.31.c.

Pro.12.d. or, causeth good health.

(a) Gyftes blindeth the eyes of the wise, & peruerteth the wordes of the righteous.

Deut.16.d. 1. Sa.12.c

Rom.12.b. 1. Thes.5.b.

C

Pro.11.a.

(b) That is, priuily.

Eccle. 22. Prou. 19. b.

24 Misseworns (thynech) in the knes of him that hath vnderstanding: but the eyes of fooles wander thyoughout al landes.

25 An vndiscrete soune is a greefe vnto his father, and an heauinesse vnto his mother.

* or, a bytternesse to her that bare him.

26 Certainely to condemne the iuste, is not good: nor to strike the gouernours whiche iudge rightly.

Iob. 5. a. * or, colde. Iob. 13. a.

27 A wise man vseth fewe woordes, and a man of vnderstanding is of a * patient spirite.

28 Yea, a very foole when he holdeth his tongue, is counted wise: and he that stoppeth his lyppes, is esteemed prudent.

The. xviii. Chapter.

A

1 Who so hath an earnest desyre (to wysedome) he wyl sequester him selfe to seeke it, and occupie him selfe in all stedfastnesse and sounde doctrine.

2 A foole hath no delight in vnderstanding: but onely to vtter the fancies of his owne hart.

3 When the vngodly commeth, then commeth also disdaine: and with the dishonest person commeth shame and dishonour.

4 The woordes of a (wyse) mans mouth, are like deepe waters: and the wel of wisdome is a full streame.

Prou. 23. c.

5 It is not good to regarde the person of the vngodly, to ouerthrowe the righteous in iudgement.

6 A fooles lyppes comme with brawlyng, and his mouth prouoketh vnto stripes.

B

7 A foolis mouth is his owne destruction, and his lyppes are the snare for his owne soule.

* or, of a tale bearer.

8 The woordes * of a slaunderer are very woundes, and goe thyough the innermoste partes of the body.

9 Who so is slouthful in his labour, is the brother of him that is a waster.

10 The name of the Lord is a strong castle, the righteous runneth into it, and is in safegarde.

11 The riche mans goodes are his strong citie, and as an hygh wal in his owne conceite.

12 Before destruction, the hart of a man is proude: and before honour goeth humilitie.

Eccles. 11. b

13 He that geueth sentence in a matter, before he heare it, the same to him is folly and shame.

C

14 A good stomacke beareth out sickenesse: but the mind being sicke, who shal beare it?

15 A wise hart possesseth knowledge, and a prudent eare seeketh vnderstanding.

16 A mans gyfte maketh an open waye to bring him before great men.

17 The rightwis declareth his owne cause first hym selfe, and his neighbour commeth and tryeth hym.

18 The lot causeth variance to ceasse, and parteth the myghtie a sunder.

19 Brethren beyng at variance, are harder to be wonne then a strong citie, and their contentions are like the barre of a castle.

20 A mans belly shalbe satisfied with the fruite of his owne mouth, and with the encrease of his lyppes shal he be fylled.

21 Death & lyfe are in the * instrument of the tongue, and they that loue it, shal eate the fruite thereof. D * or, power.

22 Who so fyndeth a wyfe, fyndeth a good thyng: and receiueth fauour of the Lorde. Prou. 24. c.

23 The poore prayeth meekely: but the rich geueth a rough answeare.

24 A man that wyl haue freendes, muste shewe hym selfe freendly: and there is a freende which is nearer then a brother.

The. xix. Chapter.

A

1 Better is the poore that lyueth godly, then he that abuseth his lyppes, and is a foole. Prou. 28. a.

2 The desire without discretion is not good: but (as) a man which hasteth with his feete offendeth.

3 The foolishnesse of man peruerteth his wayes: and his harte fretteth against the Lorde.

4 Riches maketh many freendes: but the poore is separated from his neighbour.

5 A false witnesse shal not be vnpounished: and he that speaketh lyes shal not escape.

6 The liberall hangeth vpon great mennes: and euery man fauoureth hym that geueth rewardes. Deut. 19. a. * or, Many men shal intreate in freendes.

7 All the brethren of the poore doo hate him, yea, his owne freendes withdrawe them selues from hym: and he that geueth reuerence to woordes, gratteth not hyng. B

8 He that is wise, loueth his owne soule, and keepeth vnderstandyng, that he maye prosper.

9 A false witnesse shal not be vnpounished: and he that speaketh lyes, shal perishe.

10 Pleasure is not seemely for a foole: muche lesse for a bondman to haue rule of princes.

11 A wise man can put of displeasure, and it is his honour to let some faultes passe. Prou. 28. Eccl. 33. Prou. 17.

12 The kynges displeasure is like the roaryng of a Lion, but his fauour is like the deawe vpon the grasse. Prou. 17.

13 An vndiscrete sonne is the heauinesse of his father, and a brawlyng wyfe is like the coppe of an house, wherethrough it is euer dropping.

hoppyng.

C 14 Houſe and riches may a man haue by the
Pro.18.b. heritage of his elders: but a diſcreete wo-
man is the gyft of the Lorde.

15 Slouthfulneſſe bryngeth ſlepe, and a
ſoule accuſtomed with craſte, ſhall ſuffer
hunger.

16 Who ſo keepeth the commaundement,
keepeth his owne ſoule: but he that regar-
deth not his wayes, ſhal dye.

17 He that hath pitie vpon the poore, len-
deth vnto the Lorde: and looke what he la-
beth out, it ſhalbe payde him agayne.

18 Chaſten thy ſonne while there is hope:
and let not thy ſoule ſpare for his crying.

19 A man of great wraeth ſhal ſuffer punish-
ment: and though thou (once) deliuer
him, thou muſt doo it agayne.

20 Geue eare vnto good counſayle, and
be content to be reformed: that thou ma-
yeſt be wyſe in thy later dayes.

D 21 There are many deuiſes in a mans hart:
Pro.16.b. neuertheleſſe, the counſayle of the Lorde
ſhal ſtande.

22 It is a mans worſhyp to doo good: and
a poore man is better then a lyer.

23 The feare of the Lorde (bringeth a man)
to lyfe: and he ſhal reſt the whole nyght in
pleſeuouſneſſe without viſitation of any
plague.

24 A ſlouthfull man ſhutteth his hand into
his boſome: and wyl not take payne to put
it to his mouth.

Pro.11.a. 25 If thou ſmiteſt a ſcorneful perſon, the ig-
norant ſhal take better heede: and yf thou
reproueſt one that hath vnderſtandyng, he
wyl be the wyſer.

26 He that hurteth his father, or ſhutteth
out his mother, is a ſhamefull and an vn-
kynde ſonne.

27 My ſonne, heare no more the doctrine
that leadeth thee vnto errours from the
wordes of vnderſtandyng.

28 A wicked witneſſe mocketh iudgement:
and the mouth of the vngodly deuoureth
wickednes.

29 Iudgements are ordeyned for the ſcorn-
full, and ſtrypes for fooles backes.

The xx. Chapter.

Q I WYne maketh a man to be ſcorneſull,
and ſtrong drynke cauſeth a man to
be vnquiet: who ſo deliteth there-
in, ſhal not be wyſe.

2 The feare of the king is as the roaryng
of a Lion, who ſo prouoketh him to anger,
offendeth againſt his owne ſoule.

3 It is a mans honour to keepe him ſelfe
from ſtrife: but euery foole wil be myſling.

4 A ſlouthful body wyl not go to plowe for
colde of the wynter: therfore ſhal he begge
in ſommer, and haue nothyng.

5 Counſel in the hart of man, is lyke deepe
water: but a man of vnderſtandyng wyll
drawe it out.

6 Many there be that woulde be called
good hoers: but where ſhall one fynde a
faythful man?

7 The childre of the iuſt man which wal-
keth vpryghtly, ſhalbe bleſſed after him. B Pſal. 157. f

8 A king that ſitteth in the throne of iudge-
ment, chaſeth away all euyll with his
looke.

9 Who can ſay, I haue made my hart I. King. 8. c.
cleane, I am pure from (my) ſynne?

10 Two maner of weyghtes, or two ma-
ner of meaſures, both theſe are abomina-
tion vnto the Lorde.

11 A child is knowen by his converſation,
whether his workes be pure and ryght.

12 The eare to heare, the eye to ſee, the lord
hath made them both.

13 Loue not ſleepe, leſt thou come vnto po-
uertie: but open thyne eyes, that thou ma-
yeſt haue bread ynough.

14 It is nought, it is nought (ſaith he that C
buieth) but when he commeth to his owne
houſe, then he boaſteth (of his penyworth.)

15 There is golde, and a multitude of pre- Pro. 9. a.
cious ſtones: but the lippes of knowledge and 27. b
are a precious iewel.

16 Take his garment that is ſurtie for a
ſtranger: and take a pledge of him for the
vnknowen ſake.

17 A man lyketh the bread that is gotten
with deceite: but at the laſt his mouth
ſhalbe fylled with grauel.

18 Through counſell the thynges that men
deuiſe are ſtrong: and with good aduice
take warre in hande.

19 The craftie deceitfull bewrayeth ſecret
counſayle: therfore medle not with them
that flatter with their lyppes.

20 Who ſo curſeth his father and mother, Exod. 21. c.
his lyght ſhalbe put out in the myddeſt of Leuit. 20. b
darkneſſe.

21 The heritage that commeth haſtely at D
the fyrſt, ſhal not be bleſſed at the ende. Deut. 32. c

22 Say not thou, I wyl recompence euyl: 2. Sa. 15. a.
but put thy truſt in the Lorde, and he ſhal Pro. 5. c.
deliuer thee. Rom. 12. c.

23 Diuers weyghtes are an abomination
vnto the Lorde, and a falſe ballance is not
good. Pro 24. d.

24 The Lorde ordereth euery mans go- Ier. 10. d.
inges: howe can a man then vnderſtand
his owne way?

25 It is a ſnare for a man to deuoure that
whiche is holy, and after the vowe to make I. Sam. 25. c
inquiry.

26 A wyſe

26 A wyse king dispearseth the vngodly, and bryngeth the wheele ouer them.

27 The lanterne of the Lorde is the breath of man, searchyng all the inwarde poores of the body.

28 Mercie and trueth preserueth the king, and with louing kindnesse his seate is holden vp. Pro.29.d.

29 The strength of yong men is their worshyp, and a gray head is an honour vnto the aged.

30 Blewe woundes dryue awaye euyl, and stripes in the inwarde partes of the body.

The.xxi.Chapter.

¶ 1 THE kinges hart is in the hande of the Lorde lyke as the ryuers of water, he may turne whyther soeuer he wyl. 2.Reg.1.c.

2 Euery mans way seemeth ryght in his owne eyes: but the Lorde ponderyth the hart.

3 To doo righteousnesse and iudgement, is more acceptable to the Lord then sacrifice. Miche.6.b.

4 An high loke, a proude hart, * and the plowyng of the vngodly, is synne. * or, and the lyght of the wicked, or, the workes of the vngodly.

5 The deuises of one that is diligent, bring plentifulnesse: but he that is vnaduised, commeth vnto pouertie.

6 To heape vp richesse with a deceitfull tongue, is vanitie lolled to and fro of them that seeke death.

¶ 7 The robberies of the vngodly shalbe their owne destruction: for they wyl not doo the thyng that is ryght.

8 The way of the vngodly is froward and strange: but of the pure man his worke is ryght.

9 It is better to dwel in a corner on the house top, then with a brawlyng woman in a wyde house. Pro.25.d.

10 The soule of the vngodly wysheth euyll, and his neighbour findeth no fauour in his eyes.

11 When the scorneful is punished, the ignorant taketh the better herde: and when the wyse is instructed, he wyll receyue vnderstandyng. Pro.19.d.

12 The righteous man wisely consydereth the house of the wicked, & for their wickednesse (God) ouerthroweth the vngodly.

13 Who so stoppeth his eares at the crying of the poore, he shal crye him selfe, and not be hearde. Mat.18.d.

¶ 14 A priuie reward pacifieth displeasure: and a gyft in the bosome (stylleth) furiousnesse.

15 The iust delyteth in hauyng the thyng that is ryght: but destruction shalbe to the workers of wickednesse.

16 The man that wandreth out of the way of wisdome, shal remaine in the congregation of the dead.

17 * He that hath pleasure in bankets, shalbe a poore man: & who so delyteth in wine and * delicates, shal not be riche. * or, a man that louyth pleasure shal be poore. * or, oyle. Eccle. 19.c.

18 The vngodly shalbe a ransome for the ryghteous, and the wicked for the iust.

19 It is better to dwell in the wyldernesse, then with a chyding and an angry woman.

20 In a wyse mans house there is great treasure and oyle: but a foolish body spendeth vp al.

21 Who so loueth ryghteousnesse & mercie, fyndeth both lyfe, ryghteousnesse, and honour. D

22 A wyse man scaleth the citie of the mighty, and ouerthroweth the strength wherein they trusted.

23 Who so keepeth his mouth & his tongue, the same keepeth his soule from troubles. Pro.

24 He that is proude and arrogant, is called a scorner, which in his wrath worketh presumptiously.

25 The desyre of the slouthful killeth him: for his handes wyl not labour.

26 He coueteth greedily all day long: but the ryghteous geueth, and spareth not.

27 The sacrifice of the vngodly is abomination: * howe much more when they offer the thyng that is gotten with wickednesse? * or, how much more when he offereth with an euyll mynde. Pro.15.d. and.16.b. Pro.21.c.

28 A false witnesse shal perish: but (a good) man speaketh constantly & he hath hearde.

29 An vngodly man hardeneth his face: but the iust reformeth his owne way.

30 There is no wysedome, there is no vnderstandyng, there is no counsayle against the Lorde.

31 The horse is prepared against the day of batayle: * but the Lorde geueth victorie. * or, but victorie is of the Lorde.

The.xxii.Chapter.

¶ 1 A Good name is more to be desyred then great riches: and louing fauour (is better) then syluer and golde. A Eccle.41.b Eccle.7.a.

2 The rich and poore meete together: the Lorde is the maker of them al.

3 A wyse man seeth the plague, and hydeth him selfe: but the foolishe go on styl, and are punished.

4 By humilitie and the feare of the Lorde, (commeth) riches, honour, and lyfe.

5 Thornes and snares are in the way of the froward: but he that doeth kepe his soule, wyl fle fro re from them.

6 Teach a childe what way he should go: for he shal not leaue it when he is olde.

7 The riche ruleth the poore, and the borower is seruaunt to the lender.

8 He

8 He that loweth wickednesse, shall reape wickednesse: and the rod of his anger shall fayle.
9 He that hath a bountiful eye shalbe blessed: for he geueth of his bread to the poore.
10 Cast out the scorneful man, and so shall strife goe out with him: yea variance and slaunder shal cease.
11 Who so loueth cleannesse of hart, for the grace of his lippes the kyng shalbe his frende.
12 The eyes of the Lorde preserue knowledge: and he ouerthroweth the wordes of the transgressour.
13 The slouthful body sayth there is a Lion without, I might be slayne in the streete.
14 The mouth of strange women is a deepe pyt, wherein he falleth that the Lorde is angry withal.
15 Foolishnesse is bounde in the hart of the childe: and the rod of correction shal driue it away.
16 Who so doth a poore man wrong, to increase his owne (ryches) & geueth vnto the ryche, at the last commeth to pouertie him selfe.
17 Bowe downe thyne eare, and heare the wordes of the wise, applye thy minde vnto my doctrine:
18 For it is a pleasant thing if thou keepe them in thyne hart, and order them in thy lippes.
19 That thou mayest put thy truste in the Lorde, I haue shewed thee this day * the thing that thou knowest.
20 Haue not I warned thee * very oft with counsayle and learning,
21 That I might make thee knowe the truth, that thou with the verite myghtest answeare them that sende vnto thee?
22 Robbe not the poore, because he is poore, and oppresse not the symple in iudgement:
23 For the Lorde him selfe wil defend their cause, and do violence vnto them that haue vsed violence.
24 Make no frendshyp with an angry wylful man, and walke not with the furious:
25 Lest thou learne his wayes, and receiue hurt to thy soule.
26 Be not thou one of them that binde their hande vpon promise, and are suretie for * weighty causes:
27 For if thou hast nothing to pay, * they shal take away thy bed from vnder thee.
28 Thou shalt not remoue the ancient lande marke, whiche thy fore elders haue set.
29 Seest thou not that they whiche be diligent in their businesse stand before kynges, and not among the simple people?

The. xxiii. Chapter.

1 When thou sittest to eate with a noble man, consyder diligently what is set before thee. A
2 Measure thyne appetite if it be greedyly set. Ierem. 17.b Eccle. 27.a.
3 Be not desyrous of his dayntie meates, for meate beguileth and deceiueth.
4 Take not ouer great trauaile to be riche, beware of suche a purpose.
5 Wylt thou set thyne eyes vpon the thyng whiche * sodaynely vanisheth away: For (riches) make them selues wynges lyke an Eagle, and fleeth into the ayre. 1. Tim. 6. * or, is nothyng.
6 Eate thou not the bread of hym that hath an (a) euyl eye: neyther desyre thou his dayntie meate. (a) Meaning, the enuious & couetous men.
7 For as though he thought it in his hart, he sayth, eate and drynke: whereas his hart is not with thee.
8 The morselles that thou hast eaten shalt thou parbreake, and loose those sweete wordes. B
9 Tel nothyng into the eares of a foole: for he wil despise the wisedome of thy wordes.
10 Remoue not the olde lande marke, and come not within the feelde of the fatherlesse: Prou. 12.a. Deut. 27.c.
11 For their redeemer is myghtie, euen he shall defende their cause agaynst thee. Prou. 13.b. Eccle. 30.a
12 Apply thine hart vnto correction, & thyne eares to the wordes of knowledge.
13 Withholde not correction from the childe: for if thou beatest him with the rodde, he shal not dye therefor:
14 If thou smite him with the rodde, thou shalt deliuer his soule from (b) hel. C (b) From destruction.
15 My sonne, if thine hart receiue wisdome, my hart also shal reioyce:
16 Yea my raynes shalbe very glad, yf thy lippes speake the thing that is ryght. Prou. 24.a.
17 Let not thine hart be ielous to folowe sinners, but keepe thee styll in the feare of the Lorde al the day long:
18 For verely there is an * ende, and thy patient abydyng shal not be cut of. * or, a reward.
19 My sonne geue eare and be wyse, and set straught thyne hart in the way (of the Lorde.)
20 Keepe not company with winebibbers, and riotous eaters of flesh: Prou. 21.c.
21 For suche as be drunkardes and riotours D shall come to pouertie: and he that is geuen to much sleepe, shal goe with a ragged coate.
22 Geue eare vnto thy father that begate thee, and despise not thy mother when she is olde.
23 Purchase trueth, wysedome, nurture, and vnderstandyng, and sel them not.

24 The father of the ryghteous shall greatly reioyce: and he that begetteth a wyse childe, shal haue ioy of hym.
25 (Do so that) thy father and mother may be glad of thee, and that she that bare thee may reioyce.
26 My sonne gene me thyne hart, and let thyne eyes haue pleasure in my wayes:
Prou. 22.d. 27 For an whoore is a deepe graue, and a strange woman is a narrowe pit.
C 28 She lyeth in wayte as for a pray, and increaseth the transgressours amongst men.
29 Who hath woe? who hath sorowe? who hath strife? who hath * hrawling? and who hath woundes without a cause?
* or, murmuring.
30 Who hath redde eyes? euen they that be euer at the wine, and seeke excesse.
31 Looke not thou vpon the wine howe redde it is, and what a colour it geueth in the glasse.
32 It goeth downe sweetely, but at the last it byteth lyke a serpent, and styngeth lyke an adder.
* Some reade, strãge visions. 33 Thyne eyes shal beholde * strange women, & thine hart shal vtter lewde thynges:
34 Yea thou shalt be as though thou layest in the middest of the sea, or sleepest vpon the top of the mast of a shyp.
35 They haue beaten me (shalt thou say) and I was not sicke, they haue stricken me, and I felt it not, when I am wel wakened, I wyl goe to the drinke agayne.

The.xxiiii.Chapter.

Q 1 BE not thou enuious to folowe wycked
Prou. 23.d. men, and desyre not to be among them:
2 For their hart imagineth to do hurte, and their lyppes talke mischiefe.
3 Through wysedome is an house buylded, and with vnderstandyng is it * set vp:
* or, stablished.
4 Through discretion shall the chambers be fylled with all costlye and pleasant ryches.
5 A wyse man is (euer) strong: yea a man of vnderstanding encreaseth strength:
6 For with discretion muste warres be taken in hande: and where as are many that can geue counsel, there is healthe:
B 7 Wisedome is to hygh a thing for a foole: for he dare not open his mouth in the gate.
8 He that imagineth mischiefe, may wel be called an vngracious person.
9 The wycked thought of the foolishe is sinne: and the scornefull is an abomination vnto men.
(a) Aduersitie doth trye a man what he is. 10 (a) If thou faynt in the day of aduersitie, thy strength is smal.
11 Deliuer thē that are drawen vnto death, and cease not to preserue them that are led to be slayne:
12 If thou wylt say, Beholde I knewe not of it: doth not he that pondereth the hart consyder it? And he that keepeth thy soule, knoweth he it not? Shall he not also recompence euery man accordyng to his workes?
13 My sonne eate thou hony, because it is good, and the hony combe, for it is sweete vnto thy mouth:
14 So (sweete) shall the knowledge of wysedome be vnto thy soule when thou hast founde it: and there shalbe hope, and thy hope shal not be cut of. C
15 Lay no priuie wayte (O wicked man) against the house of the righteous, and spoyle not his resting place.
16 For a iust man falleth seuen tymes, and riseth vp againe: but the vngodly fall into mischiefe. Pſal. 37.d.
17 Reioyce not thou at the fall of thyne enimie, and let not thine hart be glad when he stumbleth: Prou. 17.d.
18 Lest the Lorde when he seeth it be angry, and turne his wrath from hym (vnto thee.)
19 Fret not thee selfe because of the malitious, neyther be emulous at the wicked:
20 For there shalbe no ende (of plagues) to the wycked (man,) and the * candle of the vngodly shalbe put out. * q.d. light. Iob.21.d. Prou.20.c.
21 My sonne feare thou the Lorde and the kyng, and keepe no company with them that flyde backe (from his feare:)
22 For their destruction shal rise sodaynly: and who knoweth the aduersitie that may come * from them both? D * q. of them both. Prou.6.

These are also the sayinges of the wyse.

23 It is not good to haue respect of any person in iudgement.
24 He that sayth to the vngodly, Thou art righteous: him shall the people curse, yea the communaltie shal abhorre hym.
25 But they that rebuke (the vngodly) in them doth God delite, and a riche blessyng shal come vpon them.
26 Euery man shal kisse his lippes that geueth a good answeare.
27 Make redy thy worke that is without, and looke wel vnto that which thou hast in the feelde: and then builde thine house.
28 Be not a false witnesse against thy neighbour, and speake no falshood with thy lippes. C
29 Say not, I wyll handle hym euen as he hath dealt with me: and will reward * euery man accordyng to his deedes. * q.d. man.
30 I went by the feelde of the slouthfull, and

and by the vineyarde of the foolishe man:
31 And lo, it was all couered with nettles, and stoode ful of thornes, and the stone wal was broken downe.
32 This I sawe, and considered it well: I looked vpon it, and tooke it for a warnyng.
33 Yea sleepe on still (I saye) a litle, slumber a litle, folde thy handes togeather yet a litle:
34 So shal pouertie comme vnto thee as one that trauayleth by the way, and necessitie like a weaponed man.

The. xxv. Chapter.

These are also parables of Solomon, which the men of Hezekia king of Iuda copied out.

1 IT is the glory of God to keepe a thing secrete: but the kings honour is to search out a thing.
2 The heauen is high, the earth is deepe: and the kinges hart is vnsearcheable.
3 Take the drosse from the siluer, and there shalbe a vessel for the fyner.
4 Take away the vngodly from the kyng, and his seate shalbe stablished with ryghteousnesse.
5 Put not foorth thee selfe in the presence of the king, and * preasse not into the place of great men:
6 For better is it that it be saide vnto thee, Comme vp hyther: then thou to be put lower in the presence of the prince whom thou hast seen with thyne eyes.
7 Be not * hastie to goe to lawe: lest haply thou knowest not what to doo when thy neighbour hath confounded thee.
8 Handle thy matter with thy neighbour himselfe, and discouer not thy secrete to another:
9 Lest he that heareth it put thee to shame, and thy infamie doo not ceasse.
10 A worde spoken in due season, is like apples of golde in a graued worcke of siluer.
11 Who so reproueth a wyse man that hath an obedient eare, is as a golden earing, and an ornament of fyne gold.
12 As the colde of snowe in the time of harueste: so is a faythful messenger to them that sende him, for he refreasheth his maisters minde.
13 Who so maketh great boastes * and geueth nothing, is lyke cloudes and wynde without raine.
14 With patience is a prince pacified, and with a soft tongue is * rigorousnesse broken.
15 If thou fyndest hony, eate so muche as is sufficient for thee: lest thou be ouerfull, and barbreake it out againe.
16 Withdrawe thy foote from thy neyghbours house: lest he be weery of thee, and so hate thee.
17 Who so beareth false witnesse agaynst his neighbour, he is * a very club, a sworde, and a sharpe arrowe.
18 The confydence that is put in an vnfaithful man in time of trouble, is like a broken tooth, and a slyding foote.
19 Who so taketh away a mans garment in the colde weather, is * lyke vineger vpon lyme, or lyke him that syngeth songes to an heauy hart.
20 If thyne enimie hunger, feede him, if he thyrste, geue him drinke:
21 For so shalt thou heape coles of fyre vpon his head, and the Lorde shall reward thee.
22 The north winde driueth away the raine: euen so dooth an angry countenance a backbyters tongue.
23 It is better to sytt in a corner vppon the house toppe, then with a brawling woman in a wyde house.
24 Good newes from a strange countrey, are as colde water to a thirstie soule.
25 A ryghteous man fallyng downe before the vngodly, is like a troubled well, and a spring that is corrupted.
26 As it is not good to eate to muche honie: so curiously to searche the glory of heauenly thinges, is not commendable.
27 He that can not rule * him selfe, is lyke a citie whiche is broken downe and hath no walles.

* or, a mantle.

* or, salte peter, or lope, or nitre.

D

Prou. 21. b.

* or, his spirite.

The. xxvi. Chapter.

1 LYke as smoke is (not meete) in sommer and rayne in harueste: euen so is worshyp vnseemely for a foole.
2 As the birde and the swalowe take their flyght to flee here and there: so the curse that is geuen in vayne, shall not lyght vpon a man.
3 Vnto the horse belongeth a whip, to the asse a bridle: and a rod to the fooles backe.
4 Geue not the foole an answeare after his foolishnesse, lest thou becomme lyke vnto hym.
5 But make the foole an answeare to his foolishnesse, lest he be wyse in his owne conceipt.
6 (As he that) cutteth of (his messengers) feete endamageth him selfe: so doth he that committeth a message to a foole.
7 Like as in a lame man his legges are not equall: euen so is a parable in a fooles mouth.
8 He that setteth a foole in high dignitie, that is euen as if a man would bynde a * stone in a slyng.
9 As is a thorne in the hand of a drunkard:

A

Psal. 32. b.

* or, would bynde a precious stone in an heape of stones.

so is a parable in a fooles mouth.
10 The mighty that fourmed al thinges, rewardeth the fooles and transgressours.
1.Pet.3.d. 11 Lyke as the dogge turneth agayne to his owne vomite: euen so a foole beginneth his foolishnesse agayne afreshe.
12 If thou seest a man that is wyse in his owne conceipt: there is more hope in a foole then in him.
Prou.22.d. 13 The slouthful sayth, There is a Lion in the way, and a Lion in the middest of the streetes.
C
14 Like as the doore turneth about vpon the hynges: euen so doeth the slouthful walter him selfe in his bedde.
Prou.19.c. 15 The slouthful body * thrusteth his hande into his bosome, and it greeueth him to put it agayne to his mouth.
* or, hydeth
16 The sluggarde thinketh him selfe wyser then seuen men * that tell and teache.
* or, that can render a reason.
17 Who so goeth by and medleth with other mens strife: he is lyke one that taketh a dogge by the eares.
18 As he that fayneth him selfe mad, casteth fyrebrandes, deadly arrowes and dartes:
19 So doth a dissembler with his neighbour, and sayth, Am not I in sporte?
20 Where no wood is, there the fyre goeth out: euen so, where the talebearer is taken away, there the strife ceaseth.
21 As coles kindle heate, and wood the fyre: Eccle.23.b.
D
euen so doeth * a brawlyng felowe stirre vp variaunce.
* or, a contentious.
22 A talebearers woords are like * men that strike with hammers, and they pearse the inwarde partes of the body.
* or, as flat tringes.
23 Burnyng lippes and a wicked hart, are like a potharde couered with siluer dysse.
24 An enimie wil dissemble with his lippes, and layeth vp deceipt in his hart.
25 But when he speaketh fayre, beleeue him not, for there are * seuen abominations in his hart.
* or, many.
26 Hatred may be couered by deceipt: but the malice thereof shalbe shewed before the whole congregation.
Eccle.10.b. 27 Who so diggeth vp a pit, shal fal therein: Eccle.28.b.
and he that rolleth vp a stone, it wyll returne vpon him.
28 A lying tongue hateth the afflicted: and a flattering mouth wooreketh mischefe.

The.xxvii.Chapter,

A 1 Make not thy boast of to morowe: for Luke.12.c. thou knowest not what a day may Ezech.18.a. bryng forth.
James.4.b. 2 Let another man praise thee, and not thine owne mouth, yea other folkes, and not thyne owne lippes.
3 The stone is heauy, and the sand waighty: but a fooles wrath is heauier then them both.
4 Wrath is a cruel thing, and furiousnesse is a very tempest: but who is able to abide enuie?
5 Open rebuke is better then secrete loue.
6 Faythful are the woundes of a louer: but the kisses of an enimie are * cruel.
* or, deceipteful.
7 He that is full abhorreth an hony combe: but vnto him that is hungry, euery * sowre thing is sweete.
B
* or, bitter.
8 He that oft times flitteth, is like a byrde that forsaketh her nest.
9 Baulme & sweete incense make the harte merry: so sweete is that frendes that geueth counsel from the hart.
10 Thyne owne frende and thy fathers frende see thou forsake not, and goe not into thy brothers house in tyme of thy trouble: for better is a * frende at hande, then a brother farre of.
* or, neighbour.
11 My sonne be wyse, and make me a glad hart, that I may make answeare vnto my rebukers.
12 A wyse man seeing the plague, wyll hyde him selfe: as for fooles they goe on stil and Prou.22. suffer harme.
13 Take his garment that is suretie for a Prou.20.c. stranger, and take a pledge of him for the vnknowen sake.
14 * He that is to hasty to prayse his neyghbour aboue measure, shalbe taken as one that geueth him an euyl report.
C
* or, he that gyueth his frende with a loude voyce vp tymes early in the morning: it shalbe counted to him as a dispayte.
15 A brawling woman and the roofe of the house dropping in a raynie day, may wel be compared togeather:
16 He that stilleth her, stilleth the wind, and stoppeth the smell of the ointment in his hande.
17 Lyke as one iron whetteth another, so doth one man * comfort another.
* or, harpe the countenance of another.
18 Who so keepeth his fygge tree, shall eate the fruites thereof: so he that waiteth vpon his maister, shal comme to honour.
19 Lyke as in one water there appeare diuers faces: euen so diuers men haue diuers hartes.
20 Hel and destruction are neuer full: euen so the eyes of men can neuer be satisfyed. Eccle.14.a. and 17.a.
21 As is the fyning pot for the siluer, and the furnace for golde: so is a man tryed by the mouth of him that prayseth him.
22 Though thou shouldest bray a foole with a pestell in a morter lyke firmentie corne: yet wyl not his foolishnesse goe from him.
D
23 Be thou diligent to knowe the state of thy catayle thee selfe, and looke well to thy flockes.
24 For riches abydeth not alway, and the crowne

crowne endureth not for euer.
25 The hay groweth, the grasse commeth vp, and herbes are geathered in the mountaynes.
26 The lambes shall clothe thee, and for the goates thou shalt haue money to thy husbandry.
27 Thou shalt haue goates milke ynough to feede thee, to vpholde thy household, and to sustayne thy maydens.

The.xxviii. Chapter.

A 1 Leuit. 26.c. THe vngodly fleeth when no man pursueth him: but the righteous are bolde as a Lion.
2 For the wickednesse of the land, the prince is oft changed: but through * a man of vnderstandyng and wisedome, a realme endureth long.
3 One poore man oppressing another by violence, is like a raging rayne that destroyeth the * fruite.
4 They that forsake the lawe, prayse the vngodly: but suche as keepe the lawe, are greeued at them.
5 Wicked men vnderstand not iudgement: but they that seeke the Lorde vnderstande all thinges. 1. Cor. 2. b.
6 Better is the poore that walketh in his vprightnesse: then he that peruerteth his wayes, and is ryche. Prou. 19. a.
B 7 * a, feedeth gluttons. Prou. 1. b. Who so keepeth the lawe, is a chylde of vnderstanding: but he that * is a companion of riotous men, shameth his father.
8 He that by vsurie and vniust gaynes geathereth riches: he shal lay them in store for a man that wyl pitie the poore.
9 He that turneth away his eare from hearing the law, his prayer shalbe abominable.
10 Who so causeth the righteous to goe astray by an euil way, shal fal into his owne pyt: but the iust shal haue good thinges in possession:
11 The riche man thynketh him selfe to be wise: but the poore that hath vnderstanding * can perceiue him wel ynough. * a, can see hym. Eccle. 10. a.
12 When righteous men do reioyce, there is great glory: but when the wicked come vp, the man is tryed.
13 He that hydeth his sinnes shall not prosper: but who so knowledgeth them and forsaketh them, shal haue mercy. Iob. 13. c. Psal. 32. c. Prou. 1. b.
C 14 Wel is him that standeth alway in awe: as for hym that hardeneth his hart, he shall fal into mischiefe.
15 As a roaring Lion and an hungry Beare, so is an vngodly prince ouer the poore people.
16 Where the prince is without vnderstandyng, there is great oppression and wrong: but if he hateth couetousnesse, he shal long raigne.
17 He that by violence sheddeth any mans blood, shalbe a runnagate vnto his graue, and no man shalbe able to succour hym. Gen. 4. d.
18 Who so leadeth an innocent lyfe, shalbe saued: but he that goeth frowardes wayes, shal once haue a fal. Prou. 10. d.
19 He that tylleth his lande shal haue plenteousnesse of bread: but he that followeth idle persons, shal haue powertie ynough. Prou. 12. b. Eccle. 20. b
20 A faythfull man shalbe fylled with blessinges: and he that maketh haste to be rich, shal not be vnguiltie. 1. Tim. 6. b. Prou. 23. a.
D 21 To haue respect of persons (in iudgement) is not good, for that man will do wrong, yea euen for a peece of bread.
22 He that wyll be ryche all to soone, hath an euil eye: and consydereth not that powertie shal come vpon hym.
23 He that folowing my preceptes reproueth a man, shall fynde more fauour at the last then he that flattereth hym.
24 Who so robbeth his father and mother, and sayth it is no sinne: the same is the companion of a * destroyer. Prou. 15. a. * or, of a murderer.
25 He that is of a proude stomacke styreth vp strife: but he that putteth his truste in the Lorde, shalbe wel fedde.
26 He that trusteth in his owne hart is a foole: but he that dealeth wysely shalbe safe.
27 He that geueth vnto the poore shall not lacke: but he that hideth his eyes from them, shal haue many a curse. 2. Cor. 9. b.
28 When the vngodly are come vp, men are fayne to hide them selues: but when they perysshe, the ryghteous encrease. Prou. 28. b.

The.xxix. Chapter.

A 1 HE that is stifnecked and wyll not be reprooued, shal sodaynely be destroyed * without any helpe. * or, & not be cured.
2 When the ryghteous are in aucthoritie the people do reioyce: but when the wycked beare rule, the people mourne.
3 Who so loueth wysedome, maketh his father a glad man: but he that keepeth compayne with harlots, spendeth away * that he hath. Prou. 5. a. Luke. 15. c. * or, his substance.
4 With (true) iudgement the king stablisheth the lande: but if he be a man that oppresse the people with gatherynges, he turneth it vpside downe.
5 Who so flattereth his neighbour, layeth a net for his feete.
6 The sinne of the wicked is his owne snare: but the righteous doth sing and reioyce.
7 The ryghteous consydereth the cause of B

the poore: but the vngodly regardeth no vnderstanding.

8 Scorneful men bring a citie into a snare: but wyse men turne away wrath.

9 If a wise man contendeth with a foole: whether he be angry or laugh, there is no rest.

10 The bloodthirstie hate the righteous: but the iust (a) seeke his soule.

(a) That is, deliuer his soule: or saue his life.

11 A foole vttereth al his minde at once: but a wyse man keepeth it in tyl afterwarde.

12 If a prince delight in lyes, all his seruantes are vngodly.

* or, blurre.

13 The poore and the * lender meete together, and the Lorde lighteneth both theyr eyes.

C

* or, truely.

14 The feare of the kyng that * faythfully iudgeth the poore, shall continue sure for euermore.

15 The rodde and correction geueth wisedome, but a childe left to his owne wyll, bringeth his mother to shame.

16 When the vngodly are multiplied, wyckednesse encreaseth: but the righteous shal see theyr fall.

17 Nurture thy sonne with correction, and thou shalt be at rest: yea he shall doo thee good at thyne hart.

18 When the worde of God is not preached, the people perysheth: but wel is him that keepeth the lawe.

19 A (stubborne) seruant wyll not be the better for words: for though he vnderstand, yet wil he not regarde them.

20 Seest thou a man that is hastie to speake vnaduisedly? there is more hope in a foole then in him.

D

* or, his sonne.

21 He that delicately bringeth vp his * seruant from a childe, shall make him his maister at length.

22 An angry man stirreth vp stryfe, and he that beareth cuyl wyll in his minde doth muche euyl.

* or, a mans pryde shall bring him lowe.

* or, cursyng.

* or, shalbe exalted.

23 * After pride commeth a fal: but a lowly spirite bringeth great worshyp.

24 Who so is partner with a theefe, hateth his owne soule: he heareth * blasphemie, and telleth it not forth.

25 He that feareth men shal haue a fall: but who so putteth his trust in the Lorde, * is without danger.

26 Many there be that seeke the prynces fauour: but euery mans iudgement commeth from the Lorde.

27 The righteous abhorreth the vngodly: and the wicked hateth him that is in the right way.

The. xxx. Chapter.

The pureneſſe of the worde of God, and what we ought to require of GOD, with certaine wonderful things that are in this worlde.

THE wordes of Agur, the sonne of Iake:

A

1 And the prophesie that the same man spake vnto Ithiel, euen vnto Ithiel and Ucbal.

2 SUrely I am more foolish then any man, and haue no mans vnderstanding.

3 I neuer learned wysedome, nor had knowledge of holy thinges.

4 Who hath clymed vp into heauen, and come downe from thence? who hath holden the winde fast in his handes? who hath gathered togeather the waters in a garment? who hath stablished all the endes of the worlde? what is his name, and what is his sonnes name, if thou canst tel?

5 Euery worde of GOD is pure: he is a shielde vnto al them that put theyr trust in him. Pſal. 19.c.

6 Put thou nothing vnto his wordes, lest he reproue thee, and thou be founde a lyer. Deut. 12.a.

7 Two thinges haue I required of thee, B denye me them not before I dye.

8 Remoue farre from me vanitie and lyes, geue me neither pouertie nor riches, * only graunt me a necessarie liuing:

* or, feede me with conuenient lyuing me.

9 Lest peraduenture I beyng full, shoulde denye thee, and say, Who is the Lord? or beyng oppressed with pouertie, fal to stealing, and forsweare the name of my God. Exod. 5.a

10 Accuse not a seruant vnto his maister, lest he speake euil of thee, and thou be hurt.

11 There is a generation that curseth theyr father, and doth not blesse theyr mother.

12 There is a generation that thynke them selues cleane, and yet is not cleansed from theyr filthinesse.

13 There is a generation * that hath a proude looke, and doth cast vp theyr eye lyddes.

* or, whose eyes are hautie.

C

14 There is a generation whose teeth are as swordes, and theyr chawes as knyues, to deuoure the poore from of the earth, and the needie from among men.

15 The horse leache hath two daughters, crying, Bring bring hyther, bring hyther. There be three thinges that are neuer satisfied, yea foure thinges sayth neuer hoe:

16 The graue, the barren wombe, and the earth that hath neuer water ynough: as for fyre, it sayth neuer hoe.

17 Who so laugheth his father to scorne, and setteth his mothers commaundement at nought, the rauens of * the valley picke out his eyes: and deuoured be he of the yong Eagles. Exod. 20.b. Deut. 27.c. * or, of the brooke.

18 There

18 There be three thinges which are woonderful to me, yea foure which passe my vnderstanding:
19 The way of an Eagle in the ayre, the way of a serpent vppon a stone, the way of a ship in the middes of the sea, and the way of a man with a young woman.
20 Such is the way also of a wyfe that breaketh wedlocke, whiche wypeth her mouth (like as) when she hath eaten, and sayth, as for me I haue donne no wickednesse.
D 21 For three thinges the earth is disquieted, and the fourth may it not abyde:
22 A seruant that beareth rule, a foole that is ful fedde,
23 A spitefull woman when she is maryed, and an handmayd that is heire to her maistresse.
24 There be foure thinges in the earth the whiche are very litle, but in wyledome they exceede the wyse:
Pro.6.a. 25 The Emmets are (but) a weake people, which yet gather their meate in ỹ sommer:
a, bowles 26 The Conies are but a feeble folke, yet make their * boroughes among the rockes:
n, a king. 27 The Grashoppers haue not a * guide, yet goe they foorth togeather by heapes:
E 28 The Spider laboureth with her handes, and is in kinges palaces.
29 There be three thinges that goe well, yea foure are comely in going.
30 A Lion whiche is strongest among beastes, and shunneth not at the syght of any:
31 A Grayhound strong in the hinder partes, a ramme also, and a kyng against whom no man aryseth vp.
32 If thou hast donne foolishly when thou wast in hygh estate, or if thou hast taken euyl counsel, then lay thyne hand vpon thy mouth.
33 Who so chirneth mylke bringeth foorth butter, and he that rubbeth his nose, maketh it bleede: euen so he that forceth wrath, bringeth foorth stryfe.

The.xxxi. Chapter.

2. He exhorteth to chastitie and iustice, 10. and sheweth the conditions of a wyse and woorthy woman.

1 THE woordes of kyng (a) Lamuel, and the lesson that his mother taught him.
a Lamuel signifieth ꝓphesied with him, or with them. For when Solo. had builded the temple to God, & prophesied his honour, God was with him and the Israelites: Neither is it any strange thing in the scriptures, one man to haue many names.
2 What my sonne? what the sonne of my body? and what O my deare beloued sonne?
3 Geue not ouer thy strength and wayes vnto women, whiche are the destruction euen of kinges.
4 O Lamuel, it is not for kinges, it is not (I say) for kinges to drinke wine, nor ꝓpinces strong drinke.
5 Lest they by drinking forgeat the * lawe, and peruert the iudgement of al * poore mens chyldren. * or, ordinaunce.
6 Geue strong drinke vnto suche as are redy to perishe, & wine vnto those that mourne: * or, of all the afflicted
7 That they may drinke it, and forgeat their miserie and aduersitie. children.
8 Be thou an aduocate for the dumbe, (to speake) in the cause of all suche as be succourlesse in this transitory worlde.
9 Open thy mouth, defende the thing that is lawfull and ryght, and the cause of the poore and helpelesse.
10 Who so findeth an honest faythfull woman, she is much more worth then pearles.
B 11 The hart of her husbande may safely trust in her, so that he shall fall into no * pouertie. * or, he shal haue no neede of spoyles: that is, he shal not neede to get his liuyng vnlawfully.
12 She wyll doo him good, and not euyll, all the dayes of her lyfe.
13 She occupieth wooll and flaxe, and laboureth gladly with her handes.
14 She is like a marchantes ship that bryngeth her * vitayles from a farre. * or, bread.
15 She is vp in the nyght season, to prouide meate for her housholde, and foode for her maydens.
C 16 She consydereth lande, and byeth it: and with the fruite of her handes she planteth a vineyarde:
17 She girdeth her loynes with strength, and fortifyeth her armes.
18 And if she perceyueth that her huswyfery dooth good, her candel goeth not out by nyght.
19 She layeth her fyngers to the spindle, and her hande taketh holde of the distaffe:
20 She openeth her handes to the poore, yea she streatcheth foorth her handes to suche as haue neede.
21 She feareth not that the colde of winter shall hurt her household, for al her housholde folkes are clothed with scarlet.
D 22 She maketh her selfe fayre ornamentes, her clothing is whyte sylke and purple.
23 Her husband is much * set by in ỹ gates, when he sytteth among the rulers of the lande. * or, known.
24 She maketh cloth of sylke, and selleth it: and deliuereth girdles vnto the marchant.
25 Strength and honour is her clothyng, and in the latter dayes she shal reioyce.
26 She openeth her mouth with wisedome, and in her tongue is the lawe of grace.
27 She looketh well to the wayes of her household: and eateth not her bread with idlenesse.

28 Her children arise vp and cal her blessed: and her husbande shall * make muche of her.

* or, prayse her.

29 Many daughters (there be that) geather richesse togeather: but thou goest aboue them all.

30 As for fauour it is deceyptfull, and beautie is a vayne thing: but a woman that feareth the Lorde, shalbe praysed.

31 Geue her of the fruite of her handes: and let her owne workes prayse her in the gates.

The ende of the prouerbes of Solomon.

The booke of the preacher, otherwyse called Ecclesiastes, which is Solomon the king.

For Solomon is called in scripture by three sundry names. The one, Solomon, that is, the maker of peace. The seconde Idida, that is, beloued of God. The thirde Ecclesiastes, that is a preacher, teaching that true and eternal felicitie consysteth not in any worldly wysedome or abundance of riches, or in carnal pleasure, which all be but vayne and transitory: but he prooueth that true felicitie consysteth in a whole ioyning our selues to God by pure religion, that is, with a syncere fayth and the feare of God, obseruing his commaundementes.

The fyrst Chapter.

2. All thinges in this worlde are full of vanitie and of none indurance.
13. All mens wysedome is but follie and greefe.

A 1 THe wordes of ỹ preacher ỹ son of Dauid kyng of Hierusalem.

(a) He doth not condemne the creatures and gyftes of god as euyll: but the careful seeking of them, and the pride and trust that man hath in worldly thinges.

2 (a) All is but moste vayne vanitie saith the preacher, and al is most vayne (I say) and but plaine vanitie.

3 For what els hath a man of all the labour that he taketh vnder the sunne?

4 One generation passeth away, another commeth: but the earth abydeth styl.

5 The sunne ariseth, the sunne goeth downe, and returneth to his place, that he may there ryse vp agayne.

6 The winde goeth towarde the south, and turneth vnto the north, fetcheth his compasse, whirleth about, and goeth forth, and returneth agayne to his circuites from whence he dyd come.

B 7 Al flooddes runne into the sea, and yet is the sea it selfe not fylled: for looke vnto what place the waters runne, thence they comme to flowe agayne.

8 Al thinges are so hard to be knowen, that no man can expresse them: the eye is not satisfyed with syght, the eare is not filled with hearing.

9 The thing that hath benne, commeth to passe agayne, and the thing that hath ben donne, shalbe donne agayne: there is no newe thing vnder the sunne.

10 Is there any thing wherof it may be said, Loe, this is newe? for it was long agoe in the times that haue benne before vs.

11 The thing that is past is out of remembraunce: euen so the thinges that are for to comme, shall no more be thought vpon among them that comme after.

12 I mee selfe the preacher was king of Israel at Hierusalem.

13 And did applie my minde to seeke out and searche for the knowledge of al things that are done vnder heauen: (Suche trauayle and labour hath God geuen vnto the children of men, to exercise them selues therein.)

14 Thus haue I considered all these thinges that comme to passe vnder the sunne: and loe, they are al but vanitie and vexation of mynde.

15 (b) The crooked can not be made straight, nor the imperfection of thinges can be numbred.

(b) Man is not able of his owne power to reformme that is amisse, and to ryse vp from sinne, nor to know his imperfection and weakenesse, to do any thing that is good, without the grace of God.

16 I communed with myne owne hart, saying, Loe, I am comme to great estate, and haue gotten more wysedome then all they that haue benne before me in Hierusalem.

17 Yea my harte hadde great experience of wysedome and knowledge: for therevnto I applyed

applyed my mynde, that I myght knowe what were wisedome and vnderstandyng, what were errour and foolishnesse: and I perceyued that this was also but a vexation of mynde.

18 For where muche wisedome is, there is also great trauayle and disquietnesse: and the more knowledge a man hath, the more is his care.

The.ii. Chapter.

1. Pleasures, sumptuous buyldynges, ryches, and possessions are but vanitie. 14. The wise and the foole hath both one ende touching the bodyly death.

1 THen sayd I thus in my hart, Now goe to, (a) I wyl take myne ease, and haue good dates: but loe, that is vanitie also.

2 Insomuche that (b) I sayde vnto the man geuen to laughter, Thou art mad: and to myrth, What doest thou?

3 (c) So I thought in my harte to gene my flesh vnto wyne, and againe to applye my mynd vnto wisedome, and to comprehende foolishnesse: vntyl the time that among al the thynges whiche are vnder the sunne, I myght se what were best for men to doo so long as they lyue vnder heauen.

4 (d) I made gorgeous fayre woorkes: I buylded my house, & planted vineyardes.

5 I made me Orchardes and Gardens of pleasure, planted trees in them of al maner of fruites.

6 I made pooles of water, to water the greene and fruiteful trees withal.

7 I bought seruantes and maydens, and had a great housholde: as for cattel and sheepe, I had more substance of them, then al they that were before me in Hierusalem.

8 I geathered togeather syluer & golde, and the cheefe treasures of kynges and landes: I haue prouided me men syngers and women syngers, and the delightes of the sonnes of men, as a woman taken captiue, and women taken captiues.

9 And I was greater and in more worshyp then al my predecessours in Hierusalem, for wisedome remayned with me.

10 And looke what so euer mine eyes desyred, I let them haue it: and wherein so euer my hart delyghted or had any pleasure, I withheld it not from it: Thus my hart reioyced in al that I dyd, and this was my portion of al my trauayle.

11 But when I consydered al the woorkes that my handes had wrought, and al the labour that I had taken therein: loe, al was but vanitie and vexation of mynde, and nothing of any value vnder the sunne.

12 (e) Then turned I me to consyder wisedome, errour, and foolishnesse, (for what is he among men that myght be compared to me the king in suche woorkes?)

13 And I sawe that wisedome excelleth foolishnesse, as farre as lyght dooth darknesse.

14 For a wise man hath his eyes in his head, but the foole goeth in darknesse: I perceyued also that they both (f) had one ende.

15 Then thought I in my mynde, if it happen vnto the foole as it doth vnto me, what nedeth me then to labour any more for wisdome? So I confessed within my hart that this also was but vanitie.

16 For the wise are euer as litle in remembrance as the foolishe: for the dayes shal come (g) when al shalbe forgotten: yea, the wise man dyeth as wel as the foole.

17 Thus began I to be weery of my life, in so muche that I coulde away with nothing that is done vnder the sunne: for al was but vanitie and vexation of mynde.

18 (h) Yea, I was weery of my labour whiche I had taken vnder the sunne, because I should be fayne to leaue them vnto another man that commeth after me.

19 (i) And who knoweth whether he shalbe a wise man or a foole? and yet shal he be lorde of al my labours, which I with such wisedome haue taken vnder the sunne: This is also a vayne thyng.

20 So I turned me to refrayne my mynde from al suche trauaile as I tooke vnder the sunne,

21 For as muche as a man shoulde weery hym selfe with wisedome, with vnderstandyng and opportunitie, and yet be fayne to leaue his labours vnto another that neuer sweat for them: This is also a vaine thing, and great miserie.

22 For what geatteth a man of al the labour and trauayle of his mynde, that he taketh vnder the sunne?

23 But heauinesse, sorow, and disquietnesse al the dayes of his life: insomuche that his hart can not rest in the night: This is also a vayne thing.

24 Is it not better then for a man to eate and drynke, and his soule to be merry in his labour? yea, I saw that this also was a gyft of God.

25 For who wyl eate, or goe more lustily to his woorke then I?

26 And why? God geueth to the man that is good before him, wisedome, vnderstandyng, and gladnesse: but vnto the synner he geueth weerinesse, that he may geather and heape togeather the thyng that afterwarde shalbe geuen vnto him whom it pleaseth God:

(a) God hath appoynted that man shoulde be obedient to godly reason, as to his king: and not to be led with carnal affection.

(b) They both suffer like aduersitie in this worlde: or as touchyng the corruption of the body, they dye both alike.

(c) Meanyng in this world

(d) That he might seeke the true felicitie which is in God.

(e) He rebuketh menne that maketh careful prouidence to enrich their heyres by vnlawful meanes, to their owne damnation, not knowing who or what they shalbe, eyther good or cuyl.

God : This is nowe a vaine thing, yea, a very vnquietnesse and vexation of mynde.

The.iii.Chapter.

I. Al thynges haue theyr tyme. 14. The woorkes of God are perfect, and cause vs to feare hym. 17. God shal iudge both the iust and vniust.

A 1 EVery (a) thing hath a time, yea, al that is vnder the heauen, hath his conuenient season.

(a) Although true felicitie is not to be put in any worldly thing: yet God hath appoynted al necessary thinges to be done in due time, order, & measure.

2 There is a tyme to be borne, and a tyme to dye: there is a tyme to plant, and a tyme to plucke vp the thing that is planted.

3 A time to slay, and a time to make whole: a time to breake downe, and a time to buylde vp.

4 A time to weepe, and a time to laugh : a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones together: a time to imbrace, and a time to refraine from imbracyng.

6 A time to wynne, and a time to loose : a time to spare, and a time to spende.

B 7 A time to cut in peeces, and a time to sow together: a time to keepe silence, & a time to speake.

8 A time to loue, and a time to hate : a tyme of warre, and a time of peace.

9 What hath a man els that doth any thing, but weerynesse and labour?

(b) God hath appointed that euery man should diligently trauaile and take paynes in his vocation, to the end he wold haue hym humble and feare God.

10 (b) For as touching the trauaile & carefulnesse whiche God hath geuen vnto men, I see that he hath geuen it them to be exercised in it.

11 All thynges hath he made beautifull in their time, yea, further then this, he hath planted the world in their hartes, that man may not comprehend the woorke that God maketh from the begynnyng to the ende.

12 So I perceyued that in those thinges there is nothing better for a man, then to be merry, & to doo wel as long as he lyueth.

13 For al that a man eateth and dyrnketh, yea, what so euer a man enioyeth of al his labour: that same is a gyft of God.

C 14 I considered also, that what so euer God doeth, it continueth for euer: and that nothing can be put vnto it, nor taken from it, and that God doeth it , to the intent that men should feare him.

15 The thyng that hath ben, is nowe: and the thing that is for to comme, hath ben afore time: for God restoreth againe the thing that was past.

16 Moreouer, I sawe vnder the sunne vngodlynesse in the steede of iudgement, and iniquitie in the steede of righteousnesse.

17 Then thought I in my mynde, God shal separate the righteous from the vngodly: and then shalbe the time and iudgement of al counselles and woorkes.

18 I communed with mine owne hart also concernyng the children of men, howe God hath chosen them, and yet letteth them appeare as though they were beastes.

19 (c) For it happeneth vnto menne, as it doth vnto beastes, euen one condition vnto them both : as the one dyeth, so dyeth the other : yea, they haue both one manner of breath: so that in this, a man hath no preheminence aboue a beast, but are al subdued vnto vanitie.

(c) There is no difference betwixt a man and a beast, as touchyng the body, which of them both dyeth: but the soule of man lyueth immortally, & the body of man riseth vp again by the mightie power of the spirit of god.

20 They goe al vnto one place: for as they be al of dust, so shal they al turne vnto dust againe.

(d) The immortalitie of the soule, is not known by carnal reason or sense: but by the woorde and spirite of God.

21 (d) Who knoweth the spirite of * man that goeth vpwarde, and the breath of the beast that goeth downe to the earth?

* or, of the children of menne.

22 Wherefore I perceyue that there is nothing better for a man, then to be ioyful in his labour, for that is his portion: but who wyl bryng hym to see the thyng that shall come after him?

The.iiii.Chapter.

I. The innocent are oppressed. 4. Mens labours are ful of abuse and vanitie. 9. Mans socictie is necessarie. 13. A young man poore and wyse, is to be preferred before an old king that is a foole.

1 SO I turned me, and considered al the violent wrong that is vnder the sunne: & beholde the teares of suche as were oppressed, and there was no man to comforte them , or that woulde deliuer and defend them from the violence of their oppressours.

2 Wherefore I * iudged those that are dead, to be more happy then those that be a-lyue:

* or, praised

3 (a) Yea, hym that is yet vnborne, to be better at ease then they both: because he seeth not the miserable woorkes that are done vnder the sunne.

(a) He speaketh here according to the iudgment of the flesh, which can not welabide persecution and trouble.

4 (b) Agayne, I sawe that al trauaile and diligence of labour that euery man taketh in hande, was donne of enuie agaynst his neighbour: This is also a vayne thing, and a vexation of mynd.

(b) The more perfect that the worke is, the more it is enuied of the wicked.

5 (c) The foole foldeth his handes together, and eateth vp his owne flesh.

(c) For idlenes destroyeth himself.

6 One handful (sayth he) is better with rest, then both the handes ful with labour and trauayle of mynde.

7 Moreouer, I turned me, and beholde yet another

another vanitie vnder the ſunne:

8 There is one man, no moe but him ſelfe alone, hauing neither childe nor brother, yet is there no end of his careful trauayle, his eyes can not be ſatiſfied with riches: (yet ſayth he not) for whom do I take ſuche trauayle? for whoſe pleaſure doo I thus conſume away my lyfe? This is alſo a payne and miſerable thyng.

9 (d) Therefore two are better then one, for they may wel enioy the profite of their labour: for yf one of them fal, his companion helpeth him vp agayne.

10 But woe is hym that is alone, for yf he fal, he hath not another to helpe hym vp.

11 Againe, when two ſleepe together, they are warme: but how can a body be warme alone?

12 One may be ouercome, but two may make reſyſtaunce: a threefolde gable is not lyghtly broken.

13 A poore childe being wyſe, is better then an olde king that doteth, and can not beware in tyme to come.

14 Some one commeth out of priſon, and is made a king, & an other whiche is borne in the kyngdome, commeth vnto powertie.

15 And I perceyued that all men lyuyng vnder the ſunne (e) goe with the ſeconde childe that ſhall ſtande vp in the ſteade of the other.

16 As for the people that haue benne before him, & that come after him, they are innumerable, and they that come (f) after him ſhal not reioyce of him: This is alſo a vayne thyng, and vexation of minde.

17 When thou commeſt into the houſe of God, keepe thy foote and drawe nigh, that God which is at hand may heare, that thou geue not the (g) offeringes of fooles: for they knowe nought but to doo euyl.

(d) Mutual societie is both comfortable and necessary for a mans lyfe.

(e) Men seke rather to please, and to come into fauour with him that shal succede into the place of honour, then with him that doeth occupy the same e-

(f) The people wyl not long please with him that occupieth the place of honour.

(g) We must ioyne our prayer, with workes, & the word of God and not by a rote or custome.

The. v. Chapter.

1. Not to ſpeake lyghtly, cheefely in Gods matters. 6. The couetous can neuer haue ynough.

1 BE (a) not haſtie with thy mouth, and let not thine harte ſpeake any thyng raſhly before God, for God is in heauen, and thou vpon earth: therfore let thy wordes be fewe.

2 For where muche carefulneſſe is, there are many dreames: & where many wordes are, there men may heare fooles.

3 If thou make a vowe vnto God, be not ſlacke to perfourme it: for fooliſh vowes he hath no pleaſure in them: yf thou promiſe any thyng, pay it.

4 (b) For better is it that thou make no vowe, then that thou ſhouldeſt promiſe, and not pay.

5 Suffer not thy mouth to cauſe thy fleſhe for to (c) ſinne, neither ſay thou before the angel, that it is thy ignorance: for then god wyl be angrie at thy voyce, and deſtroy al the worke of thine handes.

6 (d) And why? where as are many dreames, & many wordes, there are alſo diuers vanities, but looke that thou feare God.

7 If thou ſeeſt the poore to be oppreſſed, and wrongfully dealt withal, ſo that equitie & ryght of the lawe is wreſted in the lande, marueyle not thou at ſuche a thyng: for he that is (e) higher then the highest, regardeth, and there be higher then they.

8 (f) The increaſe of the earth vpholdeth al thyng: yea the kyng him ſelfe is maynteyned by husbandrie.

9 He that loueth money, wyl neuer be ſatiſfied with money: and he that loueth riches, ſhalbe without the fruite therof: This is alſo a vayne thyng.

10 Where as much riches is, there are many alſo that ſpende them awaye: and what pleaſure more hath he that poſſeſſeth them, ſauyng that he may looke vpon them with his eyes?

11 A labouring man ſleepeth ſweetely, whether it be little or muche that he eateth: but the abundance of the riche wyll not ſuffer him to ſleepe.

12 (g) Yet is there a ſore plague whiche I haue ſeene vnder the ſunne (namely) riches kept to the hurte of him that hath them in poſſeſſion:

13 For oft times they periſhe with his great miſerie and trouble: and if he haue a childe, it geatteth nothyng.

14 Like as he came naked out of his mothers wombe, ſo goeth he thyther agayne, and carrieth nothing away with him of all his labour.

15 This is a miſerable plague, that he ſhal goe euen as he came away: What helpeth it him then that he hath laboured in the wynde?

16 (h) All the dayes alſo of his lyfe he dyd eate in the darke with great carefulneſſe, ſickneſſe, and ſorowe.

17 Therefore me thinke it a better and fayrer thyng a man to eate and drynke, and to be refreſhed of al his labour that he taketh vnder the ſunne, al the dayes of his lyfe whiche God geueth hym: for this is his portion.

18 For vnto whomſoeuer God geueth riches, goodes, and power, he geueth it hym to enioy it, to take it for his portion, and to be

(b) We ought to vow thoſe thynges the whiche tendeth to the glory of god, & which are in our power to perfourme.

(c) In promiſing that whiche thou art not able to perfourme. Or by intemperate eating & drinkyng, or by ſaying that you ſinned not voluntarily, but of neceſſitie: making god the authour of ſinne.

(d) Dreames are not to be credited: but God is to be feared.

(e) Meaning, that god wyl redreſſe theſe thinges, and therefore we muſt depend vpon him.

(f) The decay of husbandrie, is the decaye of the prince.

(g) A plague of the couetous man.

(h) That is, in vayne, & without profite.

be refreshed of his labour: this is the gyft of God.

19 For he thynketh not muche howe long he shal lyue, for as muche as God fylleth his hart with gladnesse.

The.vi. Chapter.

The miserable estate of him to whom God hath geuen riches, and not the grace to vse them.

1 THere is yet a plague vnder the sunne, and it is a general thyng among men: when GOD geueth a man riches, goods, and honour, so that he wanteth nothing of al that his hart can desyre, and yet GOD geueth him not leaue to enioy the same, but another man spendeth them: This is a vayne thyng, and a miserable plague.

2 If a man begeat a hundred children, and liue many yeres, so that his dayes are many in number, and yet can not enioye his good, (a) neyther be buryed, as for hym, I say, that vntimely byrth is better then he.

3 For he commeth to nought, and spendeth his tyme in darknesse, and his name is forgotten.

4 Moreouer, he seeth not the sunne, and knoweth not of it: and yet hath he more rest then the other.

5 Yea though he liued two thousand yeres, yet hath he no good lyfe: Come not all to one place?

6 (b) Al the labour that a man taketh, is for him * selfe, and yet his desyre is neuer fylled after his mynde.

7 For what hath the wyse more then the foole? what helpeth it the poore that (c) he knoweth to walke with fooles before the lyuyng?

8 (d) The cleare syght of the eye is better then that the soule should walke after desyres of the lust: Howbeit, this is also a vayne thing, and a disquietnesse of mynde.

9 The thing that hath ben, is named aforne, and knowen that it is euen man hym selfe: neither may he go to lawe with him (e) that is myghtier then he.

10 Many thynges there be that encrease vanitie, and what hath a man els?

11 For who knoweth what is good for man lyuyng in the dayes of his vayne lyfe, whiche is but a shadowe? Or who wyll tell a man what shal happen after him vnder the sunne?

The.vii. Chapter.

Diuers preceptes to folowe that which is good, and to auoyde the contrary.

1 A *Good name is more worth then precious oyntment: and the (a) day of death, is better then the day of birth.

2 (b) It is better to goe into an house of mournyng, then into a banketting house: For there is the ende of all men, and he that is lyuyng, taketh it to hart.

3 (c) Grauitie is better then to laugh: for when the countenance is heauie, the harte is reformed.

4 The hart of the wyse is in the mourning house: but the hart of the foolishe is in the house of myrth.

5 It is better to geue eare to the chastening of a wyse man, then to heare the songue of fooles:

6 For the laughyng of fooles is lyke the (d) crackyng of thornes vnder a pot: and that is but a vayne thyng.

7 The wyse man hateth wrong dealyng, and abhorreth the hart that coueteth rewardes.

8 Better is it to consyder the ende of a thyng then the begynnyng: the patient of spirite, is better then the hygh mynded.

9 Be not hastily angrie in thy mynde: for wrath resteth in the bosome of fooles.

10 (e) Say not thou, What is the cause that the dayes of the olde time were better then they that be nowe? for that were no wyse question.

11 Wisdome with inheritance is good, yet better is it with them that without care may beholde the sunne:

12 For wisdome defendeth aswel as money, and the excellent knowledge and wisdome geueth life vnto hym that hath it in possession.

13 Consyder the worke of God, howe that no man can make the thing straight, which he maketh crooked.

14 Vse well the tyme of prosperitie, and remember the time of misfortune: for God doeth so temper the one and the other, that a man (f) can fynde nothyng els.

15 Al things haue I consydered in the time of my vanitie: that the (g) iust man perisheth for his ryghteousnesse sake, and the vngodly lyueth in his wickednesse.

16 Therefore be thou neither to righteous nor ouer wyse, that thou perishe not.

17 Be neither to vnrighteous also, nor to foolishe, lest thou dye before thy time.

18 It is good for thee to (h) take holde of this, and not to let that go out of thy hand: For he that feareth God, commeth forth with them al.

19 Wisdome geueth more courage vnto the wyse, then ten myghtie men of the citie.

20 For there is not one iust vpon earth that doeth

(a) The wicked couetous mā by many kinde of offences, wanteth the honor of a christian mans burial, either by murdring him selfe, or by such other kynde of offence.

(b) That is, to death, meanyng, that he is nothing better then the vntymelye fruite.

* or, for his mouth.

(c) That is, that he knoweth how to vse his riches well in the iudgement of the wyse.

(d) It is better to be contente with that that god hath geuen, thē to folow his desyre that neuer wyl be satisfied.

(e) That is, with God, who wyll teache him that he is mortall.

A

(a) Because that this corporal death is the entring in to lyfe euerlastyng.

(b) The house of mournyng put vs in mynde of death, it is to examine and amend our lyues.

(c) The hart of a synner is sooner reformed by an angry contenance, then by a smylyng.

(d) Thornes in the fyre crackleth for a whyle, but they are soone gone out.

(e) Good dayes are not to be esteemed by prosperite, but by vertue and true religion, as the dayes of Christ are better then the former dayes of Moses.

C

(f) That no man can finde fault with gods doing.

(g) Meanyng that the chyldren of tyrantes put the innocent to death, and spare the wicked.

(h) Take heede of their admonitions.

doeth good, and sinneth not.

Deu.30.D. 1.Ioh.1.D. 21 Take no heede vnto euery woorde that is spoken, least thou heare thy seruant curse thee: for thine own hart knoweth that thou thee selfe also hast oft times spoken euyll by other men.

Iob.28.c. 22 All these thynges haue I proued in wisedome, for I thought to be wise, but she went farther from me then she was before: yea, and so deepe, that I myght not reache vnto her.

23 I applyed my mynde also vnto knowledge, and to seeke and searche out science, wisedome, and vnderstandyng, to know the foolishnesse of the vngodly, and the errour of doting fooles.

Prou.7.D. 24 And I founde that a woman is bitterer then death, the which hath cast abroade her hart as a net that menne fishe with, and her handes are chaynes. (i) Who so pleaseth God, shal escape from her, but the synner wyl be taken with her.

(i) A shrewd woman is esteemed onely by the grace of God.

25 Beholde (sayth the preacher) this haue I diligently searched out and proued. One thyng muste be considered with an other, that a man may come by knowledge: which as yet I seeke, and finde it not.

26 Among a thousande men I haue founde one: but (k) not one woman among al.

(k) Solomon being a thousande wines, found not one that was perfect good, and so are most of their wiues.

27 Loe, this onely haue I founde, that God made man iuste and ryght: (l) but they sought many inuentions.

(l) That is, through their owne default.

The.viii.Chapter.

2. To obey princes and magistrates. 27. The woorkes of God passe mans knowledge.

1 WHo is wise? who hath knowledge to make an answeare? A (a) mans wisedome maketh his face to shine: but (b) vnshamefastnesse putteth it out of fauour.

(a) Wisedome maketh a man to be knowen.

(b) Vnshamefastnesse is a token of folishnesse.

2 Keepe the kings commaundement, namely, for the othe that thou haste made vnto God for the same.

3 (b) Be not hastie to go out of his syght, & see thou continue in no euil thing: for what soeuer it pleaseth him, that doeth he.

(b) Be not obstinate.

4 Like as when a king geueth a charge, his commaundement is mighty: euen so, who may say vnto him, What doest thou?

5 Who so keepeth the commaundement, shal feele no harme: but a wyse mans hart discerneth the tyme and iudgement.

6 For euery thing wyl haue opportunitie and iudgement: and this is the thing that maketh menne full of carefulnesse and sorowe.

7 And why? a man knoweth not what is for to come: for who can tel hym when it shalbe?

8 Neither is there any man that hath power ouer the spirite, to keepe styl the spirite, nor to haue any power in the time of death, nor that can make an ende of the battaile, neyther may vngodlynesse deliuer them that meddle with al.

9 All these thynges haue I considered, and applyed my mynde vnto euery woorke that is vnder the sunne, how one man hath lordshyp vppon another to (c) his owne harme.

(c) As cometh often times to tyrantes and wicked rulers.

10 For I haue seene often the vngodly brought to their graues, (d) and yet they haue returned into the citie againe: and (e) came from the place of holy men, whiche in the citie were growen out of memorie, as were those also that lyued wel: This is also a vayne thyng.

(d) That is, the vngodly hath benne praysed after their burial.

(e) That is, the holy mē after their burial growe out of memorie.

11 (f) Because nowe that euyl woorkes are not hastily pounished, the harte of man geueth hym selfe ouer vnto wickednesse.

(f) Where iustice is delayed: there sinne raigneth.

12 Because an euyl person offendeth an hundred times, and God deferreth, geuing him long life: therfore am I sure that it shal goe wel with them that feare God, which haue hym before their eyes.

13 Agayne, as for the vngodly, it shal not be wel with him, neyther shal he prolongue his dayes, but euen as a shadowe: so shal he be that feareth not God.

14 Yet is there a vanitie vpon earth: There be iuste menne vnto whom it happeneth as though they had the woorkes of the vngodly: Agayne, there be vngodly, with whom it goeth as though they had the woorkes of the ryghteous: This haue I called also a vayne thyng.

15 Therefore I commend gladnesse, because a man hath no better thing vnder the sunne, then to eate and drynke, and to be merry: (g) for that shal he haue of his labour al the dayes of his lyfe, whiche God geueth hym vnder the sunne.

(g) This he speaketh in the person of a carnal man.

16 And so I applyed my mynde to learne wisedome, and to knowe the trauayle that is in the worlde, and that of suche a fashion, that I suffered not mine eyes to sleepe neyther day nor nyght.

17 I vnderstoode of al the woorkes of God, but it is not possible for a man to attayne vnto the woorkes that are doone vnder the sunne: and though he bestowe his labour to seeke them out, yet can he not reache vnto them: yea, though a wise man would vndertake to know them, yet shal he not finde them.

The.ix.Chapter.

1. By no outwarde thyng can man know whom God loueth or hateth. 11. No man knoweth his ende. 19. Wisedome excelleth strength.

1 For

21 FOr al these thinges purposed I in my mynd to seeke out: The righteous and wise, yea, and their seruantes al are in the hand of God, (a) and there is no man that knoweth either loue or hate, but al thinges are before them.

(a) By any outwarde thing in this life, no man knoweth whether he is loued or hated of god

2 It happeneth vnto one, as vnto another, it goeth with the righteous, as with the vngodly, (b) with the good and cleane, as with the vncleane: with him that offereth, as with hym that offereth not: like as it goeth with the vertuous, so goeth it also with the synner: as it happeneth vnto the pertured, so happeneth it also to hym that is afrayd to be forsworne.

(b) Prosperitie and aduersitie commeth in this life, as wel to the godly, as to the wicked.

3 Among all thynges that come to passe vnder the sunne, this is a miserie, that it happeneth vnto al alike: This is the cause also, that the hartes of menne are full of wickednesse, and madde foolishnesse is in their hartes, as long as they lyue, vntyl they dye.

4 And why? as long as a man liueth, he hath an hope: for a (c) quicke dog (say they) is better then a dead Lion.

(c) This prouerbe is the saying of the Epicures, the whiche beleueth not the immortalitie of the soule.

5 For they that be lyuing, knowe that they shal dye: but they (d) that be dead, knowe nothyng, neyther deserue they any more, for their memorial is forgotten.

(d) Repentance after this life, is too late, and vnprofitable

6 Also their loue and their hatred, & their enuie is nowe perished, neyther haue they any more parte in the worlde in all that is donne vnder the sunne.

(e) The wicked flatter themselues to be in gods fauour, what so euer they doo, for that they doo as bounde in prosperitie,

7 (e) Go thou thy way then, eate thy bread with ioy, and drinke thy wyne with a glad hart, for thy woorkes please God: Let thy garmentes be alwayes whyte, and let thy head lacke no ointment.

8 Lyue thee selfe to lyue ioyfully with thy wyfe whom thou louest, al the dayes of thy life, whiche is but vaine, that God geueth thee vnder the sunne al the dayes of thy vanitie: for that is thy portion in this life of al thy labour and trauayle that thou takest vnder the sunne.

(f) There is no tyme of woorking, or repentance after this life

9 What so euer thou takest in hande to doo, that do with al thy power: for in the graue that thou goest (f) vnto, there is neyther woorke, counsaile, knowledge, nor wisedome.

(g) Thus the wicked worldlynges are deceiued, attributing to fortune, that whiche is ordered by the secrete prouidence of God, for that the reward accordyng to mens doings is not in this lyfe, but chefely in the lyfe to come.

10 So I turned me vnto other thinges vnder the sunne, and I sawe that in running it helpeth not to be swift, in batayle it helpeth not to be strong, to feedyng, it helpeth not to be wise, to riches, it helpeth not to be a man of muche vnderstanding, to be had in fauour, it helpeth not to be cunning: (g) but that al lyeth in tyme and fortune.

11 For a man knoweth not his tyme: but like as the fyshes are taken with the angle, and as the byrdes are caught with the snare: euen so are menne taken in the perilous time, when it commeth so dayntly vpon them.

12 (h) This wisedome haue I seene also vnder the sunne, and me thought it a great thyng.

(h) A proufe of wickednes.

13 There was a litle citie, and a fewe men within it: so there came a great king and besieged it, and made great bulwarkes against it.

14 And in the citie there was found a poore man, but he was wise, which with his wisdome deliuered the citie, yet was there no body that had any respect to suche a simple man.

15 Then sayd I, Wisedome is better then strength: neuertheles, a simple mans wisdome is despised, and his woordes art not heard.

16 A wise mans counsaile that is * folowed in silence, is farre about the crying of a captaine among fooles.

* or, heard. Genes. 4. 1. Sa. 17. 2. Sa. 21.

17 For wisedome is better then harnesse: but one sinner alone destroyeth much goodnesse.

The. x. Chapter.

1. The difference of foolishnesse and wisedome. 10. A slaunderer is lyke a serpent that can not be charmed. 15. Of foolishe kinges and riotous princes. 16. And of good kynges and princes.

1 A Dead flye dooth corrupt sweete ointment, and maketh it to stinke: euen so oft tymes, he that hath ben had in estimation for wisedome and honour, is abhorred because of a litle foolishnesse.

A

2 (a) A wise mans hart is vppon his right hande, but a fooles harte vppon his left.

(a) A wise man doeth things with good consideration, but a foole doeth contrary.

3 A foole wyl shewe hym selfe when he goeth by the way, * yet thinketh he that euery man dooth as foolishly as him selfe.

* or, he is a foole.

4 If a principal spirite be geuen thee to beare rule, be not negligent then in thine office: for he that can take cure of hym selfe, auoydeth great offences.

5 Another plague is there whiche I haue seene vnder the sunne, namely, the ignorance that is commonly among princes: in that a foole sytteth in great dignitie, and the (b) riche are set downe beneath.

(b) Riche without wisedome are vnworthy of the earth. Psal. 36. Eccle. 7.

6 I haue seene seruantes ryde vpon horses, and princes goyng vpon * their feete, as it were seruantes.

* or, the earth.

7 But he that digged vp a pyt, shall fall therein him selfe: & who so breaketh downe the

the hedge, a serpent shal byte hym.

8 Who so remoueth stones, shal haue trauayle withall: and he that heweth wood, shalbe hurt therewith.

9 When an iron is blunt, and the poynt not sharpened, (c) it must be whet againe, and that with might: euen so doeth wysdome folowe diligence.

10 A backbyter is no better then a serpent that stingeth without hyssyng.

11 The wordes out of a wyse mans mouth are gratious: but the lyppes of a foole wyl destroy hym selfe.

12 The begynnyng of his talkyng is foolishnesse: and the last worde of his mouth is starke madnesse.

13 A foole is ful of wordes, and a man can not tel what shal come to passe: who wyll then warne him of it that shal folowe after hym?

¶ 14 The labour of the (d) foolishe is greeuous vnto them, whyle they know not how to goe into the citie.

15 Woe be vnto thee, O thou lande, whose king (e) is but a childe, and whose princes are early at their banquettes.

16 But wel is thee, O thou land, whose king is come of nobles, and whose princes eate in due season for necessitie, and not for lust.

17 Though slouthfulnesse the balkes fall downe, and though idle handes it raineth in at the house.

18 Meate maketh men to laugh, and wyne maketh them merye: but vnto money are al thynges obedient.

19 (f) Wish the king no euil in thy thought, and speake no hurt of the rich in thy priuie chamber: for a bird of the ayre shal betray thy voyce, and with her fethers shal she bewray thy wordes.

The. xi. Chapter.

1. To be liberal to the poore. 4. Not to doubte of Gods prouidence. 8. Al worldlye prosperitie is but vanitie. 9. God wyl iudge al.

1 LAY (a) thy bread vppon wet faces, & so shalt thou find it after many dayes.

2 (b) Geue part seuen dayes, and also vpon the eight: for thou knowest not what misserie shal come vpon earth.

3 When the cloudes are full, they powre out raine vpon the earth. (c) And whe the tree falleth, whether it be towarde the south or north, in what place so euer it fal, there

that haue neede, without respecte of person. state man dyeth, in that shal he be iudged at the iudgement.

4 He that regardeth the wynde, shall not sowe: and he that hath respect vnto the cloudes, shal not reape.

5 Howe lyke as thou knowest not the way of the spirite, nor howe the bones do grow in the wombe of her that is with chylde: euen so thou knowest not the works of god, which is the workemaister of al.

6 Cease not thou therfore with thy handes to sowe thy seede, whether it be in the morning or in the euening: for thou knowest not whether this or that shal prosper, and yf they both take, it is the better.

7 The lyght is sweete, and a pleasant thing is it for the eyes to looke vpon the sunne.

8 If a man liue many yeres, and be glad in them al, let him remember the dayes of darknesse which shal be many, and that foloweth: Al thynges shalbe but vanitie.

9 Be glad then (O thou young man) in thy youth, & let thy hart be merie in thy young dayes, folowe the wayes of thyne owne hart, and the lust of thyne eyes, (d) but be thou sure that God shal bryng thee into iudgement for al these thynges.

The. xii. Chapter.

1. To thinke on God in youth, and not to defer tyl age. 7. The soule returneth to God. 12. Wysdome is the gyfte of God, and consysteth in fearyng hym, and keepyng his commaundementes.

1 PVt away displeasure out of thine hart, and remoue euyll from thy body: for chyldhood and youth is but vanitie.

2 Remember thy maker the sooner in thy youth, or euer the daies of aduersitie come, and or the yeres drawe nygh when thou shalt say, I haue no pleasure in them.

3 Before the sunne, the lyght, the moone, and starres be darkned, and or the cloudes turne agayne after the rayne:

4 (a) When the keepers of the house shall tremble, and when the (b) strong men shal bowe them selues, when the (c) mylners stand stil because they be so few, and when the (d) syght of the wyndowes shall ware dymme:

5 When the (e) doores of the streetes shall be shut, and when the (f) voyce of the mylner shalbe laide downe, when men shal rise vp at the voyce of (g) the byrde, and when all the (h) daughters of musicke shalbe brought lowe:

6 When men shal feare (i) in hygh places, and be afrayde (k) in the streetes, when the (l) Almonde tree shall florishe and be laden with the (m) grashopper, & when al lust

(d) So behaue thee selfe in all worldly affayres, that thou remembrest alwayes the accompt that thou must make to God for the same at the day of iudgement.

(a) The handes.
(b) The thyghes.
(c) The teeth
(d) The eyes.
(e) The mouth.
(f) The chawes.
(g) At the crowyng of the cocke.
(h) The eares
(i) When he shalbe afraid to clymbe.
(k) Of stumblyng.
(l) The white head.
(m) When he shalbe able to beare no burden.

(n) His graue
(o) Lamenting the dead
(p) The marowe in the backe bone.
(q) The yelowe ſkinne that coue-reth the brayne.
(r) The two great vaines.
(s) The lyuer
(t) The head
(v) ſhe harte

lyuſt ſhall paſſe: becauſe man goeth to his (n) long home, and the mourners go about the (o) ſtreetes.

7 (p) Or euer the ſiluer lace be taken away, and or the (q) golden wel be broken: Or the (r) pot be broken at the (s) well, & the (t) wheele broken vpon the (v) ciſterne.

8 Then ſhal the duſt be turned againe vnto earth from whence it came, and the ſpirite ſhal returne vnto God who gaue it.

9 All is but vanitie (ſayth the Preacher) all is but playne vanitie.

10 The Preacher was yet more wyſe, and taught y people knowledge, he gaue good heede, ſought out the ground, and ſet forth many parables: his diligence was to finde out acceptable wordes, right ſcripture, and the wordes of trueth.

11 For the wordes of the wyſe are lyke pickes and nayles that goe through, of the (x) authours of gearheerynges (whiche) are geuen of one Shephearde.

12 Therfore beware my ſonne of that doctrine that is beſide this: for to make many bookes, it is an endleſſe worke: & to much ſtudie wearieth the body.

13 Let vs heare the concluſion of al things. Feare God, and kepe his commaundementes: for that toucheth al men. For God ſhal iudge al workes and ſecrete things, whether they be good or euyl.

(x) Authours of gearheerynges he calleth wiſe men, becauſe they gearher the ſayinges of the wyſe ſort of men in their bookes.

The ende of the booke of the Preacher, otherwyſe called Eccleſiaſtes.

¶ The Ballet of Ballets of Solomon, called in Latine, Canticum Canticorum.

The firſt Chapter.

I. The familier talke and myſtical communication of the ſpiritual loue betweene Ieſus Chriſte and his Charche. 6. The domeſticall enimies that perſecute the Churche.

A 1 (a) The Church deſyreth the peace of Chriſte.



THAT (a) he would kyſſe me with the kyſſes of his mouth: for thy loue is more pleaſaunt then wyne, and that becauſe of ỹ good and pleaſaunt ſauour of thy moſte precious baulmes.

(b) Chriſtes mercie is ſet foorth by preachyng.
(c) The maidens, that is, they that are pure in hart.
(d) Blacke, through the ſpottes of ſinne and perdicion.
(e) Fayre, through faith in the blood of Chriſte.

2 (b) Thy name is a ſweete ſmelling ointment when it is ſhed foorth, therefore doo the (c) maydens loue thee.

3 Drawe thou me (vnto thee) we wyll run after thee. The king hath brought me into his priuie chambers: We wyl be glad and reioyce in thee, we thynke more of thy loue then of wyne: they that be righteous loue thee.

4 (d) I am blacke (O ye daughters of Hieruſalem) but yet (e) fayre and wel fauoured, like as the tentes of the Cedarenes, and as the hangynges of Solomon.

5 Maracile not at me that I am (a blacke, for why? the ſunne hath ſhyned vpon me: my mothers children haue ruyl wyl at me, they made me the keper of the vineyardes, but myne owne vineyard haue I not kept.

6 Tel me, O thou whom my ſoule loueth, where thou feedeſt the sheepe, where thou makeſt them reſt at the noone day: for why ſhal I be lyke him that goeth wyong about the flockes of thy companions?

7 If thou knowe not thee ſelfe, (O thou fayreſt among women) then goe thy way foorth after the (f) foote ſteps of the sheepe, and feede thy goates beſyde the Shepheardes tentes.

8 Vnto the hoſt of Pharaos charrets haue I compared thee, O my loue.

9 Thy cheekes and thy necke is beautifull as the turtles, & hanged with ſpanges and goodly ietwelles, a neckbande of golde wyl we make thee, with ſyluer buttons.

10 (g) When the kyng ſytteth at the table, he ſhall ſmell my Nardus: a bundell of Myrrhe is my loue vnto me, he wyl lye betwixt my breſtes: a cluſter of Camphire in the vineyardes of Engaddi is my loue vnto me.

11 Oh how faire art thou my loue, Oh how fayre art thou? thou haſt doues eyes. O howe fayre art thou my beloued, howe wel fauoured

(f) After the doctrine of the apoſtles. Ephe. 4.

(g) So long as the church ſhal follow Chriſte, he ſhal not be frō the vſe of faith of his word. Cant. 4.

knowest art thou?

13 Our bed is decke with flowres, the ceelinges of our houle are of Cedar tree, and our croſſe joyntes of Cypreſſe.

The.ii.Chapter.

3. The churche deſireth to reſt vnder the ſhadowe of Chriſte. 8. She heareth his voyce. 14. She is compared to the doue. 15. And the enimies to the foxes.

1 I Am the roſe of the freelde, and lylie of the valleys.

2 (a) As the lylie among the thornes: ſo is my loue among the daughters.

3 (b) Like as the apple tree among the trees of the wood: ſo is my beloued among the ſonnes.

My delight is to ſyt vnder his ſhadowe, for (c) his fruite is ſweete vnto my throte.

4 He bringeth me into his owne celler, his banner ſpread ouer me, which is his loue.

5 Comfort me with apples, for I am ſicke of loue.

6 His left hande lyeth vnder my head, and his right hande ſhal imbrace me.

7 (d) I charge you (O ye daughters of Hieruſalem) by the Roes & hindes of the freld, that ye wake not vp my loue, nor touch her, tyl ſhe be content her ſelfe.

8 Hark thinke I heare the voyce of my beloued: loe, there commeth he hopping vpon the mountaynes, and leaping ouer the litle hylles.

9 My beloued is like a Roe or a young hart: beholde he ſtandeth behinde (e) our wall, he looketh in (f) at the wyndowe, and perpeth thiough the grate.

10 My beloued anſwered and ſayde vnto me, O ſtande vp my loue, my beautiful, and come to thyne owne: (g) for loe the winter is nowe paſt, the rayne is away and gone.

11 (h) The flowres are come vp in the freelde, the tyme of the birdes ſinging is come, and the (i) voyce of the turtle doue is heard in our lande.

12 The figge tree bringeth forth her figges, and the vines beare bloſſomes, and haue a good ſmel.

13 O ſtande vp then, and come my loue, my beautiful, (and come I ſay) O my doue, out of the caues of the rockes, out of the holes of the wal, O let me ſee thy countenance and heare thy voyce: for ſweete is thy voyce, and fayre is thy face.

14 Geat vs (k) the foxes, yea the litle foxes that hurte the vines: for our vines beare bloſſomes.

15 My loue is mine, and I am his, whiche ſeedeth among the lilies vntil the day breake, and tyle the ſhadowes be gone:

16 (l) Come againe, O my beloued, and be lyke a Roe or a young hart vpon the wede mountaynes.

17

(l) The churche prayeth Chriſte to be a preſent helpe alwayes in time of nede

The.iii.Chapter.

1. The churche deſireth to be ioyned inſeparably to Chriſte her huſbande. 6. Her deliuerance out of the wyldernesſe.

1 BY (a) nyght in my bedde I ſought hym whom my ſoule loueth: yea diligently ſought I him, but I founde hym not.

2 I will geat vp (thought I) (b) and goe about the citie, in the wayes in al the ſtreetes wyll I ſeeke hym whom my ſoule loueth: but when I ſought him, I founde him not.

3 The watchmen alſo that goe about the citie founde me (to whom I ſayde) Saw ye not hym whom my ſoule loueth?

4 So when I was a litle paſt them, I founde hym whom my ſoule loueth, I haue gotten holde vpon hym, and wyll not let hym goe, vntyl I bring hym into my mothers houſe, and into her chamber that bare me.

5 I charge you, O ye daughters of Hieruſalem, by the Roes and hindes of the feelde, that ye wake not vp my loue, nor touch her, tyl ſhe be content her ſelfe. Cant.2.b.

6 Who is this that commeth vp out (c) of the wildernesſe lyke vapours of ſmoke, as it were a ſmell of Myrrhe, Frankencenſe, and al manner ſpices of the Apotecarie?

7 Beholde, about (d) Solomons bedſtede there ſtande threeſcore valiant, of the moſte mightie in Iſrael: they holde ſwordes euery one, and are expert in warre.

8 Euery man alſo hath his ſworde vpon his thygh, becauſe of feare in the nyght.

9 King Solomon had made him ſelfe a palace of the wood of Libanus, the pylers are of ſyluer, the couering of golde, the ſeate of purple, the grounde is pleaſantly paued with loue for the daughters of Hieruſalem.

10 Goe forth (O ye daughters of Sion) and beholde king Solomon in the crowne wherewith his mother crowned him in the day of his mariage, and in the day of the gladneſſe of his hart.

(a) Chriſte is not founde by carnall reaſon, but by the ſcripture.

(b) We muſt continue in prayer, though we feele no comfort at the firſt.

(c) By this is vnderſtanded the children of Iſrael, whiche in the wyldernesſe dyd folowe Chriſt.

(d) By Solomons bedſteede, is vnderſtanded the temple of Solomon, the whiche is defended by the ſworde, that is, by the worde.

Some reade, the pauement of golde, the couering of purple.

The.iiii.Chapter.

1. The prayſes of the churche. 7. She is without blemiſhe in his ſight. 9. The loue of Chriſt towarde her.

(a) Christe prayseth his Churche, wherein he hath great delight.
(b) A symple fayth and sincere.
(c) The fruites of a true fayth.
(d) By the teeth is signified fayth, by the which we are all made the sonnes of God equally
(e) By the necke is signified the preachers.
(f) The two breastes signifie the two testamentes.

(g) The preaching of the Gospel bryngeth foorth much consolation and profite.
(h) The church is defended by Christe.

(i) He prayeth for the grace of the holy ghost towarde the Churche, without the whiche nothyng can prosper in it.

(a) The good signifieth the churche of God, in the whiche Christe hath flowers his singuler benefites.

(b) Christe doth leave his for a time, for the more profite, ryse in them to greater fayth.

(c) The description of perfection of comelynesse.

(d) Christe doth commende his churche.

(e) Christe doth commende his churche.

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(e

...swete thynges.
14 His lippes are like lylies that drop swete smelling Myrre: his handes are like golde rynges, hauing inclosed the precious stone Thersis.
15 His body is as the pure yuorie, decked ouer with Saphires: his legges are as the pilles of Marble set vpon sockettes of golde.
16 His face is as Libanus, and as the beautie of the Cedar trees.
17 The wordes of his mouth are swete, yea he is altogether louely: Suche is my dere, and he is my loue. O ye daughters of Hierusalem, suche a one is my louer.

The.vi. Chapter.

2. The Churche assureth her selfe of the loue of Christe. 9. The prayse of the Churche.
8. She is but one and vndefiled.

1 WHyther is thy loue gone then, O thou fairest among women? whyther is thy loue departed? and we wyll seeke him with thee?
2 (a) My loue is gone downe into his garden vnto the swete smelling beddes, that he may refreshe him selfe in the garden, and gather Lylies.
3 My loue is myne, and I am his, which feedeth among the Lylies.
4 Thou art beautiful, O my loue, as the (e) place Thirza, thou art fayre as Hierusalem, fearefull as an armie of men with their banners.
5 Turne away thyne eyes from me, for they * haue set me on fyre: thy heary lockes are lyke a flocke of Goates hoynt vpon the mount of Gilead.
6 Thy teeth are lyke a flocke of shorne sheepe, whiche goe out of the washing place, where euery one beareth twinnes, and not one vnfruitefull among them.
7 Thy cheekes are like a peece of a pomegranate within thy locks of heare.
8 (b) There are threescore queenes, foure score wiues, and damsels without number.
9 (c) One is my doue, one is my darlyng: she is the only beloued of her mother, and deare vnto her that bare her: When the daughters sawe her, they sayd she was blessed, yea the queenes and wyues praysed her.
10 What is she this that looketh forth as the morning, fayre as the noone, cleare as the sunne, and feareful as an armie of men with their banners?
11 (d) I went downe into the nut garden to see what grew by the brookes, and to looke if the vineyarde flourished, or if the pomegranates were not forth.
12 I knewe not that my soule had made me the charyot of the people that be vnder tribute.
13 Turne agayne, turne agayne, O thou perfect one, turne againe, turne againe, and we wyl looke vpon thee: What wyll ye see in the (e) Sulamite? She is lyke menne of warre singing in a company.

The.vii. Chapter.

1. The beautie of the Churche in all her members. 10. She is assured of Christes loue towardes her.

1 O Howe pleasaunt are thy treadinges with thy shoes thou princes daughter! the ioyntes of thy thighes are like a fayre iewell, whiche is wrought by a cunning workemaister.
2 Thy (a) nauill is lyke a rounde goblet, whiche is neuer without drinke.
3 Thy belly is like a heape of wheate that is set about with Lylies.
4 (c) Thy two brestes are like two twinnes of young Roes.
5 (d) Thy necke is as it were a towre of yuorie: thyne (e) eyes also are like the water poules that are in Hesebon, beside the port of Bath rabbim, thy (f) nose is lyke the tower of Libanus, which looketh towardes Damascus.
6 That head that standeth vppon thee is like Carmel, and the heare of thy head is lyke purple, and like a king dwelling among many water conduites.
7 O howe fairest louely art thou my darling in pleasures!
8 Thy stature is like a (g) Paulme tree, and thy brestes lyke the grapes.
9 I said, I wil climbe vp into the Paulme tree, and take holde of his high branches.
10 Thy brestes also shalbe as the wine clusters, the smel of thy noselethyrles like as the smel of apples.
11 And thy rooffe of thy mouth like the best wine, whiche is meete for my best beloued, pleasant for his lippes, and for his teethe to chawe.
12 I am my beloueds, and he shal turne him vnto me.
13 O comme on my loue, we wyll goe forth into the feelde, and take our lodging in the villages.
14 (h) In the morning wyl we goe see the vineyarde, we wyl see if the vine be sprong forth, if the grapes be growen, and if the pomegranates be shut out.
15 (i) There wyl I geue thee my brestes: the Mandragoras geue their swete smel, and

(e) Sulamite, that is, Hierusalem, the whiche was Shalem, that signifieth peace.

(a) Thy nauel is replenished with the riche knowledge of Gods worde and heauenly desyres.
(b) The Churche is ful of spiritual treasures.
(c) The two testamentes commeth from God, and they be of equal authoritie.
(d) The preachers ought to be pure.
(e) The magistrates must be well instructed in the worde of God.
(f) The iudges of good and euyl.
(g) The Church doth encrease the more it is persecuted.
(h) Christe wyl call them that professe his worde, to accompt what fruite they doo bryng.
(i) God geueth his graces to the faythful the whiche he in his Church.

beſyde our dooꝛes are all maner of pleaſant fruites both newe and olde, whiche I haue kept for thee, O my beloued.

The .viii. Chapter.

2. The Churche wyl be taught by Chriſte. 3. She is vpholden by hym. 6. The vehement loue wherewith Chriſte loueth her. 11. She is the vine that bryngeth foorth fruite to the (piriual Solomon, whiche is Iheſus Chriſt.

8 I (a) O That I might fynde thee without, & kiſſe thee, whom I loue as my brother whiche ſucke my mothers breſtes, and that thou ſhalt not be deſpiſed.

2 I wyll leade thee, and bring thee into my mothers houſe, that thou mighteſt teache me, and that I myght geue thee drinke of the ſpiced wine, and of the ſweete iuyce of my pomegranates.

3 His (b) leafte hand ſhalbe vnder my head, and his right hande ſhal imbrace me.

4 I charge you O ye daughters of Hieruſalem, that ye wake not by my loue, nor touche her, tyl he be content her ſelfe.

5 (What is he this that commeth vp from the wyldernes, & leaneth vpon her loue?) I wake thee vp amonge the apple trees where thy mother conceyued thee, where thy mother (I ſay) brought thee into the worlde.

6 (c) O ſet me as a ſeale vppon thyne hart, and as a ſeale vppon thine armes: for loue is mightie as the death, and iealouſie as the hell.

7 Her coales are coales of fyre, and a very vehement flame (of the Lorde.) So that many waters are not able to quenche loue, neyther may the ſtreames ouerwhelme it: yea yf a man wolde geue all the good of his houſe for loue, he ſhoulde count it nothyng.

8 (d) Our ſiſter is but young, and hath no breſtes: what ſhall we doo for our ſiſter when ſhe ſhalbe ſpoken for?

9 (e) If ſhe be a wall, we ſhall builde a ſyluer bulwarke theruppon: if ſhe be a dooꝛe, we ſhall faſten her with boordes of Cedar trees.

10 I am a wall, and my breſtes like towres, then was I as one that hath founde fauour in his ſyght.

11 Solomon hath a vineyarde at Baalhamon, and this vineyarde deliuered he vnto the keepers, that euery one ſhal the fruite therof ſhoulde geue him a thouſand pecces of ſyluer.

12 My vineyarde whiche is myne, is in my ſyght: thou (O Solomon) muſt haue a (f) thouſande, and the keepers two hundred, whiche keepe the fruite.

13 Thou that dwelleſt in the gardens, O let me heare thy voyce, that my companyons may hearken to the ſame.

14 O geat thee away my loue, and be as a Roe or a young Hart vppon the ſweete ſmelling mountaynes.

(a) The fathers of the olde teſtament deſyreth to ſee the incarnation of Chriſt.

(b) His gratious fauour ſhal preſerue me from diſperation in aduerſitie, and from preſumptiõ in proſperitie.

(c) The Churche deſyreth to be ioyned vnto Chriſt by the ſeale of the holy ghoſt.

(d) The Iewiſh Church ſpeaketh this of the Churche of the gentiles, the whiche wanted both the ſtameyns,

(e) The apoſtles preached to them the vocacion of God to ſaluation,

(f) By this thouſande is ſignified the greateſt perfection, whiche is obteyned by the grace of God, and not by our merites.

¶ The ende of the ballet of ballettes of Solomon, called in Latine, Canticum Canticorum.

¶ The booke of the Prophete Esai.

¶ The first Chapter.

2. The prophete accuseth the sinnes of the people, namely of ingratefulnesse, stubburnesse. 11. faythlesse seruice of God, 24. and sheweth Gods terrible iudgement agaynst them vnlesse they repent.



(a) A reuelation or prophecie.

1 THE (a) vision of Esai the sonne of Amos, which he saw vpon Iuda and Hierusalem, in the dayes of Azia and Ioathan, Achaz and Ezekiah, kynges of Iuda.

a, Iehoas.

2 Heare O heauens, and hearken O earth: for the Lord hath spoken, I haue nourished and brought vp children, and they haue done vnfaythfully agaynst me.

3 The oxe hath knowen his owner, and the Asse his maisters cribbe: (but) Israel hath not knowen, my people hath geuen no heede.

4 Ah sinful nation, a people laden with iniquitie, a seede of the wycked, corrupt chyldren: they haue forsaken the Lorde, they haue prouoked the holy one of Israel vnto anger, they are gone backwarde.

5 Why should ye be stricken any more? (for) ye are euer falling away: euery head is diseased, and euery hart heauie.

6 From the sole of the foote vnto the head there is nothing sound in it (but) woundes, blaynes, and putrifying sore: they haue not ben salued, neyther wrapped vp, neyther mollified with the oyntment.

7 Your land is wasted, your cities are burnt vp, strangers deuoure your lande before your face, and it is made desolate, as it were the destruction of enimies (in the ryme of warre.)

8 And the daughter of Sion shalbe left as a cotage in a vineyarde, like a lodge in a garden of Cucumbers, like a besieged citie.

9 Except the Lorde of hostes had left vs a small remnant, we shoulde haue ben as Sodoma, and lyke vnto Gomorra.

10 Heare the worde of the Lorde ye lordes of Sodoma, and hearken vnto the lawe of our God thou people of Gomorra.

11 Why offer ye so many sacrifices vnto me wyl the Lorde say? I am ful of the burnt offerynges of weathers, and of the fatnesse of fedde beastes, (b) I haue no pleasure in the blood of bullockes, lambes, and goates.

(b) God hateth all maner of seruice and workes, see me they neuer so good, & holy, when they be done without fayth & pureneſse of mynde.

12 When ye come to appeare before me, treading in my courtes, who hath required this at your handes?

13 Offer me no mo oblations, for it is but lost labour: incense is an abominable thing vnto me, I may not away with your newe moones, your sabbothes, and solemne meetynges, your solemne assemblies are wicked.

14 I hate your newe moones and appoynted feastes euen from my very hart, they make me weery, I can not abyde them.

15 When ye holde out your handes, I wyll turne mine eyes from you: and though ye make many prayers, yet wyl I heare nothyng at al, seeyng your handes are full of blood.

16 Washe you, make you cleane, put away your euyl thoughtes out of my syght: ceasse from doyng of euyl,

17 Learne to do wel, apply your selues to equitie, deliuer the oppressed, helpe the fatherlesse to his ryght, let the wyddowes complaint come before you:

18 And then goe to, sayth the Lorde, let vs talke together: though your sinnes be as redde as scarlet, they shalbe as whyte as snowe: and though they were lyke purple, they shalbe as white as wool.

19 If ye be wylling and obedient, ye shal eate the good of the lande:

20 But yf ye be obstinate and rebellious, ye shalbe deuoured with the swoorde: for the mouth of the Lorde hath spoken (it.)

21 Howe happeneth it then that the faythful citie whiche was ful of equitie, is become (vnfaythful) as a whoore? Righteousnesse dwelt in it, but nowe murderers.

22 Thy syluer is turned to dosse, and thy wine mixt with water.

23 Thy princes are wycked and companions of theeues: they loue gyftes altogether, and gape for rewardes: As for thy fatherlesse they helpe hym not to his ryght, neyther wyl they let the wyddowes cause

come before them.

24 Therfore ſayth the Lord God of hoſtes, the mightie one of Iſrael: Ah I muſt eaſe me of myne enimies, and auenge me of myne aduerſaries.

25 And I ſhal lay my hande vpon ther, and purely purge away thy droſſe, & take away al thy tinne:

26 And ſet thy iudges agayne as they were ſometime, and thy ſenatours as they were from the beginning: and then thou ſhalt be called the ryghteous citie, the faythful citie.

27 Sion ſhalbe redeemed with equitie, and her conuertes with ryghteouſneſſe.

C 28 But the tranſgreſſours, and the vngodly, and ſuch as forſake the Lorde, ſhal altogether be vtterly deſtroyed.

29 For ye ſhalbe confounded for the trees whiche ye haue deſyred: and ye ſhalbe aſhamed of the gardens that ye haue choſen.

30 For ye ſhalbe as a tree whoſe leaues are fallen away, and as a garden that hath no moyſtneſſe.

31 And the very ſtrong one (of your idols) ſhalbe as towe, and the maker of it as a ſparke (of fire) and they ſhal both burne together, and no man quenche them.

The.ii. Chapter.

I. A propheſie of Chriſte and his kyngdome. 12. Pryde, couetouſneſſe, ſuperſtition, and idolatrie are reproued. 17. Gods terrible iudgement agaynſt theſe.

A 1 THE ſelfe ſame worde that Eſai the ſonne of Amos ſawe vpon Juda and Hieruſalem.

2 And (this) ſhal come to paſſe in the latter dayes, The (a) hyl of the Lordes houſe ſhalbe prepared in the heigth of ỹ mountaynes, and ſhalbe higher then the hylles, and all nations ſhal preaſſe vnto hym.

(a) Chriſte, his Churche & his word.

3 And a multitude of people ſhall goe, ſpeakyng (thus one to another,) Come, let vs aſſende to the hyl of the Lorde, to the houſe of the God of Jacob, and he wyll inſtruct vs of his wayes, and we wyll walke in his pathes: for out of Sion ſhal come a lawe, and the worde of the Lorde from Hieruſalem:

4 And ſhal geue ſentence among the heathen, and ſhal reſourme the multitude of people: they ſhal breake their ſwords alſo into mattockes, and their ſpeares to make ſithes: And one people ſhal not lyft vp a weapon agaynſt another, neyther ſhal they learne to fyght from thenceforth.

5 Come ye, O houſe of Jacob, and let vs walke in the lyght of the Lorde:

6 For thou haſt forſaken thy people the houſe of Jacob, (b) becauſe they be repleniſhed (with euils) from the eaſt, and with ſoothſayers lyke the Philiſtines, and in ſtrange chyldren they thynke them ſelues to haue ynough.

(b) The cauſes why God forſaketh his people is, idolatrie, heathenyſhe ſuperſtition, couetouſneſſe, and truſt in other thinges then in god alone.

7 Their lande is full of ſyluer and golde, neyther is there any ende of their treaſure: their lande is alſo ful of hoſſes, and no ende is there of their charrets.

8 Their lande alſo is ful of vayne goddes, and before the worke of their owne handes they haue bowed them ſelues, yea euen before the thyng that their owne fingers haue made.

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9 There kneeleth the man, there falleth the man downe (before them:) therfore forgeue them not.

10 Get thee into the rocke, and hyde thee in the ground, for feare of the Lord, and for the glory of his maieſtie.

11 The high lookes of man ſhalbe brought lowe, and the hautineſſe of men ſhalbe bowed downe: and the Lorde alone ſhalbe exalted in that day.

12 For the day of the Lorde of hoſtes (ſhalbe) vpon all the proude, loftie, and vpon all that is exalted, and he ſhalbe brought lowe.

13 And vpon al high and ſtout Cedar trees of Libanus, and vpon all the Okes of Baſan.

14 And vpon al the high mountaynes, and C vpon al the high hilles,

15 And vpon euery high towre, and vpon euery fenced wall,

16 And vpon al the ſhippes of Tharſis, and vpon al pyctures of pleaſure.

17 And the pryde of man ſhalbe brought downe, & the loftineſſe of men ſhalbe made lowe, and the Lorde alone ſhalbe exalted in that day.

18 As for the idolles he ſhall vtterly abolyſhe:

19 And they ſhal creepe into holes of ſtone, and into caues of the earth, for feare of the Lorde, and for the glory of his maieſtie, when he ariſeth to deſtroy (the wycked ones of) the earth.

20 In the ſelfe ſame day ſhal man caſt away his goddes of ſiluer, and his goddes of golde into the holes of Powles & Backes, which he neuertheleſſe had made to him ſelfe to honour them.

21 And they ſhall creepe into the clefftes of D the rockes, and into the toppes of the harde ſtones, for feare of the Lorde, and for the glory of his maieſtie, when he ariſeth to

to destroy (the wicked ones of) the earth.
22 Cease therefore from man, in whose nostrilles there is breath: for wherein is he to be accompted of?

The. iii. Chapter.

1. The mischeefes that god sendeth on common weales for the contempt of his word. 14. The couetousnesse of rulers reprooued. 16. The proude niceneſſe of women punished to their shame.

1 FOr loe, the Lorde God of hoastes dooth take away from Hierusalem and Juda al maner of stay, all stay of meate and drinke.
2 The captayne and the souldier, the iudge and the prophete, the (a) prudent and the aged man,
3 The captains of fifte and the honourable, the senatour, the cunning artificer, and the eloquent oratour.
4 And I shal geue children to be their princes, and babes shal rule ouer them.
5 And the people shall eche one of them violently oppresse another, and euery one agaynst his neighbour: The boy shall presume agaynst the elder, and the person of lowe degree agaynst the honourable.
6 Yea one shal take a freende of his owne kinrede by the bosome, and say, Thou hast clothyng, thou shalt be our head, and stay this ruine with thy hande.
7 Then shal he sweare and say, I can not helpe you: there is neither meate nor cloathing in my house, make me no ruler of the people.
8 For Hierusalem and Juda must decay: because that both their woordes and counsailes are agaynst the Lorde, to prouoke the presence of his maiestie to anger.
9 Their verye countenaunce bewrayeth them, yea they declare their owne sinnes (them selues) as Sodome, they hide it not: Wo be to their owne soules, for they haue rewarded euyl vnto them selues.
10 Say to the righteous that it shal goe wel with them: for they shall eate the fruite of their owne studies.
11 (But) wo be vnto the wicked, for it shalbe euyl with him: for he shalbe rewarded after his owne woorkes.
12 Children are extortioners of my people, and women rule ouer them: O my people, thy leaders deceyue thee, and corrupt the way of thy footesteppes.
13 The Lord is here to commune of the matter, and standeth to iudge the people.
14 The lord shal enter into iudgement with the elders and princes of his people, (and shal say to them,) It is ye that haue burnt vp my vineyarde, the spoyle of the poore is in your houses.
15 What meane ye that ye bray (as in a morter) my people, and grinde the faces of the poore, sayth the Lorde God of hoastes?
16 Moreouer, the Lorde hath sayde, Seeing the daughters of Sion are waxen proude, and walke with stretched foorth neckes, and wanton lookes, going and tripping nicely, and tinckling with their feete:
17 Therefore shal the Lorde shaue the heads of the daughters of Sion, and shall discouer their filthinesse.
18 In that day shall the Lorde take away the gorgiousnesse of ỹ attyre about their feete, and the cawles, and the rounde tyres (after the fashion of the Moone,)
19 The sweete perfumes, and the bracelets, and the mufflers,
20 The bonnettes, and the sloppes, and the head bandes, and the tablets, and the earinges,
21 And rynges, and nose iewels,
22 The costly apparell, and the vayles, and the wymples, and the crisping pinnes,
23 And the glasses, and the fyne linnen, and the hoodes, and the lawnes.
24 And in stede of good sinell, there shalbe stinke, and in stede of their girdle a rent, and for wel set heare there shalbe baldnesse, in stede of a stomacher, a sackcloth, and (sunne) burning for beautie.
25 Thy men shal perishe with the swoorde, and thy valiant souldiers in the batayle, (O Hierusalem.)
26 And her gates shal mourne and bewayle: and she beyng desolate, shal syt vppon the grounde.

(a) The prudent, that is, such as can foresee by their prudence things to come.

The. iiii. Chapter.

1. The miserie of the stubburne. 3. A promise of Gods fauour to the residue.

1 IN that day seuen women shal take holde of one man, sayeing: We wyl fynde our selues meate and apparel: onely let vs be called by thy name, to take our shamefull reproofe (from vs.)
2 (a) In that day shal the budde of the lord be beautiful and glorious, and the fruite of the earth shalbe excellent and pleasant for them that are escaped of Israel.
3 Then shal the remnaunt in Sion, and the remnaunt at Hierusalem be called holy: (namely) al suche as are written among the liuyng in Hierusalem.
4 (b) After that the Lord hath washe away the filthynesse of the daughters of Sion, and hath purged the blood out from Hierusalem

(a) The incarnation of Christ, is the ioy of the faithfull.
(b) They are saued whose sinnes are remitted and washt away with the blood of Christ.

ſalem in the ſpirite of iudgement, and in the ſpirite of fyre.

5 And vpon all the dwellinges of the hilles of Sion, and vpon her congregations, the Lorde ſhall create a cloude and ſmoke by day, and the ſhining of a flaming fyre by nyght: for all the (c) glory ſhalbe preſerued.

(c) Chriſte wyl preſerue and defende the glory, that is, the faythful in al troubles and temptations.

6 And there ſhalbe a tabernacle for a ſhadowe in the day time from the heate, and a ſafe place and refuge from weather and rayne.

The v. Chapter.

I. Of Chriſte and his vineyarde, 8. with an execration of couetouſneſſe, 11. drunkenneſſe, 19. and contempt of Gods woorde.

A 1 NOw wyll I ſyng my beloued freend, a ſong of my freende touching his vineyarde. My beloued freend hath a vineyarde in a verye fruitefull plenteous grounde.

2 This he hedged, and geathered out the ſtones from it, & planted it with the choyſeſt vine: In the middeſt of it buylded he a towre, alſo made a wine preſſe therein: (a) and he looked that it ſhould bring him grapes, and it brought footh wild grapes.

(a) God looketh to receiue of his people the thankful fruites of fayth, & not the vnpleaſant woorkes of faythleſſe ingratitude.

3 Now O citezin of Hieruſalem, and man of Iuda, iudge, I pray ther, betwixt me and my vinearde.

4 What more coulde haue benne donne for it, that I haue not donne? Wherefore then hath it gruen wyld grapes, where I looked to haue had grapes of it?

5 Wel, now I ſhal tell you how I wyl doo with my vineyarde: I wyl take the hedge from it that it may periſhe, & breake downe the wall thereof, that it may be troden vnder foote.

6 I wyl lay it waſte, it ſhal neither be digged nor cut, but beare thornes and bryers: I wyl alſo forbid the cloudes that they ſhal not rayne vpon it.

7 As for the vineyard of the lord of hoaſtes, B it is the houſe of Iſrael: and the man of Iuda, the plant of his pleaſure: Of theſe he looked for equitie, but lee there is oppreſſion for righteouſneſſe, and loe it is a crying.

8 Wo vnto them that ioyne one houſe to another, and bryng one lande ſo nygh vnto another, that there is no more place: Wyll ye be placed alone in the middeſt of the earth?

9 Theſe thinges are in the eares of the lord of hoaſtes: of a trueth great and fayre houſes ſhalbe without any dweller in them.

10 And tenne acres of vines ſhall geue but a quart, and thirtie buſhelles of ſeede ſhall geue but an Epha.

11 Wo be vnto them that ryſe vp early to folowe dronkenneſſe, continuing vntil night, tyl they be ſet on fyre with wine.

12 In their feaſtes are harpes and lutes, tabrettes and pipes, and wyne: but they regarde not the woorke of the Lord, and conſyder not the operation of his handes.

13 Therefore commeth my folke into captiuitie, becauſe they haue no vnderſtanding: (b) their glory is famiſhed with hunger, and their multitude dryed vp with thirſte.

(b) Their glory, their noble, & honorable perſonages.

14 Therefore gapeth hell and openeth her mouth maruelous wyde, that their glory, multitude, and wealth, with ſuche as reioyce in her, may deſcende into it.

15 Thus hath man a fall & is brought lowe, and the high looke of the proude ſhalbe laid downe.

16 But the Lorde of hoaſtes ſhalbe exalted in iudgement, and god that is holy is ſanctifyed in righteouſneſſe.

17 Then ſhall the ſheepe eate as they were wont, and the riche mens waſtes ſhall (c) ſtraungers deuoure.

(c) Gods chyldren, as though they were ſtraungers, miſerably deale withal by the oppreſſion of the couetous, ſhal ſuffer a tyme repoſſeſſe & enioy the landes and goods, which the couetous oppreſſours ſhalbe conſtrayned to forſake and leaue as waſte.

18 Wo be vnto them that drawe wickednes with cordes of vanitie, and ſinne as it were with a cart rope.

19 Whiche vſe to ſpeake on this manner, Let him make ſpeede & haſten his woorke, that we may ſee it: let the counſayle of the holy one of Iſrael come and drawe nigh, that we may knowe it.

20 Wo be vnto them that call euyl good, and good euyll, whiche make darkeneſſe lyght, and light darkneſſe, that make ſowre ſweete, and ſweete ſowre.

21 Wo be vnto them that are wyſe in their owne ſyght, and thinke them ſelues to haue vnderſtandyng.

22 Wo be vnto them that are ſtrong to ſuppe out wine, and expert menne to ſet vp dronkenneſſe.

23 Wo be vnto them that geue ſentence with the vngodly for rewardes, but condempne the iuſt cauſe of the righteous.

24 Therefore lyke as fyre licketh vp the ſtrawe, and as the flame conſumeth the ſtubble: euen ſo their roote ſhalbe as corruption, and their bloſſome ſhal vaniſhe away like duſt: for they haue caſt away the lawe of the Lorde of hoaſtes, and deſpiſed the woorde of the holy one of Iſrael.

25 Therefore is the wrath of the Lorde kyndled againſt his people, and hath ſtretched footh his hande vppon them, yea he hath ſmytten them: and the hilles dyd tremble, and their carkaſes did lye ſtorne in the open ſtreetes: and in al this the wrath

of

of God hath not cralled, but his hand ſtretched out ſtyl.

26 And he ſhal geue a token to a people of a farre countrey, and ſhal hyſſe vnto them from the ende of the earth: and behold, they ſhal come haſtily with ſpeede.

27 There ſhal not be one faynt nor feeble among them, no not a ſluggiſh or ſleepie perſon: there ſhal not one of them put of his girdle from his loynes, nor loose the latchet of his ſhoe.

28 His arowes are ſharpe, and al his bowes bent: his horſe hooſes are as flynt, and his cart wheeles like a whyrle wynde.

29 His crye is as it were of a Lion, and he roareth like Lions whelpes: they ſhal roare and hant the vp the pray, and no man ſhal recouer it, nor geat it from them.

30 In that day he ſhalbe ſo fierce vpon him, as the ragyng of the ſea: then one ſhal beholde the (d) lande, and loe, darkeneſſe and ſorow, and the lyght is darkned in the heauens thereof.

(d) The lande of Iuda ſhalbe ouerwhelmed with miſerable affliction.

The. vi. Chapter.

Eſai ſawe the glory of the Lorde. 9. And was ſent to propheſie the deſolation of Iurie.

1 IN the yere that king Oziah dyed, I ſawe alſo the Lorde ſyttyng vpon an hygh and glorious ſeate, and his trayne fylled the temple.

2 And about him ſtoode Seraphims, whereof one had ſyxe winges, with twayne eche couered his face, with twaine his feete, and with twaine dyd he flee.

3 They cryed alſo eche one to another on this maner: Holy, holy, holy is the Lorde of hoſtes, the whole earth is ful of his glory.

4 And the lyntels of the dooze cheekes moued at his cryeing, and the houſe was ful of ſmoke.

5 Then ſayde I, Woe is me, for I am loſt, in as muche as I am a man of vncleane lyppes, and dwel among people that hath vncleane lyppes alſo: for myne eyes haue ſeene the king the Lorde of hoſtes.

6 Then flewe one of the Seraphims vnto me, hauyng a hot cole in his hande, whiche he had taken from the aulter with the tongues,

7 And layde it vpon my mouth, and ſayde, loe, (this) hath touched thy (a) lyppes, and thine vnrighteouſneſſe ſhalbe taken away, and thy ſinne forgeuen.

8 Alſo I hearde the voyce of the Lorde on this maner, Whom ſhal I ſende, and who wyl be our meſſenger? Then I ſayde, Here am I, ſende me.

(a) Gods ſacramentes are not bare ſygnes but with the ſygne and the worde, the inner ſygnifyed, is exhibited to the worthy.

9 And he ſayde, Goe and tel this people: Heare in deede, yet vnderſtande not: ſee playnely, and yet perceyue not.

10 Harden the hart of this people, ſtop their eares, and ſhut their eyes: leſt they ſee with their eyes, heare with their eares, and vnderſtande with their hartes, and conuert, and be healed.

11 Then ſpake I, Lorde, howe long? he anſwered, Until ỹ cities be vtterly waſted without inhabitantes, & the houſes without men, & til the land be alſo vtterly deſolate.

12 For the Lorde ſhal put the menne farre a way, and (there ſhalbe) great waſte in the middeſt of the lande.

13 Yet in it ſhal ſucceede ten kynges, and it ſhal returne, and be afterwarde waſted: (But) as the Teyle tree, and the Oke in the fall of theyr leaues, haue yet the ſappe remaynyng in them, (euen ſo,) the holy ſeede ſhalbe the ſtaye thereof. (b) Chriſte dwelling by fayth in his elect, who ſeme as dead in the ſtormy tymes of this worlde, is to them lyke & ſtay that they periſhe not.

The. vii. Chapter.

The Syrians moone batayle againſt Hieruſalem. 14. A virgin ſhal beare a chylde.

1 IT happened in the tyme of Ahaz the ſonne of Iotham, whiche was the ſonne of Vziah king of Iuda, that Razin the kyng of Syria, and Pecah the ſonne of Remeliah king of Iſrael, went vp toward Hieruſalem to beſiege it: but (Razin) was not able to wynne it. A

2 Nowe when the (a) houſe of Dauid heard wooyde thereof, that Syria and Ephraim was confederate togeather, his harte quaked, yea, and the hartes alſo of his people, like as when the trees of the wood are moued with the wynde. (a) Dauids houſe, that is, Ahaz.

3 Then ſayde God vnto Eſai, Goe meete Ahaz, thou, and thy ſonne Seare Iaſub, at the head of the ouer poole, in the foote path by the Fullers grounde.

4 And ſay vnto hym, Take heede vnto thee ſelfe, and be ſtyl, feare not, neyther be fayntharted: for theſe two tailes, that is, for theſe two ſmokyng fyrebrandes, the wrath and furiouſneſſe of Razin the Syrian, and Romelies ſonne:

5 Becauſe that the Syrian, Ephraim, and Romelies ſonne, haue wickedly conſpyred againſt thee,

6 Saying, We wyl goe vp againſt Iuda, vexe them, and byring them vnder vs, and ſet a kyng there, euen the ſonne of Tabeel:

7 Thus ſayth the Lorde God thereto, It ſhal not ſo goe forth, neyther ſo come to paſſe.

8 For the head citie of the Syrians is Damaſcus,

maſcus, but the head of Damaſcus is Razin: and after three ſcore and fiue yeres, ſhal Ephraim be no more a people.

9 And the head of Ephraim is Samaria, but ꝯ head of Samaria is Romelies ſonne: if ye beleue not, ſurely ye ſhal not be eſtabliſhed.

The Epiſtle on the annunciation of Mary.

10 Moreouer, God ſpake againe vnto Ahaz, ſaying,

11 Require to thee ſelfe a token of the Lord thy God, whether it be towarde the depth beneath, or toward the height aboue.

12 Then ſaide Ahaz, I wyl require none, neither wyl I tempt the Lorde.

13 Then ſpake the prophete and ſweared, Then heare ye of the houſe of Dauid: Is it not ynough for you that ye be greeuous vnto men, but ye muſt greeue my God alſo?

¶ 14 Therefore the Lorde him ſelfe ſhal geue you a token: Behold, a virgin ſhal conceiue and beare a ſonne, and ſhal cal his name Emmanuel.

15 Butter and hony ſhal he eate, vntyl he knowe to refuſe the euyl, and chooſe the good.

16 For or euer the childe come to knowledge to eſchew the euyl, and chooſe the good, the lande that thou ſo abhorreſt, ſhalbe deſolate of both her kinges.

17 The Lorde alſo ſhall ſende a time vppon thee, vpon thy people, and vpon thy fathers houſe, ſuche as neuer came ſince the tyme that Ephraim departed from Iuda, namely, through the king of the Aſſyrians.

18 For at the ſame time ſhal the Lorde hyſſe for the flyes that are about the water of Egypte, and for the bees in the Aſſyrians lande.

19 Theſe ſhal come, and ſhal light al in the deſolate valleyes, in the holes of ſtones, and vpon al thornie and buſhie places.

(b) The heare of the head, & the beard, the princes, and men of auctoritie. the feete, the common ſort of people.

20 At the ſame time ſhal the Lord ſhaue the (b) heare of the head, and the feete, and the beard cleane of, with the raſour that he ſhal hyre beyonde the waters: namely, with the king of the Aſſyrians.

21 At the ſame time ſhall a man nouriſhe a young cowe, and two ſheepe.

22 Then becauſe of the abundance of milke that they geue, he ſhal eate butter: ſo that euery one whiche remayneth in the lande, ſhal eate butter and hony.

23 At the ſame time al vineyardes wherin there ſhalbe a thouſande vines, worthy a thouſande ſyluerlynges, ſhalbe turned to bryers and thornes.

24 They ſhal come into the lande with arrowes and bowes, becauſe al the lande ſhal become bryers and thornes.

25 As for al hylles that ſhalbe digged with the mattocke, there ſhal not comme vppon them any feare of bryers and thornes: but the cattel ſhalbe driuen thither, & the ſheepe ſhal feede there.

The. viii. Chapter.

The delyuerance of the lande by Emmanuel, 14. The ſtone of offence, at whiche many ſhal ſtumble.

1 MOreouer, the Lorde ſayde vnto me, Take thee a great roule, and write in it as men dooth with a pen, Shake haſtie ſpeede to rob, and haſte to the ſpoyle. A

2 And I called vnto me faythful witneſſes to recorde, Uriah the prieſt, and Zacharias the ſonne of Barachias.

3 After that, went I vnto the prophetiſſe, & ſhe conceiued, and bare a ſonne: Then ſaid the Lorde to me, Geue him his name, A ſpeedy robber, An haſtie ſpoyler.

4 For why? or euer the childe ſhal haue knowledge to crye my father and mother, ſhal the riches of Damaſcus, and the ſpoile of Samaria be taken away before the king of the Aſſyrians.

5 The Lord ſpake alſo vnto me agayne, ſaying,

6 For ſo muche as this people refuſeth the ſyl running water of Silo, and put their delight in Razin and Romelies ſonne:

7 Behold, the Lorde ſhal bring mighty and great floodes of water vpon them, namely, the king of the Aſſyrians with all his power, which ſhal climbe vp vpon al his floods, and runne ouer al his bankes, B

8 And ſhal breake in vppon Iuda, he ſhall flowe and paſſe through, tyl he come vp to the necke therof: he ſhal fil alſo the wyldernes of thy lande with his wynges, O Emmanuel.

(a) Many policie and deuice without God, preuayleth not.

9 Breake downe, O ye people, (a) and ye ſhalbe broken downe, hearken to, al ye of farre countreys, muſter you, and you ſhalbe broken downe, prepare you, and you ſhalbe tourne in peeces.

10 Take your counſaile tograther, yet ſhal your counſaile come to nought: determine the matter, yet ſhal it not proſper: for God is with vs.

(b) Affiance is to be put in God, and not in mans policie or helpe.

11 For the Lord ſpake thus to me in a mightie propheſie, (b) and warned me that I ſhoulde not walke in the way of this people, ſayeing,

12 Ye ſhal not ſpeake (woordes) of conſpiracie in al thinges when this people ſhal ſay conſpiracie: feare them not, neyther be afrayde of them:

13 But ſanctifie the Lorde of hoſtes, let hym

hym be your feare and dread.

14 For he ſhalbe the holy place to flee to, and ſtone to tumble at, the rocke to fal vpon, a ſnare and net to both the houſes of Iſrael, and the inhabiters of Hierusalem.

15 And many among them ſhal ſtumble, and fal, and be broken, yea they ſhalbe ſnared and taken.

(c) The word of Chriſt

16 (c) Binde vp the teſtimonie, ſeale the lawe in my diſciples.

17 And I wyl wayte vppon the Lorde that hydeth his face from the houſe of Iacob, and I wyl looke for hym.

18 But loe, as for me and the children which the Lord hath geuen me, we are to be a token and a wonder in Iſrael from the Lord of hoſtes whiche dwelleth vpon the hyll of Sion.

19 And yf they ſay vnto you, Aſke counſell at the ſoothſayers, witches, charmers, and conſurers: (then make them this anſweare,) Is there a people any where that aſketh not counſel at his God? ſhould men runne vnto the dead for the lyuyng?

(d) We muſt thinke gods made what a folow, for in nomore without gods were there any lyght.

20 Geat thee to the (d) lawe, the teſtimonie: and if they ſpeake not after this word, there is no lyght in them.

21 And they ſhal wander through this land hardly beſtrad and hungrie, and when they ſuffer hunger, they wyl be out of patience, and curſe their king and their God, and ſhal looke vpward and downeward to the earth.

D

22 And behold, there is trouble and darkneſſe, dymneſſe is rounde about hym, and he ſhalbe driuen into darkneſſe.

23 Neuertheleſſe, the darkneſſe ſhall not be ſuche as was in her vexation, when at the firſt he lyghtly afflicted the land of Zabulon, and the lande of Nephthali, and afterwarde dyd more greuouſly afflicte her by the way of the ſea beyonde Iordane in Galilee of the heathen.

The. ix. Chapter.

He prophecieth of Chriſtes nativitie and dominion.

1 THE people that walked in darkneſſe haue ſeene a great lyght: As for them that dwel in the lande of the ſhadowe of death, vppon them hath the lyght ſhyned.

2 Thou haſt multiplied the people, and not increaſed their ioy: they reioyce before thee, euen as men make merrie in harueſt, and they be ioyful, as men that doo diuide the ſpoyle (after the victorie.)

3 For thou haſt broken the yoke of his burden, the ſtaffe of his ſhoulder, and the rodde of his oppreſſour, as in the day of Madian.

4 And truely euery batayle that the warrier maketh, is done with confuſed noyſe, and defyling their garmentes with blood, (but this batayle) ſhalbe with burnyng and conſumyng of fyre.

(a) Chriſte his kingdome and his names. or, and his name ſhalbe called. D, and (the holy ghoſt) ſhal cal his name

5 For vnto vs a (a) childe is borne, and vnto vs a ſonne is geuen, vppon his ſhoulder doeth the rule lye, and he is called with his owne name, Monderful, the geuer of counſel, the mightie God, the euerlaſtyng father, the prince of peace.

6 He ſhal make no ende to encreaſe the rule and peace, & ſhall ſyt vpon the ſeate of Dauid, and in his kyngdome, to order the ſame, and to eſtabliſhe it with equitie and ryghteouſneſſe from henceforth for euermore: This ſhall the zeale of the Lorde of hoſtes byyng to paſſe.

7 The Lorde ſent a worde into Iacob, the B
ſame is come into Iſrael.

8 And all the people of Ephraim ſhall knowe, and they that dwell in Samaria that ſay with pryde and hygh ſtomackes (on this manner,)

9 The tyle worke is fallen downe, but we wyl buylde it vp with ſquared ſtones: the Mulberie tymber is broken, but we wyll ſet it vp agayne with Cedar.

10 But the Lorde ſhal ſtrengthen the enimies of Razin, and ioyne his aduerſaries togeather agaynſt him.

11 The Syrians before, & the Philiſtines behind, and ſhal deuoure Iſrael with open mouth: After al this, is not the wrath of the Lorde ceaſſed, but yet his hand is ſtretched out ſtyl.

12 For the people turneth not vnto him that chaſtiſeth them, neyther doo they ſeke the Lorde of hoſtes.

13 Therefore hath the Lorde rooted out of Iſrael both head and tayle, bough and reede in one day.

14 By the head, is vnderſtand the ſenatour C
and honourable man, and by the tayle, the prophete that preached lyes.

15 For the guydes of this people are deceyuers, and thoſe that be gouerned are vterly loſt.

16 Therefore ſhall the Lorde haue no pleaſure in their young men, neyther haue pitie of their fatherleſſe and wyddowes: for they are altogeather hypocrites and wicked, and all their mouthes ſpeake folie: After all this, is not the Lordes wrath ceaſſed, but yet his hande is ſtretched out ſtyll.

17 For vngodlyneſſe burneth as a fyre, and ſhal

ſhall it deuoure briers and thornes, and ſhal burne as in the thicket of wood, and (the wicked) aduaunce them ſelues, as the ſmoke is carried vp.

18 Through the wrath of the Lord of hoſtes is the land ful of darkneſſe, and the people be conſumed as it were with fyre: no man doeth ſpare his brother.

19 But he robbeth on the ryght hande, and doeth famiſhe, he eateth on the left hande, and he ſhall not haue ynough: euery man ſhal eate the fleſhe of his owne arme.

20 Manaſſes (ſhall eate) Ephraim, and Ephraim Manaſſes, & they both togeather ſhall eate Iuda: After all this is not the Lordes wrath ceaſſed, but yet his hande is ſtretched out ſtyl.

The.x. Chapter.

1. He threateneth the oppreſſours of the poore. 12. And propheciеth againſt Sennacherib.

1 WOe be vnto them that make vnrighteous lawes, and that cauſeth their actuaries to wryte greeuouſneſſe,

2 Wherthrough the poze are put from their right, and my ſeely people robbed of iudgement, that widdowes may be their pray, and that they may rob the fatherleſſe.

3 What wyll ye doo in the tyme of viſitation, and when deſtruction ſhall come from farre? to whom wyll ye runne foz helpe? and where wyl ye leaue your glozie?

4 That when I withdrawe my hande, ye come not among the priſoners, noz lye among the dead? After all this doeth not the wrath of the Lorde ceaſſe, but yet is his hande ſtretched out ſtyl.

5 O Aſſur which art the ſtaffe of my wrath, in whoſe hande is the rodde of mine indignation,

6 I wyll ſende him among theſe hypocritiſhe people: among the people that haue deſerued my diſtauour wyl I ſende hym: that he vtterly rob them, ſpoyle them, and treade them downe lyke the myre in the ſtreete.

7 Howbeit, his meaning is not ſo, neyther thynketh his hart on this faſhion: but he imagineth howe he may roote out and deſtroy muche people.

8 For he ſayth, Are not my princes all kynges?

9 Is not Chalno as eaſie to wyn, as Charchamis? Is it harder to conquer Hamath then Arphad? oz is it lyghter to ouercome Damaſcus, then Samaria?

10 (As who ſay) I were able to winne the kingdomes of the idolaters & their gods, but not Hieruſalem and Samaria.

11 Shall I not doo vnto Hieruſalem and her images, as I did vnto Samaria and her idolles?

12 Wherefoze it ſhall come to paſſe, that aſſoone as the Lozd hath performed his whole worke vppon the hyll of Sion and Hieruſalem, then wyl I viſite the fruite of the ſtoute harte of the kyng of Syria, with his proude lookes.

13 For he ſaydeth thus in his owne conceite. This doo I through my wyſdome: foz I am wyſe, I am he that remooue the landes of the people, I rob their treaſure, and haue pulled downe the inhabitantes lyke a baliant man.

14 My hande hath founde out the ſtrength of the people as it were a neſt: and lyke as C
egges that were layde here and there are geathered togeather, ſo doo I geather all countreyes, and there was none (ſo bolde) as to mooue the wyng, that dare open his mouth, oz once whyſper.

15 Shall the axe boaſte it ſelfe againſt hym that heweth therewith? oz ſhall the ſawe make any braggyng againſt hym that ruleth it? That were euen like as yf the rod did exalt it ſelfe againſt him that beareth it, oz as though the ſtaffe ſhoulde magnifie it ſelfe (as who ſay) it were no wood.

16 Therefoze ſhal the Lozd the god of hoſtes ſende among his fatlynges leanneſſe, and burne vp his glozie as it were with a fyre.

17 And the lyght of Iſrael ſhalbe that fyre, and his holy one ſhal be the flambe: and it ſhall kyndle and burne vp as thornes and briers in one day.

18 Yea al the glozie of his woodes & fieldes ſhalbe conſumed with body and ſoule, and they ſhalbe as an hoſt of men, whoſe ſtandarde bearer fayleth.

19 The trees alſo of his wood whiche remaine, ſhalbe of ſuch a number, that a child may tel them.

20 After that day, ſhal the remnant of Iſrael, and ſuche as are eſcaped out of the houſe of Jacob, ſeeke no more comfoze at hym that ſmote them: but vnfaignedly ſhal they truſt vnto the Lozde, the holy one of Iſrael.

21 The remnaunt, euen the poſteritie of D Jacob, ſhal conuert vnto God the myghtie one.

22 For though thy people, O Iſrael, be as the ſande of the ſea, yet ſhal the remnaunt vfthem conuert vnto him: the decreed conſumption ouerflowerh with righteouſneſſe.

23 And therfoze the Lozde of hoſtes ſhal perfectly fulfyl the thing that he hath determined

inherit in the myddest of the whole worlde.
24 Therefore thus sayeth the Lorde God of hostes, Thou my people that dwellest in Sion, be not afrayd for the king of the Assyrians, he shal smite thee with a rod, and shal lyft vp his staffe against thee, as the Egyptians dyd sometime.
25 But very soone after shal my wrath and indignation be fulfilled in the destruction of them:
26 Moreouer, the Lorde of hostes shal stirre vp a scourge for him, like as was the slaughter of Madian vpon the rocke Oreb, and as the destruction of the Egyptians, when he lyfted vp his rodde vpon the sea.
27 Then shal his burden be taken from thy shoulders, and his yoke from thy necke, yea the same yoke shalbe destroyed because of the vnction.
28 He shal come to Aiath, and goe thorough towarde Migron, at Michmas shal he lay vp his harneis.
29 They shal goe ouer the foorde, Geba shalbe their resting place, Rhama shalbe afraide, Gibea Saul shal flee away.
30 Lyft vp thy voyce, O daughter Gallim, geue eare to Laisa, thou poore Anathoth.
31 Madmena shal tremble for feare, but the citizens of Gabim are manly.
32 Yet shal he remayne at Nob that day: after that, shal he lift vp his hand against the mount of the daughter Sion, the hil of Hierusalem.
33 But see, the Lorde God of hostes shall breake downe the bough with feare, he shal hewe downe the proude, and set the high minded.
34 The thickettes also of the wood shal he roote out with yron, and Libanus shal haue a fal through the mightie.

The. xi. Chapter.

1. He prophesieth of the nativitie of Christe, and of his people. 6. Of the remnant of Israel. 10. And of the fayth of the heathen and Gentiles.

1 AND there shal come a spryng foorth of the (a) stemme of Jesse, and a young shoote shal growe out of his roote.
2 The spirite of the Lorde shal rest vpon him, the spirite of wisdome and vnderstanding, the spirite of counsaile and strength, the spirite of knowledge, and of the feare of the Lorde,
3 And shal make him of deepe iudgement in the feare of God: for he shal not geue sentence after the thing that shalbe brought before his eyes, neyther reproue after the hearyng of his eares:
4 But with righteousnesse shal he iudge the poore, and with equitie shal he reproue the simple of the worlde, and he shal smyte the world with the rodde of his (b) mouth, and with the breath of his mouth shal he slaye the vngodly.
5 Rightcousnesse shalbe the gyrdle of his loynes, and faythfulnesse the gyrdyng vp of his reynes.
6 The woolfe shall dwel with the lambe, & the leoparde shal lye downe by the goate, bullockes, lions, and cattaile, shal keepe company together, so that a litle childe shal leade them.
7 The cowe and the beare shal feede together, & their young ones shal lye together: the lion shal eate strawe like the oxe or the cowe.
8 The childe whyle he sucketh, shal haue a desyre to the serpentes neast, and when he is weaned, he shal put his hande into the Cockatrice denne.
9 No man shal doo euyl vnto another, no man shal destroy another in al the hyl of my holynesse: for the earth shalbe full of the knowledge of the Lorde: euen as the sea floweth ouer with water.
10 And in that day shal the Gentiles enquire after the roote of Jesse, whiche shalbe set vp for a token vnto the people, and his rest shalbe glorious. * or, Isai.
11 At the same tyme shal the Lorde take in hande againe to recoure the remnant of his people, whiche shalbe leaft alyue, from the Assyrians, Egyptians, Arabians, Moabians, Elamites, Chaldees, Antiochians, and from the Ilandes of the sea.
12 And he shal set vp a token among the Gentiles, & gather together the dispearsed of Israel, yea, and the outcastes of Juda, from the foure corners of the worlde.
13 The hatred of Ephraim also, and enimies of Juda shalbe cleane rooted out: Ephraim shal beare none enyl wyl to Juda, and Juda shal not vexe Ephraim.
14 But they both together shal flee vpon the shoulders of the Philistines toward the West, and spoyle them together: shal dwel toward the East: the Idumites and the Moabites shal come vnder their handes, and the Amonites shalbe obedient vnto them.
15 The Lorde also shal cleane the tongues (c) of the Egyptians sea, and with his myghtie wynde shal he lyft vp his hande ouer Nilus, and shal smyte his seuen streames, and make men goe ouer dryc shod.
16 And thus shal there be a way for his people that remaineth, from the Assyrians, like as it happened to the Israelites, what

(a) Christe shalbe borne of the kinde of Iesse. * Esai.

(b) The armour of Christe and of his kyngdome.

(c) The tong, that is the arme of the sea that hindereth the passage.

time they departed out of the lande of Egypt.

The.xii. Chapter.

The songue of the churche for the obteyning of the victorie, and ouercommyng of the worlde.

C 1 AND in that day thou shalt say, O Lord, I wyl prayse thee, for thou wast displeased at me: but refraine thou from thy wrath, and comfort me.

2 Beholde, God is my saluation, in whom I wyl trust, and not be afrayde: for the Lord God is my strength and (my) songue, he also is become my saluation.

3 Therefore with ioy shal ye drawe water out of the welles of saluation:

4 And then shal ye say, Geue thankes vnto the Lorde, cal vppon his name, declare his woorkes among the people, keepe them in remembrance, for his name is excellent.

5 Syng prayses vnto the Lorde, for he hath donne great thinges, as it is knowen in al the worlde.

6 Crye out, and syng, thou that dwellest in Sion: for great is the holy one of Israel in the myddest of thee.

The.xiii. Chapter.

He prophesieth the destruction of Babylon, the captiuitie, and the commyng agayne of the people.

A 1 THis is the (a) burden of Babylon, whiche Esai the sonne of Amos dyd see.

(a) Burden, that is, the prophesie,

2 Lyft vp the banner vpon the hygh hyl, cal vnto them, waggr your handes, that they may gos into the gates of the princes.

3 I haue cõmaunded my sanctified, I haue also called my valiant ones, toyng in my honour to execute my wrath.

4 There is a noyse of a multitude in the mountaynes, lyke as of a great people, a rushyng as though the kyngdomes of the nations came together: the Lord of hostes musstereth his armie to battayle.

5 They comme out of a farre countrey from the ende of the heauen, euen the Lorde hym selfe, with the instrumẽts of his wrath, to destroy the whole lande.

6 Howlme ye, for the day of the Lorde is at hande, and shal comme as a destroyer from the almightie.

B 7 Therefore shall all handes be letten downe, and all mens hartes shall melte away.

8 They shal stand in feare, carefulnesse, and sorowe shal come vpon them, and they shall haue payne as a woman that trauayleth with chyld: one shalbe abashed of another, and their faces shal burne like the flame of fire.

9 Behold, the day of the Lord shal come terribly, and ful of indignation, furie, & wrath, to make the land wast, and to roote out the synners therof.

10 For the starres and planettes of heauen shal not geue her light, the sunne shalbe darkened in the rysyng, and the moone shal not shine with her light.

11 And I wyl visite the wickednesse of the worlde, and the sinnes of the vngodly. The hygh stomakes of the proude wyl I take away, and wyl laye downe the boastyng of the tyrant.

12 I wyl make a man dearer then fine golde, and a man to be more wooyth then a golden wedge of Ophir.

13 Therefore I wyl shake the heauens, and the earth shall remooue out of her place in the wrath of the Lorde of hostes, and in the day of his feareful indignation.

14 And (Babylon) shalbe as an hunted or chased Doe, and as a sheepe that no man taketh vp: euery man shal turne to his own people, and flee eche one into his owne lande. C

15 Who so is founde, shalbe shot through: and who so taketh their parte, shalbe destroyed with the swoorde.

16 Their children shalbe slaine before their eyes: their house spoyled, and their wyues rauished.

17 For loe, I shal bryng vp the Medes against them, which shal not regard syluer, nor be desyrous of golde:

18 With bowes shal they destroy the young menne, and haue no pitie on women with chylde, and their faces shal not spare the chyldren.

19 And Babylon that glory of kingdomes, and beautie of the Chaldees honour shalbe destroyed, euen as God destroyed Sodome and Gomer.

20 It shal not endure for euer, neyther shal there be any more dwelling there, from generation to generation: the Arabians shal pitch no tentes there, neyther shal the shepheardes make there foldes there any more.

21 But fearful wylde beastes shal lye there, D and the houses shalbe ful of great Dwles, Estriches shal dwell there, and Apes shal daunce there.

22 Wylde beastes shal crye in the palaces, & dragons shalbe in the pleasant houses: and as for Babylons tyme, it is at hande, and her dayes shal not be prolonged.

The

The xiiii. Chapter.

1. The returne of the people from captiuitie, the prosperitie of the people of God, and affliction of their enimies.
13. The pride of Babylon.

1 BVT the Lord wyl be merciful vnto Jacob, and wyll yet choose Israel agayne, & set them in their owne lande, strangers shal cleaue and geat them to the house of Jacob.

2 The people shal take them, & carrie them home to their owne lande: and the house of Israel shall possesse them in the lande of the Lorde, that they may be seruantes and handmaidens: and they shal take those prisoners, whose captiues they had ben before, and rule those that had oppressed them.

3 When the Lorde nowe shall bryng thee to rest from thy trauayle, feare, and harde bondage that thou wast laden withal:

4 Then shalt thou vse this mockage vppon the kyng of Babylon, and say, Howe happeneth it that the oppressour ceaseth of? Is the golden tribute come to an ende?

5 The Lorde hath broken the scepter of the vngodly, and the rodde of the lordly.

6 Whiche (rod) in anger smyteth the people with continuall strokes, and in wrath raigneth ouer the nations persecuted without compassion.

7 And therefore the whole worlde is powe at rest and quietnesse, and men syng for ioy.

8 Yea euen the Fyre trees, and Cedars of Libanus, reioyce at thy fal, saying, Nowe that thou art layde downe, there come no mo vp to hewe downe vs.

9 Hel also beneath trembleth to meete thee at thy comming, and for thy sake hath raysed his dead, all myghtie men, and princes of the earth, all kynges of the earth stande vp from their seates,

10 That they may al answeare and speake vnto thee, Art thou become weake also as we? Art thou become lyke vnto vs?

11 Thy pompe and thy pride is laid downe into the pyt, and so is the melodie of thy instruments. Wormes be laid vnder thee, and wormes be thy couerynge.

12 Howe art thou fallen from heauen, O Lucifer, thou faire morning childe? Howe hast thou gotten a fal, euen to the grounde, whiche dydst weaken the nations?

13 For thou saydest in thine harte, I wyll climbe vp into heauen, and exalt my throne aboue beside the starres of God, I wyl syt also vppon the mount of the congregation towarde the north.

14 I wyl climbe vp aboue the cloudes, and wyl be lyke the highest of al.

15 Yet thou shalt be brought downe to the deepe of hel, to the sydes of the lake.

16 They that see thee, shal narowly looke vpō thee, & thinke in them selues (saying,) Is this the man that brought al landes in feare, and made the kyngdomes afrayde?

17 (Is this he) that made the world in a maner waste, & laid the cities to the grounde, whiche let not his prisoners goe out?

18 The kinges of the nations lye euery one in his owne house with worshyp.

19 And thou art cast out of thy graue like a fylthie abominable braunche, like as dead mens rayment that are shot through with the swoorde, and goe downe to the stones of the deepe, as a dead coarse that is troden vnder feete.

20 Thou art not buried with them, euen because that thou hast wasted thy land, and destroyed thy people: the generation of the wicked shalbe out of memorie for euer.

21 Let there a way be sought to destroy their children that be in their fathers wickednesse, that they come not vp agayne to possesse the lande, and fyl the world ful of enimies. D

22 I wyl stande vp agaynst them, sayth the Lord of hostes, and roote out the name and remnant, sonne, and sonnes sonne of Babylon, sayth the Lorde.

23 I wyl geue it to the Otters, & wyl make water puddels of it, & I wyl sweepe them out with the beesome of destruction, sayth the Lorde hostes.

24 The Lord of hostes hath sworne an oth, saying, It shal come to passe as I haue determined, and shalbe fulfylled as I haue deuised.

25 So that the Assyrian shal I destroy in my lande, and vpon my mountaynes wyll I treade him vnder foote, wherthrough his yoke shal come from them, and his burden shalbe taken from their shoulder.

26 This deuise hath God taken through the whole world, and this his hand is stretched out ouer al people.

27 For yf the Lorde of hostes determine a thyng, who is able to disanul it? And yf he stretche foorth his hande, who may turne it agayne?

28 The same yeere that kyng Ahaz dyed, E was this burden:

29 Reioyce not thou whole Palestina, because the rod of him that beateth thee is broken: for out of the serpentes roote there shal come an Adder, and his fruite shalbe a fyerie flieyng worme.

30 But the fyrst borne of the poore shal be fed: and the simple shal dwel in safetie: thy roote also wyl I destroy with hunger, & it shal

thal slay the remnant.

31 Mourne thou port, weepe thou citie, for, O whole land of Palestina, thou art laide waste: for there shall come from the north a smoke, that not one alone may abyde at home in his tymes.

32 What shal one then answeare the messengers of the Gentiles? For the Lorde hath stablished Sion, and the poore of his people that be therein, shal put their trust in it.

The. xv. Chapter.

A prophecie against Moab.

1 THis is the burden vpon Moab: Ar of Moab was destroyed and ouerthrowen in the nyght season, Kir also in Moab was destroyed and perished in the nyght.

2 Moab went vp to the idols house, euen to Dibon to the high places to weepe: for Nebo and Moab shal mourne for Medba. All their heades were balde, & al their beardes shauen.

3 In her stretes are they girded about with sackcloth: in all the tops of her houses and streetes shalbe nothing but mourning and weepyng.

4 Hesbon and Eleale shal crye, that their voyce shalbe heard vnto Jahaz: and therfore the armed souldiers also of Moab shal bleate out and crye for very sorowe of their myndes.

5 Woe shall my hart be for Moabs sake, they shal flee vnto the citie of Zoar, which is like a fayre young bullocke of three yeres olde, for they shall all go vp to Luith weepyng: euen so by the way toward Horonaim they shall make lamentation for their vtter destruction.

B 6 For the waters of Nimrim shalbe dryed vp, by reason whereof the graste is withered, the heardes destroyed, and the greene thynges gonne.

7 Therefore the goodes that remayneth in Moab, and the riches therof, they shal carrie to the brooke of wyllowes.

8 For the crye went ouer the whole land of Moab, vnto Eglaim, & vnto Beer Elim was there nothyng but mournyng.

9 Because the waters of Dimon were full of blood, I wyl adde more vpon Dimon: Lions vpon the remnant of the lande, and on them that are escaped from Moab.

The. xvi. Chapter.

The destruction of Moab.

1 SEnde the Lorde of the worlde a lambe from the rocke that lieth toward the desart, vnto the hil of the daughter Sion.

2 For as for the daughters of Moab they shalbe as a (a) trembling birde that is put out of her nest: for they shall carrie them vnto Arnon.

3 Gather your counsayle, come together in iudgement, cover vs with your shadowe in the midway, as the night doeth hide the chaffe, and betray not them that are fled.

4 Let my persecuted people dwell among you, Moab be thou their refuge against the destroyer: for the aduersarie is brought to nought, the robber is vndone, the tyraunt is wasted out of the lande.

5 And in mercie shal the seate be prepared, and he shall sye vpon it in the truth in the tabernacle of Dauid, iudgyng and seeking iudgement, and making haste vnto righteousnesse.

6 We haue heard of the pryde of Moab, he is very proud, presumptuous, arrogant, and full of indignation, and vayne are his lyes.

7 Therfore shal Moab make lamentation B because of the Moabites (that shalbe slaine) yea they shall wayle together: because of the fundations of the citie that is made of bricke shal ye complayne, euen ye lame people that are left onely behynde.

8 For the vines of Hesbon are cut downe: as for the vine of Sibma, the lordes of the heathen haue broken downe her principall branches, they are come euen vnto Jazer, they went on wandering vnto the wyldernesse, her goodly branches were thrawen downe as they went ouer the sea.

9 Therefore wyl I mourne for Jazer, and for the vine of Sibma, I wyll powre my teares vpon thee, O Hesbon and Eleale: for the crye of thine enimies is fallen vpon thy Sommer fruites, and vpon thy haruest.

10 The myrth & cheare is taken away out of the plentifull fielde, and in the vineyardes there shalbe no ioy nor gladnesse: the treader shal treade out no wine in their pressis, the songue of their merrie cheare haue I layde downe.

11 (b) Wherefore my bowels shall rumble like an Harpe for Moabs sake, and myne inwarde partes for the cities sake that is made of bricke.

12 And it shal come to passe, that when it is seene that Moab shalbe made weerie of his hyll chappelles, he shall come to his temple to pray, (c) but he shall not be able.

13 So then, this is the saying that the Lord hath spoken concernyng Moab sithe that tyme.

14 But nowe the Lorde hath spoken, saying, In

(a) The remisse and obstinate deliuerers of timely reproofe, moued by the preaching of Gods worde, shal repent when it is to late.

(b) The superstitious idolaters haue most truste in one idol and in some one place their another, all in vayne.

(c) Not be able through weerinesse, or it shal not profite him

In thoſe yeeres, whiche ſhalbe as the yeeres of an hyred ſeruant, ſhal the glory of Moab be turned into contempt throughout al his multitude, whiche is very great: and that whiche remayneth, ſhalbe very ſmall and feeble.

The.xvii. Chapter.

A propheſie agaynſt Damaſcus.

1 THis is the burden vpon Damaſcus: beholde, Damaſcus is taken away to be no more a citie, but ſhalbe an heape of broken ſtones.

2 The waſte cities of Aroer ſhalbe folded for cattell whiche ſhal lye there, and there ſhalbe none to fray them away.

3 Ephraim alſo ſhal no more be ſtrong, and Damaſcus ſhall no longer be a kyngdome, and the remnant of Syria ſhalbe as the glory of the chyldren of Iſrael, ſayth the Lorde of hoſtes.

4 And in that day it ſhall come to paſſe, that the glory of Iacob ſhalbe made very thinne, and the fatneſſe of his flesshe ſhal waxe leane.

5 And he ſhalbe as one that gathereth vp corne in harueſt, euen like him whoſe arme reapeth the eares of corne: he ſhalbe alſo lyke him that gathereth eares of corne in the valley of Rephaim.

6 Some gathering in deede ſhall there be left in it, euen as in the ſhaking of an olyue tree there remayne two or three berries in the top of the vppermoſt bowe, and foure or fiue in the bode fruiteful branches therof, ſayth the Lorde God of Iſrael.

B 7 Then ſhall man turne agayne to his maker, and his eyes ſhal haue reſpect to the holy one of Iſrael.

8 As for the aulters whiche are his owne handy worke, he ſhal not regarde them, and the thinges that his fingers hath made, as groues and images, thoſe ſhall he not caſt his eyes vnto.

9 In that day ſhal theyr ſtrong cities be as the forſaken ſhrubbes and branches, which they left becauſe of the chyldren of Iſrael, and the lande ſhalbe deſolate.

10 Becauſe thou haſt forgotten the God of thy ſaluation, and haſt not ben myndfull of thy ſtrong rocke: therefore ſhalt thou ſet pleaſant plantes, & ſhalt graffe the branche of another mans vine.

11 In that day ſhalt thou make thy plant to growe, and early in the morning ſhalt thou make thy ſeede to floryſh: the harueſt ſhalbe gone in the day of inheritance, and there ſhalbe ſorowe without hope of comfort.

12 Woe ſhalbe to the multitude of moche people, whiche ſhall make a ſounde lyke to the noyſe of the ſea, and the violence of the nations, whiche ſhal rage lyke the ruſhyng in of many waters.

13 Euen like many waters ſhal the people rage, God ſhal rebuke hym, and he ſhal flee farre of, he ſhalbe chaſed away lyke as drye ſtrawe vpon the mountaynes before the winde, and like a thyng that turneth before the ſtorme.

14 At euen beholde there is trouble, and or euer it be morning loe it is gone: this is the portion of them that oppreſſe vs, and the lot of them that robbe vs.

The.xviii. Chapter.

I. An exhortation to the Ethiopians and the countreys nygh adioyning to them. 7. The vocation of the Gentiles.

1 O That land that trusteth vnder the ſhadowe of wynges, (that lande) which is A beyonde the waters of Ethiopia,

2 Sendyng meſſengers by the ſea, euen in veſſels of reedes ouer the water. Goe you hence ye ſpeedy meſſengers, to a nation that is ſcattered abroade, and robbed of that they had, a fearefull people from theyr beginning hytherto, a nation troden downe by litle and litle, whoſe lande the floodes haue ſpoyled.

3 All the inhabiters of the worlde, and inwellers of the earth looke vp when he ſetteth vp a token in the mountaynes, & hearken when he bloweth with the trumpe.

4 For ſo the Lord ſayde vnto me (as for me) I will take my reſt, and loke vpon the matter in my habitations, lyke a fayre heate after the rayne, and lyke a cloude of deawe in the heate of harueſt.

5 For afore the harueſt when the branche is growen, there ſhal come ripe fruite of the floure: and he ſhal cut downe the increaſe with ſithes, and the branches ſhall he take away with hookes.

6 Thus ſhal they be left together vnto the foules of the mountaynes, & to the beaſtes of the earth: for in ſommer the byrdes ſhal remayne vpon it, and euery beaſt of the land ſhalbe vpon it in winter.

7 In that time ſhal there a preſent be brought B vnto the Lorde of hoſtes, euen a people that is ſcattered abrode and robbed of that they had, that ſame people which haue ben fearful from theyr beginning hytherto, a nation troden downe by litle and litle, whoſe land the floodes haue ſpoyled, to the place of the name of the Lorde of hoſtes, euen to the mount Sion.

The.xix. Chapter.

I. He propheſieth agaynſt Egypt, 18. and the vocation of the Gentiles to Chriſte.

A 1 THE burden of Egypt. Beholde, the Lorde rydeth vpon a ſwift cloude, and ſhal come into Egypt, and the idolles of Egypt ſhall tremble at the preſence of him, and the hart of Egypt ſhall quake in the middeſt of her.

2 And I will ſet the Egyptians one againſt another, ſo that one brother ſhall fyght againſt another, and one neighbour agaynſt another, citie againſt citie, and realme agaynſt realme.

3 The mynde alſo of Egypt ſhalbe cleane without counſayle within it ſelfe, and the deuice that they take wyll I deſtroy: and they ſhal ſeeke counſayle at idols and at ſorcerers, at workers with ſpirites, and at ſoothſayers.

4 And the Egyptians wyl I geue ouer into the hande of a maruelous cruel lorde, and a myghtie kyng ſhal haue dominion ouer them, ſayth the Lorde God of hoſtes.

5 The waters of the ſea ſhall fayle, and the riuer ſhal decreaſe and be dryed vp.

6 The waters ſhalbe drawen out, the riuers of Egypt ſhalbe emptied and dried vp, the reedes and flagges ſhalbe cut downe.

B 7 The graſſe in the riuer and by the riuers banke, and all that groweth by the ryuer, ſhal wither away, & be brought to nought.

8 The fiſhers alſo ſhal mourne, and al they that caſt angle into the water ſhal make lamentation, and they that lay foorth their net beſide the waters ſhalbe rooted out.

9 Moreouer, they that worke in flaxe and make fine workes ſhalbe confounded, and ſo ſhal they that weaue open workes.

10 For their open workes ſhall euen be deſtroyed, and al they that make pondes and ſluces for fyſhe ſhal come to nought.

11 But you fooliſhe princes of Zoan, ye wyſe counſaylers of Pharao, whoſe wit is turned to fooliſhneſſe, howe ſay ye vnto Pharao, I am come of wiſe men and of ancient kinges?

12 Where are thy wyſe men? Let them tell thee if they can, what the Lorde of hoſtes hath deuiſed vpon Egypt.

13 The princes of Zoan are become fooles, the princes of Noph are deceiued, they haue deceiued Egypt, euen they that were taken for the chiefe ſtay thereof.

C 14 In the middeſt of it hath the Lord powred the ſpirite of wrekedneſſe: and they haue deceiued Egypt in euery worke thereof, euen as a drunken man ſtaggereth in his vomite.

15 Neyther ſhal the (a) head or tayle, the branche or reede be able to do any worke in Egypt.

16 In that day ſhal Egypt be lyke vnto women: it ſhalbe afrayde and ſtande in feare at the motion of the hande of the Lorde of hoſtes whiche he ſhaketh ouer it.

17 And Egypt ſhalbe afrayde of the lande of Iuda: ſo that euery one that maketh mention of it ſhalbe afrayde thereat, becauſe of the counſayle of the Lorde of hoſtes whiche he deuiſed for it.

18 In that day ſhal fiue cities in the lande of Egypt ſpeake the language of Chanaan, and ſweare by the Lord of hoſtes: the citie of deſolation ſhalbe called one of them.

19 In that day ſhall the aulter of the Lorde be in the middeſt of the land of Egypt, and this title beſyde it, Vnto the Lorde.

20 And it ſhalbe a token and a witneſſe vnto the Lord of hoſtes in the lande of Egypt: for they ſhal crye vnto the Lord, becauſe of ſuche as trouble them, and he ſhall ſende them a ſauiour and a great man to deliuer them.

21 And the Lord ſhalbe knowen in Egypt, and the Egyptians ſhal knowe the Lorde D in that day, and do ſacrifice and oblation: yea they ſhal vowe a vowe vnto the Lorde, and performe it.

22 The Lorde alſo ſhall ſmyte Egypt ſore, and heale them againe: and they ſhalbe conuerted vnto the Lord, and he ſhalbe entreated of them, and ſhal heale them.

23 In that day ſhal there be a common way out of Egypt into Aſſyria, and Aſſyria ſhall come into Egypt, and Egypt into Aſſyria: ſo that the Egyptians and the Aſſyrians ſhal ſerue the Lorde together.

24 In that day ſhal the nation of Iſrael be the thirde with Egypt and Aſſyria: and they ſhalbe bleſſed in the myddeſt of the lande,

25 Whiche lande the Lorde of hoſtes hath bleſſed, ſayeng, Bleſſed is my people of Egypt, Aſſur alſo is the worke of my handes, and Iſrael is mine inheritance.

(a) By the head and branche are ment the honorable and chiefeſt of the lande: by the tayle and reede, the multitude & lower ſorte of people.

The.xx. Chapter.

Agaynſt Egypt and Ethiopia.

A 1 IN the yeere that Tharthan came vnto Aſdod, when Sargon the kyng of Aſſyria had ſent him, and had fought againſt Aſdod, and taken it:

2 At the ſame tyme ſpake the Lorde by the hand of Elai the ſonne of Amos, ſaying, Go and take of the ſackcloth from thy loynes, and put of thy ſhoe from thy foote. And he did ſo, walkyng naked and barefoote.

3 And

3 And the Lorde saide, Like as my seruaunt Esai hath walked naked and barefoote, for a signe and woonder three yeeres vpon Egypt and Ethiopia:

4 Euen so shall the king of Assyria take away out of Egypt and Ethiopia chyldren and olde men naked and barefoote, with their loynes vncouered, to the great shame of Egypt.

5 They shalbe brought in feare also, and be ashamed of Ethiopia their hope, and of Egypt wherein they are wont to glory.

6 And they that dwel in the same Ile shal say in that day, Beholde, suche is our hope, whyther shal we flee for helpe, that we may be deliuered from the king of Assyria: and howe shal we escape?

The.xxi.Chapter.

Against Babylon, Idumea, and Arabia.

1 THe burden of the (a) waste sea. Euen as the stormie weather passeth through at the noone day from the wildernesse, so shal it comme from the terrible lande.

2 A greeuous vision was shewed vnto me: let one deceytful offendour comme against another, and one destroyer against another: vp Elam, lay siege thou of Media, all their groning haue I layde downe.

3 Therefore are my loynes filled with sorowe, heauinesse hath taken hold vpon me, as the panges of a woman that is trauayling: it made me stoupe when I hearde it, and it vexed me when I sawe it.

4 My hart panted, fearfulnesse came vpon me: the night of my voluptuousnesse hath he turned against me into feare.

5 Whyle they garnished the table, the watchman looked: and whyle I was eating and drinkyng, it was sayd, Vp ye captaynes, take you to your shielde.

6 For thus hath the Lorde saide vnto me, Goe and set a watchman to tel what he seeth.

7 And he sawe a charret whiche two horsemen sate vpon, with the caryage of an asse, and the caryage of a cammel: so he looked, and tooke diligent heede.

8 And he cryed, A lion, my Lorde, I stande continually vppon the watch towre in the day tyme, and am appoynted to keepe my watche euery night.

9 And beholde, here commeth a charret of men with two horsemen, and he answeared and saide, Babylon is fallen, it is fallen, and al the images of her goddes hath he smitten downe vnto the grounde.

10 Thou art he whom I must threshe, and thou belongest to my corne floure: this that I hearde of the Lorde of hoastes the GOD of Israel, haue I shewed vnto you.

11 The burden of Duma. He calleth to me out of Seir: Watchman what hast thou espyed by night, watchman what hast thou espyed by night?

12 The watchman sayde, The morning commeth, and so doth the night: if ye wyl aske me any question, then aske it: returne and comme agayne.

13 The burden concernyng Arabia. In the woodes of Arabia shal ye tary al night, euen in the streetes of Dedanim.

14 The inhabitours of the lande of Thema brought foorth water to him that was thirstie, they preuented him that was fled away with their bread.

15 For because of swoordes they are become fugitiue, euen for the drawen swoorde, and for the bent bowe, and because of the greeuousnesse of warre.

16 For thus hath the Lorde sayde vnto me, there is yet a yeere, according to the yeeres of an hyred seruant, and al the glory of Cedar shal fayle.

17 And the number of them that shal escape from the bowes, shalbe minished by the mighty chyldren of Cedar: for the Lord God of Israel hath spoken it.

(a) The wast sea is Babylon or Chaldee.

The.xxii.Chapter.

A prophesie against Hierusalem.

1 THe burden of the (a) valley of vision. What hast thou to doo here, that thou clymest to the house toppes?

2 Thou that art ful of tumultuousnesse, thou troublesome and proude citie: thy slayne men are neyther put to death with the swoorde, nor dead in batayle.

3 All thy captiues are fugitiue together, the archers haue taken them prisoners: al they I say that are founde in thee, are in captiuitie together, and they also that fledde farre of.

4 Therefore sayde I, Let me alone, and I wyl make lamentation: ye shal not be able to comfort me, because of the destruction of the daughter of my people.

5 For this is a day of trouble, of ruine, and of destruction, that the Lord the GOD of hoastes wyll bryng to passe in the valley of vision, breaking downe the citie, and crying vnto mountaynes.

6 Elam bare the quiuer with a charret of footemen and horsemen, and the citie of Kir shewed the shield open.

7 The cheefe valley also was full of charrettes, and the horsemen set their faces di-

(a) Hierusalem is ment by the valley of vision.

Luke.19.f. Ierr.9.a.

rectly towarde the gate.

8 And in that day did the enimie take away the couer of Juda, & then didſt thou looke towarde the (b) armour of the houſe of the foreſt.

(b) The armouric that Solomon made and furniſhed with munition. 1.king.7.

9 Ye haue ſeene alſo the broken places of the citie of Dauid, howe that they are many, and ye gathered togeather the waters of the lower poole.

10 As for the houſes of Hieruſalem ye haue numbred them, and the houſes haue ye broken downe, to make the wal ſtrong.

11 A pit alſo haue ye made betweene the two walles for the waters of the olde poole, (c) and haue not regarded the maker thereof, nyther had reſpect vnto him that faſhioned it long agoe.

(c) The Lord dooth not forbyd to make prouiſion of ſure defence againſt the enimies, ſo that our truſt be put in him, and not in our fortreſſes and ſtrong holdes.

12 And in that day dyd the Lorde GOD of hoaſtes call men vnto weeping and mourning, to baldneſſe and girding about with ſackecloth.

13 And behold, they haue ioy and gladneſſe, ſlaying oxen, and killyng ſheepe, eatyng fleſhe, and drinking wine: let vs eate and drinke, for to morowe we ſhal dye.

14 And it came to the eares of the Lorde of hoaſtes, This iniquitie ſhal not be purged from you tyll ye dye, ſayth the Lorde God of hoaſtes.

C

15 Thus ſayth the lord God of hoaſtes, Get ye vnto yonder treaſurer, euen vnto Sebna, which is the ruler of the houſe.

16 What haſt thou to doo heere? and whom haſt thou heere? that thou ſhouldeſt here hewe thee out a ſepulchre, as it were one that heweth him out a ſepulchre on high, or that graueth an habitation for him ſelfe on an harde rocke?

Eſai.36.a.

17 Beholde, O thou man, the Lorde ſhall carye thee away into captiuitie, and ſhal ſurely couer thee with confuſion.

18 The Lord ſhall turne thee ouer lyke a ball with his handes (and ſhall ſende thee) into a farre countrey: there ſhalt thou dye, and there in ſteede of the charrets of thy pompe ſhal the houſe of the Lord haue confuſion.

19 I wyl driue thee from thy place, and out of thy dwelling ſhal he ouerthrowe thee.

20 And in that day ſhall I call my ſeruant Eliakim the ſonne of Helkia:

D

21 And with thy garmentes wyll I clothe him, and with thy girdle wyl I ſtrength him: thy power alſo wyll I commit into his hande, and he ſhalbe a father of ſuche as dwel in Hieruſalem, and in the houſe of Juda.

22 And the key of the houſe of Dauid wyl I lay vpon his ſhoulder: ſo that he ſhall open and no man ſhut, he ſhal ſhut and no man open.

Iob.12.b. Apoc.3.b.

23 And I wyl faſten him as a nayle in a ſure place, and he ſhalbe the glorious ſeate of his fathers houſe.

24 Moreouer, al generations and poſteritie ſhal hang vppon him all the glorye of their fathers houſe, al veſſels both great and ſmal, and al inſtrumentes of meaſure and muſicke.

25 In that day, ſayth the Lorde of hoaſtes, ſhal the nayle that is faſtened in the ſure place, depart and be broken, and fall: and the burden that was vppon it ſhalbe pluckt away, for ſo the Lorde hath ſpoken.

The. xxiii. Chapter.

1. A propheecie againſt Tyrus, 17. and a promiſe that it ſhalbe reſtored againe.

1 THe burden of Tyre. Mourne ye ſhips of Tharſis, for there commeth ſuche deſtruction, that ye ſhal not haue an houſe to enter into, and that there ſhalbe no trafike out of the lande of Cittim, they haue knowledge of this plague. Eſech.27.d.

2 Be ſtyl ye that dwel in the Ile, the marchantes of Sidon, and ſuche as paſſe ouer the ſea haue made thee plenteous.

3 The corne that groweth by the great waters of Nilus, and the fruites of the riuer were her victualles, ſo that it became a common mart of nations.

4 Be aſhamed thou Zidon: for the (a) ſea, euen the ſtrength of the ſea hath ſpoken, ſayeing, I haue not trauayled nor brought forth children, nor nouriſhed vp young men, or brought vp virgins.

(a) By the ſea and the ſtrength of the ſea, is meant Tyre.

5 When tydinges commeth to the Egyptians, they ſhalbe ſory for the rumour of Tyre.

6 Get you to Tharſis, mourne you that dwel in the Ile.

7 Is not this that glorious citie of yours, whiche hath benne of olde antiquitie? her owne feete ſhal cary her foorth to be a ſiourner into a farre country. B

8 Who hath deuiſed this againſt Tyre that (b) croweth her ſelfe? whoſe marchantes are princes, and whoſe factours are honorable in the worlde.

(b) That croweth her ſelfe, that is, which doeth boaſt her ſelfe to be as it were the Queene of all cities on the ſea coaſt.

9 Euen the Lorde of hoaſtes hath deuiſed this, to put downe the pride of al ſuche as be glorious, and to minifie all them that be prouude vpon the earth.

10 Get thee out of thy lande like a flood vnto the daughter of Tharſis, for thou haſt no more ſtrength.

11 He that ſmote the kingdomes togeather, holdeth out his hande ouer the ſea: euen the Lord him ſelfe hath geuen a commaun-

dement

pement agaynst the same common place of marchandise, that they shal vtterly destroy the myght therof.

12 And he sayd, Make no more thy boast O virgin thou daughter Zidon, thou shalt be brought downe: vp, gat thee ouer vnto Cittim, where neuertheles thou shalt haue no rest.

13 Beholde, this people came not of the Chaldees, but Assur made them strong with great shyppes: they set vp the strong holdes therof, and destroyed his palaces: and he brought it in decay.

14 Mourne ye shyppes of Tharsis, for your strength is brought downe.

15 And in that day shal Tyre be forgotten seuentie yeeres, according to the yeeres of one kyng: and after the ende of seuentie yeeres shal Tyre sing as dooth an harlot.

16 Take an harpe, and goe about the citie thou harlot that hast benne forgotten, make sweete melodie, sing mo songes, that thou mayest be had in remembrance.

17 And after the ende of the seuentie yeeres shal the Lorde visite Tyre, and she shal conuert vnto her reward, and shal commit fornicatiō with al the kyngdomes of the earth that are in the worlde.

18 Their occupying also and their rewarde shalbe holy vnto the Lorde: their gaynes shal not be layde vp nor kept in store, but it shalbe theirs that dwel before the Lorde, that they may eate ynough and haue clothyng sufficient.

The .xxiiii. Chapter.

A prophecie of tribulation to come vpon the worlde because of sinne.

1 BEholde, the Lorde maketh the earth waste and emptie, he turneth it vpside downe, and scattereth abrode the inhabitours therof.

2 And the priest shalbe as the people, and the maister as the seruant, the mistresse lyke the mayde, the seller lyke the byer, he that lendeth vpon vsurie, like him that borowerth vpon vsurie, the creditour as the detour.

3 The land shalbe cleane wasted, and vtterly spoyled: for so the Lorde hath spoken.

4 The earth is sory and consumeth away, the worlde is feeble & perisheth, the proude people of the earth are come to nought.

5 The earth also is become vnprofitable vnder the inhabiters therof, which haue transgressed the lawes, changed the ordinance, broken the euerlasting couenant.

6 Therefore hath the curse consumed the earth, and they that dwel therin are fallen into trespasse: Wherefore the inhabiters of the earth are perished with drought, and fewe men are left behinde.

7 The wine sayleth, the vine hath no might, al they that haue ben merry of hart are come to mourning. B

8 The myrth of tabrets is layde downe, the noyse of suche as haue made mery is ceassed, the ioy at the harpe is at an ende.

9 They shall drinke no more wine with myrth, strong drinke shalbe bytter to them that drynke it.

10 The citie of vanitie is broken downe, euery house is shut vp, that no man may come in.

11 In the streetes is there a crying because of wine, all cheare is vanished away, the myrth of the lande is gone.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 For in the middes of the lande, euen among the people, it shall come to passe as at the shakyng of Olines, and as the grapes are when the wine haruest is done.

14 They shal lyft vp their voyce, and make a mery noyse: and in magnifying of the Lorde shal they crye out of the west. C

15 Wherefore prayse ye the Lorde in the valleys, euen the name of the Lorde God of Israel in the Iles of the sea.

16 From the vttermost part of the earth haue we heard prayses and mirth, because of the righteous: and I sayde, I knowe a thing in secrete, I knowe a thing in secrete, woe is me: the transgressours haue offended, the transgressours haue greuously offended.

17 Fearefulnesse, the pyt, & the snare are vpon thee, O thou that dwellest on the earth.

18 It wyl come to passe, that whosoeuer escapeth the fearefull noyse, shall fal into the pit, and he that commeth vp out of the pyt, shalbe taken with the snare: for the wyndowes from on high are open, and the foundations of the earth are moued.

19 The earth is vtterly broken downe, the earth hath a sore ruine, the earth quaketh exceedingly.

20 The earth shall reele to and fro lyke a drunkarde, and shalbe remoued like a tent, and the iniquitie therof shalbe heauie vpon it, it shal fal, and not ryse vp agayne.

21 And in that day shal the Lorde visite the host about that is on high, and the kynges of the worlde that are vpon the earth.

22 And they shalbe geathered together as they that be in prison, and they shalbe shut vp inwarde, and after many dayes shal they be visited.

23 The moone shalbe abashed, and the sunne

 Luke.21.c.

aſhamed, when the Lorde of hoſtes ſhal raigne in mount Sion and in Hieruſalem with worſhyp, and in the ſyght of ſuche as ſhalbe of his counſel.

The.xxv.Chapter.

A thankeſgeuyng to God for his woorkes.

¶ 1 THOV art my Lorde my God, I wyl magnifie thee, I wyl geue thankes vnto thy name, for thou haſt brought wōderfull thinges to paſſe, accordyng to thyne olde counſels truely and faythfully.

Eſai.26.a. 2 Thou haſt made a citie a heape of ſtones, and brought a ſtrong towne into decay: the habitation of ſtrangers haſt thou made to be no citie, neyther ſhall it be builded any more.

3 Therefore ſhal the mightie people geue glory vnto thee, the citie of the valiant heathen ſhal feare thee.

4 For thou haſt ben a ſtrength vnto the poore, and a ſuccour for the needie in his trouble, a refuge agaynſt cuyll weather, a ſhadowe agaynſt the heate: for the blaſt of raging men is like a ſtorme that caſteth downe a wall.

5 Lyke as the heate in a drye place waſteth al thynges: ſo ſhalt thou ſuppreſſe the noyſe of aliantes, the heate (is abated) with the ſhadowe of the cloude (euen ſo ſhal God) aſſwage the noyſe of the cruel tyrantes.

6 And in this mountayne ſhal the Lorde of
Luke.14.d. hoſtes make vnto al people a feaſt of plentyous & delicate thynges, euen of moſt pleaſant and dayntie diſhes.

¶ 7 And in this mountayne ſhal the Lord deſtroy the couerynge that all people are wrapped in, and the hanging that is ſpread vpon al nations.

Oſee.13.c. 8 As for death he hath deſtroyed it for ener,
Apoc.7.c. and the Lorde God ſhall wype away teares
and.21.c. from al faces, and the rebuke of his people
1.Cor.15.f. ſhal he take away out of al the earth, for ſo the Lorde hath ſayde.

Epheſ.2.a. 9 And in that day it ſhalbe ſayd, Loe this is our God, we haue wayted for him, and he ſhal ſaue vs, this is the Lorde in whom we haue hoped, we wyl be mery and reioyce in the ſaluation (that commeth) of hym.

10 For in this mountayne ſhall the hande of the Lorde ceaſſe, and Moab ſhalbe threſhed vnder him, euen as ſtrawe is troden to doung on the doungh yl.

11 And he ſhall ſtretche out his hande in the middes of them, as he that ſwymmeth caſteth out his handes to ſwymme: and with the ſtrength of his handes ſhall he bryng downe theyr pryde.

12 The ſtrong holde alſo and defence of thy walles hath he ouerthrowen & caſt downe, and brought them to the grounde, euen vnto duſt.

The.xxvi.Chapter.

A ſong of deliuerance of the people.

1 IN that day ſhal this ſong be ſong in the lande of Iuda, We haue a ſtrong citie, ſaluation ſhal God appoynt in ſtede of walles and bulwarkes. ¶ Ioun.18.c. Zacha.2.a.

2 Open ye the gates, that the righteous people which keepeth the trueth may enter in. Pſal.118.d.

3 By an aſſured purpoſe wilt thou preſerue perfect peace, becauſe they put theyr truſt in thee. Rom.5.a.

4 Put ye your truſt alway in the Lorde: for in the Lord God there is ſtrength for euermore.

5 For he hath brought downe the high minded citizens: as for the proude citie he hath brought it lowe, euen to the ground ſhall he caſt it downe, and bryng it vnto duſt. Eſai.25.a.

6 The foote, euen the foote of the poore, and the ſteppes of ſuche as be in neceſſitie ſhall treade it downe.

7 The path of equitie wylt thou graunt vnto the iuſt (O thou moſt ryghteous) thou ſhalt order the path of hym that is ryghteous. ¶ Prou.6.a. Ierr.10.b.

8 Yea in the way of thy iudgements, O lord, haue we put our truſt in thee: thy name alſo and the remembrance of thee, is the thyng that our ſoule longeth for.

9 My ſoule hath longed for thee all the night, and with my ſpirite whiche is within me will I ſeeke thee early in the morning: for when thy iudgementes are in the earth, the inhabitours of the worlde ſhall learne ryghteouſneſſe. Pſal.63.a. and.143.a.

10 Shall the vngodlye man be fauoured, whiche hath not learned ryghteouſneſſe, but doth wickedly in the earth, where nothyng ought to be done but that whiche is righteous? he ſhal not ſee the glory of the Lorde.

11 Lord, when thy hande is lift vp to ſtrike, they ſee it not, but they ſhal ſee it, and be confounded with the zeale of the people, and the fyre that conſumeth thyne enimies ſhal deuoure them.

12 Lorde vnto vs thou ſhalt proude peace: for thou alſo haſt wrought all our woorkes in vs. Phil.2.a.

13 O Lorde our God, other lordes beſydes thee haue had rule ouer vs: but we wil be mindful only of thee, and of thy name.

14 The dead wyl not lyue, they that be out of lyfe wyl not ryſe agayne, therefore haſt ¶ thou

thou visited and rooted them out, and destroyed al the memorie of them.

15 Thou hast increased the people, O Lorde, thou hast increased the people, thou art glorious, thou hast sent them farre of vnto al the coastes of the earth.

Leuit.26.f. 16 Lorde, in trouble haue they visited thee, they powred out their prayer when thy chastening was vpon them.

Iohn.16.c. 17 Like as a woman with childe that draweth nigh towardes her trauayle, is sory and cryeth in her paines: euen so haue we ben in thy sight, O Lord.

Num.3.b. 18 We haue benne with childe and suffered payne, as though we had brought foorth winde: for there is no saluation in the earth, neyther doo the inhabiters of the worlde submit themselues.

1.Cor.6.b. 19 Thy dead men shal liue, euen as my body shall they rise againe: awake and syng ye that dwel in dust, for thy dewes is euen as the dewe of herbes, and the earth shal cast out them that be vnder her.

Exo.10.c. 20 Comme my people, enter thou into thy chambers, and shut thy doores about thee, hyde thee selfe for a litle whyle, vntyl the indignation be ouerpast.

Ioel.2.a. Abac.2.a. 21 For beholde, the Lorde is comming out of his place, to visite the wickednesse of suche as dwel vppon earth: the earth also shal disclose her bloodes, and shal no more hyde them that are slayne in her.

The. xxvii. Chapter.

A prophesie of the comming of Christ, and destruction of idolatrie.

A I (a) By Leuiathan the power of Sathan in the first is meant the kyngdome of Satan, and the mighty tyrannes of the worlde, enimies to Christ, and persecutours of his relig. &c. By God calling his swerde his strength, because therby he winneth men, and maketh them vnto his seruice.

IN that day the Lorde with his soare, great, and mighty sworde, shal visite (a) Leuiathan the fugitiue serpent, euen Leuiathan that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day see that ye sing of the congregation, whiche is the vineyarde that bryngeth foorth the best wine:

3 Euen I the Lord doo keepe it, in due seasons shall I water it: and lest the enimie doo it any harme, I wyll both nyght and day preserue it.

4 There is no displeasure in me, els when the vineyarde bryngeth me foorth byers and thornes, I would goe through it by warre, and burne it vp togeather.

5 Let it take holde of my (b) strength, and it shalbe at one with me, euen at one shall it be with me.

6 The dayes are comming that Iacob shal take roote, Israel shalbe greene and florishe, and the worlde shalbe fylled with fruite.

7 Hath he smitten him as soare as he dyd the other that smote him? Or is he slayne with so soare a slaughter as they that slue hym?

8 Thou wylt pounishe it in the braunches, yet not beyond measure: for in the day that the east winde bloweth soare, it taketh away the fruites.

9 By this meanes therefore shal the iniquitie of Iacob be purged, and this is all the fruite (namely) the (c) taking away of his sinne, if he make al the stones of the aulter of idols as chalke stones that are beaten in sunder, that their groues and images rise not vp agayns.

(c) GOD vseth afflictions, as meanes to cal to men repentance, wherevpon foloweth forgeuenesse of sinnes.

10 Els shal the strong citie be desolate, and the habitation forsaken and left like a wildernesse: there shall the Calfe feede, and there shall he lye, and eate vp the grasses therof.

11 When the braunches of it are drye they are broken of, and the women come and set them on fyre: for it is a people of no vnderstandyng, and therefore he that made them shall not fauour them, and he that created them shal geue them no grace. Deut.32.b.

12 And in that day shall the Lorde make a threshing from the middes of the riuer Euphrates, vnto the riuer of Egypt, and ye children of Israel shalbe gathered togeather one to another.

13 In that day shall the great trumpe be blowen, so that they whiche were lost in the lande of Assyria, and they that were banished in the lande of Egypt, shal come and worship the Lorde in the holy mount of Hierusalem.

The. xxviii. Chapter.

I. Agaynst the pride of Ephraim, 9. and agaynst false priestes and preachers.

1 WO be vnto the crowne of pryde, euen vnto the drunken people of Ephraim, whose great pompe is as a floure that fadeth away vpon the head of the valley of such as be in wealth, and are ouerladen with wine. A Oste.3.a.

2 Beholde, there commeth a vehement and soare day from the Lorde, lyke an vnmeasurable hayle and perillous tempest, euen lyke the force of mighty & horrible waters that violently beareth downe al thinges. Pat.16.c.

3 The crowne of the pride of the drunken Ephraemites shalbe troden vnder foote.

4 So that the floure of his fairenesse and beautie whiche is in the head of the valley of fatnesse, shall fade away as dooth an vntymely ripe fygge before harueste: whiche when a man espyeth, he looketh vpon it, &

whyle it is yet in his hande he eateth it vp.

6 In that day ſhall the Lorde of hoaſtes be the crowne of glory and diamonds of beautie vnto the reſidue of his people.

7 He wyl be alſo a ſpirite of perfect knowledge to him that ſitteth in iudgement, and ſtrength vnto them that turne away the batayle to the gate (of the enimies.)

B 7 But they are out of the way by reaſon of wine, yea farre out of the way are they thorowe ſtrong drinke: the prieſt alſo and the prophete are gonne aſtray by the meanes of ſtrong drinke, they are dronken with wine, they goe amiſſe thzough ſtrong drinke, they fayle in prophelying, and ſtumble in iudgement. Eſai.3.c.

8 For al tables are full of vomit and filthyneſſe, that no place is cleane.

9 Whom then ſhal ſuche one teache knowledge? and whom ſhal he make to vnderſtande the thing that he heareth? for they are as ignozant as young chyldzen that are taken from the milke, and are weaned.

10 For they that be ſucke, muſt take after one leſſon, another leſſon, after one commaundement, another commaundement, for one rule, another rule, after one inſtruction, another inſtruction, there a litle, and there a litle. Eſai.10.a. Mat.23.a.

11 For he that ſpeaketh vnto this people, is euen as one that vſeth rudeneſſe of ſpeache, and a ſtraunge language.

12 If any man ſay vnto them, Loe, this is the reſt wherewith ye may eaſe him that is theery, this is the refreaſhing: they wyll not hearken.

13 Therefore ſhal the wozde of the Lorde be vnto them leſſon vpon leſſon, commaundement vppon commaundement, rule vpon rule, inſtruction vpon inſtruction, there a litle, and there a litle: that they may goe on and fal backwarde, be bruiſed, tangled, and ſnared. I.Cor.14.c.

C 14 Wherefore heare the wozde of the Lord ye mockers, ye that haue rule of this people whiche is at Hieruſalem.

15 Becauſe ye haue ſayde, We haue made a couenant with death, and with hel are we at agreement: and though there goe foorth a ſoare plague, it ſhall not comme vnto vs, for we haue made falſhood our refuge, and vnder vanitie are we hyd.

(a) Who ſo through faith dooth ſtay him ſelfe vpon Chriſt, in haſty going forward, ſhal not fal: that is, ſhal not fayle of that he hopeth to obtayne.

16 Therefore thus ſayth the Lorde GOD, Beholde, I lay in Sion for a fundation a ſtone, euen a tryed ſtone, a pretious corner ſtone, a ſure fundation: who ſo beleueth, let him not be to (a) haſtie.

17 Iudgement alſo wil I lay to the rule, and ryghteouſneſſe to the ballance, ſo that the (b) hayle ſhall ſweepe away as a bzoome your vaine confydence, and the ſtinie place of your refuge ſhal the waters runne ouer. (b) The goſpel is compared to hayle and flooder, for that it breaketh downe and caryeth awaye idolatrie and ſuperſtition, wherin men do truſt in vayne.

18 And thus the couenant that ye made with death, ſhalbe diſanulled, and your agreement that ye made with hel ſhal not ſtand, yea when the ſoare plagne goeth foorth, ye ſhalbe troden downe vnder it.

19 From the tyme that it goeth foorth it ſhal take you away: for early in the mornyng euery day, yea both day and night ſhall it goe thzough, and when the noyſe thereof is perceyued, it ſhal gender vexation.

20 For the bedde is narowe and not large, and the couering ſo ſmall that a man can not winde him ſelfe (vnder it.)

21 For the Lorde ſhal ſtand as in mount Perazim, and ſhalbe wzoth lyke as in the valley of Gibeon, that he may doo his wooꝛke, his ſtrange wooꝛke, and bring to paſſe his acte, his ſtrange acte. D

22 Nowe therfore ſee that ye be no mockers, leſt your pounyſhment encreaſe: for I heard of the Lord of hoaſtes, that there ſhal come a ſhort ende vpon the whole earth.

23 Heare ye then, and hearken vnto my voyce, conſyder and ponder my ſpeache.

24 Doth not the huſbandman plowe all the day, and openeth and breaketh the clottes of his grounde, that he may ſowe?

25 When he hath made it playne, wyl he not ſpreade abzoade the fitches, and ſowe commin, and caſt in wheate by meaſure, and the appoynted barlye & rye in their place?

26 God wyl inſtruct him to haue diſcretion, euen his God wyl teache him.

27 For fitches ſhal not be threaſhed with an harrowe, neyther ſhal a cart wheele be bzought thzough the cõmin: but the fitches are beaten out with a ſtaffe, and commin with a rodde.

28 But the ſeede that bread is made of is threaſhed, though it be not alway a threaſhing, and the cart wheele muſt be bzought ouer it, leſt he grinde it with his teeth. E

29 This alſo commeth of the Lorde of hoaſtes, whiche wooꝛketh with woonderful wyſedome, and bzyngeth excellent wooꝛkes to paſſe.

The.xxix.Chapter.

I. A propheſie agaynſt Hieruſalem, and agaynſt the vayne traditions of men.

1 WO vnto thee, O Ariel, Ariel, thou cytie that Dauid dwelt in: Goe on from yeere to yeere, & let the lambes be ſlayne. A 2.Sam.5.

2 I wyl lay ſiege vnto Ariel, ſo that there ſhalbe heauineſſe and ſozowe in it: and it ſhalbe

shalbe vnto me euen an aulter of slaughter.
3 I wyl beſiege thee round about, and fight against thee through a bulwarke, and wyl reare vp ditches against thee.
4 Thou shalt be brought downe, and shalt speake out of the grounde, and thy speache shal goe lowe out of the dust:
5 Thy voyce also shal come out of ꝑ ground like the voyce of a witche, and thy talkyng shal whyspер out of the dust:
6 Moreouer, the noyse of the strange enimies shalbe like thynne dust, and the multitude of tyrantes shalbe as dryе strawe that cannot tarrye: euen sodaynely and in haste shal their blast goe.
B 7 Thou shalt be visited of the Lorde of hostes, with thunder, earthquake, and with a great noyse, with stormе and tempest, and with the flame of a consumyng fire.
8 And the multitude of al nations that fight against Ariel, shalbe as a dreame seene by night: euen so shal they be that make warre against it, and strong holdes to ouercome it, and that lay any siege vnto it.
9 In conclusion, it shalbe euen as when an hungry man dreameth that he is eating, & when he awaketh, his soule is emptie, or as when a thirstie man dreameth that he is drinking, when he awaketh he is yet faint, and his soule hath appetite: euen so shal the multitude of al nations be that fighteth against mount Sion.
10 Ponder these thinges once in your mindes, and woonder: Blynded are they themselues, and the blynde guydes of other, they are dronken, but not with wyne: they are vnstable: but not through strong drinke.
11 For the Lorde hath couered you with a slumbryng spirite, & hath closed your eyes: your prophetes also and rulers that should see, them hath he couered.
12 And the vision of al the prophetes is become vnto you as the woordes of a booke that is sealed vp, whiche menne deliuer to one that is learned, sayeing, Reade thou in it: and he sayth, I canne not, for it is sealed.
13 And the booke is geuen to hym that is not learned, sayeing, Reade thou in it: and he sayth, I am not learned.
14 Therfore thus hath ꝑ Lord sayd, For as muche as this people when they be in trouble doo honour me with their mouth, and with their lyppes, but their harte is farre from me, and the feare whiche they haue vnto me, proceedeth of a commaundement that is taught of men:
15 Therefore wyl I doo marueyles among this people, euen marueylous thinges (I saye) and a woonder: for the wysedome of their wyse menne shal perish, and the vnderstandyng of their wyttye men shall hyde it selfe.
16 Woe vnto them that keepe secrete their thoughtes, to hide their counsayle from the Lorde, and to doo their woorkes in darkenesse, sayeing, Who seeth vs, and who knoweth vs?
17 Doubtlesse your destruction is in reputation as the Potters claye: and doth the woorke say of hym that made it, He made not me? And doeth an earthen vessel say of him that fashioned it, He had no vnderstandyng?
18 Is it not hard at hand that Libanus shalbe turned into a lowe feeld, and that the lowe feelde shalbe taken as the wood?
19 And in that day shal deafe men heare the woordes of the booke, and the eyes of the blynde shal see euen out of the cloude, and out of darknesse.
20 The meeke spirited also shalbe merry in the Lorde, and the poore among them that be lowly shal reioyce in the holy one of Israel:
21 For he that dyd violence is brought to D nought, and the scornful man is consumed, and they rooted out that made hast early to vnrygh teousnesse,
22 Making a man to sinne in the word, and that rooke hym in a snare, whiche reproued them in the open place, and they that haue turned ꝑ cause of the ryghteous to nought.
23 Therefore thus sayth the Lorde to the house of Iacob, euen thus sayth he that redeemed Abraham, Iacob shal not nowe be confounded, nor his face pale.
24 But when he seeth his children ꝑ woorke of my handes in the myddes of hym, they shal sanctifie my name, and prayse the holy one of Iacob, and feare the GOD of Israel.
25 They also that haue ben of an erroneous spirite, shal come to vnderstandyng, & they that haue benne scorneful, shal learne doctrine.

Esai.47.b. Eccle.23.d. Ezech.9.c.

Esai.14.a.

The. xxx. Chapter.

1. Agaynst them that forsake the counsayle of God, and cleaue to the counsaile of men. 3. The prophete also threateneth the remnant of the people that after the destruction of Hierusalem went into Egypt.

1 ALas for those disobedient children, ꝑ sayth the Lorde, that they wyl take counsayle, and not of me, that they wyl take a secrete aduice, and not out of my spirite, and therefore adde they sinne vnto sinne.

Esai.8.b.

2 Euen

3 Euen they that walke to goo downe into Egypt, and haue aſked no queſtion at my mouth, but ſeeke ſtrength in the might of Pharao, and truſte in the ſhadowe of Egypt.

3 Therefore ſhal the ſtrength of Pharao be your confuſion, and the truſt in the ſhadow of Egypt your ſhame.

4 For his captaines were at Zoan, and his ambaſſadours came vnto Hanes.

2.king.18.d Ieremi.17.b Ezech.29.a 5 They were aſhamed of the people that could doo them no good, and that might not helpe them, nor ſhewe them any profite, but were their confuſion and rebuke.

6 The burden of the beaſtes of the South. In a lande of trouble and anguiſhe, from whence ſhal come the young and old Lion, the Viper, and fierce ſerpent that fleeth againſt them that vpon coltes beare their riches, and vpon Camels their treaſures, to a people that can doo them no good.

B 7 For vayne and nothing worth ſhal the helpe of the Egyptians be: therefore haue I cryed vnto Hieruſalem, they ſhall haue ſtrength ynough, if they wyl ſettle their myndes in quietneſſe.

Eſai.8.a. 8 Nowe therefore goe thy way, and write this before them in a table, and note it in a booke: that it may finally remaine and be kept ſtyl for euer.

Eſai.1.d. 9 For this is an obſtinate people, and diſſembling children, children that refuſe to heare the lawe of the Lord.

10 For they ſay vnto the ſeers, See not: and to them that be cleare of iudgement, Looke not out right things for vs: but ſpeake fayre woordes vnto vs, looke out errours,

11 Get you out of this way, departe out of this path, and turne the holy one of Iſrael from vs.

12 Wherefore thus ſayth the holy one of Iſrael, Becauſe your harte s riſe againſt this woord, and becauſe you truſt in wrong dealyng and peruerſe iudgement, and put your confidence therein:

13 Therefore ſhal ye haue this miſcheefe for your deſtruction and fall, like as an high wal that falleth becauſe of ſomme ryfte or blaſt, whole breaking commeth ſodainely.

C 14 And the hurte thereof is like an earthen Pſalm.2.b. veſſel whiche breaketh without helpe, ſo that in the burſting of it, there is not found one sheuer to fetche fire in, or to take water withal out of the pyt.

Exod.14.c. 15 For thus ſayth the Lorde God, euen the holy one of Iſrael, In repentance, and in reſt ſhal ye be ſafe, in quietneſſe and ſure confidence ſhalbe your ſtrength, but ye haue had no lyſt thereto.

16 For ye haue ſaid, No, but we wyl eſcape through horſes, therefore ſhal ye flee: and we wyl get vs vp vpon ſwift beaſtes, and therefore ſhall your perſecutours be ſwifter.

17 A thouſande ſhal flee at the rebuke of one, Leuit.26.d. and at the rebuke of fiue ſhal ye all flee, tyll Ioſua.23.d. ye be leaft as a ſhyp maſte vppon the toppe of a mountayne, and as a beakon vppon an hyl.

18 Therefore doeth the Lorde cauſe you to Roma.12.d. wayte, that he may haue mercie vpon you, to the intent that he may haue the preeminence when he is gratious vnto you: for the Lorde is the God of iudgement, Bleſſed are al they that hope in him.

19 If the people remaine in Sion, and at Hieruſalem, thou ſhalt not be in heauineſſe: but at the voyce of thy complaynt ſhall he haue mercy vpon thee, and when he heareth it, he ſhal geue thee an anſweare.

20 And though the Lord geue you the bread of trouble, and the water of aduerſitie, thy rayne ſhalbe no more ſo ſcant, but thyne eyes ſhal ſee thy rayne,

21 Yea, and thine eare ſhal heare the talkyng of him that doth ſpeake behinde thee: D Deut.4.d. This is the way, walke ye in it, turne not aſide neyther to the right hande, nor to the leaft.

22 Ye ſhal deſtroy alſo the couering of your ſyluer images, and the decking of your golden Idolles, euen as fylthineſſe ſhalt thou put them away, and thou ſhalt ſay vnto it, Geat thee hence.

23 Then ſhal God geue rayne vnto thy ſeede that thou ſhalt ſow the ground withal, and bread of the encreaſe of the earth, whiche ſhalbe fat and very plenteous: in that day alſo ſhal thy catayle be fedde in large paſtures.

24 The oxen likewiſe, and the young aſſes that eare the grounde, ſhal eate cleane prouender, whiche is purged with the wynde and the fanne.

25 Finally, vppon euery high mountayne & 2.Pet.1.b. hyll ſhall there be ryuers and ſtreames of waters, in the day of the great ſlaughter when the towres fal.

26 Moreouer, the light of the moone ſhalbe as the lyght of the ſunne, and the ſunne lyght ſhalbe ſeuen folde, and haue as muche ſhyne as in ſeuen dayes beſide, when the Lorde byndeth vp the ſore of his people, and healeth the ſtroke of their wounde.

27 Beholde, the name of the Lord commeth from farre, and his preſence is ſo hot, that no man is able to abide: his lyppes are full of indignation, and his tongue is as a conſumyng fyre.

28 His

28 his breath is a vehement flood of water that reacheth vp to the necke: that he may syft awaye the heathen in the syue of vanitie, and his breath is a bridle of error in the iawes of the people.

29 And ye shal syng lyke as in the nyght when the holy solemnitie begynneth, and ye shal haue gladnesse of hart, lyke as when one commeth with a pype vnto the hyll of the Lorde, and to the moste myghtie one of Israel.

30 And the Lorde shall cause his glorious voyce to be heard, and shal declare his stretched out arme with a terrible countenaunce, and with a flame of a consumyng fyre, with noysome lyghtenyng, with a shower, and with haylestones.

Esai.10.a. 31 For through the voyce of the Lorde shal Assur be destroyed, whiche smote other men with the rod.

32 And it shal come to passe, that whither so euer he goeth, the rod shal cleaue vnto him, whiche the Lorde shal laye vpon him, with Tabrets and Harpes: and with great warre shal he fyght agaynst his host.

Esai.33.b. 33 For the fyre of hell is ordeyned from the begynnyng, yea euen for the kyng is it prepared: this hath the Lord set in the deepe, and made it wyde, the burnyng wherof is fyre and muche wood: the breath of the Lord which is like a riuer of brimstone, doth kyndle it.

The.xxxi. Chapter.

He curseth them that forsake God, and seeke for the helpe of men.

1 WOE be vnto them that goe downe into Egypt for helpe, and trust in horses, & put their confidence in charrettes because they be many, and in horsemen, because they be lustie and strong: but they regard not the holy one of Israel, and they aske no question at the Lorde.

2 And he neuertheles is wyse, and wyll plague the wicked, and goeth not from his worde, he wyl aryse agaynst the housholde of the frowarde, and agaynst the helpe of euyl doers.

3 Nowe the Egyptians are men, and not God, and their horses flesh, and not spirite: and as soone as the Lorde stretcheth out his hande, then shal the helper fal, and he that shoulde haue ben helped, and they shal altogeather be destroyed.

Esa. 4 For thus hath the Lorde spoken vnto me, 49.b. Like as the lion and lions whelpe roareth vpon the pray that he hath gotten, and is not afrayd though the multitude of sheepeheardes crye out vpon him, neither abashed for all the heape of them: so shal the Lorde of hostes come downe to fyght for mount Sion, and defend his hyl.

5 Lyke as the byrdes flutter about theyr Deut.32. neastes: so shal the Lorde of hostes keepe, saue, defende, and deliuer Hierusalem.

6 Therfore, O ye children of Israel, turne agayne vnto him whom you haue oft times forsaken.

7 For in that day euery man shal cast out B his idols of syluer, and his idols of golde, Esai.2.c. which ye haue made with your owne handes vnto your sinne.

8 Assur also shalbe slayne with the swoorde, Esai.37.c. not with a mans swoorde, neyther shal the swoorde of any man deuour him, and he shal flee from the slaughter, & his chosen young men shalbe discomfited.

9 He shal go for feare to his strong holdes, and his princes shal flee from his standard, sayth the Lorde, whose fyre is in Sion, and his furnace in Hierusalem.

The.xxxii. Chapter.

The conditions of good rulers and officers.

1 BEholde, a kyng shal gouerne after the A rule of righteousnesse, and the princes shal rule accordyng vnto the ballance of equitie.

2 And that man shalbe vntomen as a defence for the winde, and as a refuge for the tempest, lyke as a ryuer of water in a thirstie place, and the shadowe of a great rocke in a drye lande.

3 The eyes of the seing shal not be dimme, and the eares of them that heare shal take diligent heede.

4 The hart of the vnwyse shal atteyne to knowledge, and the vnperfecte tongue shal speake playnely and distinctly.

5 Then shal the foolishe nigard be no more called gentle, nor the churle liberal.

6 But the nigard wyl speake nigardly, and his hart wyl worke euyl, and play the hypocrite, & imagine abominations agaynst God, to make the hungrie leane, & to withholde drynke from the thirstie.

7 The weapons of the churlishe are euyll, B he deuiseth noysome deuises, that he may beguile the poore with deceitfull wordes, yea euen there as he shoulde geue sentence with the poore.

8 But the liberal person imagineth honest Pro.17.b. thynges, and commeth vp for liberalitie vnto promotion.

9 Vp ye riche and idle women, hearken vnto my voyce, ye careles daughters marke my wordes.

10 Many

10 Many yeares & dayes ſhal ye be vexed in feare, O ye careleſſe women: for the vintage ſhal fayle, and the harueſt ſhal not come.

11 Be aſhamed, you that liue in abundance, tremble you that liue careleſſe, caſt of your rayment, make your ſelues bare, and put ſackcloth about you.

12 For as the infantes weepe when their mothers teates are dryed vp: ſo ſhall you weepe for your fayre feeldes, and fruitefull vineyardes.

13 My peoples feelde ſhall bryng thornes and thyſtles: and ſo ſhal it be in euery houſe of voluptuouſneſſe, and in euery citie that reioyceth.

C 14 The palaces alſo ſhalbe broken, and the greatly occupied cities deſolate: The towres and bulwarkes ſhal become dennes for euermore, where wylde aſſes take their pleaſure, and theepe their paſture.

15 Vnto the time that the ſpirite be powred vpon vs from aboue, and that the wyldernes be a fruitful feelde, and the plenteous feelde be reckoned for a wood.

16 Then ſhal equitie dwel in the deſart, and ryghteouſneſſe in a fruitefull lande.

Rom.5.a. Ierem.33. 17 And the worke of righteouſneſſe ſhalbe peace, and her fruite reſt and quietneſſe for euer.

18 And my people ſhal dwel in the Innes of peace, and in ſure dwellynges, in ſafe places of comfort.

19 And when the hayle falleth, it ſhall fall in the wood, and the citie ſhalbe ſet lowe in the valley.

20 O howe happie ſhal ye be when ye ſhal ſafely ſow your ſeede beſide al waters, and driue thither the feete of your oxen & aſſes.

The.xxxiii. Chapter.

I. Threatning againſt the Aſſyrians.
20. A deſtruction of them that ſhal ſee the Lorde.

A I WOE to thee that deſtroyeſt whē thou waſt not deſtroyed, thou breakeſt the league, where as none hath broken it with thee: for when thou ſhalt leaue deſtroying, thou thee ſelfe ſhalt be deſtroyed: and when thou ceaſſeſt from breakyng the league, then ſhal they breake it to thee.

Exod.21.b. Leuit.24.d Deut.11.c. Math.7.a. 2 O Lorde, haue mercie vpon vs, we haue put our whole truſt in thee: be an arme to ſuche earlie, and our health in the tyme of tronble.

Pſalm.9.b. 3 At that conſuſe noyſe the people fled, & at thyne exaltyng the heathen were ſcattered.

4 And the ſpoyles ſhalbe gathered, which ſhalbe yours, as are the gatherynge of Bruthus, and the multitude goyng to it ſhalbe as Locuſtes runnyng to and fro.

5 The Lorde is exalted, for it is he that dwelleth on high, he hath filled Sion with iudgement and ryghteouſneſſe.

6 And a ſure ſtablishing of the times, ſhalbe ſtrength, health, wiſdome, & knowledge: and the very feare of the Lorde ſhalbe the treaſure of it.

7 Behold the meſſengers ſhal crie without: B and the embaſſadours of peace ſhall weepe bytterly.

8 Their ſtreetes are waſte, there walketh no man therein: God hath broken the appointment, the cities are caſt away, and men are nothyng regarded.

9 The deſolate earth is in heauineſſe, Libanus is ſhamed and hewen downe, Saron is lyke a wyldernes, Baſan and Charmel are ſpoyled of their fruites.

10 And therefore ſayth the Lorde, I wyl vp nowe, nowe wyl I be aduaunced, nowe wyl I be exalted.

11 Ye ſhal conceiue ſtubble, & beare ſtrawe: Iſam.5.a. and your ſpirite ſhalbe the fyre, that it may conſume you.

12 And the people ſhalbe burnt lyke lyme, and as thornes burnt that are hewen of, and caſt in the fyre.

13 Nowe hearken to, ye that are farre of, howe I haue done, and conſyder my power ye that are at hande.

14 The ſinners at Sion are afraide, a ſo- C dayne fearefulneſſe is come vpon the hypocrites: What is he among vs, ſay they, that ſhal dwel by ỹ conſuming fyre? Which of vs may abyde the euerlaſtyng heate?

15 He that leadeth a godly lyfe, & ſpeaketh Pſal.14. the trueth, he that abhorreth gaines by vi- and.23.a. olence and deceite, he that kepeth his hand that he touche no reward, whiche ſtoppeth his eares that he heare no counſaile againſt the innocent blood, whiche holdeth downe his eyes that he ſee no euyl:

16 He it is that ſhal dwel on hygh, whoſe ſafegarde ſhalbe in a bulwarke of rockes: to him ſhalbe geuen meate, and his waters ſhal not fayle.

17 Thine eyes ſhal ſee the king in his glorie, euen the king of the farre countreyes ſhall they ſee.

18 Thine hart ſtudied for feare, thynkyng I.Cap.L. thus, What ſhal then become of the ſcribe? of the receiuer of our money? what of him that taxed our fayreſt houſes?

19 There ſhalt thou not ſee a cruel people of a ſtrange tongue, to haue ſo defuſed a language that it may not be vnderſtanded, neither ſo ſtrange a ſpeache but it ſhalbe perceyued.

20 Looke

20 Looke vppon Sion, the head citie of our solemne feastes: thine eyes shal see Hierusalem that glorious habitation, the tabernacle that neuer shal remoue, whose nayles shal neuer be taken out for euer without end, whose cordes euery one shal neuer corrupt.

D 21 For the glorious maiestie of the Lord shal there be present among vs, as a place where fayre broad ryuers & streames are, through the whiche, shal neither Galley rowe, nor great shyp saile.

Iudi. 4. c. 22 For the Lorde is our iudge, the Lorde is our lawe geuer, the Lord is our king, and he him selfe shalbe our sauiour.

23 Thy tackling is loosed, therefore it can not make fast the mast, nor spread the sayle: then there is dealed great spoyle, yea, lame men runne after the pray.

24 There lyeth no man that sayth, I am sicke: but al euyl is taken away from the people that dwell there.

The. xxxiiii. Chapter.

The last destruction of the synagogue, in which the kyngdome and priesthood of the people was translated to the Church and congregation of Christe.

A 1 COme ye heathen, & heare, take heede, you people: hearken thou earth, and al that is therein, thou rounde compasse, and al that dwelleth therupon.

2 For the Lord is angry with al people, and his displeasure is kindeled against all the multitude of them, he hath destroyed them, and deliuered them to the slaughter.

3 So that their slaine shalbe caste out, and their bodyes shal stinke, that euen the very hylles shalbe wet with the blood of them.

4 Al the starres of heauen shal waste, and the heauens shal fold together like a roule, and al the starres thereof shal fal, lyke as the leaues fall from the vines and frygge trees.

5 For my swoorde shalbe bathed in heauen, and shal immediatly come downe to iudgement vppon Idumea, and vppon the people whiche I haue cursed.

6 And the Lords swoord shalbe ful of blood, and be rustie with the fatnesse and blood of lambes and goates, with the fatnesse of the kydneyes of weathers: For the Lorde shal kyl a great offeryng in Bozra, and a great slaughter in the lande of Idumea.

7 There shal the Unicornes fal with them, and the Bulles with the Oxenes, & their lande shalbe throughly soked with blood, and their grounde corrupt with fatnesse.

8 For it is the (a) day of Gods vengeance, and the yeere of recompence for the reuenge of Sion.

9 And his floodes shalbe turned to pitche, and his earth to brymstone, and therwith shal the lande be kindeled.

10 So that it shal not be quenched day nor nyght, but smoke euermore, and so forth lye waste: and no man shal goe through it for euer.

11 But Pelicanes, Stozkes, great Owles, and Rauens, shal haue it in possession, and dwel therein: for God shal spreade out the lyne of desolation vpon it, and the stones of emptinesse.

12 Her nobles shall call, and there is no kyngdome: and all her princes shalbe nothing.

13 Thornes shall growe in their palaces, nettles and thystles in their strong holdes, that the Dragons maye haue their pleasure therein, and that they may be a courte for Estriches.

C 14 There shal strange vsures and monsterous beastes meete one another, and the wylde keepe company together, there shal the Lamia lye and haue her lodgyng.

15 There shal the Owle make her neast, buylde, be there at home, and bryng forth her young ones: there shal the Kytes come together, eche one to his like.

16 Seeke through the booke of the Lorde, and reade it: there shal none of these things be leaft out, there shal not one for such like fayle: for his mouth commaundeth, & that same doth his spirite gather together, for fulfyl.

17 He hath cast the lot for them, and to those beastes hath his hande diuided it by the lyne: therefore shal they possesse it for euer, from generation to generation shal they dwell therein.

The. xxxv. Chapter.

Of the tyme and kyngdome of Christe.

1 BUt (a) the desart and wyldernesse shal reioyce, the waste grounde shalbe glad, and flozishe as the Lylie.

2 She shal flozish pleasantly, and be ioyful, and euer be geuyng thankes more & more: For the glory of Libanus, the beautie of Charmel and Saron, shalbe geuen her: These shal moue the honour of the Lorde, and the maiestie of our God.

3 And therefore (b) strength the weake handes, and comfort the feeble knees.

4 Say vnto them that are of a fearful hart, Be of good cheare, and feare not, beholde, your God commeth to take vengeance, and

(a) The baren nature of mankynd to al goodnesse, shalbe made fruiteful by grace promised in Christ Deut. 20. a. and. 31. b.

(b) God geueth strength of grace to the feeble consciences, by preaching the woorde.

you

Matth. 11.a and. 15.c. Luke. 17.c. you shal see the rewarde that God geueth: God commeth his owne selfe, and will deliuer you.

Psalm. 8.a. Esai. 41.c. 5 Then shal the eyes of the blynd be lightened, and the eares of the deafe opened.

43.c. 44.a. 6 Then shal the lame menne leape as an harte, & the dumbe mans tongue shal geue thankes: for in the wylderuesse there shal welles spryng, and floodds of water in the desart.

B 7 The drye ground shal turne to riuers, and the thirstie to springes of water: whereas dragons dwelt afore, there shal grow sweet flowres and greene rushes.

8 There shalbe foote pathes, and common streetes, this shalbe called the holy way, no vncleane person shal goe through it, for the Lorde him selfe shal go with them that way, and the wayfarer not ignorant shall not erre.

9 There shalbe no Lion, and no rauishyng beastes shal come therein, nor be there, but men redeemed shal goe there free and safe.

10 And the redeemed of the Lorde, I say, shal conuert, and come to Sion with thankesgeuing: euerlastyng ioye shal they haue, pleasure and gladnesse shalbe among them, and as for al sorowe and heauinesse, it shal banishe.

The. xxxvi. Chapter.

Hierusalem is besieged by Sennacherib, in the tyme of kyng Ezekias.

A 1 IN the fourteenth yeere of king Ezekias,

2.king. 18.c. 2.Chr. 32.a Esai. 7.b. .b. 10.a. 7.b. & 32.a came Sennacherib kyng of the Assyrians downe, to laye syege vnto all the strong cities of Iuda, to conquer them.

2 And the kyng of the Assyrians sent Rabsakeh from Lachis towarde Hierusalem, against Ezekias, with an exceedyng host, whiche set hym by the conduite of the ouer poole, in the way that goeth through the Fullers lande.

3 And so there came forth vnto him Eliakim, Helkias sonne, the cheefe ouer the houshold, Sobna the scribe, and Joah Asaphs sonne the secretarie:

Esai. 22.

4 And Rabsakeh saide vnto them, Tel Ezekia that the great king sayth thus vnto hym, What presumption is this that thou trustest vnto?

5 I saide surely that thou trustest in vayne woordes, when counsaile and strength are necessarie to batayle: but nowe whereto trustest thou, that thou rebellest against me?

2 kinc. 18.b 6 Loe, thou puttest thy trust in a broken staffe of reede, (I meane) Egypt, whiche he that leaneth vpon, it goeth into his hande, and thrusteth it throughe: so is Pharao the king of Egypte, vnto all them that truste in him.

7 But if thou wouldest say vnto me, We trust in the Lorde our God: Is not he that God whose high places and aulters Ezekia tooke downe, and commaunded Juda and Hierusalem to woorshyp onely before this aulter?

8 Nowe therfore deliuer hostages, that thou rebel no more against my lorde the king of the Assyrians, and I wyll geue thee two thousande horses, if thou be able to set men vpon them.

9 Howe darest thou resist the power of the smallest prince that my Lorde hath? howe darest thou trust in the charettes and horsemen of Egypt?

10 Moreouer, thinkest thou that I am come vp hyther to destroy this lande without the Lordes wyl? The Lorde said vnto me, Goe vp against this lande, and destroy it.

11 Then saide Eliakim, Sobna, and Joah, vnto Rabsakeh, Speake to vs thy seruantes, we pray thee, in the Syrians language, for we vnderstand it wel, and speake not to vs in the Iewes tongue, lest the folke heare whiche lyeth vpon the wal.

12 Then answeared Rabsakeh, Hath my maister sent me to speake this onely to thy maister and thee? hath he not sent me to them also that lye vppon the wal? that they may be compelled to eate their own doung, and drinke their owne stale with you?

13 And Rabsakeh stoode styffe, and cryed with a loude voyce in the Iewes tongue, & said, Now take heede howe the great kyng of the Assyrians geueth you warning,

14 Thus saith the king, Let not Ezekia deceiue you, for he shal not be able to deliuer you.

15 Moreouer, let not Ezekia comfort you in the Lorde, when he sayth, The Lord without doubt shal defend vs, and shal not geue ouer this citie into the handes of the king of the Assyrians.

16 Hearken not to Ezekia, for thus sayth the kyng of Assyria, Obteyne my fauour, encline to me, so may euery man enioye his vineyardes and figge trees, and drinke the water of his Cesterne:

17 Vntil the tyme that I come me selfe, and bring you into a land that is like your own, wherein is wheate and wine, which is both sowen with seede, and planted with vineyardes.

Esai. 10.c. 18 Let not Ezekia deceyue you, when he sayth vnto you, The Lorde shal deliuer vs: nyght the Gods of the Gentiles kepe euery mans lande from the power of the kyng of

of the Assyrians?
19 Where is the god of Hemath and Arphad? where is the god of Sepharuaim? and who is able to defend Samaria out of my hand?
20 Of which of al the gods of these landes hath deliuered their countrey out of my power? Is the Lorde in deede able to deliuer Hierusalem from my hande?
21 Unto this Ezekias messengers helde their tongues, & answered not one worde: for the kyng had charged them that they shoulde geue hym no answere.
22 So came Eliakim Helkias sonne the chefe ouer the houshold, Sobna the scribe, and Joah Asaphes sonne the secretary, vnto Ezekia with rent clothes, and told hym the wordes of Rabsakeh.

The .xxxvii. Chapter.

1. Ezekia humbleth hym selfe before the Lorde. 35. The armie of Sennacherib is slaine of the angel of the Lord. 38. and he him selfe is killed of his owne sonnes.

1 When Ezekia heard that, he rent his clothes, and put on sackcloth, & went into the temple of the Lorde.
4.Reg.19.a
2 But he sent Eliakim the chefe ouer the houshold, and Sobna the scribe, with the eldest priestes, clothed in sacke, vnto the prophete Esai the sonne of Amos,
Esai.3.a. 3 And they said vnto him, thus saith Ezekia, This is the day of trouble, of plague, and of blasphemie: for the chyldren are come to the place of byrth, but there is no power to bryng them forth.
4 The Lorde thy God (no doubt) hath wel considered the wordes of Rabsakeh, whom his lorde kyng of the Assyrians hath sent to defie and blaspheme the liuing God, with suche wordes as the Lorde thy God hath heard right wel: and therefore lift vp thy prayer for the remnant that yet are left.
5 So the seruants of the kyng Ezekia came to Esai.
6 And Esai gaue them this answere, Say thus vnto your lord, Thus saith the Lord, Be not afrayd of the wordes that thou hast heard, wherwith the king of the Assyrians seruants haue blasphemed me.
B 7 Behold, I will raise vp a wynde against hym, and he shal heare a rumour, and he shal go againe into his countrey, there wyl I destroy him with the swoorde in his owne lande.
Esai.37.c. 8 Now when Rabsakeh returned, he found the kyng of Assyria laying siege to Libnas: for he had vnderstanding that he was departed from Lachis.
9 And there came a rumor that Tharakas king of Ethiopia was come forth to warre against him: and when the kyng of Assyria hearde that, he sent other messengers to kyng Ezekia with this commaundement.
10 Say thus to Ezekia king of Juda, Let not thy God deceiue thee in whom thou hopest, and sayest, Hierusalem shal not be geuen into the handes of the kyng of Assyria.
11 For loe, thou knowest well howe the kynges of Assyria haue handeled al the landes that they haue subuerted: and hopest thou to escape?
12 Were the people of the Gentiles whom my progenitours conquered, deliuered at any time through their gods? (As namely) Golan, Haran, Rezeph, and the children of Eden, whiche were at Thalassar? I.Kin.17.a.
13 Where is the kyng of Hemath, and the kyng of Arphad, and the kyng of the citie Sepharuaim, Ena, and Ana?
14 Nowe when Ezekia had receyued the C letter of the messengers, and read it, he went vp into the house of the Lorde, and opened the letter before the Lorde.
15 And Ezekia prayed vnto the Lorde (on this maner.)
16 O Lorde of hostes, thou God of Israel, which dwellest vpon Cherubim, thou art the God that onely is God of all the kyngdomes of the worlde, for thou onely hast created heauen and earth. Exod.25.c. Gene.1.a. Baruc.1.c.
17 Encline thine eare Lord, & consyder, open thine eyes Lord, and see, and ponder al the words of Sennacherib, which hath sent his embassage to blaspheme the liuing God.
18 It is true, O Lord, that the kings of Assyria haue conquered al kingdomes & landes,
19 And cast their gods in the fyre: for those were no goddes, but the woorkes of mens handes, of wood, or stone, therefore haue they destroyed them.
20 Nowe therefore deliuer vs, O Lord our God, from the hands of Sennacherib, that al the kyngdomes of the earth may knowe that thou onely art the Lorde.
21 Then Esai the sonne of Amos sent vnto D Ezekia, saying, Thus saith the Lord God of Israel, Whereas thou hast made thy prayer vnto me as touching Sennacherib the kyng of Assyria,
22 This is the answere that the Lord hath geuen concerning him: Despised art thou and mocked, O daughter Sion, he hath shaken his head at thee, O daughter of Hierusalem.
23 But thou Sennacherib, whom hast thou defied & blaspheme? Against whom hast thou

Zacha.2.b. Mat.25.b. Actes.9.c.

thou lyfteſt vp thy voyce, and exalteſt thy proude lookes? euen agaynſt the holy one of Iſrael.

24 Thou with thy ſeruantes haſt blaſphemed the Lorde, and thus holdeſt thou of thee ſelfe: I wyl couer the hygh mountaines and ſydes of Libanus with my horſemen, and there wyll I cut downe the hygh Cedar trees, and the fayreſt Fyrre trees: I wyl vp into the heyght of it, and into the cheefeſt of his tymber woodes.

25 If there be no water, I wyl graue and drinke: and as for waters of defence, I wyl dryue them vp with the feete of myne hoſt.

26 Yea, haſt thou not hearde what I haue taken in hand and brought to paſſe of olde time? That ſame wyll I doo nowe alſo, & waſte, deſtroy, and bryng ſtrong cities vnto heapes of ſtones.

27 For their inhabiters ſhalbe lyke lame men brought in feare and confounded: they ſhalbe like graſſe and greene hoardes in the feelde, like the hay vpon houſe toppes, that wytherith before it be growen vp.

C 28 I knowe thy wayes, thy goyng foorth, and thy commyng home, yea and thy madneſſe agaynſt me.

29 Therefore thy furiouſneſſe agaynſt me, and thy pryde is come before me, I wyl put my ryng in thy noſe, and my brydle byt in thy lawes of thee, and turne thee about, euen the ſame way that thou cameſt.

30 I wil geue thee alſo this token (O Ezekia) this yere ſhalt thou eate ſuche as groweth of it ſelfe, and the ſeconde yere that which ſpryngeth agayne of the ſame, and in the thirde yeare ye ſhal ſowe and reape, yea ye ſhal plant vineyardes, and enioy the fruites therof.

31 And ſuch of the houſe of Iuda as are eſcaped, ſhal come together, & the remnant ſhal take roote beneath, and bryng foorth fruite about.

32 For the eſcaped ſhal goe out of Hieruſalem, & the remnant from the mount Sion: and this ſhal the zeale of the Lord of hoſtes bryng to paſſe.

33 Therefore thus ſayth the Lord, concerning the king of the Aſſyrians, he ſhal not come into this citie, and ſhall ſhoote no arrowe into it, there ſhal no ſhielde hurt it, neyther ſhal they caſt dikes about it.

F 34 The ſame way he came he ſhal returne, and not come at this citie, ſaith the Lord.

2.Reg.19.g Eccle.48.d Eſai.31.b. 2.Mac.15.d

35 And I wyl kepe and ſaue this citie (ſaith he) for mine owne, and for my ſeruant Dauids ſake.

36 Thus the angel of the Lord went forth, and ſlue of the Aſſyrians hoſt, an hundreth ſcore ſcape and fyue thouſande: and when men aroſe vp early in the morning, behold they were ſlayne, and al lay ful of dead bodyes.

37 So Sennacherib the kyng of the Aſſyrians brake vp, and dwelt at Niniue.

38 Afterwarde it chaunced as he prayed in the temple of Nelroch his God, that Adramalech and Sarazer his owne ſonnes ſlue him with the ſworde, and fled into the land of Armenia: and Aſarhaddon his ſonne raigned in his ſtede.

The .xxxviii. Chapter.

I. Ezekia is ſicke vnto death. 5. but is yet reuiued by the Lorde, and lyueth fyftiene yeres after. 10. For whiche benefite he geueth thankes.

1 ABout this tyme was Ezekia ſicke vnto death, and the Prophete Eſai the ſonne of Amos, came vnto him, and ſayde, Thus commaundeth the Lord, Set thine houſe in order, for thou muſt die, and ſhalt not eſcape. A 2.Reg.20.a 2.Par.32.a

2 Then Ezekia turned his face toward the wal, and prayed vnto the Lorde:

3 And ſayde, Remember, O Lorde, I beſeeche thee, that I haue walked before thee in trueth and a ſtedfaſt hart, and haue done the thyng that is pleaſant to thee. And Ezekia wept ſore.

4 Then ſayde God vnto Eſai,

5 Goe, and ſpeake vnto Ezekia, The Lord God of Dauid thy father ſendeth thee this worde, I haue hearde thy prayer, and conſydered thy teares: beholde, I wyl put fyftiene yeres more vnto thy lyfe, Iona.3.

6 And deliuer thee and thy citie alſo from the hande of the kyng of Aſſyria: for I wil defende the citie.

7 And take thee this token of the Lord, that he wyl doo it as he hath ſpoken. B 2.Reg.20.

8 Beholde, I wyl returne the ſhadowe of Ahaz dyal that nowe is layde out with the ſunne, and bring it ten degrees backward. So the ſunne turned ten degrees backward, the which he was deſcended afore. Iohn.11.c

9 A thankeſgeuyng whiche Ezekia kyng of Iuda wrote, when he had ben ſicke, and was recouered.

10 I thought I ſhoulde haue gonne to the gates of hel, when mine age was hortned, and haue wanted the reſidue of my yeres.

11 I ſpake within mee ſelfe, I wyl neuer viſite the Lorde (the Lorde I ſay) in this lyfe: I wyll neuer ſee man among the dwellers of the worlde.

12 Mine age is folden together, and taken away from me lyke a ſhepheardes cotage, I haue hewen of my life (by my ſinnes) like

as

as a weauer cutteth of his webbe: he wyll
with pynyng sickneſſe make an ende of me,
yea, he wyl make an ende of me in one day.
13 I thought I wouldе haue lyued vntil the
morowe, but he bruſed my bones like a Li-
on: and in one day thou wilt make an ende
of me.
14 Then chattered I like a Swallowe, and
lyke a Crane, and mourned lyke a Doue,
I lyfte vp myne eyes into the height: O
Lorde (ſayde I) my ſickneſſe keepeth me
downe, eaſe thou me.
15 What ſhal I ſay? the Lord hath made a
promiſe to me, yea, and he hym ſelfe hath
performed it: I wyl therfore ſo long as I
lyue remember this bitternеſſe of my lyfe.
16 O Lord, to all thoſe that ſhal lіue here-
after, yea to all men that it be knowen, that
euen in thoſe yeeres I haue a ioyful life, and
that it was thou that cauſedſt me to ſleepe,
agayne thou haſt geuen lyfe to me.
17 Beholde, bitter as gall was my penſiue-
neſſe, ſo ſore longed I for health, and it was
thy pleaſure to deliuer my lyfe from the fil-
thy pyt: for thou it is (O Lorde) that haſt
caſt al my ſinnes behinde thy backe.
18 For hel prayſeth not thee, death doth not
magnifie thee: they that goe downe into the
graue prayſe not thy trueth:
19 But the liuing, yea the liuing knowledge
thee, as I do this day: the father telleth his
children of thy faythfulneſſe.
20 To heale me it is the Lordes worke, and
we wyl ſyng my ſongnes in the houſe of the
Lorde al the dayes of our life.
21 And Eſai ſaid, Take a plaſter of figges,
and lay it vpon the ſore, ſo ſhal it be whole.
22 Then ſayde Ezekia, O what a myracle
is this, that I ſhal goe vp into the houſe of
the Lorde.

The. xxxix. Chapter.

Ezekia is reproued of Eſai, becauſe he ſhe-
wed his treaſure vnto the Embaſſadours of
Babylon.

1 AT the ſametime Merodach Baladans
ſonne king of Babylon ſent letters and
preſentes to Ezekia: for he vnderſtoode that he had ben ſicke, and was reco-
uered agayne.
2 And Ezekia was glad therof, and ſhewed
them the houſe of his treaſures of ſiluer and
golde, of ſpices, and oyles, and all that was in cubbordes and
treaſure houſes: there was not one thyng
in Ezekias houſe, and ſo throughout all his
kyngdome, but he let them ſee it.
3 Then came Eſai the prophet to king Eze-
kia, and ſayde vnto hym, What haue the
men ſayde, and from whence came they vn-
to thee? Ezekia anſwered, They came
out of a farre countrey vnto me, out of Ba-
bylon,
4 Eſai ſayde, What haue they looked vpon
in thy houſe? Ezekia anſwered, Al that is
in my houſe haue they ſeene, & there is no-
thing in my treaſure but I ſhewed it them.
5 Then ſaid Eſai vnto Ezekia, Underſtand
the worde of the Lorde of hoſtes:
6 Behold, the time wil come that euery thing
which is in thine houſe, and al that thy pro-
genitours haue layde vp in ſtore vntill this
day, ſhalbe caried to Babylon, and nothing
left behinde, thus ſayth the Lorde.
7 Yea and part of thy ſonnes that ſhal come
of thee, and whom thou ſhalt begeat, ſhalbe
caried hence, and become gelded chamber-
laynes in the kyng of Babylons court.
8 Then ſayde Ezekia to Eſai, Good is the
worde of God whiche thou haſt tolde me.
He ſayde moreouer, For there ſhalbe peace
and faythfulneſſe in my tyme.

The. xl. Chapter.

3. The commyng of ſaint Iohn Baptiſt. 9. The preparation of the Apoſtles. 11. The calling of the Genriles.

1 COmfort my people, (O ye prophetes)
comfort my people, ſayth your God.
2 Comfore Hieruſalem at the hart,
and tel her that her trauayle is at an ende,
that her offence is pardoned, that ſhe hath
receiued at the Lordes hande ſufficient cor-
rection for al her ſinnes.
3 A voyce crieth in wilderneſſe: Prepare
the way of the Lord, make ſtraight the path
of our God in the deſart.
4 Al valleys ſhalbe exalted, & euery moun-
tayne and hil layd lowe: what ſo is crooked
ſhalbe made ſtraight, and the rough ſhalbe
made playne.
5 For the glory of the Lorde ſhal appeare,
for al fleſhe ſhal at once ſee that the mouth
of the Lorde hath ſpoken it.
6 The ſame voyce ſpake, Mowe crye. And
the prophete anſwered, What ſhal I cry?
That al fleſhe is graſſe, & that al the good-
lyneſſe therof is as the floure of the feelde.
7 The graſſe is withered, the floure falleth
away, for the breath of the Lorde bloweth
vpon ther: of a trueth the people are graſſe.
8 The graſſe withereth, and the floure fa-
deth away: yet the worde of our God endu-
reth for euer.
9 Get vp vnto the hygh hyl, O Sion, thou
that bringeſt good tidinges, lyft vp thy
voyce with power, O thou preacher Hieru-
ſalem, lift it vp without feare, and ſay vnto
the cities of Iuda, Beholde your God.
10 Beholde, the Lorde God ſhal come with

A The Epiſtle on Saint Iohn Baptiſtes day.

Mat. 3.a. Mark. 1.a. Luke 3.a. Iohn. 1.a. Eſai. 57.c.

Iohn. 10.b.

Pſal. 10.c. Iacob. 1.c. 1. Pet. 1.b. Eccle. 13.b.

Pſal. 33.b. and. 117. 1. Pet. 1.b. Iacob. 1.b.

power, and ſhal of him ſelfe beare rule with his arme: beholde his reward̃e with him, and his worke before hym.

11 He ſhal feede his flocke like an heardman, he ſhall geather the lambes togeather with his arme, and cary them in his boſome, and ſhal kindly entreate thoſe that beare young.

12 Who hath meaſured the waters in his fiſt? who hath meaſured heauen with his ſpan, and hath comprehended all the earth of the worlde in three meaſures? who hath wayed the mountaynes and hilles in a ballance?

Wiſd.9.d. Rom.11.b. 13 Who hath directed the ſpirite of the lord? or who gaue him counſayle, & ſhewed him?

C 14 Who is of his counſayle, and geueth him vnderſtandyng, and hath taught hym the path of iudgement? who taught hym cunning, and opened to hym the way of vnderſtandyng?

15 Beholde, all people are in compariſon of him as a drop of a bucket ful, and are counted as the leaſt thing that the ballance wayeth: yea and the Iſles he taketh vp as a very litle thing.

16 Libanus is not ſufficient to miniſter fire to his offeryng, and all the beaſtes thereof are not ynough for one ſacrifice.

Pſal.62.d. 17 All people in compariſon of him are reckoned as nothing: yf they be compared with him, leſſe then nothing, & as it that is not.

18 To whom then wyl ye lyken GOD, or what ſimilitude wil ye ſet vp to him?

19 Shal ỹ caruer make him a carued image? & ſhal the goldſmith couer him with golde, or caſt him into a fourme of ſyluer plates?

20 Poyſoner, ſhal the image maker, that the poore man whiche is diſpoſed, may haue ſome thyng to ſet vp alſo, ſeeke out and chooſe a tree that is not rotten, and carue thereout an image that moueth not?

D 21 Knowe ye not thing? hearde ye neuer of it? hath it not ben preached vnto you ſince the begynning, haue ye not ben enfourmed of this by the fundation of the earth?

Eſai.44.d. 22 It is he that ſitteth vpon the circle of the worlde, whoſe inhabiters are (in compariſon of hym) but as graſſhoppers: he ſpreadeth out the heauens as a couerynge, he ſtretcheth them out as a tent to dwel in.

23 He bringeth princes to nothing, and the iudges of the earth as though they were not.

24 So that of them it may be ſayde, They be not planted nor ſowen agayne, neyther theyr ſtocks rooted agayne in the earth: for alſoone as he bloweth vpon them, they wyther and fade away like the ſtrawe in a whirle winde.

25 To whom nowe wyll ye lyken me, and whom ſhal I be lyke, ſayth the holy one?

Pſal.147.a 26 Lifte vp your eyes on high, and conſyder who hath made thoſe thynges whiche come one by ſo great heapes, and he calleth them all by theyr names: there is nothyng hyd from the greatneſſe of his power, ſtrength, and might.

27 Howe may then Jacob thinke, or may Iſrael ſay, My wayes are hidde from the Lorde, and my GOD knoweth not of my iudgementes?

28 Knoweſt thou not, or haſt thou not heard E that the euerlaſtyng God, the Lord whiche made al the corners of the earth, is neyther weerie nor faynt? and that his wyſedome can not be comprehended?

29 It is he that geueth ſtrength vnto the weery, and power vnto the faynt.

30 Chyldren are weerie and faynt, and the ſtrong men fal:

31 But vnto them that haue theyr truſt in Jere.17.b. the Lord, ſhal ſtrength be encreaſed: Egles wynges ſhal growe vpon them, when they runne they ſhall not fal, and when they goe they ſhal not be weery.

The.xli. Chapter.

Of the goodneſſe and mercy of God towarde the people.

1 BE ſtil you (a) Iſlandes, and hearken vnto me: let the people lay theyr ſtrength togeather, let them come hyther, and then ſhewe theyr cauſe: we wyl goe to the lawe togeather.

2 Who rayſed vp the (b) iuſt man from the eaſt, and called him to goe foorth? who caſt downe the people, and ſubdued the kynges before hym? that he may throwe them all to the grounde with his ſworde, and ſcatter them like ſtubble with his bowe.

3 He foloweth vpon them, and goeth ſafely him ſelfe, and that in a way where before his foote had not troden.

4 Who hath made and created theſe things? euen he that called the generations from the beginning, euen I the Lorde which am the firſt, and with the laſt.

5 The Iſles ſawe and dyd feare, and the endes of the earth were abaſhed, drewe nygh, and came hyther.

6 Euery man helped his neyghbour, and ſayde to his brother, Be ſtrong.

7 The carpenter comforted the goldſmyth, B and the goldſmith the hammerman, ſaying, Sowder wil do very wel in it: and they faſtened it with nayles, that it ſhould not be moued.

8 But thou Iſrael art my ſeruant, thou Jacob whom I haue choſen, thou art the ſeede of Abraham my beloued.

(a) By the Iſlandes, God meaneth the gentiles, who be reproued for their idolatry.

(b) By the iuſt man, is ment Abraham, who being called out of Vr of the Chaldeans, who being inſtructed by fayth, became the father of many nations, whom God alwaye defended as gayneſtal his enimies.

9 Thou

9 Thou art he whom I led from the endes of the earth: for I called thee euen from among the glorious men of it, and sayde vnto thee, Thou art my seruant, I haue chosen thee, and not cast thee away.

10 Be not afrayde, for I am with thee: Melt not away as waxe, for I am thy GOD, to strength thee, helpe thee, and kepe thee with the right hande of my righteousnesse. Psal.44.b.

11 Beholde, al they that resist thee shall come to confusion and shame, and thyne aduersaries shalbe destroyed & brought to nought.

12 So that who so seeketh after them, shall not fynde them, thy destroyers shal perish: and so shall they that vndertake to make batelle against thee be as that is not, and as a thing of nought.

13 For I the Lorde thy God wyll strengthen thy right hande, euen I that say vnto thee, Feare not, I wyl helpe thee.

C 14 Be not afrayde, thou litle wormе Iacob, and thou despised Israel: for I wyl helpe thee, sayth the Lord, and the holy one of Israel thy redeemer.

15 Beholde, I wyl make thee a treading cart and a newe flayle, that thou mayest threshe and grinde the mountaynes, and bring the hilles to powder.

16 Thou shalt fanne them, and the winde shal cary them away, and the whirle wind shal scatter them: but thou shalt reioyce in the Lorde, and shalt delight in the holy one of Israel. Psal.22.f.

17 When the thirstie and poore seeke water and fynde none, and when their tongue is dryed of thirst, I geue it them, saith the lord, I the God of Israel forsake them not.

18 I bring foorth floodes in the hilles, and welles in the playne feeldes: I turne the wildernesse to riuers, and the dryе land to conduites of water. Esai.35.b. 44.a.

19 I plant in the waste grounde trees of Cedar, Bore, Myrte, and Olines, and in the drie I set Firre trees, Elmes, and Hawthornes together.

20 At this doo I, that they altogether may see and marke, perceyue with their hartes, and consyder that the hande of the Lorde maketh these things, and that the holy one of Israel bringeth them to passe.

D 21 Stande at your cause, sayth the Lord, and bring foorth your strongest grounde, sayth the king of Iacob.

22 Let them bring foorth their goddes, and let their goddes tel vs what shall chaunce hereafter, yea let them shewe vs the things that are past what they be, let them declare them vnto vs, that we may take them to hart, and knowe them hereafter.

23 Either shewe vs thinges for to come, and tel vs what shalbe donne hereafter, so shall we knowe that ye are goddes: doo some thing either good or bad, so wyll we both knowledge the same, and tel it out.

24 Beholde, ye are goddes of nought, and your making is of nought: yea abominable is the man that hath chosen you.

25 Neuertheless, I haue waked vp one from the north, and he shal come from the east, he shal call vpon my name, and shall treade vpon princes as vpon clay, and as the potter treadeth downe the myre. Esai.43.a. Cyrus.

26 Who declareth this from the beginning, and we wyll knowe him: or from the olde times, and we wyll confesse and say that he is righteous? but there is none that sheweth or declareth any thing, there is none also that heareth your woordes.

27 The fyrst is he that shal say to Sion, Beholde, behold they are present: and to Hierusalem it selfe wyl I geue an euangelist.

E 28 But when I consyder there is not a man among them, nor any that can geue counsayle, nor that when I examine them that can answeare one woorde.

29 Lo wicked are they, and vayne, with the thinges also that they take in hande, yea their images are but wind & vaine things.

The. xlii. Chapter.

The comming of Christe.

1 BEholde, this is my seruant vpon whom I leane, my elect in whom my soule is pacified: I haue geuen my spirite vpon him, that he may shewe foorth iudgement among the Gentiles. A Mat.3.b. 12.a.17.a.

2 He shal not be an out cryer, nor lyft vp his voyce, his voyce shal not be heard in the streetes.

3 And a broosed reede shall he not breake, & the smoking flaxe shal he not quenche: but faithfully & truely shal he geue iudgement.

4 He shal not be pensiue nor careful, that he may restore righteousnesse vnto the earth: & the gentiles also shal looke for his lawes.

5 For thus sayth God the Lorde vnto him, euen he that made the heauens and spread them abroade, and set forth the earth with her encreasle, which geueth breath vnto the people that is in it, and spirite to them that dwel therein, Esai.40.c. and 44.a.

6 I the Lorde haue called thee in righteousnesse, and wyl holde thee by the hande, and wyl also defende thee, and geue thee for a couenant of the people, to be the lyght of the gentiles. Esai.49.c. Luke.2.c.

7 That thou mayest open the eyes of the blinde, let out the prisoners from their bondes, and them that sit in darknesse out of the dungeon house. B Zach.9.b.

8 Euen I am the Lord, & this is my name: and my glory wyll I geue to none other, neither myne honour to grauen images.
9 Beholde, olde thinges are come to paſſe, and newe thinges doo I declare, and or euer they comme I tell you of them.
10 Sing vnto the Lorde a newe ſong of thankeſgeuing, & lowe out his prayſe from the ende of the worlde: they that be vppon the ſea, and all that is therein prayſe him, the Iſles and they that dwel in them.
11 Let the wyldernesſe with the cities lyft vp her voyce, the townes alſo that they of Cedar dwel in: let them be glad that ſytte vppon rockes of ſtone, and let them crye downe from the high mountaines,
12 Aſcribing glory vnto the Lorde, and magnifying him among the Gentiles.
13 The Lorde ſhall comme forth like a Giaunt, & take a ſtomacke to him like a frethe man of warre: he ſhal roare and crye, and ouercome his enimies.
14 I haue long holden my peace (ſayth the Lorde) (a) I haue benne ſtil and refrained mee ſelfe, but nowe I wyll crie like a trauayling woman, and at once wyl I deſtroy and deuoure.
15 I wyl make waſte both mountayne and hil, and drye vp euery greene thing that groweth thereon: I wyl dryue vp the fludes to become Ilandes, & drinke vp the riuers.
16 I will bring the blinde into a ſtreete that they knowe not, and leade them into a foote-path that they are ignorant in: I ſhal make darkneſſe light before them, and the thing that is crooked to be ſtraight: Theſe thinges haue I donne vnto them, and not forſaken them.
17 They are fallen backe, yea and let them be aſhamed earneſtly that hope in idols, and ſay to the moulten images, Ye are our goddes.
18 Heare O ye deafe men, and harken your eyes to ſee, O ye blinde.
19 Who is blinde but my ſeruant? or ſo deafe as (b) my meſſenger whom I ſent vnto them? for who is ſo blinde as the perfect man, and ſo blinde as the Lordes ſeruant?
20 Thou haſt ſeene muche, and keepeſt nothing: the eares are open, & no man heareth.
21 The Lorde is merciſull vnto them for his righteouſneſſe ſake, that his worde might be magnifyed and prayſed:
22 (c) But the people them ſelues is robbed and troden vnder the foote, chained in dungeons, and they al, I ſay, are ſhut into priſon houſes: they be caryed away captiue, and no man dooth looſe them: they be troden vnder foote, and no man dooth labour to bring them agayne.
23 But who is he among you that pondreth this, that conſydereth it, and taketh it for a warning in time to comme?
24 Who gaue Iacob to be troden vnder foote, and Iſrael to be ſpoyled? Dyd not the Lorde? Becauſe we haue ſinned againſt him, & haue had no delight to walke in his wayes, neither ben obedient vnto his law:
25 Therefore he hath powred vpon him his wrathfull diſpleaſure and ſtrong batayle, and hath fyred him on euery ſyde, yet wyl he not vnderſtande: he burneth him vp, yet ſinketh it not into his hart.

(a) Chriſte for a time deferreth, as it were with paine, to deliuer his elect from the tyranny of antichriſt, but at the time appointed he wyll enforce him ſelfe, as a woman in her trauayle, to deliuer his people.
(b) By the ſeruant, meſſenger, and the perfect man, he meaneth the Iewes and their prieſts, who ought of al other people to haue had knowledge, and ſo haue ſerued God perfectly.
(c) A greeuous ſentence againſt thoſe that wyl not behold the light when it ſhineth, nor beleeue gods woord when it is preached.

The.xliii. Chapter.

1. God promyſeth to ſend his Chriſt which ſhall delyuer his people. 7. He forgeueth ſynnes for his owne ſake.

1 BUt nowe the Lorde that made thee, O Iacob, and he that faſhioned thee, O Iſrael, ſayth thus, Feare not, for I haue redeemed thee, I haue called thee by thy name, thou art myne owne. A 2.king.19. Eſai.41.8. Deut.7.8. and.26.8.
2 If thou goeſt through the water, I wyl be with thee, the ſtrong floodes ſhall not ouerwhelme thee: and if thou walkeſt thorowe the fyre, it ſhall not burne thee, and the flame ſhal not kindle vpon thee: Exod.14. Dani.3.
3 For I am the Lorde thy God, the holy one of Iſrael thy Sauiour: I gaue Egypt for thy deliuerance, the Ethiopians and the Sabees for thee:
4 Becauſe thou waſt deare in my ſight, and becauſe I let by thee and loued thee: I wyl geue ouer al men for thee, and deliuer vp al people for thy ſake.
5 Feare not, for I am with thee, I wyll bryng thy ſeede from the eaſt, and gather thee together from the weaſt. Eſai.41.8. Gen.28.14.
6 I wyl ſay to the north, Let goe: and to the ſouth, Keepe not backe: but bryng me my ſonnes from farre, and my daughters from the endes of the worlde. Eſai.49. Gen.3.4.
7 (Namely) all thoſe that be called after my name: For them haue I created, faſhioned, and made for myne honour. B Luke.14.
8 Bryng forth that people whiche is blind and yet hath eyes, whiche are deafe although they haue eares. Eſai.3.6.
9 If al nations come in one and be gathered together, whiche among them ſhal declare ſuche thinges, and tel vs the thinges that are paſt? let them bryng their witneſſe, ſo that they be iuſt: eis let them heare, and ſay, It is trueth.
10 You are my witneſſes, ſaith the lord, & my ſeruant whō I haue choſen: therfore be certifyed, & geue me faythfull credence, & conſyder that I am he before whom there was neuer any god, neyther ſhalbe any after me. Eſai.44. Reuela.1.

11 I

Gen.17.b. 12 I am, euen I am the only Lorde, and beſyde me there is no ſauiour.
13 I gaue warning, I made whole, I taught you when there was no ſtraunge god among you: and this record muſt ye beare me your ſelues, ſayth the Lorde, that I am God.
Iob.10.f. 14 And euen he am I who was from the begynnyng, and there is none that can take any thing out of my handes: I do the worke, and who ſhall be able to let it?
C 14 Thus ſayth the Lord the holyone of Iſrael your redeemer, For your ſake I haue ſent to Babylon, and brought it downe: all they are fugitiue with the Chaldees, whoſe ſowrfull crye is in their ſhyppes.
15 I am the Lorde your holy one, whiche haue made Iſrael, and am your kyng.
Iob.3.f. Pſal.14.f. 16 Thus ſayth the Lorde, euen he that maketh a way in the ſea, and a foote path in the myghtie waters.
Pſal.10.a. 18.17.f. 17 It is he which bringeth forth the charets and horſes, the hoſt & power of warre, that they may fal togeathers and neuer ryſe, and be extinct, like as towe are they quenched.
18 Remember not thynges of olde, and regarde not thyng that is paſt.
(a) Chriſte is the waye, the truthe, the lyfe, the ende and fulfyllyng of the Lawe, the doctrine of the Gospel, the waters, the wylde beaſtes, the enuy and ſuperſtitious obſeruers.
19 Beholde, I ſhal make a newe thyng, and ſhortly that ſhal appeare, & ſhal you not knowe it? I will make (a) a way in the deſart, and riuers of waters in the wyldernesſe.
20 The wilde beaſtes ſhal worſhip me, the dragons & the young Oſtriches: for I ſhal geue water in the wildernesſe, and ſtreames in the deſart, that they may geue drinke to my people whom I choſe.
21 This people haue I made for me ſelfe, and they ſhal ſhewe forth my prayſe.
22 For thou Jacob wouldeſt not call vpon me, but thou haddeſt an vnlaſt toward me, O Iſrael.
23 Thou ganeſt me not thy beaſtes for burnt offeringes, neither diddeſt honour me with ſacrifices: I haue not ben chargeable vnto thee in offeryngeſ, neyther grieuous in incenſe.
Eſai.1.b. Ier.17.c. 24 Thou boughteſt me no deares ſpice with thy money, neyther powreſt the fat of thy ſacrifices vpon me: but thou haſt laden me with thy ſinnes, and wearyed me with thy vngodlyneſſe.
Eſai.24.a. Ier.33.b. 25 Wherefore I yet, euen I am he only that for my owne ſelues ſake do away thine offences, and forget thy ſinnes, ſo that I wyl neuer thinke vpon them.
26 Put me nowe in remembrance, for we wyl reaſon togeather: and ſhewe what thou haſt for thee to make thee ryghteous.
27 Thy firſt father offended ſore, and thy rulers haue ſinned agaynſt me:
Deut.10.b. Eſai.9.a. 28 Therefore I · prophaned the princes of the ſanctuary, I did curſe Jacob, and geue Iſrael into reproofe.

The. xliii. Chapter.

Chriſte promiſeth to deliuer his Churche without any her deſertes.

1 SO heare now, O Jacob my ſeruant, and Iſrael whom I haue choſen. A
2 For thus ſayth the Lorde that made thee, faſhioned thee, and holpen thee euen from thy mothers wombe: Be not afraide, O Jacob my ſeruant, thou righteous whom I haue choſen:
3 For I ſhal powre water vpon the drye ground, and ryuers vpon the thyrſtie: I ſhall powre my ſpirite vpon thy ſeede, and my bleſſing vpon thy ſtocke: Eſai.35.b. 11.and.14.c. Ezech.36.b Joel.2.f.
4 They ſhal growe together like as the graſſe, and as the willowes by the waters ſyde. Actes.2.b.
5 One ſhal ſay, I am the Lordes: another ſhal cal him ſelfe after the name of Jacob: the thirde ſhall ſubſcribe with his hande vnto the Lorde, and geue him ſelfe vnder the name of Iſrael.
6 Thus hath the Lorde ſpoken, euen the kyng of Iſrael, and his redeemer the Lorde of hoſtes: I am the firſte and the laſt, and beſydes me there is no God. Eſai.12.a. Apoc.1.b.
7 If any be like me, let him cal forth & thing paſt, and openly ſhewe it, & lay it playne before me what hath chaneed ſince I appoynted the people of the world, and what ſhalbe ſhortly, or what ſhal come to paſſe (in tyme long to come) for them ſhewe theſe thynges. Eſai.48.c. Rom. 22. c. Eſai.43.b.
8 Be not aſhamed nor afrayde: for haue not I euer tolde you hytherto and warned you? ye can beare me recorde your ſelues is there any God except me, or any maker, that I ſhoulde not knowe hym? B
9 All caruers of images are but vayne, and the carued image that they loue can do no good: they muſt beare recorde them ſelues, that ſeeyng they can neyther ſee nor vnderſtande, they ſhalbe confounded.
10 Who dare then make a god, or faſhion an image that is profitable for nothyng? Eſai. 42. b.
11 Beholde, al the felowſhip of them muſt be brought to confuſion, & truely al the workemaiſters of them are men: they ſhal al be geathered togeather, they ſhal ſtand, tremble, and be confounded one with another. Sapi.13.c.
12 The ſmyth maketh an axe, and tempereth it with hotte coales, and faſhioneth it with hammers, and worketh it with al the ſtrength of his armes, yea ſometyme he is faynt for very hunger, and ſo thyrſtie that he hath no more power.
13 The Carpenter or image caruer taketh meaſure of the tymber, and ſyngeth forth

his lyne, he marketh it with ſome colour, he playneth it, he ruleth it, and ſquareth it, and maketh it after the image of a man, and according to the beautie of a man, that it may ſtande in the houſe.

14 Moreouer, he goeth out to hewe Cedar trees, he bringeth home Elmes and Okes, and taking a holde courage, he ſeeketh out the beſt timber of the wood: he hym ſelfe hath planted a Pine tree, whiche the rayne hath ſwelled,

15 Whiche wood ſerueth for men to burne: Of this he taketh and warmeth hym ſelfe withal, he maketh a fyre of it to bake bread, and maketh alſo a god thereof to honour it, and a grauen image to kneele before it.

16 One peece he burneth in the fyre, with another he roſteth fleſhe, that he may eate roſt his belly full: with the thirde he warmeth hym ſelfe, and ſayth, Aha, I am well warmed, I haue ben at the fyre.

17 And of the reſidue he maketh hym a god, and a grauen image for hym ſelfe: he kneeleth before it, he worſhyppeth it, he prayeth vnto it, and ſayth, Deliuer me, for thou art my God.

Eſai. 42. b. 18 Yet men neyther conſyder nor vnderſtand, becauſe their eyes be ſtopped that they can not ſee, and their hartes that they can not perceiue.

19 They ponder not in their myndes, for they haue neyther knowledge nor vnderſtanding to thinke thus, I haue burnt one peece in the fyre, I haue baked bread with the coales thereof, I haue roſted fleſhe withall and eaten it: and I wyl nowe of the reſidue make an abominable idol, and fall downe before a rotten peece of wood.

20 Thus doth he but loſe his labour, and his hart which is deceiued, doth turne him aſyde, ſo that none of them can haue a free conſcience to thinke, Do not I erre?

D 21 Conſyder this, O Jacob and Iſrael, for thou art my ſeruant: I made thee that thou mightest ſerue me, O Iſrael forget me not.

Eſai. 43. b. 22 As for thine offences I haue driuen them away lyke the cloudes, and thy ſinnes as the myſt: turne thee agayne vnto me, for I haue redeemed thee.

23 Be glad ye heauens, for the Lorde hath dealt graciouſly with his people, let al that is here beneath vpon the earth be ioyfull: reioyce ye mountaynes and woods, with al the trees thereof, for the Lorde hath redeemed Jacob, and wyll ſhewe his glory vpon Iſrael.

24 Thus ſayth the Lorde thy redeemer, euen he that faſhioned thee from thy mothers
Gene. 2. a. womb, I the Lord do al thynges mee ſelfe
Eſai. 45. c. alone, I only ſpreade out the heauens, and I only haue layde abrode the earth by my owne ſelfe.

25 I deſtroy the tokens of wytches, & make the ſoothſayers fooles: As for the wyſe I turne them backwarde, and make their cunning fooliſhneſſe.

26 He doth ſet vp the purpoſe of his ſeruant, and fulfilleth the counſayle of his meſſengers: concerning Hieruſalem he ſayth it ſhalbe inhabited, and of the cities of Juda they ſhalbe builded agayne, and I wyll repayre their decayed places.

27 He ſayth to the deapth, Be dryer and, I wyl drye vp water floodes.

28 He ſayth of Cyrus, He is my heardman, ſo that he ſhall fulfyll all thynges after my wyl: he ſayth alſo of Hieruſalem, It ſhalbe builded: and of the temple, It ſhalbe laid grounded.

The. xlv. Chapter.

The comming of Chriſte, and the calling of the Gentiles.

1 THus ſayth the Lorde vnto Cyrus his anoynted, whom I haue taken by the ryght hande to ſubdue nations before hym: I wyl looſe the (a) loynes of kynges, and I wyl open the gates before his face, and the gates ſhal not be ſhut. I. Eſd. 1. a. (a) The loynes, that is, the power & ſtrength.

2 I wyl goe before thee, and make the crooked ſtraight: I ſhal breake the braſt doores, and burſt the iron barres.

3 I ſhal geue thee hyd treaſures, & the thyng whiche is ſecretely kept: that thou mayeſt knowe that I am the Lorde God of Iſrael, which the name called thee by thy name.

4 For Jacob my ſeruantes ſake, & for Iſrael Gene. 32. a.
my choſen I called thee by thy name, and ordeyned thee or euer thou kneweſt me.

5 I am the Lorde, and there is none other, Eſai. 44. a.
for without me there is no god: I haue pre- Jere. 1. a.
pared thee or euer thou kneweſt me.

6 Therfore they ſhal knowe from the riſing of the ſunne vnto the going downe of the ſame, that all is nothing without me: for I am the Lord, and there is els none.

7 It is I that created lyght and darkeneſſe, B
I make peace and trouble: yea euen I the Gene. 1. a.
Lorde do al theſe thynges. Judith. 9. b.

8 Ye heauens from aboue drop downe, & let the cloudes rayne righteouſneſſe: the earth open it ſelfe, let ſaluation & righteouſneſſe growe forth, let it bryng them forth together: I the Lorde haue created hym.

9 Woe be vnto hym that ſtriueth with his Eſai. 29. d.
maker, let the potſhard ſtriue with the pot- Jere. 18. d.
ſhardes of the earth: Sayth the clay to the Rom. 9. d.
potter, What makeſt thou? or, Thy worke Eccle. 33. b.
is not perfectly done?

10 Woe

10 Who dare unto him that saith to his father, What begettest thou? and to his mother, What bearest thou?

11 Thus saith the Lorde, euen the holy one and maker of Israel, Aske me of thinges for to come concerning my sonnes, and put me in remembrance as touching the workes of mine handes.

12 I haue made the earth, and created man vpon it: with my handes haue I spread foorth heauen, and geuen a commaundement for al the hoast therof.

1 Thes. 1. b. 13 I shal wake him vp with righteousnesse, and order al his wayes: he shal buylde my citie, and let out my prisoners, and that neyther for giftes nor rewardes, saieth the Lorde of hoastes.

14 Thus saieth the Lorde, The occupiers of Egypt, the marchantes of the Ethiopians and Sabees shall come vnto thee with seruice, they shalbe thyne, they shal folowe ther, & goe with chaines vpon their feete, they shal fall downe before thee, and make supplication vnto thee: for God, without whom there is none other god, shalbe with ther.

Psal. 11. b. 15 O howe prouounde art thou, O God, thou God and sauiour of Israel!

16 Confounded are they all and put to dishonour, they are gonne hence together with shame, euen the makers of images.

17 But Israel shalbe saued in the Lord with an euerlasting saluation: ye shal not come to shame nor confusion world without end.

18 For thus saieth the Lorde, (that created heauen, the God that made the earth and fashioned it, and set it foorth, he dyd not make it for nought, but to be inhabited,) I am the Lord, without whom there is none other.

Psal. 1. b. 19 I haue not spoken secretely, neither in darke places of the earth: I saide not in vayne to the seede of Jacob, Seeke me: I am the Lorde, whiche when I speake, doo declare the thing that is righteous & true.

Psal. 30. a. Esai. 64. c. Deut. 6. c. 20 Gather you and come togeather, draw nigh hither you that escaped of the people: they haue no vnderstandyng that set vp the stockes of their idols, and pray vnto a god that can not helpe them.

21 Draw nigh, come hither, & let them take counsayle one at another, and shewe foorth what is he that tolde this before, or who spake of it euer since the beginning: haue not I the Lord done it? without who there is none other God, the true God and sauiour, and there is els none but I.

D

Psal. 46. b. 22 And therefore turne you vnto me all ye endes of the earth, that ye may be saued: for I am God, and there els none.

Psal. 44. b. 23 I sweare by mee selfe, out of my mouth commeth the woorde of righteousnesse, and that may no man turne: but all knees shall bowe vnto me, and al tongues shal sweare (by my name,)

Rom. 14. b. Phil. 2. a. 24 Sayeng, Verely in the Lord is my righteousnesse and strength, to him shall men come: but al they that thinke scorne of him shalbe confounded.

25 And the whole seede of Israel shalbe iustified, and glory in the Lorde.

The. xlvi. Chapter.

1. Idolatrie is reprooued. 3. The health that commeth by Christe is prophesied.

1 BEL is fallen, Nabo is broken downe, A whose images were a burden for the beastes and catayle, to ouerlade them, and to make them weery. Bel. c. 1. Sa. 15. 2. Jerr. 50. a.

2 They are sunke downe & fallen togeather, for they may not ease them of their burden, therfore must they goe into captiuitie.

3 Hearken vnto me, O house of Jacob, & all ye that remayne yet of the house of Israel, whom I haue borne from your mothers wombe, & brought you vp from your byrth.

4 Je is euen I whiche shall beare you vnto your last age: I haue made you, I wyl also nourishe you, beare you, and saue you.

5 Whom wyl ye make me like, or to whom wyl ye make me equal or compare me, that I should be lyke him? Exod. 20. a.

6 Take out syluer and golde out of your purses, and way it, and hire a goldsmith to make a god of it, that men may kneele downe and worship it. Exod. 32. a

7 Yet must he be taken on mens shoulders and borne, and set in his place, that he may stande, and not moone out of his place: and yf one crye vnto him, he geueth no answeare, and deliuereth not the man that calleth vpon him from his trouble. B Esai. 44. c. Baruc. 6. a

8 Consyder this wel, and be ashamed, goe in to your owne selues.

9 Remember the thinges that are past since the beginning of the world, that I am god, and that there is els no God, yea and that there is nothing like vnto me.

10 In the beginning of a thing, I shewe the ende therof, and I tell before thinges that are not yet come to passe: My deuice standeth stedfastly stablished, and I fulfyl all my pleasure.

11 I call a birde out of the east, and the man by whom my counsayle shalbe fulfylled out of strange countreys: as I haue spoken, so wyl I bryng to passe: also me I thinke to deuise a thing, I doo it. Exod. 16. a

12 Heare me, O ye that are of an high stomacke, but farre from ryghteousnesse:

13 I shal bring forth my righteousnesse, it is not farre, and my health shal not tary long away: I wyl lay health in Sion, and in Israel my glorie.

The.xlvii. Chapter.

The woorde of the Lorde against Babylon.

1 BVT as for thee, O daughter, thou virgin Babylon, syt thou downe in the dust, syt vppon the grounde, there is no throne, O thou daughter of Chaldea, for thou shalt no more be called tender and pleasant.

2 Bryng forth the querne & grinde meale, vntrusse thy broyden heare, put of thy shoes, make bare thy knees, and wade thorowe the waters riuers.

Exech.16.c. 3 Thy filthynesse shalbe discouered, and thy punishe shalbe seene: for I wyl auenge me of thee, and wil shew no mercie to thee, as I doo to other men.

4 Our redeemer is called the Lorde of hoostes, the holy one of Israel.

5 Sit stil, holde thy tongue, geat thee into some darke corner, O daughter Chaldea: for thou shalt no more be called ladye of kyngdomes.

6 I was so wroth with my people, that I punished myne inheritance, and gaue them into thy power, neuertheles, thou shewedst them no mercie, but euen the very aged of them dedyedst thou oppresse right sore with thy yoke.

Pro. 21. b. Iere. 59. b.

B 7 And thou thoughtest thus, I shalbe ladye for euer, and beside al that, thou hast not regarded these thinges, neither remembred what was the ende of that citie Hierusalem.

8 Heare nowe therefore thou delicate one that sittest so carelesse, and speakest thus in thyne hart, I am alone, and without me is there none, I shall neuer be wydowe nor desolate agayne.

Esai. 20. b. Reuel. 18. c.

9 And yet both these thinges shall come to thee vppon one day in the twinckling of an eye, namely widowhood and desolation: they mightyly fal vppon thee, for the multitude of thy witches, and for the great heape of thy conjurers.

Dani. 5. e.

10 For thou hast trusted in thy wickednesse, and hast sayde, No man seeth me: thyne owne wyledome, and cunnyng hath deceiued thee, in that thou hast sayde in thyne hart, I am alone, and without me there is none.

Esai. 29. c.

11 Therefore shal trouble comme vpon thee, and thou shalt not knowe from whence it shall ryse: mischeefe shall fall vpon thee, whiche thou shalt not be able to put of, a sodayne bitter destruction shal come vpon thee or euer thou be ware.

12 Nowe goe to thy coniurers, and to the multitude of thy witches with whom thou hast wearyed thee selfe from thy youth, if they may helpe thee or strength thee.

13 Thou hast hitherto had many counsailes of them: So let the heauen gasers, and the beholders of starres, and moone prophets, comme on nowe and deliuer thee, yea and let them helpe when these selue thinges shal come vpon thee.

14 Beholde, they shalbe lyke straw, whiche C if it be kyndled with fyre, no man may ryde it for the vehemencie of the flame, & yet it geueth no sinders to warme a man by, nor cleare fyre to syt by.

15 Thus are they with whom thou hast wearyed thee selfe, and thus are thy marchants that haue beene with thee from thy youth: euery one hath taken his owne way, and none of them shal defende thee.

The.xlviii. Chapter.

I. The hypocrisie of the Iewes is reprooued.
II. The Lorde alone wyll be woorshipped, whiche hath chosen vs, 20. and which succoureth vs for his owne sake.

1 HEare this, O thou house of Jacob, ye A that are called by the name of Israel, and are comme out of one stocke with Iuda: whiche sweare by the name of the Lorde, and beare witnesse by the GOD of Israel, but not with trueth and right.

2 For they are named of the holy citie, and are grounded vpon the GOD of Israel, whose name is the Lorde of hoostes. Ephe. 2. b.

3 The thinges that I haue shewed you euer since the beginning, haue I not brought them to passe immediatly as they came out of my mouth, and declared them, and they are comme: Esai. 40. c. and. 44. a. Iere. 32. d.

4 Howbeit, I knowe that thou art obstinate, and that thy nerke hath an iron sinowe, and that thy browes is of brasse.

5 Neuertheles, I haue euer since ye beginnyng shewed thee of thinges for to come, and declare them vnto thee or euer they came to passe: that thou shouldest not say, Myne idol hath donne it, my carued or moulten image hath shewed it.

6 Thou hearest it before, and beholde it is comme to passe. And shall not ye your selues shewe forth or confesse the same? But as for me, I tolde thee before at the beginning nowe and secrete thinges which thou knewest not of,

7 And some done of olde time, wherof thou neuer hearedst before they were brought Esai. 38. c.

to

to pull, that thou canst not fay, Beholde, I knewe of them.

8 Surely, there be some wherof thou hast neither heard nor knowen, neither hast thou opened unto thine eares afore time: For I knewe that thou wouldest traitorously offende, therefore haue I called thee a transgressour, euen from thy mothers wombe.

9 Neuertheless, for my names sake I wyll withdrawe my wrath, and for my honours sake I wyll patiently forbeare thee, that I doo not roote thee out.

Deu.3.b 10 Beholde, I haue purged thee, yet not as siluer, I haue chosen thee in the fire of affliction.

Exo.41.a Psa.43.b Psa.44.b 11 And that onely for mine owne sake, yea, euen for mine owne sake wyl I doo this: for els what dishonour would they doo to my name? surely I wyl not geue my glory vnto another.

12 Hearken vnto me, O Iacob, and Israel whom I haue called: I am euen he that is, I am the first and the last.

13 My hand hath layd the foundation of the earth, and my right hande hath spanned ouer the heauens: assoone as I cal them, they stande togeather.

C 14 Gather you al togeather, and hearken: Whiche of ponder Goddes hath declared this? The Lorde hath a loue vnto him, and he shall perfourme his will against Babel, & declare his power against the Chaldees.

15 I euen selfe alone, euen I haue talde you this, I wil cal him, and bring him forth, and he shal make his iourney prosperous.

16 Come to me, and heare this: haue I spoken any thing darkely sithes the beginning? From the time that this thing beganneth, I am there: Nowe therefore the Lorde God and his spirite hath sent me.

17 And thus saith the Lorde God thy redeemer, the holy one of Israel, I am the Lorde thy God which teache thee profitable thinges, and leade thee the way that thou shouldest goe.

18 O that thou haddest regarded my commaundementes, then had thy wealthinesse ben as the water streame, and thy righteousnesse as the waues flowing in the sea:

19 Thy seede also had ben like as the sande in the sea, & the fruite of thy body like the gravel stones therof: His name should not be rooted out, nor destroyed before me.

Rom.51.a Esa.7.b 20 Goe away from Babylon, flee from the Chaldees, with a merry voyce speake of this, declare it abroade, and goe forth into the ende of the worlde, say, The Lord hath redeemed his seruant Iacob.

21 They suffered no thirste, he ledde them through the wyldernesse, and caused the waters to flowe out vnto them from out of the rocke: he cloue the rocke in sunder, and the waters gushed out.

Exod.17.b Num.20.b. Esai.57.c.

22 As for the vngodly, they haue no peace, saith the Lorde.

The.xlix. Chapter.

6. Christe shall geather togeather all nations be they neuer so farre of.

A 1 YE Iles heareken vnto me, and take heede ye people from farre: The Lorde hath called me from my byrth, & made mention of my name from my mothers wombe:

2 He hath made my mouth like a sharpe swoorde, vnder the shadowe of his hande hath he defended me, and hydde me in his quiuer as a good arrowe,

Esai.51.a Ephe.6.c

3 And saide vnto me, Thou art my seruant Israel, I wyl be honoured in thee.

4 Then I answered, I haue lost my labour, I haue spent my strength in vaine: Neuertheless I wyll commit my cause and my worke vnto the Lorde my God.

John.17.b

5 And nowe saith the Lorde, Euen he that fashioned me from my mothers wombe to be his seruant, that I may bring Iacob againe vnto hym, albeit, Israel wyll not be gathered vnto hym again, yet in Gods sight shal I be glorious, my God shalbe my strength.

6 And he saide, It is but a smal thing that thou art my seruant to set vp the kynredes of Iacob, and to restore the destruction of Israel: For I haue made thee the lyght of the Gentiles, that thou mayst be my health vnto the ende of the worlde.

Esai.42.b John.8.b Actes.13.c

7 Moreouer, thus saith the Lorde the redeemer and holy one of Israel concerning the abhorred and despised among the Gentiles (and) the seruant of them that beare rule, kynges and princes shal see, and aryse, and worshyp because of the Lord that is faythful, and because of the holy one of Israel that hath chosen thee.

B

8 And thus saith the Lorde, In the time accepted haue I heard thee, and in the day of saluation haue I helped thee: I wyl preserue thee, and make thee to be the atonement of the people, that thou mayest helpe vp the earth againe, and possesse againe the desolate heritages.

Esai.42.a

9 That thou mayest say vnto the prisoners, Goe forth: and to them that are in darkenesse, Come into the lyght: they shal feede their in the hygh wayes, and their pasture shal be in hygh places.

Zach.9.b Luke.4.b

10 They shall neyther hunger nor thirste, Rom.6.c

heate

heare my saying shal not hereof them to say be
that fauoureth them shal lande there, and
gene them drinke of the viall synnes.
11 I will make my wayes ypparent in myne mountaines, and my footpathes shalbe exalted.
12 And beholde, these shal come from farre, loe, some from the North and West, some from the lande of Sinis, (whiche is in the South.)
Esai.52.8. 13 Reioyce ye heauens, and sing prayses thou earth, talke of ioy ye hylles: for God hath comforted his people, and wyl haue mercy vpon his that be in trouble.
14 But Sion saide, God hath forsaken me, and my Lorde hath forgotten me.
Rom.12.8. 15 Wyll a woman forgeat her owne infant, & not pitie the sonne of her owne wombe? And though they doo forgeat, yet wyl I not forgeat thee.
16 Beholde, I haue written thee by vppon my handes: thy walles are euer in my syght.
17 They make haste who buyldeth thee by againe: as for those that ouerth owe thee, and make thee waste, they shal depart from thee.
Gene.15.8. 18 Lyft vp thine eyes, and looke about thee, Esai.40.2. all these gather them together, and come to thee: As truely as I liue, saith the Lord, thou shalt put them all vppon thee as an ayparell, and gyrde them to thee as a bryde doeth her Iewels.
19 As for thy lande that lyeth desolate, wasted, and destroyed, it shalbe too narowe for them that shall dwel in it, and they that woulde deuoure thee, they shalbe farre away.
20 Then thy children whom the barren hal bring forth, shal say in thine eare, This place is too narowe for me, geue place that I may haue rowme.
D 21 Then shalt thou thinke by thee selfe, Who hath begotten me these, seeyng I am barren and alone, a captiue and an outcast? and who hath nourished them vp for me? I am desolate and alone, but from whence come these?
22 And therfore thus saith the Lorde God, Beholde, I wyl stretche out my hand vnto the Gentiles, & set vp my token to the people, they shall bring thee thy sonnes in their lappes, and carry thy daughters vnto thee vppon their shoulders.
23 For kinges shalbe thy nursyng fathers, and quenes shalbe thy nursyng mothers: they shall fall before thee with their faces flat vpon the earth, and licke vp the dust of thy feete: that thou mayest know how that Rom.9.33. I am the Lorde, and that who so putteth their trust in me, shal not be confounded.
24 Shal the pray be taken from the mightie? or the lawful prisoner from the taker?
25 But thus saith the Lord, The prisoners shalbe taken from the mighty, & the pray shalbe recouered from the violent: for I will maintayne thy cause against thine aduersaries, and I wyl saue thy sonnes.
26 And I wyll feede thine enimies with their owne flesche, and make them dronken with their owne blood, as with sweete wyne: And all flesche shal knowe, O Iacob, that I am the Lorde thy sauiour, thy noble redeemer.

The. I. Chapter.

The Iewes are reprooued, and also called.

1 THus saith the Lorde, Where is the bil of your mothers deuorcement, whom I sent away? or who is the vsurer to whom I solde you? Beholde, for your offences are ye solde, and because of your transgression is your mother forsaken. Ierem.3.a. Esai.50.a.
2 For why would no man receiue me when I came? and when I called no man gaue me answeare: Is my hand shortned that it myght not helpe? or haue I not power to deliuer? loe, at a woord I drinke vp the sea, and of waters floodes I make drye lande: so that for want of water the fishe doth corrupt, and dye for thirste. Num.11.a. Esai.59.a. Exod.14.c. Iosua.3.a.
3 As for heauen, I cloothe it with darkenesse, and put as it were a sacke vpon it. Exod.10.c. 1.Esd.1.a.
4 The Lord God hath geuen me a well learned tongue, so that I can comfort them that are troubled, yea, and that in due season: he wakeneth mine eare vp betimes in the morning, I say betimes in the morning he wyl waken mine eare, that I myght hearken as to the schoolemaisters.
5 The Lorde God hath opened myne eare, and I haue not gainsayde, nor withdrawen mee selfe. The fyrst day Iesus Rafle. Psal.16.a. Luke.20.c. Psalm.54 Deb.13.a. B
6 But I offred my backe vnto the smyters, and my cheekes to the nyppers: I turned not my face from shame and spytyngs.
7 And the Lorde God hal helpe me, therfore shal I not be confounded: I haue therfore hardened my face lyke a flynt stone, for I am sure that I shal not commne to confusion.
8 He is at hande that iustifieth me, who wyl then goe with me to lawe? Let vs stande togeather, yf there be any that wil sealon with me: let hym comme here foorth to me?
9 Beholde, the Lorde God wyl helpe me, what is he then that can condemne me? loe, they all shal waxe olde lyke a cloth, the moth shal eate them vp. Rom.8.a. Psal.102.b 2.Pet.3.b.

10 Therfore

10 Therfore who so feareth the Lord among you, he him heare the voyce of his seruaunt: who so walketh in darknesse, and no lyght shyneth vpon him, let him put his trust in the name of the Lorde, and holde him by his God.

11 But take heede, ye al kyndle a fyre, and styre vp the coales: walke on in the glistering of yone owne fyre, and in the coales that ye haue kyndled. This commeth vnto you from my hande (namely) that ye shal slepe in sorowe.

The.li. Chapter.

Consolation and comfort is promised vnto the faythful.

1 HEarken vnto me ye that hold of righteousnesse, and ye that seeke the Lord: take heede to the stone whereout ye are hewen, and to the grave whereout ye are digged.

2 Consyder Abraham your father, & Sara that bare you, howe that I called him alone, and blessed him, and encreased him.

3 Therfore shal the Lorde comforte Sion, and repayre all her decay, makyng her desert as a paradise, and her wyldernesse as the garden of the Lorde: Myrth and ioy shalbe founde therr, thankesgeuyng, and the voyce of prayse.

4 Haue respect vnto me then, O my people both high and lowe, and lay thine eare vnto me: for a lawe and an ordinance shal goe forth from me to lighten the Gentiles.

5 It is hard by that my healthe & my righteousnesse shal goe forth, and the people shal be ordered with myne arme: the Ilandes (that is the Gentiles) shall hope in me, and put their trust in myne arme.

6 Lyft vp your eyes cowarde heauen, and looke vpon the earth beneathe: for the heauens shall vanishe away lyke smoke, and the earth shall waxe olde lyke a garment, and they that dwel therein shall perishe in like maner: but my saluation shal endure for euer, and my righteousnesse shall not cease.

7 Hearken vnto me, ye that haue knowledge in righteousnesse, thou people that bearest my lawe in thyne hart: feare not the reuylynges of men, be not afrayd of their blasphemies.

8 For wormes and mothes shal eate them vp lyke cloth and wool: but my righteousnesse shall endure for euer, and my sauyng health from generation to generation.

9 Wake vp, wake vp, & be strong. O thou arme of the Lorde, wake vp, lyke as in tyme past, euer, and sence the world began.

10 Art not thou the same mayde that hast wounded the proude, and beaten the dragon in peeces? Art not thou euen the same whiche hast dried vp the depe of the sea, which hast made plaine the sea grounde, that the deliuered might goe through? Esai.14.b. Ezech.14.c.

11 Therefore the redeemed of the Lord shal turne agayne, and come with ioy vnto Sion, continuall ioy shalbe in their head, and myrth and gladnesse shalbe with them, and sorowe and woe shal flee from them. 1.Esd.1.b. 2.Co.1.c.

12 Per I, (euen) I am he that is al thynge vnto you consolation: what art thou then that feareste a mortal man, and the childe of man, which goeth away as doth the flowre? Esai.40.a. 1.Pet.1.b.

13 And forgettest the Lord that made thee, that spradest out the heauens, and layde the fundation of the earth: but thou art euer afrayde for the yre of thyne oppressour, which is redy to doo harme: where is the wrath of the oppressour?

14 The exile maketh haste to be loosed, that he dye not in prison, and that his bread fayle hym not. C Psalm.8.a. Esai.48.a.

15 I am the Lorde thy God that diuide the sea, and his wawes shal rage, whose name is the Lorde of hoastes. Esai.49.a.

16 I haue put my wordes in thy mouth, and haue defended thee in the shadowe of my hande, that I may plant the heauens, and lay the fundation of the earth, and say vnto Sion, Thou art my people. Psal.57.b. Rom.25.c.

17 Awake, awake, and stand vp, O Hierusalem, thou that from the hand of the Lord hast dronken out the cup of his wrath, thou that hast supped & sucked out the slumbryng cuppe to the bottome.

18 For among all the sonnes whom he hath begotten, there is not one that may hold it vp, and not one to leade it by the hande of al the sonnes that he hath nourished.

19 Both these thynges are happened vnto thee, but who is sorie for it? yea destruction, waistyng, hunger, and swoorde, but who wyl comfort thee?

20 Thy sonnes lye comfortlesse at the head of euery streete lyke a taken venison, and are full of the terrible wrath of the Lorde, and punishment of thy God.

21 And therefore thou miserable and dronken (howbeit not with wine) heare this; D

22 Thus saith the Lord, thy Lorde & God, the defender of his people, Beholde, I wyl take the slumbryng cuppe out of his hande, euen the cup with the dregs of my wrath, that from henceforth thou shalt neuer dronke of it more:

23 But I wyll put it into their hande that trouble thee, whiche haue spoken to thy soule, Stoupe downe, that we may go ouer thee,

there, under thy body cast dirt & the ground, euen as the duste to go vpon.

The .lii. Chapter.

An exhortation and comforte to the people of God.

1 VP Sion, vp, take thy strength vnto thee; put on thine honest rayment, O Hierusalem, thou holy citie: for from this time forth there shall no vncircumcised nor vncleane come in thee.

2 Shake thy selfe from the dust, arise and stand vp, O Hierusalem: pluck out the bandes from thy necke, O thou captiue daughter Sion.

Rom.7.b. 3 For thus saith the Lorde, Ye are sold for nought, therefore shall ye be redeemed also without any money.

Gen.46.a. Exod.1.a. 4 For thus saith the Lorde God, My people went downe aforetime into Egypt, there to be strangers, and the King of the Assyrians oppressed them without anie cause.

Exech.36.b Roma.2.a. 5 And nowe, what profite is it to me, saith the Lorde, that my people is freely carried away, and brought into bondage by their rulers, and my name euer all day blasphemed, saith the Lorde?

6 But that my people may know my name, I will tell you I speake in that day, Behold here am I.

Num.2.a. Rom.10.c. 7 O howe beautiful are the feete of the embassadour that bringeth the message from the mountayne, and proclaymeth peace: that bringeth the good tidinges, and preacheth health, and saith vnto Sion, Thy God is the king.

1.Iohn.1.c. 8 Thy watchmen shal lyfte vp their voyce, with their voyce they shall reioyce together: for they shall see plainely when the Lorde shal conuert Sion.

Esai.49.c. 9 Be glad, O thou desolate Hierusalem, and reioyce together: for the Lorde hath comforted his people, he hath deliuered Hierusalem.

Psal.98.a. 10 The Lord hath made bare his holy arme, and shewed it openly in the syght of all the gentiles, and all the endes of the earth shall see the sauyng health of our God.

2.Cor.6.c. (a) Christe is called Gods seruant, for his office sake, which he exercised in the time of his abasyng him selfe in the flesh. 11 Away, away, goe you out from hence, and touch no vncleane thing: goe out from among them, and be cleane that beare the vessell of the Lorde.

12 For ye shall not escape by running, nor by fleeyng away: but the Lord shal goe before you, and the god of Israel shal gather you together.

13 Beholde my (a) seruaunt shal deale prosperously, therefore shal he be magnified, exalted, and greatly honoured.

14 Like as the multitude had wonder vpon him, because his face (I will so worke) was vnworthy, and not as mans face, nor beautie like mans facion:

15 Euen so shal the multitude of the Gentiles speake of him, and kynges shall shut their mouthes before him: for they haue seene that whiche was not told to them, and haue vnderstande that whereof they had not heard.

Esai.53.c. Esai.65.c. Rom.15.c.

The .liii. Chapter.

He prophecieth euidently of the passion of our saviour Iesus Christe.

1 BVT who hath geuen credence vnto our preaching? or to whom is the arme of the Lord knowen?

2 For he dyd grow before the Lord lyke as a braunche, and as a roote in a drye ground, he hath neyther beautie nor fauour: when we loke vpon him there shalbe no fayrenesse, we shal haue no lust vnto him.

3 He is despised and abhorred of men, he is suche a man as hath good experience of sorowes and infirmities: We haue reckoned him so vile, that we hid our faces from him.

4 Yet he bare, he only hath taken on him our infirmitie, and borne our paynes: yet we did iudge him as though he were plagued, and cast downe of God.

5 Where as he (notwithstanding) was wounded for our offences, and smytten for our wickednesse: for the payne of our punishment was layde vpon him, and with his stripes are we healed.

6 As for vs, we are al gone astraye lyke sheepe, euerye one hath turned his owne way: but the Lord hath throwen vpon him al our sinnes.

7 He suffred violence, and was euil intreated, and dyd not open his mouth: he shalbe led as a sheepe to be slaine, yet shal he be as styl as a lambe before the shearer, and not open his mouth.

8 From the prison and iudgement was he taken, & his generation who can declare? for he was cut off from the grounde of the liuyng, whiche punishment dyd goe vpon him for the transgression of my people.

9 His graue was geuen him with the wicked, & with the rich man at his death, wherein he dyd neuer violence nor vnright, neyther hath there ben any deceitfulnesse in his mouth.

10 Yet hath it pleased the Lorde to smyte him with infirmitie, that when he had made his soule an offeryng for sinne, he might

C

Esai.53.c. Iohn.12.c. Rom.10.c.

Esai.53.c. Heb.5.c.

Mat.8.b. 1.Pet.2.c.

2.Co.11.b.

Psal.119.d.

B Ierem.11.b. Mat.27.b. Acts.8.b. 2.Cor.5.c.

Mat.27.c. 2.Cor.5.b. 1.Pet.2.b. Iohn.12.c. Rom.8.b.

might see long lasting seede and this deuice of the Lord shal prosper in his hande.

Ioan.3.d. 11 Of the trauaile and labour of his soule shal he see the fruite, and be satisfied: my righteous seruant shal with his knowledge iustifie the multitude, for he shal beare their sinnes.

12 Therefore wyl I geue him among the great ones his part, and he shall diuide the spoyle with the mighty, because he geueth ouer his soule to death, and is reckened among the transgressours: whiche neuertheless hath taken away the sinnes of the multitude, and made intercession for the misdoers.

Matth.15.c Luc.22.b.

The.liiii.Chapter.

1. Of the great dominion of Christ. 7. The indignation of God endureth but a short space, but his mercy is euerlastyng.

1 BE glad nowe thou barren that beareste not, reioyce, syng, and be merry, thou that art not with child: for the desolate hath moe children then the married wyfe, saith the Lorde.

Gala.4.b. Esai.13.c.

2 Make thy tent wyder, and spreade out the hangynges of thyne habitation: spare not, laye foorth thy cordes, and make faste thy stakes:

3 For thou shalt be multiplied on the right side, and on the left, and thy seede shal haue the Gentiles in possession, and dwel in the desolate cities.

4 Feare not, for thou shalt not be confounded: be not ashamed, for thou shalt not come to confusion: yea, thou shalt forgeat the shame of thy youth, and shalt not remember the dishonour of thy widowhead.

Esai.17.a. Ezech.16.b 2.Esay.11.a

5 For he that made thee shalbe thy lord and husbande (whose name is the Lorde of hostes) and thy redeemer shalbe euen the holy one of Israel, and the Lorde of the whole worlde.

6 For the Lorde hath called thee being as a desolate sorowful woman, and as a young wife that was forsaken, sayth thy God.

B 7 A litle while haue I forsaken thee: but with great mercyfulnesse shall I take thee vp vnto me.

Esai.16.c. Iere.29.a.

8 When I was angrye I hyd my face from thee for a litle season: but through euerlasting goodnesse haue I pardoned thee, saith the Lorde thy redeemer.

Gen.9.b. 9 And this is vnto me as the water of Noe: for like as I haue sworne that I wyll not bring the water of Noe any more vppon the worlde: so haue I sworne that I wyl neuer be angry with thee, nor reproone thee.

1.king.7.a.

10 The mountaynes shal remooue, and the hylles shal fal downe, but my louing kyndnesse shal not mooue, and the bonde of my peace shal not fall downe from thee, sayth the Lorde thy mercyful louer.

11 Behold thou poore, vexed, and despised, I wyll make thy walles of precious stones, and thy fundation of Saphires, Esai.6.a.

12 Thy wyndowes of Chrystal, thy gates of fine cleare stone, & al thy borders of pleasant stones.

13 Thy children shalbe al taught of God, & I wyl geue thee plenteousnesse of peace. 1.Iohn.2.b. and.6.d. C

14 In righteousnesse shalt thou be grounded, and be farre from oppression: for the whiche thou needest not to be afrayde, neyther for hinderance, for it shall not comme nigh thee.

15 Loe, who so geathereth togeather (agaynst thee, doth it) without me, and who so within thee, dooth ioyne togeather against thee, shal surely fal.

16 Beholde, I make the smyth that bloweth the coales in the fire, and he maketh a weapon after his handy worke: I make also the waster to destroy.

17 But all the weapons that are made agaynst thee, shall not prosper: and as for all tongues that shall resist thee in iudgement, thou shalt ouercome them, and condemne them: this is the heritage of the Lordes seruantes, and their righteousnesse commeth of me, saith the Lorde. Luke.21.b Actes.4.a

The.lv.Chapter.

1. An exhortation and comfort to the people. 9. The fruite and profite of the word of God.

1 COme to the waters, al ye that be thirstie, and ye that haue no money, come, buye, that ye may haue to eate: come buye wyne and milke without any money, or money worth. A Eccle. 51.d. Iohn.7.d. Apoc. 22.d.

2 Wherefore doo ye laye out any money for the thing that feedeth not, and spende your labour about the thyng that satisfyeth you not? But hearken rather vnto me, and ye shall eate of the best, and your soule shall haue her pleasure in plenteousnesse. Actes.13.b. 2.Sam.7.c

3 Encline your eares, and come vnto me, take heede, (I say) and your soule shal lyue: for I wyll make an euerlastyng couenant with you, euen the sure mercyes of Dauid.

4 Behold, I gaue him for a witnesse among the folke, for a prince and a teacher vnto the people.

5 Loe, thou shalt cal an vnknowen people: and a people that had no knowledge of thee shall runne vnto thee, because of the Lorde thy

thy God, and the holy one of Israel whiche glorifieth thee.

Ezech. 18.c. and.33.c

6 Seeke the Lorde whilst he may be founde, and cal vpon him whyle he is nigh.

B

Psal.103.a Esai.65.b

7 Let the vngodly man forsake his owne wayes, and the vnrighteous his owne imaginations, and turne againe vnto the Lord, so shal he be mercyful vnto him, and to our God, for he is very ready to forgeue.

8 For thus saith the Lorde, My thoughtes are not your thoughtes, and your wayes are not my wayes.

Deut.32.a

9 But as farre as the heauens are higher then the earth: so farre do my wayes excede yours, and my thoughtes yours.

10 And like as the rayne and snowe commeth downe from heauen, & returneth not thyther agayne, but watereth the earth, maketh it fruitful and greene, that it may geue corne vnto the sower, and bread to him that eateth:

11 So the woorde also that commeth out of my mouth, shal not turne againe voide vnto me, but shal accomplishe my wyl, and prosper in the thing whereto I sende it.

12 And so shal ye goe forth with ioy, and be led with peace: the mountaines and hilles shal sing with you for ioye, and all the trees of the fielde shal clap their handes.

13 For thornes there shal growe fyrre trees, and the myrte tree in the steade of byers: and this shalbe downe to the prayse of the Lord, and for an euerlasting token that shal not be taken away.

The.lvi.Chapter.

1. An exhortation to iudgement and rygheousnesse, and to the spiritual keepyng of the Sabboth. 10. Agaynst the keepeheardes that deuoure the flocke.

A 1 THus sayth the Lorde, Keepe equitie, and do right: for my sauing health shal comme shortly, and my righteousnesse shalbe opened.

Matth.3.c

2 Blessed is the man that doth this, and the mans childe whiche keepeth the same: he that taketh heede that he vnhalowe not the Sabboth, (that is) he that keepeth him selfe that he doo no euyl.

Esai.58.c

3 Then shall not the stranger whiche cleaueth to the Lorde, say, Alas the Lorde hath shut me cleane out from his people: neither shal the gelded man say, Lo, I am a dyre tree.

Deut.23.c Sapi.3.b

4 For thus sayth the Lorde vnto the gelded that keepeth my Sabboth, (namely,) that holdeth greatly of the byeng that pleaseth me, and keepeth my couenant:

5 Vnto them wyl I gene in my housholde, and within my walles, a better heritage & name then if they had ben called sonnes and daughters: I wyl gene them an euerlasting name that shal not perishe.

John.1.d

6 Againe, the strangers that sticke to the Lorde to serue him, and to loue his name, and to be his seruantes, and al they whiche keepe them selues that they vnhalowe not the Sabboth, namely, that they fulfill my couenant:

John.8.c

7 Them wyll I byeng to my holy mountaine, and make them ioyful in my house of prayer: their burnt offeringes and sacrifices shalbe accepted vpon my aulter: for my house shalbe called an house of prayer for al people.

B

8 Thus sayth the Lorde God whiche gathereth togeather the scattered of Israel, I wyll byeng yet another congregation to him.

3.king.8.c Matth.21.b Mark.11.b Luke.19.b

9 Come al ye beastes of the fielde, that ye may deuoure al the beastes of the wood.

10 For his watchmenne are all blinde, they haue altogeather no vnderstandyng, they are all dumbe dogges, not beyng able to barke, they are sleepie, sluggishe are they, and lye snoring.

Jerem.12.b Ezech.34.d

11 They are shameleese dogges that be neuer satisfied: the sheepheardes also in like manner haue no vnderstandyng, but euery man turneth his owne way, euery one after his owne couetousnesse with al his power.

Jerem.6.b

12 Come (say they) I wyll fetche wyne, so shal we fyl our selues that we may be dronken: and to morowe like as to day, yea, and muche more.

Esai.22.b 1.Cor.15.d Sapi.2.b

The.lvii.Chapter.

1. The good men are taken away. 3. The wicked ones take pleasure in Idolatrie, the godly receyue comfort, the wicked doeth perishe.

1 THe righteous perisheth, and no manne regardeth it in his hart: good godly people are taken away, and no man considereth it, namely, that the righteous is conueyed away from the wicked.

A Sapi.2.b

2 He commeth into peace, and godly menne rest in their chambers, and before the godly man goeth peace.

Matth.11.b

3 Come hither therefore ye charmers chyldren, ye sonnes of the aduulterer, and the whoore.

4 Wherein take ye your pleasure? vppon whom gape ye with your mouth, & blaze out your tongue? are ye not chyldren of transgression, and a seede of dissimulation?

5 Pe

Deut.18.b
Ezech.6.a.
Jerem.7.a.
Deut.12.b.
Ezech.20.b
Leuit.20.a.
Deut.32.c.

5 Ye make your fyre vnder the okes, and vnder al greene trees, and ye offer children in the valleys and dennes of stone.

6 Thy parte shalbe with the stonie rockes by the riuer, yea euen these shalbe thy part: for there thou hast powred meate & drinke offering vnto them: shoulde I delyght in that?

B 7 Thou hast made thy bed vpon hie mountaynes, thou wentest vp thyther, and there thou hast slayne sacrifices.

Deut.27.b. 8 Behynde the doores and postes hast thou set vp thy remembrance, when thou hadst discouered thee selfe to another then me, when thou wentest vp, and made thy bed wider, and with those idols hast thou made a couenant, & louedst their couches where thou sawest them.

Ezech.16.b
Ezech.23.a. 9 Thou wentest straight to kynges with oyle and diuers oyntmentes (that is) thou hast sent thy messengers farre of, and yet art thou fallen into the pyt.

Ezech.9.b. 10 Thou art weerie for the multitude of thyne owne wayes, yet saydest thou neuer, There is no hope: thou hast had the lyfe that thy handes wrought, and therefore thou art carelesse.

11 For whom wylt thou be abashed or feare, seeyng thou hast broken thy promise, and remembrest not me, neyther hast me in thyne hart? Thinkest thou that I allo wyl holde my peace as aforetime, that thou feerest me not?

12 Yea verely I wyl declare thy goodnesse and thy woorkes, but they shal not profyte thee.

13 When thou criest, let thy chosen heape deliuer thee: but the winde shal blow them forth, and vanitie shal take them al away: neuertheleſſe, they that put their trust in me, shal inherite the land, and haue my holie hyl in possession.

Esai.40.c. C 14 And therefore thus he sayth, Make playne, make playne, & cleanse the streete, take vp the stumblyng blockes out of the way of my people.

Psal.50.b.
Esai.66.a. 15 For thus sayth the high & excellent, euen he that dwelleth in euer lastingnesse, whose name is the holy one: I dwell high aboue and in the sanctuarie, and with him also that is of a contrite and humble spirite do I dwel, that I may heale a troubled mind, and a contrite hart.

Psal.103.a.
Jerem.3.c. 16 For I chide not euer, and am not wroth without ende: but the blasting goeth from me, and is included in the body, and I made the breath.

17 I am wroth with him for his couetousnesse, I smyte hym, I hyde me and am angrie, and he turneth hym selfe, and foloweth the way of his owne hart.

18 I haue seene his wayes, & I heale hym, I leade hym, and restore to hym comforte, and to those that were sory for hym. Luke.15.a.

19 I make the fruites of thankesgeuyng, that he may say, Peace, peace, vnto them that are farre of, and vnto them that are nygh, sayth the Lord, I make hym whole. Ephes.2.c.

20 But the wicked are lyke the ragyng sea that can not rest, whose water toseth with the myre and grauel. Esai.48.d.

21 Eurn so the wicked haue no peace, sayth God.

The.lviii.Chapter.

1. The Lord (by the mouth of the Prophet) reproueth the people for their fastinges, 5. whiche were ful of hypocrisie.

CRye nowe as loud as thou canst, leaue not of, lift vp thy voyce lyke a trumpet, and shewe my people their offences, and the house of Iacob their sinnes. A Ezech.3.c. Jere.29.a.

2 For they seeke me dayly, and wyl knowe my wayes, euen as it were a people that did right, and had not forsaken the statutes of their God: they aske of me concernyng right iudgement, & wil be nigh vnto God. Mat.9.d.

3 Wherefore fast we (say they) & thou seest it not? we put our lyues to straytenesse, and thou regardest it not? Wherefore fast we (say they) & thou seest it not? we put our lyues to straytenesse, and thou regardest it not?

4 Behold, when ye fast, your lust remaineth styl, for ye doo no lesse violence to your detters: for, ye fast to stryfe and debate, and to smyte with your fyste without mercye: nowe ye shal not fast thus, that your voyce myght be heard aboue. Esai.1.b.

5 Thynke ye this fast pleaseth me, that a man shoulde chasten hym selfe for a day? and to hang downe his head lyke a bulrushe, and to lie vpon the earth in an hearie cloth? Shoulde that be called fastyng, or a day that pleaseth the Lorde? Zach.7.a. Deut.15.a.

6 Doeth not this fastyng rather please me, That thou lose the wicked bandes, that thou take of the ouer heauie burdens, that thou let the oppressed goe free, and breake al maner of yoke?

7 To deale thy bread to the hungry, and to bryng the poore wandryng home into thy house? when thou seest the naked that thou couer him, and hide not thee selfe from thine owne flesh? B Ezech.18.b. Math.15.c.

8 Then shal thy lyght breake forth as the morning, and thy health florithe rypht shortly: righteousnesse shal goe before thee, and the glorie of the lord shal imbrace thee. Luke.11.b.

9 Then if thou callest, the Lorde shall answeare thee, if thou criest, he shal say, Here I am: yea if thou layest away from thee Pro.21.b.

the

thy burdens, and holdeſt thy fyngers, and ceaſſeſt from vngracious talkyng:

Zach.7.a. Matth.5.b. 10 If thou haſt compaſſion vppon the hungrie, & refreſheſt the troubled ſoule, then ſhal thy lyght ſpring out in the darkneſſe, & thy darkneſſe ſhalbe as the noone day.

11 The Lord ſhal euer be thy guyde, and ſatiſfie the deſyre of thy hart in the tyme of drought, and fyl thy bones with marowe: thou ſhalt be lyke a freſhe watered garden, and like the fountayne of water that neuer leaueth runnyng.

John.4.b. 12 Then the places that haue euer benne waſte, ſhalbe builded of thee, there ſhalt thou laye a fundation for many kynredes: thou ſhalt be called the maker vp of the breache, and the builder againe of the way to dwel in,

Eſai.56.a. and.66.b. 13 Yea if thou turne thy feete from the ſabboth, ſo that thou doo not the thing which pleaſeth thee ſelfe in my holy day, and thou cal the pleaſant, holie, and glorious ſabboth of the Lorde, and that thou geue hym the honour, ſo that thou doo not after thine owne imagination, neyther ſeeke thyne owne wil, nor ſpeake (thine owne) wordes:

14 Then ſhalt thou haue thy pleaſure in the Lord, and I wyl carrie thee high aboue the earth, and feede thee with the heritage of Iacob thy father: for the Lordes owne mouth hath ſo promiſed.

The lix Chapter.

1. The Lorde is mighty to ſaue, and redy to heare our requeſtes, 12. our ſinnes are the cauſe why God heareth not vs, neither graunteth our requeſtes.

Q BEholde the Lordes hande is not ſo Eſai.50.a. Num.11.a. ſhortened that it can not helpe, neither is his eare ſo ſtopped that it may not heare.

Ierem.5.b. 2 But your miſdeedes haue ſeparated you from your God, and your ſynnes hyde his face from you, that he heareth you not.

Eſai.1.b. 3 For your handes are defyled with blood, and your fyngers with vnryghteouſneſſe: your lyppes ſpeake leaſynges, and your tongue ſetteth out wickednеſſe.

4 No man regardeth righteouſneſſe, and no man iudgeth truely: euery man hopeth in vayne thinges, and imagineth deceite, conceyueth weerynеſſe, & bryngeth foorth euil.

Iob.15.d. Plalm.7.b 5 They hatche Cockatrice egges, & weaue the Spyders webbe, who ſo eateth of their egges, dyeth: but if one treade vpon them, there commeth vp a Serpent.

6 Their webbe maketh no cloth, and they may not couer them with their labours: their deedes are the deedes of wickednеſſe, & the worke of robberie is in ther handes.

7 Their feete runne to euil, and they make haſte to ſhed innocent blood, their counſels are wicked counſels, harme and deſtruction are in their wayes. B

8 But the way of peace they knowe not, in their goynges is no equitie: their wayes are ſo crooked, that whoſoeuer goeth therin, knoweth of no peace. Pſa.14. Eſai.59.a. and.13.a. Rom.13.b

9 And this is the cauſe that equitie is ſo farre from vs, and that ryghteouſneſſe commeth not nigh vs: we looke for light, loe it is darkeneſſe, for the morning ſhine, ſee we walke in the darke. Eſai.5.a. Iob.30.b. Deut.28.c. Iohn.12.c

10 We grope like the blinde vpon the wall, we grope euen as one that hath no eyes, we ſtumble at the noone day, as though it were towarde nyght in the fallyng places, lyke men that are halfe dead.

11 We roare al lyke beares, and mourne ſtil like doones: we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our offences are many before thee, and our ſynnes teſtifie againſt vs: yea we muſt confeſſe that we offende, and knowledge that we doo amiſſe:

13 (Namely) tranſgreſſe and diſſemble againſt the Lorde, and fal away from our God, vtyng preſumptuous and traiterous imaginations, and caſting falſe matters in our hartes.

14 And therfore is equitie gone aſyde, and ryghteouſneſſe ſtandeth farre of, truethis fallen downe in the ſtreete, and the thing that is plaine & open, may not be ſhewed. C Deut.4.a.

15 Yea, the truethi is taken away, and he that refrayneth him ſelfe from euyll, muſt be ſpoyled: when the Lorde ſawe this, it diſpleaſed him ſore that there was no equitie.

16 He ſaw alſo that there was no man righteous, and he woondred that there was no man to helpe hym: wherefore he helde him by his owne power, and he ſuſteyned hym by his owne ryghteouſneſſe.

17 He put ryghteouſneſſe vpon him for a breſt plate, he ſet the helmet of health vpon his head: he put on wrath in the ſtede of clothing, and tooke ielouſie about him for a cloke. Ephe.6.b 1.Theſ.5.c

18 Euen as when a man goeth forth wrathfully to recompence his enimies, and to be auenged of his aduerſaries, he wyl recompence and rewarde the Ilandes.

19 They ſhall feare the name of the Lorde from the ryſyng of the ſunne, and his maieſtie vnto the goyng downe of the ſunne: for he ſhal come as a violent water ſtreame which the winde of the Lorde hath moued.

20 But vnto Sion there ſhall come a re- Rom.11.b Pſal.13.c

deemer,

brother, and vnto them in Iacob that turne from wickednesse, saieth the Lorde.

21 I will make this couenant with them (saieth the Lorde:) My spirite that is vpon thee, and the wordes which I haue put in thy mouth, shal neuer goe out of thy mouth, nor out of the mouth of thy children, children, from this time forth for euermore, saieth the Lorde without ende, saieth the Lorde.

The. lx. Chapter.

1. A consolation and comfort to Hierusalem.
4. The church is gathered together among the Gentiles by preaching of the Gospell,
16. and aboundeth with all good thynges.

ARise vp betymes, and be bright (O Hierusalem) for thy light commeth, and the glory of the Lorde is risen vp vpon thee.

2 For lo, while the vnrighteousnesse shalbe couered the earth and the people, the Lord shall shewe thee light, and his glory shalbe seene in thee.

3 The gentiles shall come to thy light, and kinges to the brightnesse that springeth forth vpon thee.

4 Lift vp thine eyes, and looke rounde about thee: all these gather them selues and come to thee, thy sonnes shal come vnto thee from farre, and thy daughters shal be brought vpon the shulders of the nurses.

5 Then thou shalt see this and be glorious, thou shalt maruele exceedingly, and thine hart shalbe opened: when the abundance of the sea shalbe conuerted vnto thee (that is) when the ryches of the gentiles shall come vnto thee.

6 The multitude of Camels shal couer thee, the Dromedaries of Madian and Epha: all they of Saba shall come, bringing golde and incense, and shewing the prayse of the Lorde.

7 All the cattel of Cedar shalbe gathered vnto thee, the rammes of Nabaioth shall serue thee, to be offered acceptably vpon myne auter, and the house of my glory wyl I garnysshe.

8 But what are these that flee here lyke the cloudes, and as the doues flieyng to theyr windowes?

9 The Iles also shal waite for me, and specially the shyps of Tharsis, that they may bring thy sonnes from farre, and theyr syluer and theyr golde with them, vnto the name of the Lorde thy God, vnto the holy one of Israel that hath glorified thee.

10 Strangers shall builde vp thy walles, and theyr kinges shall do their seruice: for when I was angry, I smote thee, and of my mercy I pitied thee.

11 Thy gates shal stande open thy. both day and nyght, and neuer be shut, that the host of the Gentiles may come, and that their kinges may be brought vnto thee. Apoc. 21. b.

12 For euery people and kingdome that serueth not thee shal perishe, and be destroyed with vtter destruction.

13 The glory of Libanus shall come vnto thee, the Fyrre trees, Boxes, and Cedars together, to garnysshe the place of my sanctuarie: for I wyll glorifie the place of my feete.

14 Moreouer those shal come kneeling vnto thee that haue vexed thee, and al they that dispise thee shall fall downe at thy feete: thou shalt be called the citie of the Lorde, Sion (the citie) of the holy one of Israel. C

15 Because thou hast ben forsaken and hated, so that no man went through thee: I wyl make thee glorious for euer and euer, and ioyful through out all posterities.

16 Thou shalt suckle the mylke of the Gentiles, and kinges breastes shal geeue thee: and thou shalt knowe that I the Lorde am thy sauiour and redeemer, the mighty one of Iacob. Esai. 49. c.

17 For brasse, wil I geue thee golde, and for yron, siluer: for wood, brasse: and for stones, yron: I will turne thine oppressours into peace, and thine exactions into righteousnesse.

18 Violence & robbery shal neuer be heard of in thy lande, neyther harme and destruction within thy borders: thy walles shalbe called health, & thy gates the prayse of god.

19 The sunne shall neuer be thy day light, and the light of the moone shall neuer shine vnto thee: but the Lorde hym selfe shalbe thyne euerlasting light, and thy God shalbe thy glorye. Apoc. 21. a.

20 Thy sunne shall neuer goe downe, and thy moone shal not be hyde for the Lord hym selfe shalbe thine euerlasting light, and thy sorowful dayes shalbe ended. Apoc. 22. b.

21 The people shalbe al righteous and possesse the lande euer, the floure of my planting, the worke of my handes wherein I wyl reioyce.

22 The youngest and least shall growe into a thousande, and the simplest into a strong people: I the Lorde shal hastely bring this thinge to passe in his tyme.

The. lvi. Chapter.

He prophesieth that Christe shalbe annoynted and sent to preache.

1 THE spirite of the Lord is vpon me: for the Lorde hath annoynted me, and sent me to preache good tydynges vnto the poore, Luke. 4. c. and. 7. c. Esai. 11. a. Esai. 57. b. and. 66. a.

poore, that I might binde vp the wounded
hartes, that I might preache deliuerance
to the captiue, and open the priſon to them
that are bounde:

Math. 15.a. and. 11.a. 2 That I might declare the acceptable
yeere of the Lorde, and the day of the ven-
geance of our God: that I might comfort
al them that are in heauineſſe:

3 That I might geue vnto thē that mourne
in Sion, that I might geue (I ſay) beautie
in ſteade of aſhes, ioyful oyntment for ſigh-
ing, pleaſant rayment for an heauie mynde,
that they might be called trees of righte-
ouſneſſe, a planting of the Lorde for hym to
reioyce in.

4 They ſhal build the long rough wilder-
neſſe, and ſet vp the olde deſart: they ſhal
repayre the waſte places, and ſuche as haue
ben voyde throughout many generations.

5 Strangers ſhal ſtande and feede your cat-
tel, and the aliantes ſhalbe your plowmen,
and dreſſers of your vines.

Eſai. 66.a. Jere. 33.b. 6 But ye ſhalbe named the prieſtes of the
Lorde, and men ſhal cal you the ſeruantes
of our God: ye ſhall enioy the goodes of the
Gentiles, and triumph in their ſubſtance.

7 For your great repproofe you ſhall haue
double ioy, and for ſhame ſhal they haue ioy
of their portion: for they ſhall haue double
poſſeſſion in their lande, and euerlaſting
ioy ſhalbe with them.

8 For I the Lorde whiche loue ryght and
hate robberie (though it were offered me)
ſhal make their workes ful of faithfulneſſe,
and make an euerlaſting couenant with
them.

9 Their ſeede alſo and their generation
ſhalbe knowen among the Gentiles, and
among the people: al they that ſee them,
ſhal knowe that they are the byrth bleſſed
ſeede of the Lorde.

Luke. 2.b. Pſal. 132.a. Ezech. 16.b. 10 And therefore I am ioyful in the Lorde,
and my ſoule reioyceth in God: for he hath
put vpon me the garment of ſaluation, and
couered me with the mantle of righteouſ-
neſſe: he ſhal decke me lyke a bryde grome,
and as a bryde that hath her apparel vpon
her.

11 For lyke as the grounde bringeth forth
her fruite, and as the garden ſhooteth forth
ſeede: ſo ſhal the Lorde God cauſe righte-
ouſneſſe and prayſe to flouriſhe forth before
al the Heathen.

The. lxii. Chapter.

A propheſie of the comming of Chriſte.

1 FOR Sions ſake wyll I not holde my
tongue, and for Hieruſalems ſake I wil
not ceaſſe, vntil their righteouſneſſe breake
forth as the ſhining light, and their ſalua-
tion as a burning lampe.

Iohn. 1.a. Apoc. 1.c. 2 Then ſhal the Gentiles ſee thy righteouſ-
neſſe, and al kinges thy glory: thou ſhalt be
named with a new name, which the mouth
of the Lord ſhal thetwe.

3 Thou ſhalt be a crowne in the hand of the
Lord, and a glorious garlande in the hande
of thy God.

4 From this tyme forth thou ſhalt neuer
be called the forſaken, and thy lande ſhall
no more be called the wyldernes: but thou
ſhalt be called, My pleaſure is in her: and Ezech. 16.b
thy lande ſhalbe called the maried woman: Deu. 21.c.
for the Lorde loueth thee, and thy lande Eſai. 54.a
ſhalbe ioyned in maryage.

5 And lyke as a young man taketh a virgin
to mariage, ſo ſhall thy ſonnes be maryed
vnto thee: and as a bridegrome is glad of
his bryde, ſo ſhal thy GOD reioyce ouer
thee.

6 I haue ſet watchmen vpon thy walles, O
Hieruſalem, which ſhal neyther ceaſſe day
nor night to preache the Lorde: and ye alſo
that remember the Lorde, ye ſhal not keepe
hym cloſe,

7 Nor leaue to ſpeake of hym, vntil Hieru- B
ſalem be ſet vp, and made the prayſe of the
worlde.

8 The Lord hath ſworne by his ryght hand
and by his ſtrong arme, that from hence-
forth he wil not geue thy corne to be meate
for thine enimies, nor thy wine wherein
thou haſt laboured, to be dronke for the
ſtrangers.

9 But they that haue geathered in the corne,
ſhal eate it, and geue thankes to the Lorde:
and they that haue borne in the wine, ſhall
drinke it in the court of my ſanctuarie.

10 Goe you, goe you through the gates, make
cleane the way for the people, make playne,
make playne the footpath, and take away
the ſtones out of it, and ſet out a token for
the people.

11 Beholde, the Lord proclaymeth vnto the Eſai. 40.b.
endes of the world, Tell the daughter Si- Zach. 9.a.
on, See, thy ſauiour commeth, beholde he Apoc. 22.a.
bringeth his recompence with hym, and
his worke before hym.

12 For they whom the Lorde deliuereth, Eſai. 54.a
ſhalbe called the holy people: and as for
thee, thou ſhalt be named the greatly occu-
pied, and not the forſaken citie.

The. lxiii. Chapter.

7. Of the redemption promiſed to the people.

1 What

The Bridle of the Mediterranean Sea.

63.1 WHat is he this that commeth from Edom, with redde coloured clothes from Bosra? He is honourably arayed, and commeth in mightily with his power: I am he that teacheth righteousnesse, and am of power to helpe.

2 Wherefore then is thy clothyng red, and thy rayment like his that treadeth in the wine presse?

3 I haue troden the presse me selfe alone, and of all people there is not one with me: thus wyl I treade them downe in my wyath, and tet my feete vpon them in mine indignation, and their blood shal be sprong vpon my clothes, and so wil I staine al my rayment.

Eſai.34.b. 4 For the day of vengeance is assigned in my hart, and the yeere when my people shalbe deliuered, is come.

5 I looked about me, & there was no man to shewe me any helpe, I marueyled that no man holde me vp: then I helpe me by myne owne arme, and my feruentnesse sustayned me.

6 And thus wyl I treade downe the people in my wyath, and bathe them in my displeasure, and vppon the earth wyl I laye their strength.

D 7 I wyl declare the goodnesse of the Lorde, yea and the praise of the Lord for al that he hath geuen vs, for the great good that he hath done for Israel, which he hath geuen them of his owne fauour, and according to the multitude of his louing kindnesse.

Exod.3.a Eſai.12.a.

8 For he sayde, These no doubt are my people, and no shrinking children: and so was he their sauiour.

9 In their troubles, he was also troubled with them, and the angel that went before from his presence deliuered them: of very loue and kindnesse that he had vnto them he redeemed them, he hath borne them and caried them vp euer since the world began.

Exod.23. Iud.2.c.

10 But after they prouoked him to wrath and vexed his holy spirite, he was their enimie, and fought against them him selfe.

11 Yet remembred Israel the olde time of Moses and his people, sayeing, Where is he that brought them from the water of the sea, with them that feede his sheepe? Where is he that hath geuen his holy spirite among them?

Exod.13.c. Pſal.77.a. 12 He led them by the right hande of Moses with his glorious arme, diuiding the water before them, whereby he gate him selfe an euerlasting name.

13 He led them in the deepe as an horse is lede in the plaine, that they shoulde not stumble.

14 As a tame beast goeth in the feilde, and the spirit of God geueth him rest: thus (O God) hast thou led thy people, to make thee selfe a glorious name withal.

15 Looke downe then from heauen, and beholde from the dwellyng place of thy sanctuarie and thy glory: howe is it that thy gelousie, thy strength, the multitude of thy mercies, and thy louing kindnesse wyl not be intreated of vs? Deut.26.b. Baruc.2.c

16 Yet art thou our father: for Abraham knoweth vs not, neither is Israel acquainted with vs: but thou Lorde art our father and redeemer, and thy name is euerlasting. Mat.6.b. Luke.11.b. and 23.a.

17 O Lorde, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hartes that we feare thee not? Be at one with vs agayne for thy seruantes sake, and for the generation of thyne heritage. Pſal.119.b.

18 Thy holy people haue had but a litle whyle thy sanctuarie in possession, for our enimies haue troden downe thy holye place.

19 And we were thyne from the beginning, when thou wast not their Lorde, for they haue not called vpon thy name.

The.lxiiii.Chapter.

1. The prophete (vnder the person of the Iewes) bewayleth their exile and banishement. 6. Mans righteousnesse is lyke a cloth defyled.

1 O That thou wouldest cleaue the heauens in sunder and come downe, that the mountaynes might melt awaye at thy presence. T

2 Like as at an hotte fyre, and (that the malitious myght boyle away) as the water boyleth vpon the fyre: whereby thy name might be knowen among thine enimies, and that the gentiles might tremble before thee.

3 When thou wroughtest woonderous strange woorkes, we looked not for them: thou camest downe, and the hilles melted at thy presence.

4 For since the beginning of the worlde, it hath not ben hearde or perceyued, neyther hath any eye seene another god beside thee, whiche dooeth so muche for them that put their trust in thee. I.Cor.2.a.

5 Thou helpest him that dooth right with chearefulnesse, and them that thinke vpon thee in thy wayes: but loe, thou hast benne angry, for we offended, and haue ben euer in sinne, though the worlde haue cleaued to them, yet shal we be saued. Rom.3.b. Pſal.14.a.

6 We are all as an vncleane thing, and all our righteousnesse are as filthy ragges: and

we all euerychone as the leafe, for our ſinnes cary vs away like the winde.

7 There is no man that calleth vppon thy name, that ſtandeth vp to take holde by thee: therefore hydeſt thou thy face from vs, & conſumeſt vs, becauſe of our ſinnes.

Rom.9.c.

8 But nowe, O Lorde, thou father of ours, we are the clay, and thou art our potter, and we al are the worke of thy handes.

9 Be not to ſore diſpleaſed, O Lorde, and ſuffre not our offences to long in thy remembrance: but conſyder that we all are thy people.

Pſal.79.a. Jere.10.b.

10 The cities of thy ſanctuarie lye waſte, Sion is a wyldernes, and Hieruſalem a deſart.

Mich.3.c.

11 Our holye houſe, whiche is our beautie where our fathers prayſed thee, is brent vp: yea, al our commodities and pleaſures are walted away.

12 Wylt thou not be intreated, O Lorde, for al this wylt thou holde thy peace, and ſcourge vs ſo ſore?

The. lxv. Chapter.

The reiecting of the Iewes, and the callyng of the heathen.

Q 1 They ſeeke me that hitherto haue not aſked for me, they fynd me that hytherto haue not ſought me: I haue ſayd, I am here, I am here, I am founde of a people that neuer called vpon my name.

Eſai.52.c.

Rom.10.a.

2 For thus long haue I euer holden out myne handes to an vnfaythful people that goe not the right way, but after their owne imagination:

3 To a people that is euer defying me to my face, they make their oblations in gardens, and their ſmoke vppon aulters of bricke.

Deut.13.a. and.14.d. Exod.20.b.

4 They lurke among the grones, and lye in the dennes all night: they eate ſwines fleſh, and vncleane broth is in their veſſels.

Deut.14.a. Leuit.11.a.

5 If thou commeſt nigh them, they ſay, Touche me not, for I am holier then thou: All theſe men when I am angry, ſhalbe turned to ſmoke and fyre that ſhall burne for euer.

6 Beholde, it is written before my face, and ſhal not be forgotten, but recompenced, I wyl reward it them into their boſome.

Mat.26.d. Jere.7.a. Eſai.57.a.

7 (I meane) your miſdeedes, and the miſdeedes of your fathers together, ſayth the Lorde, which haue made theſe ſmokes vppon the mountaines, and blaſphemed me vpon the hilles: therefore wyl I meaſure their old deedes into their boſome againe.

Exech.20.d

Rom.11.b.

8 Moreouer, thus ſayth the Lorde, Like as when wine is founde in the cluſter, and one ſayth, Loſe it not, for there is bleſſyng therein: euen ſo wyl I doo alſo for my ſeruantes ſakes, that I wyl not deſtroye them al.

2.King.13.c. Rom.9.c.

9 But I wyll take a ſeede out of Jacob, and out of Iudea one, to take poſſeſſion of my hyl: My choſen ſhal poſſeſſe it, and my ſeruantes ſhal dwel there.

10 Saron ſhalbe a ſheepefolde, and the valley of Achor ſhall serue the ſhelfing for the catayle of my people that ſeeke after me.

Joſu.7.

11 But as for you, ye are they that haue forſaken the Lorde, and forgotten my holy hill: ye haue ſet vp an aulter vnto Jupiter, and geuen riche drinke offeringes vnto the planets:

Phon.1.c. Jere.7.b.

12 Therefore wyll I number you to the ſwoorde, that ye ſhalbe deſtroyed altogether: for that when I called, no man gaue me anſweare, when I ſpake, ye hearkened not vnto me, but dyd wickednes before myne eyes, and choſe the thinges that pleaſed me not.

13 Therefore thus ſayth the Lorde God, Beholde, my ſeruantes ſhal eate, but ye ſhall haue hunger: beholde, my ſeruantes ſhall drinke, but ye ſhal ſuffer thirſte: beholde, my ſeruantes ſhalbe merry, but ye ſhalbe confounded:

14 Beholde, my ſeruantes ſhal reioyce for very quietneſſe of hart, but ye ſhal crye for ſorowe of hart, and complaine for vexation of minde.

C

15 Your name ſhal ye leaue accurſed among my choſen: for God the Lorde ſhal ſlay you, and cal his ſeruantes by another name.

16 Who ſo reioyceth vpon earth, ſhal reioyce in the true God, and who ſo ſweareth vpon earth, ſhal ſweare in the true God: for the olde afflictions ſhalbe forgotten, and taken away out of my ſyght.

Jere.4.b. 1.Co.1.c. 2.Co.11.a.

17 For loe, I ſhal make a newe heauen and a newe earth: and as for the olde, they ſhall neuer be thought vpon, nor kept in mind:

2.Pet.3.b. Apoc.21.a

18 (But the Lorde ſayth,) Be glad, and euermore reioyce for the thinges that I ſhal doo: for why? beholde, I wyl make a ioyfull Hieruſalem, and his people ioyful.

19 Yea, I my ſelfe wyl reioyce with Hieruſalem, and be gladde with my people: and the voyce of weeping and wayling ſhal not be hearde in her from thence forth.

20 There ſhal neyther be chylde nor olde man that haue not their ful dayes: but when the chylde commeth to an hundred yeeres old it ſhal dye, and if he that is an hundred yeeres of age doo wrong, he ſhalbe curſed.

Apoc.21.d

21 They

Deu.28.c. 22 They shall builde houses and dwell in them, they shal plant vineyardes and eate the fruite of them.

22 They shal not builde, & another possesse, they shal not plant, & another eate: but the lyfe of my people shalbe lyke a tree, and mine elect shal enioy styl the worke of theyr handes.

Gen.3.b. Iere.17.b. Gal.1.a. 23 They shal not labour in vayne, nor begeat with trouble: for they are the byrth blessed seede of the Lorde, and theyr fruites with them.

24 And it shalbe that or euer they cal, I wil answeare them, while they are yet but thinking howe to speake, I wyl heare them.

Esai.11.c. 25 The woolfe and the lambe shal feede togeather, and the lion shal eate hay lyke the bullocke, but earth shalbe the serpentes meate: there shal no man hurt nor slay another in al my holy hyl, saith the Lorde.

The.lxvi. Chapter.

1. God dwelleth not in temples made by mans hande. 3. He despiseth sacrifices done without mercy and fayth. 5. God comforteth them that are troubled for his sake. 23. Among the Christen the Sabboth is continually.

A 1 THUS sayth the Lord, Heauen is my seate, and the earth is my footestoole: Where shal nowe the house stand that ye wil builde vnto me? And where shalbe the place that I wyl dwel in?

2 As for these thynges my hande hath made them al, and they are al created, sayth the Lorde: which of them shal I then regarde? Euen him that is poore and of a lowlye troubled spirite, and standeth in awe of my wordes.

3 For who so slayeth an oxe (for me doth me so great dishonour) as he that kylleth a man: he that killeth a sheepe for me, knetcheth a dogge: he that bringeth me meate offeringes, offereth swines blood: who so maketh me a memorial of incense, prayseth the thyng that is vnryght: Yet take they suche wayes in hande, and theyr soule delyghteth in these abominations.

4 Therefore wyl I also haue pleasure in laughing them to scorne, and the thyng that they feare wil I bring vpon them: for when I called, no man gaue answeare, when I spake, they would not heare: but dyd wyckednesse before myne eyes, and choose the thinges that displeased me.

5 Heare the worde of God al ye that feare the thyng which he speaketh: your brethren that hate you & cast you out for my names sake, say, The Lorde is hevnous agaynst vs: but your shal see him in ioy, when they shalbe confounded.

Zach.14. 6 Then shalbe hearde a great noyse from the citie and the temple, the voyce of the Lorde that wyll rewarde and recompence his enimies:

B 7 Lyke as when a wyfe byrngeth foorth a man chylde, or euer she suffer the payne of the birth and anguishe of the trauayle.

8 Who euer heard or sawe suche thynges? doth the grounde beare in one day? or are the peole borne all at once, as Sion trauayled in childbirth and bare her sonnes?

Gen.16.a. 29.f.g.30.a 9 For thus sayth the Lorde, am I he that maketh other to beare, and beare not mee selfe? Am not I he that beareth and maketh barren, sayth thy God?

Math.5.a 10 Reioyce with Hierusalem, and be glad with her al ye that loue her, be ioyful with her al ye that mourne for her.

11 For ye shal sucke comfort out of her breastes, and be satisfied: ye shal taste and haue delyght in the byghtnesse of her glory.

12 For thus sayth the Lorde, Beholde, I wyl let peace into her like a water floodde, and the glory of the Heathen like a flowing streame: then shal ye sucke, ye shalbe borne vpon her sydes, and be ioyfull vpon her knees.

13 For lyke as a childe is comforted of his mother: so shal I comfort you, and ye shalbe comforted in Hierusalem.

C Psalm.17.d Ezech.37.a 14 And when ye see this, your hart shall reioyce, and your bones shal florysshe lyke an herbe: Thus shal the hande of the Lord be knowen among his seruantes, and his indignation among his enimies.

15 For beholde, the Lorde shal come with fyre, and his charret shalbe lyke a whyrle winde: that he may recompence his vengeance in his wrath, and his indignation with the flame of fyre.

16 For the Lorde shall iudge al flesshe with the fire and with his sworde, and there shalbe a great number slayne of the Lorde.

17 Suche as haue made them selues holy and cleane in the gardens, and those that haue eaten swines flesshe, mice, and other abominations, shalbe taken away togeather, saith the Lorde.

18 For I do knowe their workes and thoughtes, and I wyll come to gether all people and tongues: then they shall come and see my glory.

19 Unto them shal I geue a token, and sende certayne of them that be deliuered among the Gentiles, into Cicilia, Affrica, and Lydia, where men can handle bowes, into Italie, and also Greeke lande: the Iles farre of that haue not heard speake of me, and Esai.49.a 52.a.60.a. and.65.a.

and haue not ſeene my glory, ſhall preache my prayſe among the Gentiles,

20 And ſhal bring al your brethren for an offering vnto the Lord out of al the people, vpon horſes, charrets, and horſlitters, vpon mules and cartes, to Hieruſalem my holy hyl, ſayth the Lorde: lyke as the chyldren of Iſrael bring the offering in cleane veſſelles to the houſe of the Lorde.

Eſai.61.a. 21 And I ſhal take out certayne of them for to be prieſtes and Leuites, ſayth the Lorde.

1.Pet.2.b. Rom.12.a. 22 For like as the newe heauen and the newe earth which I wil make, ſhalbe faſt ſtabliſhed by me, ſayth the Lorde: ſo ſhal your ſeede and your name continue.

23 And it ſhal come to paſſe, that from moone to his moone, from ſabboth to his ſabboth, al fleſhe ſhal come to worſhip before me, ſayth the Lorde.

24 And they ſhal goe forth and looke vpon the carions of them that haue tranſgreſſed againſt me: for their wormes ſhal not dye, neyther ſhal their fyre be quenched, and all fleſhe ſhal abhorre them. Iſai.66.a.

¶ The ende of the booke of the prophete Eſai.

¶ *The booke of the prophete Ieremie.*

The firſt Chapter.

1. The ſtocke of Ieremie, and in what tyme he propheſied. 6. He excuſeth him ſelfe and would refuſe the office of a prophete becauſe he is young and vnexpert. 8. He is taught of the Lorde, and becommeth bolde.

1 THeſe are the ſermons of Ieremie the ſonne of Helkiah the prieſt, one of them that dwelt at Anathoth in the land of Beniamin,

Iere.11.a.

2 When the Lord had firſt ſpoken with him in the tyme of Joſiah the ſonne of Amon kyng of Juda, in the thirtienth yeere of his raigne:

2.Kin.25.a Iere.39.a. 3 And ſo during vnto the tyme of Jehoakim the ſonne of Joſiah king of Juda, and vntil the eleuenth yeere of Zedekiah the ſonne of Joſiah king of Juda were ended, when Hieruſalem was taken, euen in the fyfth moneth.

4 The worde of the Lorde ſpake thus vnto me.

Eſai.44.a. and.46.a. Pſal.70.a. 5 Before I faſhioned thee in thy mothers wombe, I did knowe thee: and or euer thou waſt borne, I ſanctified thee, and ordeyned thee to be a prophete vnto the people.

Exod.4.c. Actes.9.c. 6 Then ſayde I, O Lorde God, I can not ſpeake, for I am yet but young.

Matth.10.c. 1.Cor.3.a. 7 And the Lord anſwered me thus, Say not ſo, I am to young: for thou ſhalt goe to al that I ſhal ſende thee vnto, and whatſoeuer I commaunde thee, that ſhalt thou ſpeake.

8 Be not afrayde of their faces: for I am with thee to deliuer thee, ſayth the Lord. Pſal.6.a. Iere.15.a.

9 And with that the Lord ſtretched out his hand and touched my mouth: and the ſame Lorde ſayde vnto me, Beholde, I put my wordes in thy mouth.

10 And beholde, this day do I ſet thee ouer the people & kingdomes, that thou mayeſt roote out, and breake of, deſtroy, and make waſte, and that thou mayeſt buylde vp and plant.

11 After this, the Lorde ſpake vnto me, ſaying, Jeremie, what ſeeſt thou? And I ſaid, I (a) ſee a rodde of an Almonde tree.

(a) God ſheweth to Ieremie the deſtruction of the Iewes by the Babylonians at hande.

12 Then ſayde the Lorde vnto me, Thou haſt ſeene right, for I wyl make haſte ſpedily vpon my worde to performe it.

Job.41.b.

13 It happened afterwarde that the Lorde ſpake to me agayne, and ſayde, What ſeeſt thou? And I ſaid, I do ſee a ſeething pot, looking from out of the north.

C Iere.14.b. and.25.b. Abac.1.b.

14 Then ſayd the Lord vnto me, Out of the north ſhal come a plague vpon al the dwellers of the lande.

15 For loe, I wyl cal al the kynredes of the kyngdomes of the north, ſayth the Lorde, and they ſhal come, and euery one ſhall ſet his ſeate in the gates of Hieruſalem, and in al their walles rounde about, and in all cities of Juda.

16 And through them ſhall I declare my iudgement vpon al the wickednes of thoſe men that haue forſaken me, that haue burnt

burnt incense vnto strange goddes, and worshipped ẏ workes of their owne hands.

17 And therefore girde vp thy loines, aryse, and tell them al that I geue thee in commaundement: Feare them not, lest I destroy thee before them.

18 For beholde, this day doo I make thee a strong fenced towne, an iron piller, and a brasen wal against the whole land, against the kinges & mighty men of Iuda, agaynst the priestes and people of the lande.

19 They shall fyght against thee, but they shal not be able to ouercomme thee: for I am with thee to deliuer thee, saith the Lord.

The.ii. Chapter.

2. God rehearseth his benefites donne vnto the Iewes. 8. Agaynst priestes & prophets or preachers that cõdemne and despise god. 12. The Iewes are destroyed because they forsoke God, and because they ran a whore hunting after idolles.

1 MOreouer, the woorde of the Lorde came vnto me, sayeing,

2 Goe thy way, crye in the eares of Hierusalem, and say, Thus saith the lord: I remember thee, the kindnesse of thy youth, and the loue of thy despousyng, in that thou folowedst me thorough the wyldernesse, in an vntilled lande.

3 Israel was an halowed thing vnto the Lorde, and was his fyrst fruites: al they that deuoure Israel shall offende, misfortune shal fal vpon them, sayth the Lord.

4 Heare therefore the woorde of the Lorde, O thou house of Iacob, and all the generations of the house of Israel.

5 Thus sayth the Lord, What vnfaythfulnesse founde your fathers in me, that they went so farre away fro me, falling to lightenesse, and being so vaine?

6 They thought not in their harts, Where is the Lorde that brought vs out of the land of Egypt, that led vs thorough the wyldernesse, thorough a desart and rough land, thorowe a dyre and deadly lande, yea a lande that no man had gonne thorough, & wherein no man had dwelt?

7 And when I had brought you into a pleasant fertile lande, that ye myght enioy the fruites & all the commodities of the same: ye went foorth and defyled my lande, and brought myne heritage to abomination.

8 The priestes them selues said not, Where is the Lorde? They that had the lawe in their handes knewe me not, the shepheards offended agaynst me, the prophetes dyd prophesie in Baal, and folowed suche thinges, as shal bring them no profyte.

9 Wherefore I am constrained, sayth the Lord, yet agayne to contende in iudgement with you, and with your childers children.

10 Goe into the Iles of Cethim, and looke wel: send vnto Cedar, take diligent heede, and see whether such things be done there.

11 Whether the Gentiles them selues haue changed their gods, whiche yet are no gods in deede? but my people hath changed their (a) honour for a thing that may not helpe them.

12 Be astonished, O ye heauens, be afrayde and abashed at such a thing, saith the lord.

13 For my people hath done two euyls: they haue forsaken me the well of the water of lyfe, and digged them pittes, yea vile and broken pittes that can holde no water.

14 Is Israel a bonde seruant, or one of the householde? why is he then so spoyled?

15 They roare and crye vpon him as lions, they haue made his lande waste: his cities are so burnt vp, that there is no man dwelling in them:

16 Yea the children of Noph and Taphnes shal cracke their crowne.

17 Commeth not this vnto thee because thou hast forsaken the Lord thy God, euen when he led thee by the way?

18 And what hast thou nowe to doo in the streete of Egypt, to drinke water out of (b) Nilus? eyther what maketh thou in the way to Assyria, to drinke water of the flud?

19 Thyne owne wickednesse shall reproue thee, and thy turnyng away shal condemne thee: that thou mayest knowe and vnderstande howe euyll and hurtfull a thing it is that thou hast forsaken the Lorde thy God, and hast not feared me, sayth the Lord god of hoastes.

20 I haue euer broken thy yoke of olde, and burst thy bondes, yet sayest thou, I wyll no more transgresse: but lyke an harlot thou runnest about vppon all high hilles, and among al grene trees.

21 Whereas I planted thee a noble vine, and wholy a right seede: howe art thou turned then into a bitter vnfruitefull and strange grape?

22 (Yea and what so soare) that though thou washe thee selfe with Nitrus, and make thee selfe to sauour with that sweete smelling hearbe of Borith: yet in my sight thou art stayned with thy wickednesse, sayth the Lorde thy God.

23 How sayest thou now, I am not vncleane, and I haue not folowed Baalim? Looke vppon thyne owne wayes in the valleyes what thou hast donne? Thou art lyke a swyft dromedarie that goeth easyly her way.

24 And thy wantonnesse is like a wylde

(a) Honour that is, the faythful and euerliuing god in whom only they ought to glory.

(b) God reproueth the people for that they sought remedies, whiche are ment by the water of Nilus: and the flud against their euils, among the Egyptians and Assyrians, whes as their only remedie had ben to haue reconciled them selues vnto the Lord with faithful repentance.

Aſſe that vſeth the wyldernesſe, and that ſnuffeth and blowteth at her wyl: who can tame her? Al they that ſeeke her, ſhal not fayle but fynde her in her moneth.

25 Keepe thy foote from nakednesſe, and thy throte from thirſte, and thou thynkeſt in thee ſelfe, Tushe, I wyll take no ſorowe, for I haue loued the (c) ſtrangers, & them wil I folowe.

(c) The propertie of idolaters is, not only to contempne the voyce of the preacher cal-lyng them to repentance: but ſhameleſſely to prooue the loue of ſtrangers and the folowyng of them, that is, the woorſhipping of ſtockes and ſtones, and ſeruing of god agaynſt his woorde after theyr owne deuiſes.

26 Like as a theefe that is taken with the deede commeth to ſhame: euen ſo is the houſe of Iſrael come to confuſion, the common people, their kinges and rulers, their prieſtes and prophetes.

27 For they ſay to a ſtocke, Thou art my father: and to a ſtone, Thou haſt begotten me: yea they haue turned their backe vpon me, and not their face: but in the time of their trouble, when they ſay, Stande vp and helpe vs:

28 (I ſhall anſweare them) Where are nowe thy goddes that thou haſt made thee? byd them ſtande vp, and helpe thee in the tyme of thy neede: for looke howe many cities thou haſt, O Iuda, ſo many goddes haſt thou alſo.

29 Wherefore then wyl ye goe to lawe with me? ſeeyng ye all are ſinners agaynſt me, ſayth the Lorde.

30 It is but loſt labour that I ſmyte your chyldren, for they receyue not my correction: your owne ſwoorde deſtroyeth your prophetes like a deuouring Lion.

2.Chr.24.b 31 O generation, hearken vnto the woorde of the Lorde: Am I become a wyldernesſe vnto the people of Iſrael? or a lande that hath no lyght? wherefore ſayth my people then, We are Lordes, we wyl comme no more vnto thee?

32 Dooth a maide forgeat her rayment, or a bryde her ſtomacher? but my people hath forgotten me a very long whyle.

33 Why beautifyeſt thou thy wayes ſo highly, to obtayne fauour therethrough? therefore alſo haſt thou taught wickednesſe thorowe thy wayes.

34 Vppon thy winges is founde the blood of poore and innocent people, whom thou dydſt not fynde in corners and holes: but thou ſlueſt the Prophetes for reproouing al theſe thinges.

Deut.28.b. Iere.7.a. Eze.20.d. Pſal.105.c.

35 Yet dareſt thou ſay, I am (without ſinne and) giltleſſe, Tushe, his wrath can not comme vppon me: beholde, I wyll reaſon with thee, because thou dareſt ſay, I haue not offended.

36 Why gaddeſt thou ſo muche hyther and thyther, to change thy wayes? for thou ſhalt be confounded aſwell of Egypt as thou waſt of the Aſſyrians.

37 Yea, thou ſhalt goe thy way from them, and ſmite thyne handes togeather vppon thy head, because the Lorde ſhal bryng that confydence and hope of thyne to nought, and thou ſhalt not proſper withal.

The.iii. Chapter.

1. God beyng mercyful, calleth to repentance his people whiche he had forſaken for their whordome with idols. 20. He exhorteth Iſrael vnto repentance, promyſing them ſheepheardes that ſhoulde haue the true knowledge of God. 23. The returne of Iſrael vnto God, confeſsing their offence.

1 COmmonly when a man putteth awey his wyfe, and ſhe goeth from him and maryeth with another, then the queſtion is, Shoulde he returne vnto her any more after that? (Is not that lande then defyled and vncleane?) But as for thee thou haſt played the harlot with many louers, yet turne agayne to me, ſayth the Lord. A Deut.24.4. Deut.3.a.

2 Lyft vp thine eyes to the high places, and looke where thou haſt not benne defyled: Thou haſt wayted for them in the ſtreetes, & as a murderer in the wyldernesſe, though thy whoredome and ſhameful blaſphemies is the lande defyled.

3 This is the cauſe that the rayne and euening deawe hath ceaſſed: thou haſt gotten thee an whores forehead, and wylt not be aſhamed. 2.king.17.a

4 Wylt thou not hereafter ſay vnto me, O my father, thou art he that haſt brought me vp, and led me from my youth?

5 Wyll God continue his wrath for euer? wyl he keepe our faultes in memorie to the ende? Neuertheleſſe, thou ſpeakeſt ſuche woordes, but thou art euer dooyng wooſſe and wooſſe to the vttermoſt of thy power.

6 The Lorde ſaide alſo vnto me in the time of Ioſuah the king, Haſt thou ſeene what that rebellion Iſrael hath done? howe ſhe hath runne vp vppon al the hilles, and among al thicke trees, and there played the harlot? Iere.1.a. Iere.2.a. 2.king.17.b

7 Haſt thou ſeene alſo when ſhe had done all this, howe I ſaide vnto her, that ſhe ſhould turne againe vnto me, and yet ſhe is not returned? Iuda that vnfaythfull ſyſter of hers alſo ſawe this: 3

8 Namely, that after I had well ſeene the adulterie of the ſhrinking harlot Iſrael, I put her away, & gaue her a byl of diuorcement: for all this, her vnfaythful ſyſter Iuda was not aſhamed, but went backe and played the whore. Ezech.23.b 2.king.17.a

9 Yea and the wantonneſſe of her whoredome hath defyled the whole lande: for ſhe hath

hath committed fornication with stockes and stones.

Hie.5.a 10 Neuertheleſſe, her vnfaythful ſiſter Iuda is not returned vnto me againe with her whole hart, but faignedly, ſaith the Lorde.

Ezech.16.c 11 And the Lorde ſaide vnto me, The backſlyder Iſrael, is more righteous then the vnfaithful Iuda.

12 And therefore goe preache theſe woordes towarde the North, and ſay, Thou diſobedient Iſrael, turne againe, ſaith the Lorde, Pſal.103.a and I wyl not bring my wrath vppon you: for I am merciful, ſaith the Lorde, and I wyll not alway beare diſpleaſure againſt thee:

13 But on this condition, that thou knowe thy great blaſphemie, namely, that thou haſte vnfaythfully forſaken the Lorde thy God, and haſt made thee ſelfe partaker of ſtrange Goddes vnder all greene trees, and Ierem.3.b haſt had no wil to heare my voyce, ſaith the Ezech.18.a Lorde.

¶ 14 O ye diſobedient children, turne againe, ſaith the Lorde, and I wyl be maryed with you: for I wyl take one out of the citie, and two out of one generatiō from among you, and bring you into Sion,

15 And wyll geue you heardmen after mine owne mind, which ſhal feede you with learning and wiſedome.

16 Moreouer, when ye be encreaſed and multiplied in the land, then ſaith the Lord, There ſhall no more boaſt be made of the arke of the Lordes Teſtament: no man ſhal thinke vpon it, neither ſhal any man make mention of it: for from thencefoorth it ſhal neither be viſited, neither ſhal ſuch thing be done any more.

Eſai.4.c 17 Then ſhal Hieruſalem be called the Lordes ſeate, and all heathen ſhalbe gathered vnto it for the name of the Lordes ſake which ſhalbe ſet at Hieruſalem: and from that time forth they ſhal folow no more the imagination of their owne frowarde hart.

Hoſea.3.b 18 Then thoſe that be of the houſe of Iuda ſhal goe into the houſe of Iſrael, and they ſhall come together out of the North, into the ſame lande that I haue geuen your fathers.

19 I haue thought thus, Howe ſhal I take thee among my children, and geue a pleaſant land for thine heritage, yea, a goodly hoſt of the heathen? And I ſaid, Call me father, and ſhrinke not from me.

20 Truely, like as a woman fayleth her huſbande, ſo are ye vnfaythful vnto me, O ye houſe of Iſrael, ſaith the Lord.

Ioan.31.c 21 The voyce of the children of Iſrael was heard on high, weeping and waylyng: for that they haue defiled their way, and forgotten God their Lorde.

22 O ye diſobedient children, Turne againe, and ſo ſhal ye heale your backeturninges. Loe, we come vnto thee, for thou art the Lorde our God.

23 Truely in vaine is health hoped for from Deut.13.a the hylles, be they neuer ſo many: but the Actes.4.a health of Iſrael ſtandeth onely vppon God our Lorde.

24 Confuſion hath deuoured our fathers Lamen.5.a labour from our youth vp, yea, their ſheepe Dani.9.a and bullockes, their ſonnes and daugh- Baruc.1.b ters. Ierc.14.a

25 So doo we alſo ſleepe in our confuſion, and ſhame couereth vs: for we and our fa- Pſal.106.a thers, from our youth vp vnto this day, Eſai.64.a haue ſinned againſt the Lorde our GOD, Iudic.7.c and haue not obeyed the voyce of the Lorde 1.Eſd.9.b.c our God. and.10.b

The.iiii.Chapter.

2. The true repentance or returnyng to God, 4. He exhorteth to the circumciſion of the hart. 5. The deſtruction of Iurie is propheſied for the malice of their hartes.

1 O Iſrael, if thou wylt turne thee, then A turne vnto me, ſaith the Lorde, and if thou wylt put away thine abominations out of my ſyght, thou ſhalt not be mooued,

2 And ſhalt ſweare, The Lorde lyueth in Ie.5.a.12.a trueth, in equitie, and righteouſneſſe, and al people ſhalbe fortunable and joyfull in hym.

3 For thus ſayth the Lorde to all Iuda and Hieruſalem, Plowe your lande, and ſowe not among the thornes.

4 Be circumciſed in the Lorde, and cut a- Ierem.6.b way the foreſkinne of your hartes, al ye of and.11.a Iuda, and al the indwellers of Hieruſalem: that mine indignation breake not out like fire, and kindle, ſo that no man maye quenche it, becauſe of the wickednesſe of your imaginations.

5 Preache in Iuda and Hieruſalem, crye Eſai.58.a out and ſpeake, blowe the trumpettes in the lande, crye, that euery man may heare, and ſay, Geather you together, and we wyll goe into ſtrong cities.

6 Set vp the token in Sion, ſpeede you, and Ierem.1.b make no tarrying: for I wyll bryng a great plague, and a great deſtruction from the North.

7 For the ſpoyler of the Gentiles is broken B vp from his place as a lion out of his den, that he may make thy lande waſte, and deſtroye the cities, ſo that no man may dwell therein.

8 Where

8 Wherefore gyrde your ſelues about with ſackcloth, mourne and weepe: for the fearefull wrath of the Lorde is not withdrawen from vs.

9 At the ſame time, ſaith the Lorde, The hart of the kyng and of the princes ſhalbe gone, the prieſtes ſhalbe aſtonished, and the prophetes ſhalbe ſore afraide.

10 Then ſaide I, O Lorde God, haſt thou then deceiued this people and Hieruſalem, Deut.23.a ſaying, Ye ſhall haue peace, and nowe the ſwoorde goeth through their liues?

11 Then ſhall it be ſaide to the people and Jerem.1.b Hieruſalem, A ſtrong wynde in the high places of the wyldernesse commeth through the way of my people, but neither to fanne nor to cleanſe.

12 After that ſhall there comme vnto me a ſtrong wynde from thoſe places, and then wyl I alſo geue ſentence vpon them.

13 For loe, he ariſeth like a cloude, and his charettes are like a ſtormie wynde, his horſes Lamen.4.a. are ſwifter then the Eagle: Woe vnto Dan.7.a. vs, for we are deſtroyed.

C 14 O Hieruſalem, waſhe thine harte from Pſalm.51.a wickednesse, that thou mayeſt be helped: Eſai.1.c. how long ſhal thy vaine thoughtes remaine with thee?

15 For a voyce from Dan, and from the hyl of Ephraim ſpeaketh out, and telleth of a deſtruction.

16 Remember the heathen, and geue Hieruſalem warning, and preache vnto her, that watchers ouer her are comming from farre countreyes, they haue cryed out againſt the Iaeha.8.c cities of Iuda.

17 And they haue beſet her about in euery place, like as the watchmen in the feelde: for they haue prouoked me to wrath, ſaith the Lorde.

1.king.18.d. 18 Thy wayes and thy thoughtes haue Jerem. 2.c. brought thee vnto this, ſuche is thine owne and.14.d. wickednesse and diſobedience: and becauſe it is a bytter thing, it hath ſtriken thee to the hart.

19 Ah my belly, ah my belly, ſhalt thou crye, howe is my hart ſo ſore? my hart panteth within me, I cannot be ſtyll, for I haue hearde the crying of the trumpettes, and peales of warre.

20 They crye murder vpon murder, the whole lande ſhal periſhe: Immediately my tentes were deſtroyed, and my hangynges in the twinckling of an eye.

D 21 How long ſhal I ſee the tokens of warre, and heare the noyſe of the trumpets?

Eſai.5.b. 22 (Neuertheleſſe, this ſhal come vpon them,) Baruc.3.b. becauſe my people is become fooliſhe, and Dieu.4.b. hath not knowen me: they are the children of fooliſhneſſe, and without any diſcretion: to doo euyl they haue wyt ynough: but to doo wel they haue no wiſedome.

23 I haue looked vpon the earth, and ſee it was waſte and voyde: I looked towarde heauen, and it had no ſhyne.

24 I beheld the mountaines, and loe, they trembled, and al the hylles were in a feare.

25 I looked about me, and there was no bodye: and all the byrdes of the ayre were away.

26 I marked wel, and the plowed feelde was become waſt, yea, al their cities were broken downe at the preſence of the Lorde, and indignation of his wrath.

27 For thus hath the Lorde ſayde, The whole lande ſhalbe deſolate, yet wyl I not then haue donne.

28 And therfore ſhal the earth mourne, and C the heauen be ſory aboue: for the thing that I haue ſpoken to the prophetes, purpoſed, and taken vpon me to doo, ſhal not repent me, and I wyl not goe from it.

29 The whole land ſhal flee for the noyſe of horſmen and bowmen, they ſhal runne into dennes, into woodes, and clymbe vp the ſtony rockes: al the cities ſhalbe voyde, and no man dwelling therein.

30 What wylt thou nowe doo, thou bryng Jerm.22 deſtroyed? For though thou clotheſt thee 2.king.9.f ſelfe with Scarlet, and deckeſt thee with golde, though thou paynteſt thy face with colours nowe, yet ſhalt thou trymme thee ſelfe in vaine: For thoſe that hyther to haue ben thy louers, ſhal abhorre thee, and goe about to ſlay thee.

31 For I heare a noyſe like as it were of a woman trauailing, & one labouring of her firſt childe, euen the voyce of the daughter Sion, that caſteth out her armes, and ſoweth, ſaying, Ah, woe is me, how ſore vexed and faynt is my hart for feare of the murderers?

The.v. Chapter.

1. In Iurie is there no righteous or faythful man founde, eyther amongſt the people, or the rulers, for whoſe ſake the Lorde ſhould ſpare the citie. 15. Wherefore Iurie is deſtroyed of the Aſſyrians.

1 L Oke through Hieruſalem, beholde, & ſee, ſeke through her ſtreetes alſo within, if ye can finde one man that dooth equal and right, or ſeeketh for the truth, and I ſhal ſpare the citie, ſaith the Lorde.

2 For though they can ſay, The Lorde liueth: yet they ſweare to deceyue.

3 Wheras thou (O Lord) lookeſt only vpon fayth & trueth: Thou haſt ſcourged them, but they tooke no repentance, thou haſt corrected them for amendment, but they refuſed

refused thy correctiõ, they made their faces harder then a stone, and would not amend.

4 Therfore I thought in mee selfe, Peraduenture they are so simple and foolish, that they vnderstande nothing of the Lordes way, and iudgementes of their God.

Deut.17.b. 5 Therefore wyll I goe vnto their heades and rulers, and talke with them, if they knowe the way of the Lord, & iudgementes of their God: But these (in lyke maner) haue broken the yoke, and burst the bondes in sunder.

Deut.32.b. 6 Wherefore a Lion out of the wood hath hurt them, & a Woolfe in the euening shal destroy them, the Leopard doth lie lurking by their cities, to teare in peeces al them that come thereout: for their offences are multiplied, and their departing away is encreased.

Hoseh.1.d. B 7 Shoulde I then for all this haue mercie vpon thee? Thy children haue forsaken me, and sworne by them that are no gods: and albeit that I fed them to the ful, yet they fal to adulterie, and haunt harlots houses.

Ezech.22.b 8 In the desyre of vncleanly lust they are become lyke vnto stoned horse, euery man neigheth at his neighbours wyfe.

Iere.5.a. 9 Shoulde I not correcte this, sayth the Lorde? shoulde I not be auenged of euery people that is lyke vnto this?

10 Climbe vp vpon their wals, beate them downe, and (a) destroy them not vtterly: take away their battlements, because they are not the Lordes.

11 For vnfaithfully hath the house of Israel and Iuda forsaken me, sayth the Lorde.

12 They haue denyed the Lord, and sayde, It is not he (that lookech vpon vs) neyther shal no misfortune come vpon vs, we shall see neyther sworde nor hunger.

13 As for the warning of the prophetes, it is but wynde, yea there is not the worde of God in them: suche thynges shal happen vnto them selues

14 Wherefore, thus sayth the Lord God of hostes, Because ye speake suche woordes, behold, the woordes that are in thy mouth wil I turne to fyre, and make the people to be wood, that the fyre may consume them.

15 Lo, I wil bring a people vpon you from farre, O house of Israel, sayth the Lorde, a myghtie people, an olde people, a people whose speache thou knowest not, neyther vnderstandest what they say.

16 Their arrowes are lyke vnto a yawning graue, yea they them selues be very Giantes.

17 This people shal eate vp thy fruite and thy meate, yea they shal deuour thy sonnes and thy daughters, thy sheepe and thy bullockes, they shal eate vp thy grapes and figges: As for thy strong & wel defenced cities wherin thou didst trust, they shal bring to pouertie, and that through the sworde.

18 Neuertheles, I wyl not then haue done with you, sayth the Lorde. Iere.16.b.

19 But if they say, Wherefore doth the Lord our God al this vnto vs? Then answeare them, Because that like as ye haue forsaken me, and serued strange gods in your land, euen so shal ye serue strangers out of your lande. Deut.28.g.

20 Preache this vnto the house of Iacob, and crye it out in Iuda, and say thus,

21 Heare this, thou foolishe and vndiscreete people, Ye haue eyes, but ye see not, eares haue ye, but ye heare not. D Esai.6.b. Iohn.9.d.

22 Feare ye not me, saith the Lorde? wyl ye not tremble at my presence? whiche binde the sea with the sand by a continual decree, so that it can not passe his boundes: for though it rage, yet can it doo nothing, and though the waues therof doo swel, yet may they not goe ouer. Iob.26.b. and.18.a.

23 But this people hath a false and obstinate hart, they are departed & gone away from me.

24 They thinke not in their hartes, O let vs feare the Lord our God, who geueth vs raine early and late when neede is, whiche keepeth euer styl the haruest for vs yeerely. Esai.69.a.

25 Neuertheles, your misdedes haue turned these from you, and your sinnes haue robbed you of good thinges.

26 For among my people are found wicked persons, that priuily lay snares and waite for men, to take them, and destroy them.

27 And lyke as a net is ful of byrdes, so are their houses full of that whiche they haue gotten with falshood and deceite: Hereof commeth their great substance and riches.

28 Hereof are they fat and wealthie, and are more mischeeuous then any other: they minister not the lawe, they make no ende of the fatherlesse cause, yea and they prosper: yet they iudge not the poore accordyng to equitie. E Esai.1.c.

29 Shoulde I not punishe these thynges, sayth the Lorde? shoulde not I be auenged of al suche people as these be? Jerem.5.b and.9.a.

30 Horrible and greeuous thinges are done in the lande.

31 The Prophetes teach falsly, & the preachers receiue gifts, & my people hath pleasure therein: what wil come thereof at the last? Oseē.7.a. Roma.1.a.

The.vi. Chapter.

I. The sinnes for which Hierusalem is afflict. 10. Vncircumcised eares. 13. couetousnesse, 14. deceipt. 20. The Lord reiecteth the sacrifices of the Iewes. 22. The comming of the Babylonians is prophesied agayne.

1 Come

A 1 COme out of Hieruſalem, ye ſtrong
2.Sa.14.a. chyldren of Beniamin, blowe vp the
trumpets ye Thecuites, ſet vp a to-
ken vnto Bethcaran: for a plague and a
great miſerie appeareth out from ꝓ north.
2 I will liken the daughter Sion to a faire
and tender woman, and to her ſhal come
the (a) ſhepheardes with their flockes.
a) The ſhep-heardes with their flocks, that is, the princes and captaynes with their armies.
3 Their tentes ſhal they pitch round about
her, and euery one ſhal feede in his place.
4 Make batalle agaynſt her (ſhal they ſay,)
aryſe, let vs goe vp by nyght: Alas the day goeth away, and the nyght
ſhadowes fal downe.
5 Aryſe, let vs goe vp by night, and deſtroy
her ſtrong holdes.
6 For thus hath the Lorde of hoſtes com-
maunded, Hewe downe her trees, and ſet
vp bulwarkes agaynſt Hieruſalem: for the
tyme is come that this citie muſt be puni-
ſhed, for in her is al malitiouſneſſe.
B 7 Lyke as a conduite ſpowteth out waters,
ſo ſhe ſpowteth out her wickednelle: Rob-
berie and vnrighteouſneſſe is heard in her,
ſorowe and woundes are euer there in my
ſyght.
8 Amend thee (O Hieruſalem) leſt I with-
drawe my hart from thee, and make thee
deſolate, and thy lande alſo, that no man
dwel in it.
9 For thus ſayth the Lorde of hoſtes, The
reſidue of Iſrael ſhalbe geathered as the
remnant of grapes: and therefore turne
thyne hande agayne into the bal ket, lyke
the grape geatherer.
Ieremi.4.a. and.9.d. Ieremi.5.c. and.20.b. 10 But vnto whom ſhal I ſpeake? whom
ſhal I warne that he maye take heede?
Their eares are ſo vncircumciſed, that
they may not heare: beholde, they take the
worde of God but for a ſcorne, and haue no
luſt therero.
11 And therefore I am ſo ful of thine in-
dignation, O Lorde, that I may ſuffer no
longer, but ſhed it out vpon the chyldren
that are without, and vpon al young men:
yea the man muſt be taken priſoner with
the wyfe, and the aged with the creeple.
12 Their houſes with their landes & wynes
ſhalbe turned into ſtrangers: for I wyll
ſtretch out mine hand vpon the inhabiters
of this lande, ſayth the Lorde.
13 For from the leaſt to the moſt they hang
al vpon couetouſnes, and from the prophet
vnto the prieſt they goe about falſhood and
lyes.
C 14 And beſyde that, they heale the hurt of
Eſai.56.c. Ierem.8.b. my people with ſweete wordes, ſaying,
Peace, peace: when there is no peace at al.
Ezech.18.b Ierem.8.c. 15 Were they aſhamed when they had com-
mitted abomination? Truely nay, they be
paſt ſhame, & therefore they ſhal fal among
the ſlaine: and in the houre when I ſhal vi-
ſite them, they ſhalbe brought downe, ſaith
the Lorde.
16 Thus ſaith the Lord, Go into the ſtretes,
conſyder and make inquiſition for the olde
way, and if it be the good and right way,
then goe therein, that ye may fynde reſt for
your ſoules: but they ſay, We wyll not
walke therein.
17 Moreouer, I wyl ſet watchmen ouer
you, and therfore take heede vnto the voyce
of the trumpet: but they ſay, We wyll not
take heede.
18 Heare therefore ye Gentiles, & thou con-
gregation ſhalt knowe what I haue deui-
ſed for them.
19 Heare thou earth alſo: Beholde, I wyl Iere.19.a.
cauſe a plague to come vpon this people,
euen the fruit of their owne imaginations,
for that they haue not benne obedient vnto
my wordes & to my law, but abhorred them.
20 Wherefore bryng ye me incenſe from Eſai.1.b. Iere.7.c.
Saba, & ſweete ſmellyng Calamus from (b) Cere-
farre countreys? (b) your whole burnt of- monies, al
though they
be Gods ordi-
nances,
pleaſeth him
not without
fayth and
pureneſſe of
mynde.
Iere.1.c. and.3.d. Thec.1.c.
ferynges diſpleaſe me, and I reioyce not in
your ſacrifices.
21 And therefore thus ſayth the Lorde, Be-
hold, I wyl lay ſtumblyng blockes among
this people, and there ſhal fal at them the
father with the children, one neyghboure
ſhal periſhe with another.
22 Thus ſayth the Lorde, Beholde, there
ſhal come a people from the north, and a
great people ſhall aryſe from the endes of
the earth. D
23 With bowes and with dartes ſhal they
be weaponed, it is a rough and fierce peo-
ple, and an vnmerciful people: their voyce
roareth lyke the ſea, they ryde vpon hoſtes
wel appointed to the batalle agaynſt thee,
O daughter Sion.
24 The fame of them haue we hearde, our
armes are feeble, (c) beauineſſe and ſorow (c) So feare as the hypocrites beare tel that gods iudgementes are at hande, their harte fayleth, and is ful of ſin rowe. Amos.8.a.
is come vpon vs, as vpon a woman trauai-
lyng with childe.
25 Let no man goe forth into the feeld, let
no man come vpon the high ſtreete: for the
ſworde and feare of the enimie is on euery
ſyde.
26 Wherefore gyrd a ſackcloth about thee,
O thou daughter of my people, ſprynkle
thee ſelfe with aſhes: mourne and weepe
bitterly, as vpon thine only beloued ſonne,
for the diſtroyer ſhall ſodaynely fall vpon
vs.
27 Thee haue I ſet for a ſtrong towre, (O
thou Prophet) and a wel fenced wal among
my people, to ſeeke out and to trye their
wayes.

28 For

29 For they are al stubberne Apostates, and
Psal.73.a
Esa.57.a
Ier.3.d
fallen away, walking deceitfully, they are
cleane dased and vpon, for they hurt and de-
stroy euery man.
29 The bellowes are brent in the fire, the
leade is not moulten, the melter melteth in
vaine, for the euyl is not taken away from
them.
30 Therefore doo they call them noughtie
siluer, because the Lord hath cast them out.

The. vii. Chapter.

2. Ieremie is commaunded to shewe vnto the people the woorde of God, whiche trusteth in the outwarde seruice of the temple.
13. The euylles that shall happen to the Iewes for the despysyng of their prophetes.
21. Sacrifices doeth not the Lord chefely requyre of the Iewes, but that they shoulde obey his woorde.

A 1 These are the woordes that God spake
Ier.17.b
Esa.26.a
vnto Ieremie, saying,
2 Stand vnder the gate of the Lordes
house, and crye out there woordes there with
a loude voyce, and say, Heare the woorde of
the Lorde all ye of Iuda that goe in at this
gate, to woorshyp the Lorde:
Esa.1.c
Ier.26.c
3 Thus sayth the Lord of hostes the God of
Israel, Amende your wayes and your coun-
sailes, and I will let you dwell in this place.
4 Trust not in false lying woordes, saying,
Here is the temple of the Lorde, here is the
temple of the Lorde, here is the temple of
the Lorde:
Deut.12.a
Esa.1.c
Ier.29.c
Mat.23.d
5 But rather in verde amende your wayes
and counsailes, and iudge right betwixt a
man and his neighbour.
6 Oppresse not the straunger, the fatherlesse,
and the wydow, shed not innocent blood in
this place, cleaue not to straunge Goddes to
your owne destruction:
B 7 Then will I let you dwell in this place,
yea, in the lande that I gaue afore tyme to
your fathers for euer.
8 But take heede, ye trust in lying tales,
that begnile you, and doo you no good.
9 For when ye haue stolen, murdred, com-
mitted aduulterie, and periurie, when ye
haue offered vnto Baal, folowing straunge
and vnknowen Gods:
Esa.1.g
10 Yet then come ye, and stande before me
in this house (whiche hath my name geuen
vnto it) and say, Eusshe, we are absolued
quite, though we haue done al these abomi-
nations.
11 What, thinke you this house that beareth
my name, is a denne of theeues? And yet
I see (what you thinke) saith the Lorde.
Esai.59.b
12 Goe to my place in Silo, wherunto I
Iob. 2.b
Matth.21.b
gaue my name afore time, and looke well
what I dyd to the same place for the wic-
kednesse of my people of Israel.
Ierem.32.
13 And nowe seeyng ye haue donne al these
Iosue.18.a
Ier.26.a
1.Sam.3.
4.5.6.
Psal.1.c
Esai.65.b
Luke.21.a
C
deedes, saith the Lord, & I mee selfe rose vp
euer betimes to warne you, & to commune
with you, yet would ye not heare me, I cal-
led, ye would not answeare:
14 Therefore, euen as I haue donne vnto
Silo, so will I doo to this house that my
name is geuen vnto, and that ye put your
trust in: yea, vnto the place that I haue gi-
uen to you and your fathers:
15 And I shal thrust you out of my sight, as
1.Sa.17.a
Ier.14.b
Ezech.14.
1.Iohn.5.c
I haue cast out al your brethren the whole
seede of Ephraim.
16 Therefore thou shalt not pray for this
people, thou shalt neither geue thankes, nor
byd prayer for them: make thou no inter-
cession for them, for in no wise wyl I heare
thee.
17 Seest thou not what they doo in the ci-
Ier.44.a
ties of Iuda, and in the stretes of Hierusa-
lem?
18 The children geather sticks, the fathers
kindle the fire, the women knede the
dough to bake cakes for the queene of hea-
uen: they powre out drinke offeringes vnto
strange Gods, to prouoke me vnto wrath.
19 Howbeit, they hurt not me, saith the lord,
but rather confound & shame their sel-
nes.
20 And therefore thus saith the Lorde God,
Beholde, my wrath and indignation shalbe
powred out vpon this place, vpon men and
catteyle, vpon trees in the feelde, and fruite
of the lande: and it shal burne, so that no
man may quenche it.
D 21 Thus saith the Lorde of hostes the God
Esai.1.a
of Israel, Heape vp your burnt offeringes
with your sacrifices, and eate the fleshe.
22 For when I brought your fathers out of
Deut.10.a
Esai.43.a
Egypt, I spake no woorde vnto them of
burnt offeringes and sacrifices:
23 But this I commaunded them, saying,
Exod.19.a
Hearken and obey my voyce, and I shalbe
your God, and ye shalbe my people, so that
ye walke in al the wayes whiche I haue
commaunded you, that ye may prosper.
24 But they were not obedient, they encli-
Zach.7.a.
ned not their eares thereunto: but went af-
ter their owne imaginations, and after the
motions of their owne wicked hart, and so
turned themselues awaye, and conuerted
not vnto me.
25 And this haue they donne vpon the time
that your fathers came out of Egypt, vnto
this day: Neuertheles, I haue sent vnto you al
my

my seruantes the prophetes, I rose vp early, and sent you vnto.

Jerem. 25.a 29.c.d.43.a 26 Yet wouldest they not hearken, nor offer me their eares, but were obstinate, and woorse then their fathers.

27 And thou shalt now speake all these wordes vnto them, but they wyl not heare thee: thou shalt crye vpon them, but they wyl not answeare thee.

C 28 Therefore shalt thou say vnto them, This is the people that neither heareth the voyce of the Lord their God, nor receiueth his correction: faythfulnesse and truethe is cleane rooted out of their mouth.

Ezech. 5.a 29 Wherefore cut of thine heare (O Hierusalem) and cast it away, take vp a complaint on high: for the Lorde hath cast away and forsaken the people that he is displeased withal.

Jerem. 32.d 30 For the children of Iuda haue done euyl in my sight, saith the Lord, they haue set vp their abominations in the house that hath my name, and haue defiled it:

Deut. 32.c 2. king. 24.c Psal. 106.c Jerem. 43.a 31 They haue also builded auiteres at Thopheth, which is in the valley of the children of Hennom, that they might burne their sonnes and daughters in fire: whiche I neuer commaunded them, neither came it euer in my thought.

32 And therefore behold the dayes shal come (saith the Lord) that it shal no more be called Thopheth, or the valley of the children of Hennom, but the valley of slaughter: for in Thopheth they shalbe buried, because they shal els haue no roome.

Jerem. 19.c

Jerem. 8.b and. 9.c 33 Yea, the dead bodyes of this people shalbe eaten vp of the foules of the ayre, and wylde beastes of the earth, and no man shal fray them away.

Jerem. 16.b and. 25.b. Ezech. 26.b 34 And as for the voyce of myrth and gladnesse of the cities of Iuda and Hierusalem, the voyce of the bridegroome & of the bryde, I wyl make them ceasse: for the land shalbe desolate.

The. viii. Chapter.

1. The destruction of the Iewes. 4. The Lorde moueth the people to amendement, rekeying vp their sinnes. 20. He reprehenderh the lying doctrine of the prophetes and priestes.

C 1 AT the same time, saith the Lorde, the bones of the kinges of Iuda, the bones of his princes, the bones of the preachers and prophetes, yea, and the bones of the citizens of Hierusalem, shalbe brought out of their graues,

Deut. 4.d. 2 And laid against the Sunne, the Moone, and al the heauenly host, whom they loued, whom they serued, whom they came after, Luke. 24.a whom they sought and worshipped: they shal neither be gathered together nor buried, but shal lye as doung vpon the earth.

3 And al they that remayne of this wicked generation, shal desire rather to dye then to liue, wher soeuer they remaine, and wheras I scatter them, saith the Lord of hostes.

4 Thus shalt thou say vnto the also, Thus saith the Lorde, Doo men fal, so that they arise not vp again? or if Israel repent, wyl not God turne again to them?

5 Wherefore then is this people of Hierusalem gone so farre backe, that they turne not again? They are euer the longer the more obstinate, and wyl not be conuerted.

6 For I haue looked and considered, but there is no man that speaketh a good word, there is no man that taketh repentance for his sinne, that wil so much say, What haue I done? but euery man turneth to his owne course, like a fierce horse headlong to the battaile.

7 The Storke in the ayre knoweth his appointed time, the Turtle Doue, the Swallowe, and the Crane, consyder the tyme of their trauaile: but my people wil not know the time of the punishment of the Lorde. B Eſai. 1.a

8 Howe dare ye say then, We are wise, we haue the law of the Lord among vs? Truely in vaine hath he prepared his penne, and vainely haue the writers written it.

9 Therefore shall the wise be confounded, they shalbe afrayd and taken: for lo, they haue cast out the woorde of the Lorde, what wisedome can then be among them? Deut. 9.a Eſai. 30.a

10 Wherefore I wyl geue their wiues vnto aliantes, and their feeldes to destroyers: For from the lowest vnto the highest they folowe fylthie lucre, and from the prophete vnto the priest they deale al with lyes. Ezech. 13.a

11 Neuertheles, they heale the hurt of my people very slenderly, saying, Peace, peace: where there is no peace at al. Eſai. 56.a Jerem. 6.a Ezech. 13.a

12 Fye for shame, howe abominable thinges doo they, and yet they be not ashamed, yea, they knowe of no shame: Wherefore in the time of their visitation, they shal fal among the dead bodyes, and be ouerthrowen, saith the Lorde. Jerem. 7.a

13 Moreouer, I wil consume them in deede (saith the Lorde) so that there shall not be one grape vpon the vine, neither one fygge vpon the fygge tree, and the leaues shalbe pluckt of, and the thing that I haue geuen them, shalbe taken from them.

14 Why prolong we the time, let vs gather our selues togeather, and go into the strong citie, there shal we be in rest: for the Lorde our God hath put vs to silence, and geuen C

ye water myxt with gal to drynke, becaus we haue synned agaynst hym.

15 We looked for peace, and we fare not the better, we wayted for the tyme of health, and lo, here is nothyng but trouble.

16 The noyse of his horses is heard from Dan, the whole lande is afrayde at the neyghyng of his strong horses: for they are come in, and haue deuoured the land with al that is in it, the cities, and thos that dwel therein.

17 Moreouer, I wyl send Cockatrices and Serpentes among you (whiche wyl not be charmed) and they shal byte you, sayth the Lorde.

18 I wolde haue had comforte agaynst sorowe: but sorowe is come vpon me, and heauinesse vexeth my hart.

19 For lo, the voyce of the crying of my people is heard (for feare of them that come) from a farre countrey: Is not the Lord in Sion? Is not her king in her? Wherefore then haue they greeued me (shal the Lorde say) with their images and foolishe strange fashions of a forraigne god?

20 The harueste is gone, the sommer hath ended, and we are not holped.

21 I am sore vexed becaus of the hurt of my people, I am heauie and abashed:

22 Is there not triacle at Gilead? Is there no Phisition there? why then is not the health of my people recouered?

The.ix. Chapter.

1. The complaynt and bewaylyng of the Prophet, 3. the malice of the people. 24. In the knowledge of God ought we onely to reioyce. 26. The vncircumcision of the hart.

1 O Who wyll geue my head water ynough, and a well of teares for myne eyes, that I may weepe night & day for the slaughter of my people?

2 Wolde God that I had a cotage somewhere far from folke, that I might leaue my people, and goe from them, for they be al aduiterers, and a shrynkyng sort.

3 They bende their tongues lyke bowes to shoote out lyes, they waxe strong vppon earth: As for the trueth, they may nothing away withal in the worlde, for they goe from one wickednesse to another, and wyll not knowe me, sayth the Lorde.

4 Yea, one must keepe him selfe from another, no man may safely trust his owne brother: for one brother vndermineth another, one neighbour beguileth another.

5 Yea one dissembleth with another, and they deale with no trueth: They haue practised their tongues to lye, and taken great paynes to doo mischefe.

6 Thou sittest in the myddes of a deceitful people, whiche for very dissembling falsehood wyl not knowe me, sayth the Lord.

7 Therefore thus sayth the Lorde of hostes, Beholde, I wyl melt them, and trie them: for what shoulde I els doo to my people? B

8 Their tongues are lyke sharpe arrowes to speake deceite: with their mouth they speake peaceably to their neighbour: but priuily they lay wayte for him. Pro.18.a. Psal.18.a.

9 Shoulde I not punishe them for these thynges, sayth the Lord? or should I not be auenged of any such people as this? Ierr.5.b.

10 Vpon the mountaynes wyl I take vp a lamentation, and a sorowfull crye, and a mourning vpon the fayre places of the wildernesse: namely, howe they are so brent vp, that no man goeth there any more, yea, a man shal not heare one beast crye there: byrdes and cattel are al gone from thence.

11 I wyl make Hierusalem also an heape of stones, and a denne of venemous wormes: and I wyll make the cities of Iuda so waste, that no man shal dwel therin. Psal.79.a. Mich.3.c.

12 What man is so wyse as to vnderstande this? or to whom hath the Lorde spoken by mouth, that he may shewe this, and say, O thou lande, why perishest thou so? wherefore art thou so brent vp, and like a wildernesse that no man goeth through?

13 Yea, the Lorde him selfe tolde the same vnto them that forsooke his lawe, and kept not the thing that he gaue them in commaundement, neyther lyued thereafter: C

14 But followed the wickednesse of their owne hartes, and serued strange gods, as their forefathers taught them. Deut.29.a Iosu.24.c.

15 Therefore thus sayth the Lord of hostes, the God of Israel, Beholde, I wyll feede this people with wormewood, and geue them gal to drynke.

16 I wyl scatter them also among the heathen, whom neyther they, nor their fathers haue knowen: and I wyl sende a sworde among them to persecute them, vntyll I bryng them to nought. Deut.28.b Ier.23.c. Deut.28.c.

17 Moreouer, thus sayth the Lorde of hostes, Beware of the vengeance that hangeth ouer you, & cal for mournyng wyues, and sende for wyse women, that they come shortly,

18 And sing a mourning song of vs, that the teares may fal out of our eyes, and that our eye lyddes may gushe out of water.

19 For there is a lamentable noyse heard of Sion? O howe are we so sore destroyed? O howe are we so pitifully confounded? We must

must forsake our owne naturall countrey, and we are thus out of our owne lodgings.

20 Yet heare the worde of the Lord, (O ye women) & let your eares regarde the wordes of his mouth: that ye may learne your daughters to mourne, and that every one may teache her neyghbour to make lamentation.

21 (Namely thus) Death is climbing up in at our windowes, he is come into our houses, to destroy the childe beside the doore, and the young man in the streete.

Jerem.7.b. and.8.b. 22 But tel thou playnely, Thus sayth the Lorde, The dead bodies of men shal lye vpon the grounde as the doung vpon the fielde, and as the handful after the mower, and there shalbe no man to take them vp.

Eſai.55.c. 1.Cor.1.b. 2.Cor.11.a. Mat.9.b. and.12.a. Dete.6.b. 23 Thus sayth the Lorde, Let not the wyse man reioyce in his wisdome, nor the strong man in his strength, neyther the rich man in his riches.

24 But who so wyl reioyce, let him reioyce in this, that he vnderstandeth and knoweth me, that I am the Lord which do mercie, equitie, and ryghteousnesse vppon the earth: therefore have I pleasure in suche thynges, sayth the Lorde.

25 Beholde, the tyme commeth (sayth the Lord) that I wil visite al them whose foreskin is vncircumcised, & the circumcised,

Ferr.25.c. Jere.4.b. and.6.b. Roma.2.c. 26 The Egyptians, the Jewes, the Edomites, the Ammonites, the Moabites, and the shaven Madianites that dwell in the wyldernesse: for al the Gentiles are al vncircumcised in the hert, but all the house of Israel are vncircumcised in the part.

The x. Chapeter.

2. The constellations of the starres are not to be feared. 5. Of the weakenesse of idolles, and of the power of God. 21. Of euyl Curates.

1 HEare the worde of the Lorde that he speaketh vnto thee, O thou house of Israel.

Eſai.47.b. 2 Thus sayth the Lord, Ye shal not learne after the maner of the heathen, and ye shal not be afrayde for the tokens of heauen: for the heathen are afrayde of suche.

Eſai.44.b. 3 For al the customes & lawes of the Gentiles are nothing but vanitie: They hewe downe a tree in the wood with the handes of the workeman, & fashion it with the axe.

4 They couer it over with golde or syluer, they fasten it with nayles and hammers, that it moue not.

5 It standeth as tyghte as the Palme tree, it can neyther speake, nor goe one foote, but must be borne: be not ye afrayde of suche, for they can doo neyther good nor euyl.

Baruc.6.c. 2.Reg.17.c. Apoc.14.b. 6 But there is none like vnto thee, O Lord, thou great is the name of thy power.

7 Who would not feare thee, O king of the Gentiles? for thine is the dominion: for among al the wyse men of the Gentiles, & in al their kyngdomes, there is none that may be lykened vnto thee.

8 They are altogether dyted and vnwise in this one thyng: (a) wood is the teaching of vanitie.

9 Silver is brought out of Tharsis, and beaten to plates, and golde from Ophir, a worke that is made with the hande of the craftes man, and they are clothed with yelow sylke and (scarlet:) al these are the workes of cunnyng men.

10 But the Lord is a true God, a liuing God, and an euerlastyng kyng: at his be wroth, the earth shaketh, al the Gentiles may not abyde his indignation.

11 (As for (their gods) thus shall you say to them, They are no goddes that made neyther heauen nor earth, therefore shal they perishe from the earth, and from al thinges vnderheauen.

12 But (as for our God) he made the earth with his power, and with his wysedome dooth he order the whole compasse of the worlde, with his discretion hath he spred out the heauens.

Pſal.134. 13 At his voyce the waters gathered together in the ayre, he dyaweth vp the cloudes from the vttermost partes of the earth, he turneth lyghtenyng to rayne, and bringeth foorth the wyndes out of their creatures.

14 His wyfe becometh al men fooles, & confoundeth the caruers of images: for that they cast is but a dayne thyng, and hath no lyfe.

Eſai.13. Dan.14.b. Jere.51. 15 The dayne craftesmen with their workes that they in their vanitie haue made, shal perishe one with another in tyme of visitation.

16 Neuertheleſſe, Jacobs portion is not suche: but it is he that hath made al thinges, and Israel is the rodde of his inheritance: the Lorde of hoſtes is his name.

17 Gether vp thy wares out of the lande, thou that art in the strong place.

18 For thus sayth the Lorde, Beholde, I wyl now throwe as with a stone slyng the inhabiters of this lande at this once, and I wyl bryng trouble vpon them, that they shal proue true the wordes that I haue spoken by the prophetes.

19 Alas howe am I hurt? alas howe painful are my sourges with me? for I consider this sorowe by mine selfe, and I must suffer it.

(a) By wood is meant al kind of matter wherout images were wont to be made, which although they be garnished with gold and syluer, and clothed in purple and silke, and set vp (as some men say) to be by means better yet teache they nothing but faith the prophet, but vanitie.

20 My

20 My tabernacle is destroyed, and all my cordes are broken, my children are gone fro me, & can no where be found: Now haue I none to spreade out my tent, nor to set vp my hangynges.

D 21 (b) For the heardmen are become foolishe, and they haue not sought the Lord: therfore haue they dealt vnwisely with their cattel, and al are scattered abroade.

22 Beholde, the noyse is harde at hande, and great sedition out of the north, to make the cities of Iuda a wildernesse, & a dwellyng place for dragons.

23 Nowe I knowe (O Lorde) that it is not in mans power to order his owne wayes, or to rule his owne steppes and goynges.

24 Therefore chasten thou me, O Lorde, but with fauour, and not in thy wrath, lest thou bring me vtterly to nought.

25 Powre out thyne indignation vpon the Gentiles that knowe thee not, and vpon the people that cal not vpon thy name, and that because they haue consumed, deuoured, and destroyed Iacob, and haue made his habitation waste.

(b) The kynges, the rulers, the prophetes, &c. in scriptures are blinde, & doth foreseyth nothyng.

Deut.30.b.

Psal.6.a. Esai.64.b. Psal.79.a. Esai.37.a

Iere.30.c. 46.50.b.

The.xi. Chapter.

I. A curse to them that obey not the wordes of Gods promise. 10. The people of Iuda following the steppes of their fathers, worshippeth strange gods. 15. The Lord saith that he wyl not heare the Iewes, and forbiddeth also Ieremie to pray for them.

¶ 1 This is a sermon whiche the Lord commaunded Ieremie for to preache, saying,

2 Heare the wordes of this couenant, and speake vnto the men of Iuda, and to al them that dwel at Hierusalem,

3 And say vnto them, Thus sayth the Lord God of Israel, Cursed be euery one that is not obedient vnto the wordes of this couenant,

4 Which I commaunded vnto your fathers, what time as I brought them out of Egypt from the iron furnace, saying, Be obedient vnto my voyce, and do according to al that I commaunde you, so shal ye be my people, and I wil be your God:

5 And wyl keepe my promise that I haue sworne vnto your fathers, (namely) that I would geue them a lande whiche floweth with mylke and hony, as ye see it is come to passe vnto this day. Then answered I and sayde, Amen: let it be euen so Lord as thou sayest.

6 Then the Lorde sayde vnto me agayne, Preache this in the cities of Iuda, & round about Hierusalem, & say, Heare the wordes of this couenant, and keepe them.

7 For I haue diligently exhorted your fathers, euer since the time that I brought them out of the lande of Egypt vnto this day, I gaue them warning betymes, saying, Hearken vnto my voyce. B

8 Neuertheless they would not obey me, nor encline their eares vnto me: but folowed the wicked imaginations of their owne hartes, and therefore I haue brought vpon them al the wordes of this couenant that I gaue them to keepe, whiche they (notwithstanding) haue not kept. Iere.13.b.

9 And the Lorde said vnto me, It is founde out that whole Israel and al these cities of Hierusalem are gone backe.

10 They haue turned them selues to the blasphemies of their forefathers, whiche had no lust to heare my wordes: Euen likewise also haue these folowed strange gods, and worshipped them: The house of Israel and Iuda haue broken my couenant which I made with their fathers.

11 Therfore thus saith the Lord, Beholde, I wyl sende a plague vpon them, which they shal not be able to escape: and they shal crye vnto me, and I wyl not heare them.

12 Then shal the townes of Iuda, and the citizens of Hierusalem goe and call vpon their gods vnto whom they made their oblations: but they shal not be able to helpe them in time of their trouble. Zach.7.b. Deut.35.c.

13 For as many cities as thou hast, O Iuda, so many gods hast thou had also, and looke howe many streetes there be in ther, (O Hierusalem) so many shameful aulters haue ye set vp, aulters (I say) to offer vpon them vnto Baal. Iere.2.b.

14 Therefore pray not thou for this people, C byd neither prayse nor prayer for them: for though they crye vnto me in their trouble, yet wyl I not heare them. Iere.7.b. and.15.a.

15 What part hath my beloued in my house, seing he hath wrought abomination, seruing many gods? The holy flesshe offeringes in the temple are gone from thee (O Iuda) and thou when thou hast doon euil, makest thy boast of it. Aggæ.2.b.

16 The Lord called thee a greene olive tree, a faire one, a fruitefull one, a goodly one: but with great clamour hath the enimie set fyre vpon it, and the branches of it are destroyed. Iere.17.b. Matth.7.b. Rom.11.c.

17 For the Lord of hostes that planted thee, hath deuised a plague for thee (O thou house of Israel and Iuda) for the euil that ye haue done to prouoke him to wrath, in that ye did seruice to Baal.

18 This (O Lorde) haue I learned of thee, and vnderstand it: for thou hast shewed me

their imaginations.

Eſai.53.b. 19 But I am as a meeke lambe, an oxe that is caried away to be ſlayne, not knowyng that they had deuiſed ſuch a counſel againſt me, (ſaying,) We wyll deſtroy his meate with wood, and dyue him out of the lande of the liuing, that his name ſhal neuer be thought vpon.

Jere.18.b.

Jere.20.a. and.17.b. 20 Therefore I wil beſeche thee mowe (O Lord of hoſtes) thou righteous iudge, thou that trieſt the reynes and the hartes, let me ſee thee auenged of them: for vnto thee haue I committed my cauſe.

D 21 The Lorde therefore ſpake thus of the Eſai.30.D. citizens of Anathoth that ſought to ſlay Amos.7.D. me, ſaying, Preache not vnto vs in the name of the Lorde, or els thou ſhalt dye of our handes:

22 Thus (I ſay) ſpake the Lorde of hoſtes, Beholde I wil viſite you, your young men ſhal periſhe with the ſworde, your ſonnes and your daughters ſhal vtterly dye of hunger,

23 So that none ſhal remayne: for vpon the citizens of Anathoth wil I bring a plague, euen the yeere of their viſitation.

The. xii. Chapter.

1. The prophete marueyleth greatly at the proſperitie of the wicked, although he confeſſe GOD to be ryghteous. 7. The Iewes are forſaken of the Lorde. 10. He ſpeaketh againſt the curates and preachers that ceduce the people. 14. The Lorde threatneth deſtruction vnto the nations that bordered vpon Iurie, which troubled and vexed it.

Q 1 O Lorde, thou art more ryghteous then that I ſhoulde diſpute with thee: neuertheleſſe let me talke with thee in

Job.21.a. things reaſonable. Howe happeneth it that Abac.1.b. the way of the vngodly is ſo proſperous? Pſal.73.a. and that it goeth ſo wel with them whiche without any ſhame offende and liue in wyckednesſe?

2 Thou planteſt them, they take roote, they growe, and bring forth fruite: they boaſt much of thee, yet art thou farre from their (a) reynes.

(a) By the reynes he meaneth the inwarde affections and ſecrecie of the mynde. Jere.14.a.

3 But thou Lord to whom I am wel knowen, thou that haſt ſeene & proued my hart, take them away, like as a flocke is caried to the ſlaughter houſe, and appoynt them for the day of ſlaughter.

4 Howe long ſhal the lande mourne, and al the herbes of the feeld periſhe for the wyckednesſe of them that dwel therein? The Deut.29.c. Jere.5.b. and.23.c. Soph.1.c. cattel and the birdes are gone, yet ſay they, Tuſhe, God wil not deſtroy vs vtterly.

5 Seeyng thou art wearie in runnyng with the footemen, howe wylt thou then runne with horſes? In a peaceable ſure land thou mayeſt be ſafe: but howe wylt thou do in the furious pride of Jordane?

6 For thy brethren and thy kynrede haue altogether deſpiſed thee, and cryed out vpon thee altogether: Beleeue them not, Jer.9.a. though they ſpeake fayre wordes to thee.

7 As for me (I ſay) I haue forſaken myne B owne dwelling place, and left mine heritage: I haue geuen that my ſoule (b) loued ſo wel into the hande of her enimies. (b) He meeteth the cuſtome with the temple and the people whom he loued intirely.

8 Myne heritage is become vnto me as a lion in the wood: it cryed out vpon me, therefore haue I forſaken it.

9 Is not mine heritage vnto me as a ſpeckled birde? are not the birdes rounde about agaynſt her? Come and geather ye together all the beaſtes of the feelde, come, that ye may eate it vp.

10 Diuers heardmen haue broken downe my Eſai.56.c. vineyarde, and troden vpon my portion: of Eſai.5.a. my pleaſant portion they haue made a wylderneſſe and deſart.

11 They haue layde it waſte, and nowe that it is waſte it ſigheth vnto me: yea the whole lande lieth waſte, and no man regardeth it.

12 The deſtroyers come ouer the borders in the deſart euery way: for the ſworde of the Lord doth conſume from the one ende of the lande to the other, and no fleſhe hath reſt.

13 They haue ſowen wheate, and reaped thornes, they haue taken heritage in poſ- * Some trade, They were lyke and haue no profite. ſeſſion, but it doth them no good: and they were aſhamed of your fruites, becauſe of the great wrath of the Lorde.

14 Thus ſayth the Lorde vpon al my euyll C neyghbours that lay hande on myne heritage whiche I haue poſſeſſed, euen my people of Iſrael, Beholde, I will plucke them (namely Iſrael) out of their lande, and put out the houſe of Iuda from among them.

15 And when I haue rooted them out, I Deut.4.c. and.30.d. wil be at one with them agayne, and I wil Eſai.54.b. haue mercy vpon them, and bring them a- 1.Eſd.1.a. gayne euery man to his owne heritage, and into his lande.

16 And if they (namely that trouble my people) will learne the wayes of them to ſweare by my name, The Lorde liueth, lyke as they learned my people to ſweare by Baal: then ſhal they be built among my people.

17 But yf they wil not obey, then wyll I Deut.11.b. roote out the ſame folke, and deſtroy them, ſayth the Lorde.

The. xiii. Chapter.

I. The deſtruction of the Iewes is prefigured, and their ſparcing abroade. II. Why Iſrael was receiued to be the people of God, and why they were forſaken.

1 Thus

1 Thus sayth the Lorde vnto me, Goe thy way, and gerat thee a linnen girdle, and girde it about thy loines, let it not be wet.

2 Then I got me a girdle, according to the commaundement of the Lorde, and put it about my loynes.

3 After this, the seconde time the Lorde spake vnto me agayne,

4 Take the girdle that thou hast prepared, and put about thee, and gerat thee vp, and goe vnto Euphrates, and hide it there in a hole of the rocke.

5 So went I, and hyd it at Euphrates, as the Lord commaunded me.

6 And it happened long after this, that the Lorde spake vnto me, Vp, and gerat thee to Euphrates, & fetch the girdle from thence, whiche I commaunded thee to hide there.

7 Then went I to Euphrates, and digged vp, & tooke the girdle from the place where I had hid it: and beholde, the girdle was corrupt, so that it was profytable for nothing.

8 Then came the Lorde vnto me,

9 Thus sayth the Lorde, Euen so wyll I corrupt the pryde of Iuda, and the hygh minde of Hierusalem.

Iere.7.c. 11.14.18.c. 18.19.c. 10 This people is a wicked people, they wil not heare my woorde, they folowe the wicked imaginations of their owne hart, and hang vpon strange goddes, them they serue and worshyp, and therefore they shalbe as this girdle that serueth for nothing.

11 For as straightly as a girdle lyeth vppon a mans loynes, so straytly dyd I bynde the whole house of Israel, and the whole house of Iuda vnto me, saith the Lord: that they might be my people, that they might haue a glorious name, that they might be in honour: but they would not obey me.

12 Therfore lay this riddle before them, and say, Thus sayth the Lorde God of Israel, Euery pot shalbe fylled with wine. And they shall say vnto thee, Thinkest thou we know not that euery pot shalbe fylled with wine?

Deu.4.c. 28.26.b. Iere.30.b. 13 Then shalt thou say vnto them, Thus sayth the Lorde, Beholde, I shal fyl all the inhabitours of this lande with drunkennesse, the kinges that syt vppon Dauids stoole, the prieste and prophetes, with al that dwel at Hierusalem.

14 And I wyll set them one agaynst another, C yea the fathers agaynst the sonnes, sayth the Lorde, I wyl not pardon them, I wyll not spare them, nor haue pitie vpon them: but destroy them.

15 Heare, geue eare, take not disdayne at it: for it is the Lorde him selfe that speaketh.

16 Honour the Lord your God or he take his light from you, and or euer your feete stumble in darknesse at the hill: lest when you looke for the light, he turne it into the shadowe and darknesse of death.

17 But if ye wil not heare me that geue you secrete warning, I wyl mourne from my whole hart for your stubbernesse: Piteously wyll I weepe, and the teares shal gushe out of mine eyes, for the lordes flocke shalbe caryed away captiue. Iere.31.c. Lamen.1.a.

18 Tell the king and the queene, Humble your selues, syt you downe lowe, for your dignitie shalbe throwen downe, and the crowne of your glory shall fall from your head.

19 The cities towarde the south shalbe shut vp, and no man shal open them: al Iuda shalbe caryed away captiue, so that none shal remayne.

20 Lyft vp your eyes, and beholde them that come from the north: where is the flocke, (O thou lande) that was geuen thee? and where are thy fatte and ryche sheepe? Iere.19.a. Esai.13.b. D

21 To whom wylt thou make thy mone when the enimie shall come vpon thee? for thou hast taught them thee selfe, and made them maisters ouer thee: Shal not sorowe come vpon thee as on a woman trauayling with childe?

22 And yf thou wouldest then saye in thyne hart, Wherefore come these thinges vppon me? Euen for the multitude of thy blasphemies shall thy hynder partes and thy feete be discouered. Iere.15.b.

23 May a man of Inde change his skinne, and the cat of the mountayne her spottes? so, may ye that be exercised in euyll, doo good?

24 Therefore wil I scatter them like as the stubble that is taken away with the south winde.

25 This shalbe your portion, and the portion of your measure wherewith ye shalbe rewarded of me, sayth the Lorde, because ye haue forgotten me, and put your trust in deceiptful thinges.

26 Therefore shall I turne thy clothes ouer thy head, and discouer thy shame. Ose.2.b.

27 Thy aduteries, thy neyghynges, thy shamefull whoredome on the hilles in the feeldes, & thy abominations haue I seene: Wo be vnto thee (O Hierusalem) wylt thou neuer be cleansed any more? or when shal that be?

The.xiiii.Chapter.

Of the dearth that shoulde comme in Iurie. 7. The prayer of the people asking mercie of the Lorde. 10. The vnfaythful people

are not heard. 12. Of prayer, faſting, and of falſe propheters that ſeduce the people.

1 The woorde of the Lorde ſhewed vnto
A Ieremie concernyng the dearth of the
frultes.

2 Iuda hath mourned, his gates are deſo-
late, they are brought to heauineſſe, euen
vnto the grounde, and the cittie of Hieruſa-
lem goeth vp.

3 The lordes ſent their ſeruantes to fetche
water, and when they came to the welles,
they dyd fynde no water, but caryed their
veſſels home emptie: they be aſhamed and
confounded, and couer their heades.

Ierc.23.b. 4 For the grounde is dryed, becauſe there
commeth no rayne vppon it: the plowmen
alſo be aſhamed and couer their heades.

5 The Hinde alſo forſoke the young fawne
that he brought forth in the feelde, becauſe
there was no graſſe.

6 The wylde aſſes dyd ſtande in the hygh
places, & drewe in their winde like the dra-
gons, their eies did faile for want of graſſe.

B 7 Doubtleſſe, our owne wickednelſe doeth
rewarde vs: but Lorde doo thou accordyng
to thy name, though our tranſgreſſion and
ſinnes be many, and againſt thee haue we
ſinned.

Eſai.49.b. 8 For thou art the comfort and helpe of Iſ-
Iere.16.c. rael in the tyme of trouble: Why wylt
and.17.c. thou be as a ſtranger in the lande, and as
one that goeth his iourney, and cometh in
only to remayne for a night?

9 Why wylt thou make thee ſelfe a coward,
and as it were a giaunt, that yet may not
helpe? But thou, O Lorde, art in the mid-
deſt of vs, and thy name is called vpon of
vs, forſake vs not.

10 Thus hath the Lord ſaide vnto his people,
Seeing they haue had ſuche a luſt to wan-
der abroade, and haue not refrained their
feete: therefore the Lorde hath no pleaſure
in them, but he wyll nowe bring agayne to
remembrance al their miſdeedes, and pu-
niſhe al their ſinnes.

Ierc.7.d. 11 Yea euen thus ſaide the Lorde vnto me,
Thou ſhalt not pray to doo this people
good.

12 For though they faſt, I will not heare their
prayers, and though they offer burnt offe-
ringes and ſacrifyces, yet wyl not I accept
them: for I wyl deſtroy them with the
ſwoorde, hunger, and peſtilence.

13 Then anſwearedI, O Lorde God, the
propheters ſay vnto them, Tuſhe, ye ſhall
neede to feare no ſwoorde, and no hunger
Ierc.5.d. ſhall comme vppon you: but the Lord ſhal
Sophon.1.c. geue you ſure reſt in this place.
Ierc.12.a.
and.23.c. 14 And the Lord ſayde vnto me, The Pro-
phetes preache lyes in my name, whereas
I haue not ſent them, neither gaue I
them any charge, neyther did I ſpeake vn-
to them: yet they preache vnto you falſe vi-
ſions, chaunting, vanitie, and deceipteful-
neſſe of their owne hart. Ier.23.d.

15 Therefore thus ſayth the Lorde, As for
thoſe propheters that preache in my name,
whom I neuertheleſſe haue not ſent, and
that ſay, Tuſſhe, there ſhal no ſwoorde nor Zach.13.d.
hunger be in this lande: with ſwoorde and
with hunger ſhal thoſe propheters periſhe.

16 And the people to whom they preache,
ſhalbe caſt out of Hieruſalem, dye of hun-
ger, and be ſlaine with the ſwoorde, & there
ſhalbe no man to burie them, both they, Ier.16.d.
and their wyues, their ſonnes, and their
daughters: for thus wyl I poure their
wickednelſe vpon them.

17 This ſhalt thou ſay alſo vnto them, Mine
eyes ſhall weepe without ceaſſing day and Lamen.1.d.
night: for my people ſhalbe deſtroyed with and.2.d.
great harme, and ſhal periſhe with a great
plague.

18 For if I goe into the feelde, loe, it lyeth all
full of ſlaine men: If I come into the cittie,
loe, they be all famiſhed of hunger: yea
their propheters alſo and prieſtes ſhalbe led
into an vnknowen lande.

19 Haſt thou then vtterly forſaken Iuda?
Doeſt thou ſo abhorre Sion? Wherefore
haſt thou ſo plagued vs, that we can be
healed no more? We looked for peace, and Ier.8.c.
there commeth no good, for the tyme of
health, and loe here is nothing but trouble.

20 We knowledge (O Lorde) al our miſ-
deedes, and the ſinnes of our fathers: for
we haue offended thee.

21 Caſt vs not of (O Lorde) for thy names
ſake, forgeat not thy louing kindneſſe,
onerthrowe not the (a) throne of thyne ho- D
nour, breake not the couenant that thou
haſt made with vs.

(a) The temple at Hieruſalem is called the ſeat of Gods honor, becauſe he had appoynted that place where in ſpecially to be honored, & there to ſhewe the tokens of his honorable preſence.

22 Are there any among the goddes of the
gentiles that ſende raine, or geue the ſhew-
ers from heauen? Art not thou thee (Lorde
our Lord God? we wyll truſt in thee, for
thou doeſt al theſe thinges.

The.xv. Chapter.

1. The Lorde wyll not heare Moſes and Samuel yf they pray for the people, but wyll wrappe them in many miſeries. 6. The cauſe of ſuche great miſeries.

1 Thus ſpake the Lord vnto me, Though A
Moſes and Samuel ſtoode before me,
yet haue I no hart to this people,
bidde them away, that they may get out of
my ſight.

2 And

2 And yf they say vnto thee, Whyther shal we goe? then tel them, the Lord geueth you this answeare, Some vnto death, some to the swoorde, some to hunger, some into captiuitie.

3 For I wil bring foure plagues vpon them, sayth the Lorde, The swoord shal slay them, the dogges shall teare them in peeces, the foules of the ayre and beastes of the earth shal eate them vp, and destroy them.

4 I wyl scatter them about also in al kingdomes and landes to be plagued, because of Manasses the sonne of Ezekia kyng of Iuda, for the thynges that he did in Hierusalem.

5 Who shal then haue pitie vpon thee, O Hierusalem? who shalbe sory for thee? Or who shall make intercession to obteyne peace for thee?

6 Seeyng thou goest from me, and turnest backwarde, sayth the Lorde, therfore I did stretche out my hande against thee to destroy thee, & I haue ben sory for thee so long that I am weery.

7 I haue scattered them abrode with the fanne of euery syde of the lande, I haue wasted my people and destroyed them, yet they haue had no lust to turne from theyr owne wayes.

8 I haue made theyr widowes mo in number then the sandes of the sea, vpon the mothers of theyr children dyd I bring a destroyer in the noone day: sodaynly and vnawares dyd I sende a feare vpon theyr cities.

9 She that hath borne seuen children, hath none, her hart is full of sorowe: the sunne doth fayle her in the cleare day, she is confounded and fayntly for very beastinesse: As for those that remayne, I wyl deliuer them vnto the swoorde before theyr enimies, sayth the Lorde.

10 O mother, alas that thou euer dyddest beare me, a brawler & rebuker of the whole lande: though I neuer lent nor receiued vpon vsurie, yet all men speake euyl vpon me.

11 And the Lord answeared me, Verely thy (a) remnant shal haue wealth: Come not I to thee when thou art in trouble, & helpe thee when thyne enimie oppresseth thee?

12 Doth one iron hurt another? or one mettal that commeth from the north another?

13 As for thy riches and treasure, I wyll geue them out into a pray: not for money, but because of al thy sinnes that thou hast done in al thy coastes.

14 And I wyll bring thee with thyne enimies into a lande that thou knowest not: for the fyre that is kyndled in myne indignation shal burne you vp.

15 O Lorde thou knowest, therefore remember me, and visite me, reuenge me of my persecutours, take me not from this life in the tyme of thy anger: thou knowest that for thy sake I suffer rebuke.

16 When I had founde thy woordes I dyd eate them vp greedyly, they haue made my hart ioyful and glad: for thy name was (b) called vpon me, O Lorde God of hostes.

17 I dwel not among the scorners, neyther is my delight therein: but I dwel alone because of thy hande, for thou hast filled me with bytternesse.

18 Shal beastinesse endure for euer? Are my plagues then so great that they may neuer be healed? Wylt thou be as one that is false, and as a water that faileth, and can not continue?

19 Upon these woordes, thus sayth the Lorde vnto me, If thou wylt turne agayne, I shal set thee in my seruice, and if thou wylt take out the thynges that is pretious from the vyle, thou shalt be euen as myne owne mouth: they shal conuert vnto thee, but turne not thou vnto them.

20 And so shal I make thee a strong brasen wal agaynst this people, they shal fyght agaynst thee, but they shal not preuayle: for I mee selfe wyl be with thee, to helpe thee and deliuer thee, sayth the Lorde.

21 And I wyl ryd thee out of the handes of the wicked, and deliuer thee out of the handes of tyrantes.

The. xvi. Chapter.

1. He prophesieth the miserie of the Iewes. 2. He sheweth that the worshipping of images and the contempt of Gods lawe, is cause of theyr miserie. 13. He prophesieth the captiuitie of Babylon, and theyr deliuerance from thence agayne. 19. The callyng of the Gentiles.

1 THus sayth the Lorde vnto me,
2 Thou shalt take thee no wyfe, nor begeat chyldren in this place.
3 For of the chyldren that are borne in this place, of theyr mothers that haue borne them, and of theyr fathers that haue begotten them in this land, thus sayth the Lord,
4 They shal dye an horrible death, no man shal weepe for them, nor burie them, but they shal lye as dounge vpon the earth: they shal perishe through the swoord and hunger, and theyr bodies shalbe meate for the foules of the ayre, and beastes of the earth.
5 For thus sayth the Lorde, Go not thou into the house of mournyng, nor come to

mourne and weepe for them: for I haue taken my peace from this people, ſayth the Lorde, yea my fauour and my mercies.

6 And in this lande (that they dye olde and young,) and ſhal not be buried: no man ſhall beweepe them, no man ſhal clippe or ſhaue hym ſelfe for them.

B 7 They ſhal not wring theyr hands in mourning wiſe on their dead, one to comfort another: one ſhal not offer another the cuppe of conſolation to forget theyr beautneſſe for theyr father and mother.

1. Cor. 15.b. 8 Thou ſhalt not goe into theyr feaſt houſe, to ſit downe to eate or drinke with them:

9 For thus ſaith the Lord of hoſtes the God of Iſrael, Beholde, I ſhal take away out of this place the voyce of myrth and gladneſſe, the voyce of the bridegrome and of the bride, yea and that in your dayes, that ye may ſee it.

Ierr. 7.d. and. 25.b.

10 Nowe when thou ſheweſt this people al theſe wordes, and they ſay vnto thee, Wherfore hath the Lorde deuiſed all this great plague for vs? or what is the offence and ſinne that we haue done againſt the Lorde our God?

Ierr. 5.d.

11 Then make thou them this anſweare, Becauſe your fathers haue forſaken me, ſaith the Lorde, and haue walked after ſtrange gods, whom they honoured and worſhipped: but me haue they forſaken, and haue not kept my lawe.

Deut. 4.d. Ierr. 7.b.

12 And ye with your hamefull blaſphemies haue exceeded the wickednes of your fathers: for euery one of you hath folowed the frowarde and euil imaginations of his owne hart, and is not obedient vnto me.

Ierr. 7.d.

13 Therfore wil I caſt you out of this land, into a lande that ye and your fathers know not: and there ſhal ye ſerue ſtrange goddes day and night, there wyl I ſhewe you no fauour.

Deut. 28.c.

C 14 Beholde therefore, ſayth the Lorde, the dayes are come that it ſhal no more be ſaid, The Lorde lyueth whiche brought the chyldren of Iſrael out of the lande of Egypt:

Ierr. 23.b.

15 But it ſhalbe ſayde, The Lorde lyueth that brought the chyldren of Iſrael from the north, and from al landes where he had ſcattered them: for I wyll bring them agayne into the lande that I gaue their fathers.

16 Beholde, ſayth the Lorde, I wil ſende out many fyſhers to take them, and after that wyl I ſende out many hunters, to hunt them out from all mountaynes and hylles, and out of the caues of ſtone.

Math. 4.c.

17 For mine eyes beholde al theyr wayes, and they can not be hid from my face: neither can their wicked deedes be kept cloſe out of my ſyght.

18 But firſt wyl I ſufficiently reward their ſhameful blaſphemies and ſinnes, becauſe they haue defiled my lande (a) with theyr ſtinking carions and their abominations, wherewith they haue fylled mine heritage.

(a) Gods ſeruice deuiſed according to his worde ſauoureth ſweetely, that is pleaſeth God: but gods ſeruice and worſhip without his worde, doth ſauour lyke carion, that is, it abhoreth. It much diſpleaſeth God.

19 O Lord my ſtrength, my power & refuge in time of trouble: the Gentiles ſhal come vnto thee from the endes of the worlde, and ſay, Verily our fathers haue cleaued vnto lyes, their idols are but vayne and vnprofitable.

20 Howe can a man make thoſe his gods, whiche are not able to be gods?

21 And therefore I wyll once teache them, ſaith the Lord, I wil ſhewe them my hande and my power, and they ſhall knowe that my name is the Lorde.

The. xvii. Chapter.

I. The frowardneſſe of the Iewes. 5. Curſed be thoſe that put theyr confidence in man, and thoſe bleſſed that truſt in GOD. 9. Mans hart is wycked. 10. GOD is the ſearcher of the hart. 13. The lyuyng waters are forſaken. 21. The halowyng of the Sabboth is commaunded.

1 YOur ſinne (O ye of the tribe of Iuda) is
g written in the table of your harts, and
grauen ſo vpon the edges of your aulters with a penne of iron, and with an Adamant clawe:

2 That as the fathers thynke vpon theyr chyldren, ſo thynke you alſo vpon your aulters, woodes, thycke trees, hygh hylles, mountaynes, and feeldes.

3 Wherefore, O my mount that ſtandeth in the feelde, I wil make al thy ſubſtance and treaſure to be ſpoyled, for the great ſinne that thou haſt done vpon thy hygh places throughout al the coaſtes of thy lande.

Iere. 15.a. and. 20.b.

4 Thou ſhalt be caſt out alſo from the heritage that I gaue thee: and I wyll ſubdue thee vnder the beaute bondage of thine enimies, in a lande that ye knowe not: for ye haue minſtred fyre to myne indignation, whiche ſhal burne euermore.

5 Thus ſayth the Lorde, Curſed be the man that putteth his truſt in man, and that taketh fleſhe for his arme, and he whoſe hart departeth from the Lorde.

Pſal. 40.a. Pſal. 118.a. Iere. 46.c. and. 48.a. Ezech. 33.d.

6 He ſhalbe lyke the heath that groweth in wyldernes: As for the good thyng that is for to come, he ſhal not ſee it, but dwell in a dyre place of the wyldernes, in a ſalt and

and vnoccupied lande.

B 7 O blessed is the man that putteth his trust in the Lorde, and whose hope is in the Lorde him selfe.

8 For he shalbe as a tree that is planted by the waters syde, whiche spreadeth out the roote vnto moystnesse, whom the heate can not harme when it commeth, but his leafe shalbe greene: And though there growe but litle fruite because of drouth, yet is he not careful, but he neuer leaueth of to bring foorth fruite.

9 Among al thinges, man hath the most deceiptfull and stubburne hart: Who shall then knowe it?

10 Euen I the Lorde searche out the ground of the hart, and trye the reynes, and reward euery man according to his wayes, and according to the fruite of his woorkes.

11 The Partriche maketh a nest of egges, whiche she layed not: he commeth by ryches, but not rightfoully, in the middest of his lyfe must he leaue them behynde hym, and at the last be found a very foole.

12 But thou (O Lord) whose throne is most glorious, excellent, and of most antiquitie, which dwellest in the place of our holy rest:

13 Thou art the comfort of Israel, all they that forsake thee shalbe confounded, all they that do depart from thee shalbe writtē in earth: for they haue forsaken the Lorde the very conduite of the waters of lyfe.

C 14 Heale me, O Lorde, and I shalbe whole: saue thou me, and I shalbe saued: for thou art my prayse.

15 Beholde, these men say vnto me, Where is the woord of the Lorde? let it come now.

16 Whereas I neuertheleſſe obediently folowed thee as a sheephearde, and haue not vncalled taken this office vppon me, this knowest thou well: my woordes also were right before thee.

17 Be not thou terrible vnto me, O Lorde: for thou art he in whom I hope when I am in peryl.

18 Let my persecutours be confounded, but not me: let them be afrayde, and not me: Thou shalt bring vppon them the tyme of plague, and shalt destroy them right sore.

19 Thus hath the Lorde sayde vnto me, Goe and stande vnder the gate where through the people and the kynges of Juda go out and in, yea vnder all the gates of Hierusalem.

20 And say vnto them, Heare the woorde of the Lorde ye kinges of Juda, and all thou people of Juda, and all the citizens of Hierusalem that go through this gate,

D 21 Thus the Lorde commaundeth, Take heede for your lyues that ye cary no burden vppon you in the sabboth, to bring it thorowe the gates of Hierusalem. Exod. 23. B. Deut. 5. b.

22 Ye shall beare no burden also out of your houses in the Sabboth, you shall doo no labour therein: but halowe the Sabboth, as I commaunded your fathers. Exod. 20. B.

23 Howbeit they obeyed me not, neyther hearkened they vnto me: but were obstinate and stubburne, and neyther obeyed me, nay receyued my correction.

24 Neuertheleſſe, if ye wyll heare me, sayth the Lorde, and beare no burden into the Citie through this gate vppon the sabboth, if ye wyll halowe the sabboth, so that ye do no woorke therein:

25 Then shall there goe through the gates of this citie kynges and princes that shall syt vpon the throne of Dauid, they shalbe carryed vpon charets, and ryde vppon horses, both they and their princes: yea whole Juda, & al the citizens of Hierusalem shal goe here through, and this citie shal euer be inhabited.

26 There shal come men also from the cities of Juda, from about Hierusalem, & from the lande of Beniamin, from the playne feeldes, from the mountaynes, & from the wyldernesse, which shal bring whole burnt offerynges, sacrifyces, oblations, & incense, and offer vp thankesgeuing in the house of the Lorde.

27 But if ye wyl not be obedient vnto me to halowe the sabboth, so that ye wyll beare your burdens through the gates of Hierusalem vpon the sabboth: then shall I set fyre vpon the gates of Hierusalem, and it shall burne vp the houses of Hierusalem, and no man shalbe able to quenche it.

The. xviii. Chapter.

1. God sheweth by the example of a potter that it is in his power to destroy the despysers of his woorde, and to helpe them againe when they amende. 18. The conspiracie of the Iewes againſt Ieremie. 19. His prayer againſt his aduersaries.

I THis is another communication that God had with Ieremie, sayeing, A

2 Aryse and goe downe into the potters house, and there shall I tel thee more of my mynde.

3 Howe when I came to the potters house, I founde hym making his woorke vppon a wheele.

4 The vessell that the potter made of clay brake among his handes: So he began a newe, and made another vessell according to his mynde.

5 Then sayde the Lorde thus vnto me,

Eſai.45.b. Iere.19.c. Rom.9.c.

6 May not I doo with you as this potter doeth, O ye houſe of Iſrael, ſaith the Lord? Beholde ye houſe of Iſrael, ye are in my hande, euen as the clay is in the potters hande.

B

Ezech.18.c. Luke.15.a. Iohn.3.b.

7 When I take in hande to roote out, to deſtroy, or to waſte away any people or kingdome:

8 If that people againſt whom I haue thus deuiſed, conuert from their wickednelle, I repent of the plague that I deuiſed to bring vpon them.

1.Sam.15.f

9 Againe, when I take in hande to builde or to plant a people or a kingdome:

10 If the ſame people doo euyll before me, and heare not my voyce, I repent of the good that I haue deuiſed for them.

11 Speake nowe therefore vnto whole Iuda, & to them that dwel at Hieruſalem, Thus ſaith the Lorde, Beholde, I am deuiſyng a plague for you, and am taking a thing in hande againſt you: therefore let euery man turne from his euil way, and take vpon you the thing that is good and right.

12 But they ſaide, No more of this, we wyll folowe our owne imaginations, and doo euery man accoyding to the wylfulneſſe of his owne minde.

13 Therefore thus ſaith the Lorde, Aſke among the heathen yf any man haue heard ſuche horrible thinges, as the maiden Iſrael hath donne?

C

(a) It is extreme madneſſe to forſake God the only freſhe ſpring of pure pleaſant waters, who is nygh at hande, and to goe far of to ſeeke fowle & ſylthy puddels, wherin there is nothing but vncleane and ſtinking water. Iere.19.b. and.49.c. Iere.11.b.

14 (a) Wyll a man forſake the ſnowe of Libanus, whiche commeth from the rocke of the feelde? Or ſhal the colde flowing waters that commeth from another place be forſaken?

15 But my people hath forgotten me, they haue made ſacrifyce in vayne, and their prophetes make them fall in their wayes from the auncient pathes, and to goe into a way not vſed to be troden (of iuſt men.)

16 Wherethrough they haue brought their lande into an euerlaſtyng wylderneſſe and ſcorne: ſo that who ſo euer trauayleth therby ſhalbe abaſhed, and wagge their heades.

17 With an eaſt winde wyll I ſcatter them before their enimies: and when their deſtruction commeth, I wyl turne my backe vpon them, but not my face.

18 Then ſaide they, Comme, let vs imagine ſome thing againſt this Ieremie: for the prieſtes ſhall not be deſtitute of the lawe, neyther ſhal the wyſe men be deſtitute of counſaile, nor the prophetes deſtitute of the woorde of God: Comme, and let vs ſmite him with the tongue, and let vs not marke al his woordes.

19 Conſyder me, O Lorde, and heare the voyce of myne enimies.

20 Shal they recompence euyl for good? for they haue digged a pit for my ſoule: Remember howe that I ſtoode before ther to ſpeake good for them, and to turne away thy wrath from them. Pſal.109.c. Iere.10.b.

21 Therefore let their children dye of hunger, and let them be oppreſſed with the ſwoord: Let their wiues be robbed of their children and become wydowes, let their huſbandes be ſlaine, let their young menne be killed with the ſwoorde in the feelde. Pſal.109.b Lamen.3.l. D

22 Let the noyſe be hearde out of their houſes when thou bringeſt the murderer ſodainely vppon them: for they haue digged a pitte to take me, and laide ſnares for my feete.

23 Yet Lord thou knoweſt all their counſaile that they haue deuiſed to ſlay me, forgeue not their wickednelle, and let not their ſinnes be put out of thy ſight, but let them be iudged before thee as gilte: this doo thou vnto them in the time of thyne indignation. Iere.11.b.

The.xix.Chapter.

I. He propheſieth the deſtruction of Hieruſalem, for the contempt and deſpyſing of the woorde of God.

I

1 Thus ſaith the Lorde, Goe thy way and buye thee an earthen pitcher, and bring foorth the ſenatours and cheefe prieſtes,

2 Vnto the valley of the chyldren of Hennom, whiche lyeth without the eaſt gate, and ſhewe them there the woordes that I ſhal tel ther,

3 And ſay thus vnto them, Heare the woord of the Lord ye kinges of Iuda and ye citizens of Hieruſalem, Thus ſayth the Lorde of hoaſtes the God of Iſrael: Beholde, I wyl bring ſuche a plague vpon this place, that the eares of al that heare it ſhall glowe: 1.king.11.c. Iere.6.d.

4 And that becauſe they haue forſaken me, and vnhalowed this place, and haue offered in it vnto ſtrange gods, whom neyther they, their fathers, nor the kinges of Iuda haue knowen: they haue fylled this place alſo with the blood of innocentes.

5 And they haue ſet vp an aulter vnto Baal, to burne their children for a burnt offering vnto Baal, whiche I neyther commaunded nor charged them, neyther thought once therevpon. Deut.12.b. and.28.b Pſal.106.f. Ezech.16.d. and.20.d.

6 Behold therfore the time commeth (ſaith Iere.7.b.

the

the Lorde) that this place shal no more be
called Thopheth, nor the valley of the chil-
dren of Hennom: but, ꝑ valley of slaughter.
B 7 For in this place wyll I bring to nought
the counsaile of Iuda and Hierusalem, and
kyll them downe with the swoorde before
their enimies, and I will deliuer them into
the handes of them that seeke their lyues,
and their dead carkasses wyll I geue to be
meate for the foules of the ayre, and the bea-
stes of the feelde.
1.king.10.f. 8 And I will make this citie so desolate and
Ierem.18.b despised, ꝑ who so euer goeth therby, shalbe
49.50.b. astonied, and iest vpon her, because of al her
Lamen.4.b. plagues.
Dut.28.c. 9 I wyll feede them also with the fleshe of
2.king.6.f. their sonnes and their daughters, yea, euery
one shall eate vp another in the besieging &
straightnesse wherwith their enimies (that
seeke their lyues) shal keepe them in.
10 And the pitcher shalt thou breake in the
sight of the men that goeth with thee,
Ierem.18.d 11 And say vnto them, Thus saith the Lord
of hostes, Euen so wyl I destroy this peo-
ple and citie, as a man breaketh an earthen
vessel that can not be made whole agayne:
Ierem.7.b. in Thopheth shal they be buried, for they
shal haue none other place.
12 Thus wyl I do vnto this place also, saith
the Lord, and to them that dwel therin, yea
I wyl make this citie as Thopheth.
13 For the houses of Hierusalem, and the
houses of the kynges of Iuda shalbe defiled
like as Thopheth, and so shal al the houses
in whose rooffes they dyd sacrifice vnto all
the host of heauen, and powred drinke offe-
ringes vnto strange Gods.
C 14 And so Ieremie came from Thopheth,
where the Lorde had sent hym to prophesie,
and stoode in the coort of the house of the
Lord, and spake to al the people.
Ierem.7.c. 15 Thus saith the Lord of hostes the God of
Israel, Beholde, I wyl bring vpon this ci-
tie, and vppon euery towne about it, al the
plagues that I haue deuised against them,
because they haue ben obstinate, and would
not obey my warninges.

The. xx. Chapter.

2. Ieremie is smytten, and cast into prison, for
preachyng of the woorde of God. 4. He pro-
phesieth the captiuitie of Babylon. 7. He com-
playneth that he is a mockyng stocke for the
woorde of God. 9. He is compelled by the
spirite to preache the woorde.

A 1 When Phashur the priest, the sonne of
Emmer, cheefe in the house of the
Lorde, heard Ieremie preache these
woordes (so fectually,)

2 He smote Ieremie, and put him in the pri- John.18.c.
son, that is, in the high gate of Beniamin, Acts.14.a.
towardes the house of the Lorde.
3 The next day folowing, Phashur brought
Ieremie out of the prison againe: Then
said Ieremie vnto him, The Lorde shal cal
thee no more Phashur, (that is, excellent and
encreasyng,) but Magor, (that is, feareful and
afrayde) euery where.
4 For thus saith the Lord, Beholde, I wyll
make thee afraide, euen thee silfe, and all
that fauour thee, which shal perish with the
swoorde of their enimies, euen before thy
face, and I wyl geue whole Iuda into the
handes of the king of Babylon, whiche shal
cary some vnto Babylon prisoners, and slay
some with the swoorde.
5 Moreouer, al the substance of this citie, 2.king.20.e
what so euer they haue gotten with their Ierem.15.c.
trauaile, al their precious thinges, and al
the treasure of the kinges of Iuda, wyll I
geue into ꝑ handes of their enimies, which
shal spoile them, & cary them vnto Babylō.
6 But as for thee (O Phashur) thou shalt
goe into captiuitie with al thy housholde, &
to Babylon shalt thou come, where thou
shalt dye, and be buryed, thou, and all thy
fauourers, to whō thou hast preached lyes.
7 O Lorde, if I am deceiued, then hast thou (a) The pro-
(a) deceiued me, thou enforcedst me, and phet assureth
hast preuayled: dayly am I despised, and the trueth of
laughed to scorne of euery man. his doctrine,
8 For since I began to preache, I cryed out against the
against violencie, and exclaymed agaynst slanderer, for
oppression: for the which cause they cast the it is the word
woorde of the Lorde in my teeth, to my re- of God, who
proche continually. can not de-
9 Wherfore I thought from henceforth not ceiue, nor be
to speake of him, nor to preache any more in deceyued.
his name, but the woorde of the Lorde was
a very burnyng fire in my hart, and in my
bones, which when I would haue stopped,
I myght not.
10 Verely I heard the cruell reportes of ma- (b) The prie-
ny, terrour was on euery side of me: (b) stes and such
complayne vpon hym, say they, and we wyl as were in
tel his tales: yea, al mine owne companions, authoritie
and suche as were conuersant with me, lay with the
in wayte for my halting, sayeing, Perad- king, styrred
uenture he wil be deceiued, & so shal we preu- vp the peo-
uaile against him, and be auenged of hym. ple to watch
11 But the Lorde stoode by me like a migh- narowly Ie-
tie gyant, therfore my persecutours fel, and remies saye
could do nothing: they shalbe sore confoun- inges, if they
ded, for they haue done vnwisely, they shall could finde
haue an euerlastyng shame, whiche shal ne- him to halte
uer be forgotten. in any thyng
12 And nowe, O Lord of hostes, that tryest wherefore
the righteous, whiche knowest the reynes they myght
and the very hartes, let me see them pu- accuse hym
nished: to the king.

miſhen: for vnto thee I haue declared my cauſe.

13 Syng vnto the Lorde, and prayſe hym, for he hath deliuered the ſoule of the oppreſſed from the hande of the violent.

(c) The moſt godly menne are ſom mes times caryed away with the vnruly rage of immoderate affection, albeit in this propheſie, the cauſe of this immoderate zeale was, for that he ſawe his trauaile to ſaue the people to be in vaine, Gods woorde contemned, and al godlyneſſe ſcornefully deſpiſed.

14 Curſed be the day wherin I was borne, vnhappy be the day wherein my mother brought me forth.

15 Curſed be the man that brought my father the tydinges to make hym glad, ſaying, Thou haſt begotten a ſonne:

16 Let it happen vnto that man, as to the cities (c) which the lord turned vpſide down, and repented not: let him heare crying in the morning, and at noone day lamentable howling.

17 Why ſlewſt thou not me aſſoone as I came out of my mothers wombe? or that my mother had ben my graue her ſelfe, that the byrth might not haue come out, but remained ſtyl in her?

18 Wherfore came I forth of my mothers wombe? to haue experience of labour and ſorowe, and to leade my life with ſhame?

The .xxi. Chapter.

He propheſieth that Zedekias ſhalbe taken, and the citie burned.

1 THeſe are the woords that the Lord ſpake vnto Ieremie, what time as kyng Zedekias ſent vnto hym Phaſhur the ſonne of Melchias, and Sophonias the ſonne of Maaſias prieſt, ſaying,

Iob.10.c.

2 Aſke counſaile at the Lord, (we pray thee) on our behalfe, for Nabuchodonoſor the king of Babylon beſiegeth vs: if the Lorde peraduenture wyl deale with vs according to his marueilous power, & take him from vs.

3 Then ſpake Ieremie, Geue Zedekias this anſwere:

4 Thus ſaith the Lorde God of Iſrael, Beholde, I wyl turne backe the weapons that ye haue in your handes, wherewith ye fight againſt the king of Babylon and the Chaldees, which beſiege you rounde about the walles, and I wyl bryng them togeather into the myddeſt of this citie.

5 And I mee ſelfe wyll fyght againſt you with an outſtretched hande, and with a mightie arme, in great diſpleaſure and terrible wrath:

6 And wyl ſmyte them that dwel in this citie, yea, both menne and cattel ſhal dye of a great peſtilence.

B 7 But after this, (ſaith the Lorde) I ſhall deliuer Zedekias kyng of Iuda, and his ſeruantes, his people, and ſuche as are eſcaped in the citie, from the peſtilence, ſwoord, and hunger, into the power of Nabuchodonoſor king of Babylon, yea, into the handes of their enimies, into the handes of thoſe that ſeke vpon their liues, which ſhal ſmite them with the ſwoorde, they ſhal not ſpare them, they ſhall haue no mercy vpon them.

Ieremi.31.a.

8 And vnto this people thou ſhalt ſay, Thus ſaith the Lorde, Beholde, I laye before you the way of life and death. Deut.30.c. Ieremi.27.a and.38.a.

9 Who ſo abideth in the citie, ſhal perish either with the ſwoorde, with hunger, or peſtilence: but who ſo goeth out to holde on the Chaldees part that beſiege it, he ſhall ſaue his life, and ſhal winne his ſoule for a pray.

10 For I haue ſet my face againſt this citie (ſaith the Lorde) to plague it, and to doo it no good: it muſt be geuen into the hande of the king of Babylon, and be brent with fire. Ieremi.32.d

11 And vnto the houſe of the kyng of Iuda, ſay thus, Heare the woorde of the Lorde: Eſai.1.c.

12 O thou houſe of Dauid, thus ſayth the Lorde, Miniſter righteouſneſſe, and that ſoone, deliuer the oppreſſed from violent power, or euer my terrible wrath breake out like a fire, and burne, ſo that no man may quenche it, becauſe of the wickednes of your imaginations. Ieremi.22.d Zachar.7.b. Ieremi.4.a.

13 Beholde, ſayth the Lorde, I wyl come vppon thee that dwelleſt in the valleyes, rockes, and feeldes, and ſay, Tuſhe, who wyl make vs afrayde? or who wyl come into our houſes? Ieremi.48.a. Deut.32.c. Ieremi.c.h. 12.a.13.b. and.23.c. Sophon.1.c.

14 For I wyl viſite you, ſaith the Lorde, becauſe of the wickednes of your inuentions, and wyll kindle ſuche a fire in your wood, as ſhal conſume all that is about you.

The .xxii. Chapter.

2. He exhorteth the kyng of Iuda to iudgment and righteouſneſſe. 9. Why Hieruſalem is brought into captiuitie. 11. The death of Sellum the ſonne of Ioſias is propheſied.

1 THus ſayth the Lorde, Goe downe into the houſe of the kyng of Iuda, & ſpeake there theſe woordes,

2 And ſay, Heare the woorde of the Lorde, thou kyng of Iuda, that ſitteſt in the kingly ſeate of Dauid, thou, and thy ſeruants, and thy people, that goeth in and out at their gates.

3 Thus the Lorde commaundeth, Keepe equitie and righteouſneſſe, deliuer the oppreſſed from the power of the violent. doo not greeue nor oppreſſe the ſtranger, the fatherleſſe, nor the widowe, and ſhed no innocent bloud in this place. Eſai.1.c. Ieremi.21.d. Zach.7.c.

4 And

4 And yf ye kepe these thynges faythfully, then shal there come in at the doore of this house, kynges, to syt vppon Dauids seate, they shalbe carried in charrettes, and ryde vpon horses, both they, and their seruants, and their people.

5 But yf ye wyll not be obedient vnto these commaundementes, I sweare by myne owne selfe, sayth the Lord, that this house shalbe waste.

6 For thus hath the Lorde spoken vpon the kynges of Iuda, Thou Gilead art vnto me the head of Libanus: shall I not make thee so waste as the cities that no man dwel in?

7 I wyll prepare a destroyer with his weapons for thee, to hewe downe thy especiall Cedar trees, and to cast them in the fyre.

8 And all the people that goe by this citie, shal speake one to another, Wherfore hath the Lorde done thus vnto this noble citie?

9 Then shal it be answered, Because they haue broken the couenant of the Lord their God, and haue worshipped & serued strange goddes.

10 Mourne not ouer the dead, and be not woe for him: but be sorie for him that departeth away, for he commeth not againe, and seeth his native countrey no more.

11 For thus sayth the Lorde as touchyng Sellum the sonne of Iosias kyng of Iuda, whiche reigned after his father, When he is carried out of this place, he shall neuer come hyther agayne.

12 For he shall dye in the place whereunto he is led captiue, and shal see this lande no more.

13 Woe vnto him that buildeth his house with vnrighteousnesse, and his parlours with the good that he hath gotten by violence, whiche neuer recompenceth his neighbours labour, nor payeth hym his hyre:

14 Who thinketh in him selfe, I wil build me a wide house and gorgeous parlours, who causeth windowes to be hewen therein, and the seelynges and toppes maketh be of Cedar, and paynteth them with Sinoper.

15 Thinkest thou to reigne nowe that thou hast inclosed thee selfe with Cedar? Dyd not thy father eate and drynke and prosper wel, as long as he dealt with equitie and righteousnesse?

16 Yea when he helped the oppressed and poore to their right, then prospered he wel, from whence came this, but onely because he knewe me, sayth the Lorde?

17 Neuertheles, as for thine eyes & thine hart they looke vpon couetousnesse, to shed innocent blood, to do wrong and violence.

18 And therfore thus saith the Lord against Ioachim the sonne of Iosias kyng of Iuda, They shal not mourne for him (as they vse to doo) Alas brother, alas syster: neyther shall they say vnto him, Alas syr, alas for that noble prince. 2.Kin.22. and.23.a. and.24.a. Iere.36.b.

19 But as an asse shal he be buried, corrupt, and be cast without the gates of Hierusalem.

20 Climbe vp the hyl of Libanus, (O thou daughter Sion) lifte vp thy voyce vpon Basan, crye from al partes: for al thy louers are destroyed.

21 I gaue thee warnyng whyle thou wast yet in prosperitie: but thou saydest, I wyl not heare: And this maner hast thou vsed from thy youth, that thou wouldest neuer heare my voyce.

22 Al thy shepherdes shalbe driuen with the winde, and thy darlinges shalbe carried away into captiuitie: then shalt thou be brought to shame and confusion, because of al thy wickednesse.

23 Thou that dwellest vpon Libanus, and makest thy nest in the Cedar trees, O how litle shalt thou be regarded when thy sorowe and panges come vpon thee, as vpon a woman trauailing with childe? Esai.13.b. and.21.a. Iere.12.b. and.21.a. 2.Kin.24.b

24 As truely as I lyue, sayth the Lorde, though * Cononias the sonne of Iehoiakim kyng of Iuda were the signet of my right hande, yet wyl I plucke hym of. * or, Iechonias.

25 And I wyll geue thee into the hande of them that seke thy lyfe, and into the power of them that thou fearest, euen into the power of Nabuchodonosor the kyng of Babylon, and into the power of the Chaldees.

26 Moreouer, I wyl sende thee and thy mother that bare thee into a strange lande where ye were not borne, and there shalye dye.

27 But as for the lande that ye wyll desyre to returne vnto, ye shal neuer come at it agayne.

28 This man Cononias shalbe lyke an image robbed and torne in peeces, and like a vessel wherin there is no pleasure: Wherfore both he and his seede shalbe sent away, and cast into a lande that they knowe not.

29 O thou earth, earth, earth, heare the woorde of the Lorde.

30 Thus sayth the Lord, Write this man destitute of children: for no prosperitie shal this man haue al his dayes, neyther shall any of his seede be so happie as to syt vpon the seate of Dauid, and to beare rule any more in Iuda.

The

The. xxiii. Chapter.

1. He ſpeaketh againſt euyl Curates that make hauocke of the flocke of the Lorde. 5. The comming of the true ſhepheaſde Chriſt is propheſied. 9. Againſt falſe prophetes. 32. The miracles of falſe prophetes.

A 1 WOe vnto the shepheardes that deſtroy
Ezech.34.a and ſcatter my flocke, ſayth the Lord.
2 Wherfore this is the ſaying of the Lorde God of Iſrael concernyng the ſhepheardes that feede my people, Ye ſcatter & thruſt out my flocke, & loke not vpon them: therfore mowe wyl I viſite the wickednesse of your imaginations, ſayth the Lorde.
3 And I wyl geather together the remnant of my flocke from al landes that I had driuen them vnto, and wil bring them againe to their foldes, that they may growe and encreaſe.
4 I wyl ſet ſhepheardes alſo ouer them, whiche ſhal feede them: they ſhal no more feare and dread, & there ſhal none of them be loſt, ſayth the Lorde.

The Epiſtle on the. xx. ſunday after trinitie.

B 5 Beholde, the tyme commeth, ſayth the Lorde, that I wyl raiſe vp the righteous braunche of Dauid, whiche kyng ſhal beare rule, and be ſhal proſper with wyſedome, and ſhall ſet vp equitie and righteouſneſſe againe in the earth.
Iere.33.c. Eſai.11.a. Deut.33.c. 6 In his tyme ſhall Iuda be ſaued, and Iſrael ſhall dwell without feare: and this is the name that they ſhal cal him, The Lord our righteouſneſſe.
1.Cor.1.b. Iere.16.c.
B 7 And therefore behold the time commeth, ſayth the Lord, that it ſhalbe no more ſayd, The Lord liueth which brought the chyldren of Iſrael out of the lande of Egypt:
8 But, the Lord liueth, which brought forth and led the ſeede of the houſe of Iſrael out of the north lande, and from al countreyes where I had ſcattered them: and they ſhal dwel in their owne lande againe.
9 My hart breaketh in my body, becauſe of the (falſe) prophetes, al my bones ſhake, I am become lyke a dronken man that by the reaſon of wyne can take no reſt, for very feare of the Lorde, and his holy wordes,
Iere.14.a. 10 Becauſe the lande is ful of aduulterers, and though ſwearyng it mourneth, & the pleaſant paſtures of the deſart are dried vp: yea the way that men take is wicked, their power is not hing right.
11 For the prophetes and the prieſtes them ſelues are polluted hypocrites, and their wickednesse haue I foumde in my houſe, ſayth the Lorde.
12 Wherfore their way ſhalbe ſlypperie in the darkeneſſe, wherein they may ſtacker and fal: for I wyl bring a plague vppon them, euen the yere of their viſitation, ſaith the Lorde.
13 I haue ſeene folliſe among the prophetes of Samaria that preached for Baal, and deceiued my people of Iſrael.
14 I haue ſeene alſo among the prophetes of Hieruſalem, foule aduulteris, & preſumptuous lyes: they take the moſte harmfull men by the hande, flattering them, ſo that they can not returne from their wickednes, al theſe with their citizens are vnto me as Sodome, & as the inhabiters of Gomorr. C
15 Therefore thus ſayth the Lord of hoſtes concernyng theſe prophetes, Beholde, I wyll feede them with wormewood, and make them drynke the water of gal: for from the prophetes of Hieruſalem is hypocriſie come into al the land. Iere.9.b.
16 And therfore the Lorde of hoſtes geueth you this warning, Heare not the wordes of the prophetes that preach vnto you, and deceiue you, truely they teache you banitie: for they ſpeake the meanyng of their owne hart, and not out of the mouth of the Lorde. Iere.27.b. and.29.b.
17 They ſay vnto them that deſpiſe me, The Lorde hath ſpoken it, tuſhe, ye ſhall proſper right wel: and vnto all them that walke after the luſt of their owne hart, they ſay, Tuſhe, there ſhal no miſchefe happen you. Iere.12.a. and.14.b. Soph.1.c.
18 For who hath ſytten in the counſayle of the Lorde, that he hath heard and vnderſtande what he is about to doo? who hath marked his deuice, and heard it?
19 Behold the ſtormie weather of the Lord (that is) his indignation ſhall goe forth, and a violent whirlewinde ſhal fal downe vpon the head of the vngodly. Iere.30.b
20 And the wrath of the Lord ſhal not turne agayne, vntyl he perfourme and fulfyl the thoughts of his hart: and in the latter dayes ye ſhal knowe this meanyng.
21 I haue not ſent theſe prophetes, (ſayth the Lorde) and yet they ranne, I haue not ſpoken to them, and yet they preached. Iere.14.a. D
22 But if they had continued in my counſel, they had opened to my people my wordes, and they had turned my people from their euyl wayes, & wicked imaginations.
23 Am I then God that ſeeth but the thing whiche is nygh at hande, and not that is farre of, ſayth the Lorde?
24 May any man hyde him ſelfe ſo, that I ſhal not ſee him, ſayth the Lord? doo not I fulfyl heauen and earth, ſayth the Lorde? Pſal.139.a Eccl.8.b. Pſal.139.a
25 I haue heard wel ynough what the prophetes ſay that preache lyes in my name, ſaying, I haue dreamed, I haue dreamed. Amos.9.a Eſai.7.a. Acts.7.c. and.17.b.
26 Howe long wyl this continue in the prophetes

prophetes hart to tel lyes, and preache the craftie subtilties of their owne hart?

27 Whose purpose is with the dreames that euery one tell, to make my people forgeat my name, as their fathers dyd when Baal came vp.

28 The prophet that hath a dreame, let him tell it, and he that vnderstandeth my word, let him shewe it faythfully: for what hath chaffe and wheate to do togeather, saith the Lord?

29 Is not my woorde like a fire, saith the Lorde? and like an hammer that breaketh the harde stone?

30 Therefore thus saith the Lord, Behold, I wyll vppon the prophetes that steale my word priuily from euery man.

31 Beholde, here am I, saith the Lorde, against the prophets that make tongues tender to speake, and to say, The Lorde hath saide it.

32 Beholde, here am I, saith the Lorde, against those prophetes that dare prophesie lying dreames, and deceiue my people with their vanities and inconstant deuices, yet I neuer sent nor commaunded them: they shal do this people no good at al, saith the Lord.

33 If this people, eyther any prophete or priest, aske thee, and say, What is the (a) burden of the Lord? Thou shalt say vnto them, What burden? I wyll forsake you, saith the Lorde.

34 And the prophete, priest, or people, that vseth this terme, The burden of the Lord: him wyl I visite, and his house also.

35 But thus shall ye say euery one to another, and euery man to his brother, What answeare hath the Lorde geuen? or what is the Lordes commaundement?

36 And as for the burden of the Lord, ye shal speake no more of it, for euery mans owne woorde is his burden: because ye haue altered the wordes of the liuing God, the Lord of hostes our God.

37 Thus shal euery man say to the prophetes, What answeare hath the Lorde geuen thee? or what saith the Lorde?

38 And not once to name the burden of the Lord. Therefore thus saith the Lorde, For as much as ye haue vsed this terme, (The burden of the Lorde) where as I not withstanding sent vnto you, and forbade you to speake of the Lordes burden:

39 Beholde, therefore I wyl take you vp as a burden, and wil cast you farre off from my presence, yea, and the citie also that I gaue you and your fathers:

40 And wyl bring you to an euerlasting confusion, and into a shame that shal neuer be forgotten.

(a) The wicked maliciousness of hers were so hardened against the Lorde, that they vsed shamefully to scoffe at Gods threatnings, prophesying in mocks sort, calling them Gods burde, or burden.

The. xxiiii. Chapter.

1. The vision of the two pannyers of figges, 5. The first vision signifieth, that part of the people should be brought agayne from captiuitie. 8. The second, that Zedekias and the rest of the people shoulde be destroyed.

1 THe Lorde shewed me a vision: beholde, there stoode two maundes of figges before the temple of the lord, after that Nabuchodonozor kyng of Babylon had led away captiue Iechonias the sonne of Iehoakim kyng of Iuda, the mighty men also of Iuda, with the workmaisters and cunning men of Hierusalem, vnto Babylon. A 2.kin.24.d.

2 In the one maund were very good figges, euen like those that be first ripe: in the other maund were very noughtie figges, whiche might not be eaten, they were so euyl.

3 Then said the Lorde vnto me, What seest thou, Ieremie? I sayde, figges, whereof some be very good, and some so euyl, that no man may eate them. Deut.9.d.

4 Then came the woorde of the Lorde vnto me, after this manner:

5 Thus saith the Lorde God of Israel, Like as thou knowest the good figges: so shall I know the men led away, whom I haue sent out of this place, into the land of the Chaldees for their profite:

6 And I wyll set mine eyes vppon them for the best, for I wyll bring them agayne into this lande, I wyl buylde them vp, and not breake them downe, I wyl plant them, and not roote them out.

7 And I wyll geue them an harte to knowe howe that I am the Lorde: they shalbe my people, and I wyl be their God: for they shal returne vnto me with their whole hart. B Deut.29.a. Iere. 30.b. and.31.b.

8 And like as thou knowest the noughtie figges whiche may not be eaten, they are so euyl: euen so wyl I, saith the Lorde, cause Zedekias the king of Iuda, yea, and all his princes, and the residue of Hierusalem that remayne ouer in this lande, and them also that dwell in Egypt, to be vexed and plagued in kyngdomes and landes. and.32.e. Iere.29.c.

9 And I wyll make them to be a reproofe, a common bye woord, a laughing stocke and shame in all the places where I shal scatter them. Psal.79.a. Baruch.3.a

10 I wyl sende the sword, hunger, and pestilence among them, vntyll I haue cleane consumed them out of the land that I gaue vnto them and their fathers.

The. xxv. Chapter.

Ieremie propheseth that they shalbe in captiuitie threescore and ten yeeres, because they contemned and despised the woorde of God.

1 A Ser-

A 1 A Sermon that was geuen vnto Ieremie vpon all the people of Iuda, in the fourth yere of Iehoakim the sonne of Iosias kyng of Iuda (that was in the first yere of Nabuchodonosor kyng of Babylō,)

2 Whiche sermon Ieremie the prophete made vnto al the people of Iuda, and to all the inhabitters of Hierusalem, on this manner,

Ierem. 39.c and.35.c. and.38.a. 3 From the thirteenth yere of Iosias the sonne of Ammon king of Iuda, vnto this present day, (that is euen twentie and three yeres) the worde of the Lorde hath ben committed vnto me, and so haue I spoken vnto you, I haue risen vp early, I haue geuen you warning in season: but ye woulde not heare me.

2.Chr. 36.c 4 Though the Lorde hath sent his seruantes all the prophetes vnto you in season: yet

2.king.7. woulde ye not obey, ye woulde not encline your eares to heare.

5 He said, Turne againe euery man from his euyl way, and from your wicked imaginations, and so shall ye dwell for euer in the lande that the Lorde promised you and your forefathers.

6 And goe not after strange Goddes, serue them not, worshyp them not, and anger me not with the workes of your owne handes, then wyl I not pounishe you.

B 7 Neuertheleſſe, ye woulde not heare me, saith the Lord, but haue prouoked me to anger with the workes of your handes, to your

Ierem. 1.b. great harme.

8 Wherefore thus saith the Lorde of hostes, Because ye haue not hearkened vnto my woordes,

9 Loe, I wyl sende out, and call for all the people that dwel in the North, saith the

Esai. 10.a. Ierem. 17. Lorde, and wyl prepare Nabuchodonosor the king of Babylon my seruant, and wyl bryng them vpon this lande, and vppon al that dwel therein, and vpon all the people that are about them, and wyl vtterly roote them out: I will make them amazed, a mockage, and a continual desart.

Ierem. 8.b. and.16.b. 10 Moreouer, I will take from them the voyce of gladnesse and solace, the voyce of the bridegroome, and the bryde, the noyse of the mylstones, and the light of the candelsticks.

11 And this whole lande shal become a wylderne, & astonished: and these nations shal serue the king of Babylon three score yeres

2.Chr.36.d and ten.

1.Esd.1.a. Ierem.5.c. and.29.b. Dani.9.a. Zachar.1.b. 12 When the three score and ten yeres are expired, I wyl visite al the wickednesse of the kyng of Babylon and his people, saith the Lorde, yea, & the lande of the Chaldees, and wyl make it a perpetual wylderneſſe,

13 And wyl fulfyl al my woordes vpon that lande which I haue deuised against it: yea, al that is written in this booke, which Ieremie hath prophesied of al people,

14 So that they also shalbe subdued vnto C diuers nations and great kinges: for I wyl Iob.34.d. recompence them according to their deedes and woorkes of their owne handes.

15 For thus hath the Lorde God of Israel spoken vnto me, Take this wine cup of indignation fro my hande, that thou mayest cause al people to whom I sende thee for to drinke of it:

16 That when they haue dronken therof, they may be mad, and out of their wittes, Esai.51.a. when the sword commeth that I wyl sende Psal.75.b. among them.

17 Then tooke I the cup from the Lordes hand, and made al people to drinke therof, vnto whom the Lorde had sent me:

18 But first the citie of Hierusalem, and all the cities of Iuda, their kinges and princes, to make them desolate, amazed, despised, and hyssed at, and cursed, according as it is come to passe this day.

19 Yea, and Pharao the kyng of Egypt, his seruantes, his princes, and his people altogether one with another:

20 And all kynges of the lande of Hus, all kynges of the Philistines lande, Ascalon, Azah, Accaron, and the remnant of Asdod,

21 The Edomites, the Moabites, and the D Ammonites,

22 Al the kynges of Tyrus and Sidon, the kynges of the Iles that are beyonde the sea,

23 Dedan, Thema, Buz, and all them that dwel in the vttermost partes of the world,

24 Al the kinges of Arabia, and (generally) al the kinges that dwel in the desart,

25 Al the kinges of Zimri, al the kinges of Elam, al the kinges of the Medes,

26 Al the kynges towarde the North, whether they be farre or nigh, euery one against his neighbour, yea, and al the kyngdomes that are vppon the whole earth: and the king of Sesach shall drynke also after them.

27 Therefore say thou vnto them, This is the commaundement of the Lorde of hostes the God of Israel, Drinke, and be dronken: spewe, and fal, that ye neuer arise, and that through the swoorde whiche I wyl sende among you.

28 But if they wyl not receyue the cuppe of E thy hand, and drinke it, then tel them, thus doth the lord of hostes threaten you, Drinke it you shal, and that shortly.

29 For loe, I begyn to plague the citie that Ier. 49. my name is geuen vnto, thinke ye then that Ezech. 9. I wyll leaue you vnpounished? ye shal 1. Pet. 4.

not

not goe quite: for why? I cal for a swoorde vpon al the inhabiters of the earth, sayth the Lorde of hostes.

30 Therfore tel them al these woordes, and say vnto them, The Lorde shal crye from aboue, and his voyce shalbe hearde from his holy habitation, with a great noyse shal he crye from his court regal: he shall geue a great voyce lyke the grape gatherers, and the sounde therof shalbe heard vnto the endes of the worlde.

31 For the Lorde hath a iudgement to geue vpon al people, and wyl holde his court of iustice with all flesshe, and wyl delyuer the vngodly to the swoorde, sayth the Lorde.

32 For thus sayth the Lorde of hostes, Beholde, a miserable plague shal goe from one people to another, and a great stormie water shal aryse from al the ends of the earth.

33 And the same day shal the Lord him selfe slay them from one ende of the earth to an other: there shal no more be made for any of them, none gathered vp, none buried: but shal lye as doung vpon the grounde.

34 Mourne, O ye shepheardes, and crye, sprynkle your selues with ashes, O ye rammes of the flocke: for the tyme of your slaughter and breache is fulfylled, and ye shall fall lyke vesselles that were muche set by.

35 The shepheardes shal haue no way to flee, and the rammes of the flocke shal not escape.

36 Then shal the shepheards crye horribly, and the rammes of the flocke shal mourne: for the Lord hath consumed their pasture,

37 And their best feeldes lye dead, because of the horrible wrath of the Lorde.

38 They haue forsaken their foldes lyke as a Lion: for their lande is waste, because of the spoylers furious cruelitie, and of his fearefull indignation.

The.xxvi.Chapter.

1. Ieremie moueth the people to amendement. 7. He is taken of the prophetes and priestes, and brought to iudgement. 23. Urias the prophet is kylled of Iehoiakim, contrary to the wyl of God.

1 IN the beginnyng of the raigne of Iehoiakim the sonne of Iosias king of Iuda, came this woorde from the Lord, saying,

2 Thus sayth the Lorde, Stande in the court of the Lordes house, and speake vnto all them (whiche out of the citie of Iuda) come to doo woorshyp in the Lordes house, al the woordes that I commaunde the to speake vnto them: kepe not one woorde backe.

3 (If peraduenture they wyl hearken and turne euery man from his wicked way, that I may also repent of the plague which I haue determined to bring vppon them, because of their wicked inuentions.)

4 And after this manner shalt thou speake vnto them, Thus sayth the Lorde, If ye wyl not obey me, to walke in my lawes whiche I haue geuen you,

5 And to heare the woordes of my seruants the prophetes whom I sent vnto you, rysyng vp tymely, and styl sendyng, yet you haue not hearkened:

6 Then wyl I do to this house, as I did vnto Silo, and wyl make this citie to be abhorred of al the people of the earth.

7 And the priestes, the prophetes, and all the people hearde Ieremie preache these woordes in the house of the Lorde.

8 Nowe when he had spoken out all the woordes that the Lorde commaunded hym to preach vnto the people, then the priestes, the prophetes, and all the people tooke holde vpon hym, and sayde, Thou shalt dye:

9 Howe darest thou be so bolde as to say in the name of the Lorde, It shall happen to this house as it did vnto Silo, and this citie shalbe so waste, that no man may dwell therein?

10 And when al the people were gathered about Ieremie in the house of the Lorde, the princes of Iuda hearde of this rumor, and they came soone out of the kynges palace into the house of the Lorde, and sate them downe before the newe doore of the Lorde.

11 Then spake the priestes and the prophetes vnto the rulers, and to al the people these woordes, This man is woorthie to dye: for he hath preached against this citie, as ye your selues haue heard with your eares.

12 Then sayde Ieremie vnto the rulers, and to al the people, The Lorde hath sent me to preache against this house, and against this citie, al the woordes that ye haue heard.

13 Therfore amende your wayes, and your auoydementes, and be obedient vnto the voyce of the Lorde your God, so shall the Lorde repent of the plague that he hath denised against you.

14 Nowe as for me, I am in your handes, doo with me as you thynke expedient and good:

15 But this shal ye knowe, if ye put me to death, ye shal make your selues, this citie, and al the inhabitantes therof, guilte of innocent

Deut.4.a. and.12.b.
Iere.18.a. Iohn.3.b.
Iere.7.a.
B
Math.23.c.

nocent blood: for this is of a truethe, that the Lorde hath sent me vnto you, to speake all these wordes in your eares.

16 Then sayd the rulers and the people vnto the priestes and prophetes, This man may not be condemned to death, for he hath preached vnto vs in the name of the Lorde our God.

Mich.1.a. 17 The elders also of the lande stoode vp, and sayde thus vnto all the people,

Mich.3.c. 18 Micheas the Morasthite, whiche was a prophete vnder Ezekias kyng of Juda, spake to all the people of Juda, Thus saith the Lorde of hostes, Sion shalbe plowed lyke a feelde, Hierusalem shalbe an heape of stones, and the hyll of the Lordes house shalbe turned to an hygh wood.

Jonas.3.b. 19 Dyd Ezekias the kyng of Juda, and all the people of Juda put him to death for this? No verely, but rather feared the Lord, and made their prayer vnto him, for the which cause also the Lord (a) repented of the plague that he had denised agaynst them: should we then doo suche a shamefull deede agaynst our soules?

(a) In the deuine nature there is no suche affections or chargeableneſſe: but God is sayde after the maner of men to repent, whē he doth not execute that he had denounced, or doth defer the plague whiche he had threatened.

20 There was a prophete that preached stiffly in the name of the Lord, called Urias, the sonne of Semaiah of Kiriathiarim: this man also preached agaynst this citie, and agaynst this lande, accordyng to all as Jeremie sayth.

21 Now when Jehoakim the king, with all the estates and princes had heard his wordes, the king went about to slay him: when Urias perceiued that, he was afrayde, and fled, and departed into Egypt.

22 Then Jehoakim the king sent seruants into the lande of Egypt (namely) Elnathan the sonne of Achbor, and certayne men with hym into Egypt:

23 Whiche fet thed Urias out of Egypt, & brought hym vnto kyng Jehoakim, that slue him with the swoorde, and cast his dead body into the common peoples grane.

24 But Ahikam the sonne of Saphan helped Jeremie, that he came not into the handes of the people to be slayne.

The.xxvii. Chapter.

1. Jeremie at the commaundement of the Lorde, sendeth bondes to the kyng of Juda, and to the other kynges that were nygh, wherby they are monished to become subiectes vnto Nabuchodonosor. 9. He warneth the people, and the kynges, and rulers, that they beleeue not false prophetes.

IN the beginning of the reuigne of Jehoakim the sonne of Josias kyng of Juda, came this word vnto Jeremie from the Lorde, whiche spake thus vnto me.

2 Make thee bondes and chaynes, and put them about thy necke,

3 And sende them to the kyng of Edom, to the kyng of Moab, to the kyng of Ammon, to the kyng of Tyrus, and to the kyng of Sidon, and that by the messengers whiche shall come to Hierusalem, vnto Zedekiah the kyng of Juda:

4 And bydde them say vnto their maisters, Thus sayth the Lord of hostes the God of Israel, Speake thus vnto your maisters: Deut.10.a.

5 I am he that made the earth, the men, and the cataile that are vpon the grounde, with my great power and stretched out arme, and haue geuen it to whom it pleased me.

6 And nowe wyll I deliuer all these landes into the power of Nabuchodonosor the kyng of Babylon my seruant: the beastes also of the feeld wil I geue him, to doo him seruice. Ecclu.30.a. Judi.11.b. Jere.27.a. Dani.4.a. Jere.25.b.

7 And all the people shal serue hym, and his sonne, and his children children, vntyl the tyme of the same lande be come, and his time also: yea many people & great kynges shal serue hym. Jere.27.b. ead.25.b.

8 Moreouer, that people & kingdome which wyl not serue Nabuchodonosor, and that wyl not put their necckes vnder the yoke of the kyng of Babylon: the same people wyl I visite with the swoorde, with hunger and pestilence, vntil I haue consumed them in his handes, sayth the Lorde.

9 And therfore folowe not your prophetes, soothsayers, expounders of dreames, charmers, and witches, which say vnto you, Ye shal not serue the kyng of Babylon. Jere.27.c. ead.29.b.

10 For they preache you lyes, to bryng you farre from your lande, and that I myght cast you out, and destroy you.

11 But the people that put their neckes vnder the yoke of the kyng of Babylon, and serue hym, those wyl I let remayne styll in their owne lande, saith the Lorde, and they shal occupie it, and dwel therein. Jere.38.c.

12 All these thynges colde I Zedekiah the kyng of Juda, and sayde, Put your neckes vnder the yoke of the kyng of Babylon, and serue him and his people, that ye may lyue.

13 Why wylt thou and thy people perishe with the swoorde, with hunger, with pestilence, lyke as the Lorde hath denised for al people that wyl not serue the kyng of Babylon? Jere.27.b. ead.38.b.

14 Therefore geue no eare vnto their prophetes that tell you, Ye shal not serue the kyng of Babylon: for they preach you lyes. C

15 Neyther haue I sent them, saith the Lorde: how-

holdeth they are holde falsely to prophesie in my name, that I might the sooner dryue you out, and that ye might perysshe with your prophesiers.

16 I speake to the priestes also, and to all this people thus sayth the Lord, Heare not the wordes of your prophetes that preache vnto you, and say, Behold the vessels of the Lordes house shal shortly be brought hither agayne from Babylon, for they prophesie lyes vnto you.

17 Heare them not, but serue the kyng of Babylon, that ye may liue: wherefore wyll ye make this citie to be destroyed.

18 But yf they be true prophetes in very deede, and yf the worde of the Lorde be committed vnto them, then let them pray the Lord of hostes, that the remnant of the ornamentes whiche are in the house of the Lord, and in the house of the kyng of Iuda, and at Hierusalem, be not caried to Babylon also.

19 For thus hath the Lorde of hostes spoken concerning the pillers, the lauer, the seate, and the residue of the ornamentes that yet remayne in the citie,

20 Which Nabuchodonosor the kyng of Babylon tooke not when he caried away Iechonias the sonne of Iehoakim king of Iuda, with al the power of Iuda and Hierusalem, vnto Babylon captiue.

21 Yea thus hath the Lord of hostes, the God of Israel spoken as touching the residue of the ornamentes of the Lordes house, of the kyng of Iuda his house, and of Hierusalem:

22 They shalbe caried vnto Babylon, and there shall they remayne vncyll I visite them, saith the lord: then will I bring them hyther agayne.

The. xxviii. Chapter.

1. The false prophesie of Hananias the prophete. 12. Ieremie sheweth that the prophesie of Hananias is false, by the example of the other prophetes.

28 AND it came to passe the same yeere, euen in the beginning of the reigne of Zedekiah kyng of Iuda, in the fourth yeere, the fifth moneth, that Hananias the sonne of Assur the prophet of Gibeon, spake to me in the house of the Lorde, in the presence of the priestes, and of al the people, and sayde,

2 Thus sayth the Lord of hostes, the God of Israel, I haue broken the yoke of the kyng of Babylon,

3 And after two yeeres wil I bring agayne into this place all the ornamentes of the Lordes house, that Nabuchodonosor kyng of Babylon caryed away from this place vnto Babylon,

4 Yea I wyll bring againe Iechonias the sonne of Iehoakim the king of Iuda hym selfe, with all the prisoners of Iuda that are caried vnto Babylon, euen into this place, sayth the Lorde: for I will breake the yoke of the king of Babylon.

5 Then the prophete Ieremie gaue answere vnto the prophete Hananias before all the priestes, and before al the people that were present in the house of the Lord.

6 And the prophete Ieremie sayde, Amen, the Lorde do that, and graunt the thyng whiche thou hast prophesied, that he may bring againe al the ornamentes of the lords house, and restore al the prisoners from Babylon into this place.

7 Neuertheleste hearken thou also what I wyll say, that thou and al the people may heare.

8 The prophetes that were before vs in time past, whiche prophesied of warre, or trouble, or pestilence,

9 Eyther of peace vpon many nations and great kyngdomes, were proued by this (yf God hath sent them in very deede) when the thing came to passe whiche the prophete tolde before.

10 And Hananias the prophete tooke the chayne from the prophete Ieremies necke, and brake it.

11 And with that said Hananias that all the people might heare, Thus hath the Lorde spoken, Euen so wyll I breake the yoke of Nabuchodonosor king of Babylon from the necke of al nations, yea and that within this two yeere. And so the prophet Ieremie went his way.

12 Nowe after that Hananias the prophete had taken the chaine from the prophete Ieremies necke, and broken it, the worde of the Lorde came vnto the prophete Ieremie, saying,

13 Go and tel Hananias these wordes, Thus sayth the Lord, Thou hast broke the chaine of wood, but in steade of wood thou shalt make chaynes of iron.

14 For thus sayth the Lorde of hostes the God of Israel, I wyl put a yoke of iron vpon the necke of al this people, that they may serue Nabuchodonosor the kyng of Babylon, yea and so shal they do: and I wyll geue hym the beastes of the fielde.

15 Then sayde the prophete Ieremie vnto the prophete Hananias, Heare me Hananias, The Lorde hath not sent thee, but thou bringest this people into a false beleefe.

16 And therefore thus sayth the Lorde, Be-

holde I wyl sende thee out of the land, and within a yeere thou shalt dye, because thou hast falsly spoken agaynst the Lorde.

17 So Hananias dyed the same yeere in the seuenth moneth.

The.xxix.Chapter.

1. The Epistle of Ieremie sent vnto them that were in captiuitie in Babylon. 10. He prophesieth their returne from the captiuitie after seuentie yeeres.

¶ I THese are the wordes of the booke that Ieremie the prophets sent from Hierusalem vnto the prisoners, the senatours, priestes, prophetes, and all the people, whom Nabuchodonosor had led from Hierusalem vnto Babylon,

2 After that tyme that kyng Iechonias and his queene, his chamberlaynes, the princes of Iuda and Hierusalem, the workemaisters of Hierusalem, were departed thyther.

3 Whiche booke Elasah the sonne of Saphan, and Gamariah the sonne of Helkia dyd beare, whom Zedekias the kyng of Iuda sent vnto Babylon to Nabuchodonosor the king of Babylon: these were the wordes of Ieremies booke.

4 Thus hath the Lorde of hostes the God of Israel spoken vnto al the prysoners that were led from Hierusalem to Babylon:

Ierr.35.b. 5 Buylde you houses to dwell therin, plant you gardens that you may enioy the fruites therof.

Gene.1.b. and.9.a. 6 Take you wiues to beare you sonnes and daughters, prouide wiues for your sonnes, and husbandes for your daughters, that they may beare sonnes and daughters, and that ye may multiplie there, and decrease not.

B 7 Seeke after the peace and prosperitie of the citie wherein ye be prysoners, and pray vnto the Lorde for it: for in the peace therof shal your peace be.

Baruc.1.a. 1.Tim.2.a.

Ierr.33.c. and.27.b 8 For thus sayth the Lorde of hostes the god of Israel, Let not these prophets and soothsayers that be among you deceiue you, and beleeue not your owne dreames:

Ierr.14.b. 9 For why? they preache you lyes in my name, and I haue not sent them, sayth the Lorde.

1.Chr.26.b Ierr.22.b. 1.Esd.1.b. 10 But thus sayth the Lord, When ye haue fulfilled seuentie yeeres at Babylon, I wyl bring you home, and of mine owne goodnesse I will cary you hither agayne into this place.

11 For I knowe what I haue deuised for you, saith the Lorde: my thoughtes are to

greue you peace, and not trouble, and to geue you an ende as you wishe and hope to haue.

12 Ye shall crye vnto me, ye shal goe and cal vpon me, and I wyl heare you. Deut.4.d. and.30.d.

13 Ye shal seeke me and fynde me, yea if so be that you seeke me with your whole hart. Iohn.7.a.

14 I will be founde of you, sayth the Lorde, C and will deliuer you out of prison, and gather you togeather agayne out of al places wherein I haue scattered you, sayth the Lorde, and will bring you agayne to the same place from whence I caused you to be caried away captiue.

15 But where as ye say that God hath reysed you vp prophetes at Babylon,

16 Thus hath the Lorde spoken to the king 2.king.24.a that sitteth in the throne of Dauid, and to all the people that dwell in the citie, (and) to your brethren that are not gone with you into captiuitie:

17 Thus (I say) speaketh the Lord of hostes, Ierr.24.b. Beholde, I wyl sende a sworde, hunger, and pestilence vpon them, and wyl make them like vntimely figges that may not be eaten for bytternesse:

18 And I wil persecute them with the sworde, with hunger, and pestilence, I wyl deliuer them vp to be vexed of all kingdomes, to be cursed, abhorred, laughed to scorne, and put to confusion of all the people among whom I haue scattered them:

19 And that because they haue not ben obedient vnto my commaundementes, sayth Ierr.35.d. and.44.d. the Lorde, whiche I sent vnto them by my seruantes the prophetes: I stoode vp early and sent vnto them, but they would not heare, sayth the Lorde.

20 Heare therfore the worde of the Lorde al ye prisoners whom I sent from Hierusalem to Babylon,

21 Thus hath the Lorde of hostes the God D of Israel spoken of Ahab the sonne of Cholaiah, & of Zedekias the sonne of Maasiah, which prophesie lyes vnto you in my name, Beholde, I wyll deliuer them into the hande of Nabuchodonosor the kyng of Babylon, that he may slay them before your eyes,

22 And all the prysoners of Iuda that are in Babylon shal take this terme of cursing, and say, Nowe God do vnto thee as he did vnto Zedekias and Ahab, whom the kyng of Babylon rosted in the fyre,

23 Because they sinned shamefully in Israel: for they haue not only defiled their neighbours wyues, but also preached lying wordes in my name, which I haue not commaunded them: this I testifie and affirme, sayth the Lorde.

24 But

24 But as for Semeiah the Nehelamite, thou shalt speake vnto him:
25 Thus sayth the Lorde of hoastes the God of Israel, Because thou hast sent letters in thyne owne name vnto all the people that is at Hierusalem, and to Sophoniah the sonne of Maasiah the priest, yea and sent them to al the priestes, sayeing,
C 26 The Lord hath ordeyned thee to be priest in the steade of Iehoiada the priest, that thou shouldest be cheefe in the house of the Lorde ouer all prophetes and preachers, and that thou mightest set them vppon the pyllory, or in the stockes:
27 Howe happeneth it then that thou hast not reproued Ieremie of Anathoth, whiche neuer leaueth of his prophesying?
28 And beside al this, he hath sent vs worde vnto Babylon, and tolde vs playnely that our captiuitie shal long endure, that we shoulde buylde vs houses to dwel therein, and to plant vs gardens, that we may enioy the fruites thereof.
29 Which letter Sophonias the priest read, and let Ieremie the prophete heare it.
30 Then came the worde of the Lorde vnto Ieremie, sayeing,
31 Sende worde to al them that be in captiuitie, on this maner, Thus hath the Lorde spoken concernyng Semeiah the Nehelamite: Because that Semeiah hath prophesied vnto you without my commission, and brought you into a false hope:
32 Therefore thus the Lorde doth certifie you, Beholde, I wyll visite Semeiah the Nehelamite and his seede, so that none of his shal remayne among this people, and none of them shall see the good that I wyl doo for my people, sayth the Lorde: for he hath preached falsely of the Lorde.

The. xxx. Chapter.

1. The returne of the people from Babylon. 5. God by his chastening sheweth that the people is synfull. 16. The destruction of the enemies of Israel.

1 THese are the woordes that the Lorde sheweth vnto Ieremie, sayeing,
2 Thus sayth the Lorde God of Israel, Write vp diligently all the woordes that I haue spoken vnto thee in a booke.
3 For lo, the tyme commeth, sayth the lord, that I wyll bryng agayne the pryseners of my people of Israel & Iuda, sayth the lord: for I wyll restore them vnto the lande that I gaue to their fathers, and they shall haue it in possession.
4 Agayne, these woordes spake the Lorde concerning Israel and Iuda,
5 Thus sayth the Lorde, We haue heard a terrible crye, feare, and disquietnesse.
6 For what els doth this signifie that I see? (Namely) that al strong menne smyte euery man his hande vppon his loynes, as a woman in the payne of her trauayle? Who euer sawe a man trauayle with chylde? Enquyre thereafter and see, yea, all theyr faces are maruerylous pale.
7 Alas for this day, which is so dreadful that none may be lykened vnto it, and alas for the tyme of Iacobs trouble, from the whiche he shal yet be delyuered.
8 For in that day, sayth the Lord of hoastes, I wyl take his yoke from of thy necke, and breake thy bondes, and straungers shall no more haue dominion ouer him:
9 But they shall doo seruice vnto God their Lorde, and to Dauid their kyng whom I wyl rayse vp vnto them.
10 And as for thee, O my seruaunt Iacob, feare not, sayth the lord, and be not afrayd, O Israel: for lo, I wyl helpe thee also from farre, and thy seede from the lande of their captiuitie: and Iacob shall turne agayne, be shalbe in rest, and haue a prosperous lyfe, and no man shall make him afrayde:
11 For I am with thee to helpe thee, sayth the Lorde: and though I shal destroy al the people among whom I haue scattered thee, yet wyl I not destroy thee, but correct thee, and that with discretion: for I wyl not vtterly destroy thee.
12 Therefore thus sayeth the Lorde, Thy brysynges are perylous, and thy woundes redy to cast thee into sickenesse.
13 There is no man to meddle with thy cause, or to lay a plaster vppon thee, or to bynde vp thy woundes to heale thee.
14 Al thy louers haue forgotten thee, and care nothyng for thee: for I haue geuen thee a cruel stroke, and chastened thee roughly, and that for the multitude of thy misdeedes: for thy synnes haue had the ouer hande.
15 Why makest thou mone for thy harme? In deede thou art sore wounded and in ieopardie: but for the multitude of thy misdeedes and sinnes I haue donne this vnto thee.
16 And therefore al they that deuoure thee, shalbe deuoured, and all thyne enemies shalbe led into captiuitie: al they that make thee waste, shalbe wasted them selues, and all those that rob thee, wyl I make also to be robbed.
17 For I wyl geue thee thy health agayne, and make thy woundes whole, sayeth the

Lord, because they trusted ther, as one cast away and despysed: Sion (sayde they) is the whom no man regardeth.

Num. 24. d. 18 For thus sayth the Lorde, Beholde, I wil bring againe ꝑ captiuitie of Jacobs tentes, and defende his dwelling place: the citie shalbe builded in her olde estate, and the houses shal haue their right fundation.

19 And out of them shall goe thankelgeuing and the voyce of ioy: I wyll multiplye them, and they shal not be fewe, I wyl endue them with honour, and no man shall subdue them.

20 Their children shalbe as aforetime, and their congregation shall continue in my syght: and al those that vexe them wyll I visite.

Mich. 5. a. 21 A captayne also shall commne of them, and a prince shall spring out from the middest of them, him wyl I chalenge to me: for he shall comme vnto me: for what is he that geueth ouer his hart to come vnto me, sayth the Lorde?

John. 6. c. 22 Ye shalbe my people also, and I wylbe your God.

Jere. 23. b. 24. b. 31. k. Jere. 23. c. and. 25. b. 23 Beholde, on the other syde shal the wrath of the Lorde breake out as a stormie water, as a mighty whirle winde, and shal fal vpon the heades of the vngodly.

Jere. 23. c. 24 The terrible displeasure of the Lord shal not leane of, vntyl he haue donne and performed the intent of his hart, which in the latter dayes ye shal vnderstande.

The. xxxi. Chapter.

1. He prophesieth that the people of Israel shalbe restored agayne vnto their prosperitie. 18. To be turned from sinne, is the gyft of God. 27. The birth of Christe is prophesied.

A 1 AT the same time, sayth the Lord, shall I be the God of al the generations of Israel, and they shalbe my people:

Num. 13. c. 2 Thus sayth the Lorde, The people of Israel which escaped in the wyldernesse from the swoorde, founde grace to comme into their rest.

John. 6. b. 3 Euen so shal the Lorde now also appeare vnto me from farre, (and say) I loue thee with an euerlastyng loue, therefore by my mercie I haue drawen thee vnto me.

4 I wyl repayre thee againe, O thou daughter of Israel, that thou mayest be fast and sure: thou shalt take thy tabrets againe, and goe forth with them that leade the daunce:

5 Thou shalt plant vines agayne vppon the hilles of Samaria, and the grape gatherers shal plant, and commonly eate of it.

6 For the dayes shal come when the watchmen vpon the mount of Ephraim shal crie, Arise, let vs goe vp vnto Sion to our Lorde God.

B 7 For thus sayth the Lorde, Reioyce with gladnesse because of Jacob, crie vnto the head of the Gentiles, speake out, syng and say, O Lorde saue thy people the remnant of Israel. Esai. 24.

8 Beholde, I wyl bryng them agayne from out of the north lande, and gather them from the endes of the worlde, with the blinde & lame that are among them, with the women that be great with childe, and suche as be also deliuered: and the compasse of them that comme agayne shalbe great.

9 They shal come weeping, and with merciful pitie wyl I bryng them hyther agayne: I wyl leade them to the riuers of water in a straighte way where they shall not stumble: for I am Israels father, and Ephraim is my fyrst borne.

10 Heare the woorde of the Lorde, O ye gentiles, preache in the Iles that lye farre of, and say, He that hath scattered Israel, shal gather him togethter agayne, and shal keepe him as a shepheard doth his flocke. Deut. 24. Gen. 47. a.

11 For the Lorde hath redeemed Jacob, and ryd him from the hande of the violent.

12 And they shal come and reioyce vppon the hyl of Sion, and shal haue plentousnesse of goodes, whiche the Lorde shal geue them, (Namely) wheate, wine, oile, young sheepe, and calues: and their soule shalbe as a wel watered garden, for they shall no more be hungry.

13 Then shal the maid reioyce in the daunce, yea both young and olde folkes: for I wyl turne their sorowe into gladnesse, and wyl comfort them from their sorowes, & make them ioyful.

C 14 I wyl powre plentousnesse vppon the bartes of the priestes, and my people shalbe satisfyed with my goodnesse, sayth the Lorde.

15 Thus sayth the Lorde, The voyce of heauinesse, weeping, and lamentation was hearde on high, euen of Rachel mourning for her children, and wouldе not be comforted because they were not. Jere. 31. Matth. 2.

16 But nowe, sayth the Lord, Leaue of from weeping and crying, withholde thyne eyes from teares: for thy labour shalbe rewarded, sayth the Lorde, and they shal comme agayne out of the lande of their enimies.

17 Yea euen thy posteritie shall haue consolation in this, sayth the Lorde, that thy children shal comme agayne into their owne lande.

18 Yoyce-

18 Moreouer I hearde Ephraim that was led away captiue complayne on this manner, O Lorde thou hast correct me, and thy chastening haue I receiued as an vntamed calfe, conuert thou me, and I shalbe conuerted: for thou art my Lorde God.

19 Yea assoone as thou turnest me, I shall repourme mee selfe, & when I vnderstande, I shal smite vpon my thigh, for verely I haue committed shamefull thinges: for I haue borne the reproofe and confusion of my youth.

20 Vpon this complaynt I thought thus by mee selfe, Is not Ephraim my deare sonne? Is he not the childe with whom I haue had al my myrth and pastime? For since the tyme that I first communed with hym, I haue hym euer in remembrance: therefore my hart driueth me vnto hym, gladly and louingly wyll I haue mercy vpon him, sayth the Lorde.

D 21 Make thee selfe markes, set vp heapes of stone, set thyne hart vpon the way that thou diddest walke, and turne agayne, O thou daughter of Israel, turne agayne to these cities of thyne.

22 Howe long wilt thou goe astray, O thou thinking daughter? for the Lord wil worke a newe thing vpon earth: A woman shall compasse a man.

23 For thus sayth the Lorde of hostes the God of Israel, It wil come thereto, that when I haue brought Iuda out of captiuitie, these wordes shalbe hearde in the lande and in his cities, The Lorde blesse thee, O thou dwelling place of rightcousnesse, O thou holy hyl.

24 And there shal dwel Iuda and al her cities, the shepheardes and husbandmen:

25 For I will feede the hungry soule, and refreshe al sayne hartes.

26 When I hearde this, I came agayne to mee selfe, I sawe like as I had ben waked out of a sweete sleepe.

27 Beholde, sayth the Lorde, The dayes come that I wyll sowe the house of Israel and the house of Iuda with men and with cattel.

E 28 Yea it shal come thereto, that lyke as I haue gone about in times past to roote them out, to scatter them, to breake them downe, to destroy them, and chasten them: euen so wyll I also goe diligently about to buylde them vp agayne, and to plant them, sayth the Lorde.

29 Then shal it no more be sayde, The fathers haue eaten a soure grape, and the childrens teeth are set on edge:

30 For euery one shal dye for his owne misdedes: so that who so eateth a soure grape, his teeth shalbe set on edge.

31 Beholde, the dayes wyl come, sayth the Lorde, that I wyl make a newe couenant with the house of Israel, and the house of Iuda: Heb. 8. b.

32 Not after the couenant that I made with their fathers, when I tooke them by the hande and led them out of the lande of Egypt, whiche couenant they brake, yea euen when I as an husband had rule ouer them, sayth the Lorde. Heb. 10. b.

33 But this shalbe the couenant that I wyll make with the house of Israel after those dayes sayth the Lorde, I wyll plant my lawe in the inwarde partes of them, and wryte it in their harres, and wyll be their God, and they shalbe my people. Esai. 51. b. Iere. 24. b. and. 30. b.

34 And from thencefoorth shal no man teache his neyghbour or his brother, and say, Knowe the Lorde: but they shal al knowe me from the lowest vnto the highest, sayth the Lorde: for I wyll forgeue their myssededes, and wyll neuer remember their sinnes any more.

35 Thus sayth the Lorde whiche gaue the F sunne to be a lyght for the day, & the moone and the starres to shine in the night, which mooueth the sea, so that the flooddes thereof ware fierce, his name is the Lorde of hostes, Gene. 1. b.

36 Lyke as this ordinance shall neuer be taken out of my sight, sayth the Lorde, so shal the seede of Israel neuer ceasse, but alway be a people before me.

37 Moreouer, thus sayth the Lorde, Lyke as the heauen aboue can not be measured, and as the fundations of the earth beneath may not be sought out: so wil I also cast out the whole seede of Israel for that they haue committed, sayth the Lorde. Rom. 11. a.

38 Beholde the dayes come, saith the Lorde, that the citie of the Lorde shalbe enlarged, from the towre of Hananeel, vnto the gate of the corner wall. 2. Esd. 3. a. Zach. 14. b.

39 From thence shall the ryght measure be taken before her vnto the hyl top of Gareb, and shal come about Goath. Iere. 19. b.

40 And the whole valley of the dead carkasses, and of the asshes, and al the feeldes, vnto the brooke of Cedron, and vnto the corner of the horse gate towarde the east, it shalbe holy vnto the Lorde, and shal neuer be broken, nor cast downe any more.

The. xxxii. Chapter.

I. Ieremie is cast into prison, because he prophecied that the citie shoulde be taken of the kyng of Babylon.

A 1 Theſe woꝛdes ſpake the Loꝛde vnto Ieremie in the tenth yeere of Zedekias kyng of Juda, whiche was the eyghtienth yeere of Naburhozonoſoz,

2 What tyme as the kyng of Babylons hoſt layde ſiege vnto Hieruſalem: but Ieremie the pꝛophete lay bounde in the court of the pꝛiſon, whiche was in the kyng of Judats houſe,

3 Where Zedekias the kyng of Juda cauſed hym to be layde, becauſe he had pꝛophecied on this manner, Thus ſaith the Loꝛde, Beholde, I wil deliuer this citie into the handes of the kyng of Babylon, whiche ſhall take it. Ierr. 34. a. 38. a. c. 39.

4 As foꝛ Zedekias the kyng of Juda, he ſhal not be able to eſcape the Chaldees: but ſurely he ſhall come into the handes of the kyng of Babylon, whiche ſhal ſpeake with him mouth to mouth, and one of them ſhall looke another in the face.

5 And Zedekias ſhalbe caꝛped vnto Babylon, and there ſhal he be vntyl the tyme that I viſite him, ſayth the Loꝛde: but yf thou takeſt in hande to fight againſt the Chaldees, thou ſhalt not pꝛoſper.

6 And Ieremie ſayde, Thus hath the Loꝛd ſpoken vnto me,

B 7 Beholde, Hananeel the ſonne of Sellum thine vncles ſonne ſhal come vnto thee, and require thee to redeeme the lande that lyeth in Anathoth vnto thee ſelfe: foꝛ by reaſon of kynrede it is thy right to redeeme it, and buye it out.

8 And Hananeel myne vncles ſonne came to me in the courte of the pꝛiſon, accoꝛding to the woꝛde of the Loꝛde, and ſayde vnto me, Buye my land I pꝛay thee that lyeth in Anathoth in the countrey of Beniamin, foꝛ by heritage thou haſt ryght to looſe it out foꝛ thee ſelfe, therefoꝛe redeeme it. Then I pꝛeceiued that this was the commaundement of the Loꝛde: Leuit. 25. d Num. 24. a. and 36. a. Ruth. 4. a.

9 And ſo I bought the land from Hananeel of Anathoth mine vncles ſonne, and weigh-ed him there the money, euen ſeuen ſicles, and tenne ſiluer pence:

10 And I wꝛyt it in a booke, and ſealed it, and tooke witneſſes, and weighed hym there the money vpon the weightes.

11 So I tooke the euidence with the copye when it was oꝛderly ſealed.

12 And I gaue the euidence to Baruch the ſonne of Neriah the ſonne of Maaſiah, in the ſight of Hananeel my coſyn, and in the pꝛeſence of the witneſſes that be named in the euidence, and befoꝛe al the Iewes that were there by in the court of the pꝛiſon.

13 I charged Baruch alſo befoꝛe them, ſaying,

14 The Loꝛd of hoſtes, the God of Iſrael commaundeth (thee) to take this ſeald euidence with the copie, and to lay it in an earthen veſſel, that it may long continue. C

15 Foꝛ the Loꝛd of hoſtes the God of Iſrael hath determined, that houſes, feeldes, and vineyardes ſhalbe poſſeſſed agayne in this lande.

16 Nowe when I had deliuered the euidence vnto Baruch the ſonne of Neriah, I beſought the Loꝛde, ſaying,

17 O Loꝛde God, it is thou that haſt made heauen and earth with thy great power and high arme, and there is nothyng hyd from thee. Gene. 1. a. Ier. 10. b

18 Thou ſheweſt mercy vpon thouſandes, thou recompenſeſt the wyckednes of the fathers into the boſome of the children that come after them. Exod. 34. a.

19 Thou art the great and mighty GOD, whoſe name is the Loꝛde of hoſtes, great in counſel, and excellent in woꝛke, thyne eyes looke vpon all the waꝛyes of mens children, to rewarde euery one after his way, and accoꝛding to the fruites of his inuentions. Rom. 2. a. Exod. 7. a. Deut. 8. f. Chapit.

20 Thou haſt done great tokens and wonders in the lande of Egypt, as we ſee this day, vpon the people of Iſrael, and vpon thoſe men, to make thy name great, as it is come to paſſe this day.

21 Thou haſt brought thy people of Iſrael out of the land of Egypt, with tokens, with wonders, with a myghty hande, with a ſtretched out arme, and with great terri-bleneſſe: D

22 And haſt geuen them this lande, lyke as thou haddeſt pꝛomiſed vnto their fathers (namely) that thou wouldeſt geue them a lande that floweth with mylke and hony.

23 Nowe when they came therein and poſ-ſeſſed it, they folowed not thy voyce, and walked not in thy lawe: but al that thou commaundedſt them to do, that haue they not done, & therefoꝛe comſt all theſe plagues vpon them. Iudg. 2. 4. 6. 2. Eſdr. 5. b

24 Beholde, there are bulwarkes made nowe agaynſt this citie to take it, and it ſhalbe wonne of the Chaldees that beſiege it with ſwoꝛd, with hunger, and death: and looke what thou haſt ſpoken, that ſame ſhal come vpon them, foꝛ lo al thynges are preſent vn-to thee.

25 Yet ſayeſt thou vnto me, O Loꝛd God, and commaundeſt me that I ſhal buye a peece of land vnto mee ſelfe foꝛ money, and take witneſſes therto: and yet in the meane ſeaſon the citie is deliuered into the power of the Chaldees.

26 Then came the woꝛde of the Loꝛd vnto Ieremie, ſaying,

37 Beholde, I am the Lorde God of al flesh: is there any thing then to harde for me?

28 Therefore thus sayth the Lorde, Beholde, I shal deliuer this citie into the power of the Chaldees, and into the power of Nabuchodonosor the kyng of Babylon, they shal take it:

29 For the Chaldees shall come and winne this citie, and set fyre vpon it, and burne it, with the goodlyest houses, in whose parlours they haue made sacrifyce vnto Baal, and powred drinke offeringes vnto strange gods, to prouoke me vnto wrath:

30 For the children of Israel and the children of Iuda haue only ben doing wickednesse before me from their youth vp, they haue ben only prouoking me to wrath with the workes of their owne handes, sayth the Lorde.

31 For what hath this citie ben els, but a prouoking of my wrath euer since the day that they builded it, vnto this houre wherin I cast it out of my syght?

32 Because of the great blasphemies of the children of Israel and Iuda, whiche they haue done to prouoke me, yea, they, their kynges, their princes, their priestes, their prophetes, the men of Iuda, and the citizens of Hierusalem:

33 When I stood vp early and taught them, and instructed them, they turned their backes to me, and not their faces,

34 They would not heare to be reformed and correct: but set their idols in the house that is halowed to my name, to defyle it.

35 They haue builded hye places for Baal in the valley of the children of Hennom, to cause their sonnes and daughters to passe through (fyre) in the honour of Moloch, whiche I neuer commaunded them: neyther came it euer in my thought to make Iuda sinne with suche abomination.

36 And nowe therefore thus hath the Lorde God of Israel spoke concerning this citie, which as ye your selues confesse, shalbe deliuered into the hande of the king of Babylon, (when it is wonne) with the sworde, with hunger, and with pestilence.

37 Beholde, I wyl gather them together from al landes, wherein I haue scattered them in my wrath, in fearfull and great displeasure, and wil bring them againe vnto this place, where they shal dwell safelye:

38 And they shalbe my people, and I wil be their God.

39 And I wyll gene them one hart and one way, that they may feare me all the dayes of their lyfe: that they and their children after them may prosper.

40 And I wyll set vp an euerlastyng couenaunt with them, (namely) that I wyll neuer ceasse to do them good, and that I wyl put my feare in their hartes, so that they shal not runne away from me.

41 Yea, I wyll haue a lust and pleasure to do them good, and faythfully to plant them in this lande with my whole hart, and with my whole soule.

42 For thus sayth the Lord, Lyke as I haue brought all this great plague vppon this people: euen so wyl I also bryng vpon them al the good that I haue promised them.

43 And menne shal haue their possessions in this lande, whereof ye say now that it shall neither be inhabited of the people, nor of cattel, but be deliuered into the handes of the Chaldees:

44 Yea, lande shalbe bought for money, and euidences made thereupon, and sealed before witnesses in the countrey of Beniamin, and rounde about Hierusalem, in the cities of Iuda, in the cities that are vppon the mountaynes, & them that lye beneath, yea, & in the cities that are in the south: for I wil bring their prysoners hyther agayne, saith the Lorde.

Exec. 36. c.

Deut. 30. a. Ier. 32. c.

The. xxxiii. Chapter.

1. The prophete is monyshed of the Lorde to pray for the deliueraunce of the people, whiche the Lorde promyseth. 8. God forgeueth sinnes, and doeth graciously to the people for his owne renowme. 15. Of the byrth of Christe.

1 MOreouer, the woorde of the Lorde came vnto Ieremie agayne when he was yet bounde in the court of the prison.

A Ier. 20. and. 32. a.

2 Thus saith the Lord, who made Hierusalem, who fashioned the same to establishe it, whose name is the Lorde,

3 Crye vnto me, and I wyl answeare, and shewe thee great and hye thynges which were vnknowen vnto thee.

Deut. 4. c. 1. Sam. 7. b.

4 Thus (I say) speaketh the Lorde God of Israel, concerning the houses of this citie, and the houses of the kinges of Iuda that are broken thrugh the ordinaunce and the sworde.

5 The inhabitours of this citie haue come to fyght agaynst the Chaldees, and they are fylled with the dead carkasses of men, whom I haue slayne in my wrath and displeasure, when I turned my face from this citie, because of al her wickednesse.

6 Beholde, sayth the Lorde, I wyl repayre and heale their woundes, and make them

whole: I wyl open them the large treaſure of peace and trueth,

7 And wyl returne the captiuitie of Iuda and Iſrael, and wyl ſet them vp agayne as they were before:

Ierr. 44. d. 8 From al miſdeedes wherein they offended againſt me, I wyl cleanſe them: and al their blaſphemies whiche they haue donne againſt me, when they regarded me not, I wyl forgeue them.

9 And this ſhal geat me a name, a prayſe and honour among all the people of the earth, whiche ſhal heare all the good that I wyl ſhewe vnto them, yea, they ſhalbe afrayde and aſtonyed at all the good deedes and benefites that I wyl doo for them.

10 Moreouer, thus ſayth the Lorde, In this place (whereof ye ſay that it ſhalbe a wyldernelle, wherein neyther people nor cattayle ſhal dwel) in lyke maner in the cities of Iuda and in the ſtreetes of Hieruſalem (whiche alſo ſhalbe ſo voyde, that neyther people nor cattel ſhal dwel there,)

Pſal. 108. a 1. Mac. 4. d. 11 Shal the voyce of gladneſſe be heard agayne, the voyce of the bridegrome and of the bride, the voyce of them that ſhal ſyng, Prayſe the Lorde of hoaſtes, for he is louyng, and his mercie endureth for euer: and the voyce of them that offer vp gyftes in the houſe of the Lorde: for I wyll reſtore the captiuitie of this lande as it was afore, ſayth the Lorde.

12 Thus ſayth the Lorde of hoaſtes, It ſhall come yet thereto, that in this lande whiche is voyde from men and cattel, and in al the cities of the lande, there ſhalbe ſet vp shepheardes cottages to reſt their flockes.

13 In the cities vpon the mountaynes, and in the cities that lye vppon the playne, and in the cities of the South, in the lande of Beniamin, and rounde about Hieruſalem, and in the cities of Iuda, ſhall the sheepe paſſe agayne vnder the hande of him that telleth them, ſayth the Lorde.

C Ierr. 23. c.

14 Beholde, the tyme commeth ſayeth the Lorde, that I wyl performe that good thing whiche I haue promyſed vnto the houſe of Iſrael, & vnto the houſe of Iuda.

15 In thoſe dayes, and at the ſame tyme I wyl bryng forth vnto Dauid the braunch of righteouſneſſe, and he ſhal do equitie and righteouſneſſe in the lande.

16 In thoſe dayes ſhal Iuda be ſaued, and Hieruſalem ſhal dwel ſafe: and this ſhalbe her name, (a) God our righteouſneſſe.

17 For thus the Lord promyſeth, Dauid ſhal neuer want one to ſyt vppon the throne of the houſe of Iſrael:

18 Neyther ſhall the prieſtes and Leuites want one to offer alway before me burnt offerynges, to kindle the meate offerynges, and to prepare the ſacrifyces.

19 And the woorde of the Lorde came vnto Ieremie after this manner,

20 Thus ſayeth the Lorde, May the couenaunt whiche I haue made with day and nyght be broken, that there ſhould not be day and night in due ſeaſon?

21 Then may my couenaunt alſo be broken whiche I made with Dauid my ſeruaunt, and ſo he not to haue a ſonne to raigne in his throne: ſo wil I multiplie the ſeede of Dauid my ſeruaunt, and the Leuites my miniſters.

23 Moreouer, the woorde of the Lorde came to Ieremie, ſayeing,

24 Conſydereſt thou not what this people ſpeaketh? Two kynredes (ſay they) hadde the Lorde choſen, and thoſe ſame two hath he caſt away: for ſo they haue deſpyſed my people, and they reputed them as though they were no people.

25 Therefore thus ſayth the Lorde, If I haue made no couenaunt with day & night, and geuen no ſtatute vnto heauen & earth:

26 Then wyl I alſo caſt away the ſeede of Iacob and Dauid my ſeruaunt, ſo that I wil take no prince out of his ſeede to rule the poſteritie of Abraham, Iſahac, and Iacob: but yet I wyl turne agayne their captiuitie, and be merciful vnto them.

(a) This name hath God geuen to Chriſte, & doth properly belong to himalone, but here it is attributed vnto the Church, for that God the father hath eſpouſed Chriſt his ſonne vnto the Church, and hath endowed her with al that is his.

The.xxxiiii. Chapter.

2. He threatneth that the citie, and the kyng Zedekias alſo ſhalbe geuen into the handes of the kyng of Babylon.

1 THeſe are the woordes whiche the Lord ſpake vnto Ieremie, what tyme as Nabuchodonoſor the kyng of Babylon, and al his hoaſt, and al the kyngdomes that were vnder his power, and al his people, fought againſt Hieruſalem and all the cities thereof. Ier. 32. d.

2 Thus ſaith the Lorde God of Iſrael, Go and ſpeake to Zedekias the kyng of Iuda, and tell him, the Lorde ſendeth thee this woorde, Beholde, I wyll deliuer this citie into the hande of the kyng of Babylon, & he ſhal burne it with fyre. 2. kyng. 25. Ier. 32. d. and. 39. d.

3 And thou ſhalt not eſcape his handes, but ſhalt be taken priſoner, and deliuered into his power: Thou ſhalt looke the kyng of Babylon in the face, and he ſhal ſpeake to thee mouth to mouth, & then ſhalt thou

goe to Babylon.

4 Yet heare the woorde of the Lorde, O Zedekias thou king of Iuda, thus saith the Lorde vnto thee, Thou shalt not be slayne with the swoorde,

5 But shalt dye in peace: And as thy forefathers the kinges thy (a) progenitours were brent, so shalt thou be brent also, and in thy mourning they shal say, O Lorde: for thus haue I determined, saith the Lord.

6 Then saide Ieremie the prophete al these woordes vnto Zedekias kyng of Iuda in Hierusalem,

7 What time as the king of Babylons host besieged Hierusalem, and the remnant of the cities (namely) Lachis, & Azecah, which yet remayned of the strong defenced cities of Iuda.

8 These are the woordes that the Lord spake vnto Ieremie the prophete, when Zedekias was agreed with all the people at Hierusalem, that there shoulde be proclaymed a libertie:

9 So that euery man shoulde let his seruant and handmayde goe free, Hebrue, and Hebruesse, and no Iewe holde his brother as a bondman.

10 Nowe as they had consented, al the princes and al the people which had geathered vnto this agrement, that euery man should set at libertie his bondseruant and bondwoman, and no longer to hold them bound: euen so they were obedient, and let them go free:

11 But afterward they repented, and tooke againe the seruantes & handmaydens whom they had let goe free, and so made them bonde againe.

12 For whiche cause the woord of the Lorde came vnto Ieremie from the Lord him self, saying,

13 Thus saith the Lorde God of Israel, I made a couenant with your fathers, when I brought them out of the lande of Egypt, out of the house of bondage, saying,

14 When seuen yeeres are out, euery man shal let his bought seruant an Hebrue goe free, if he haue serued him sixe yeeres: but your fathers obeyed me not, and hearkened not vnto me.

15 As for you, ye were nowe turned, and did ryght before me, in that ye proclaimed euery man to let his neyghbour goe free, and in that ye made a couenant before me in the temple that beareth my name.

16 But yet ye turned your selues againe, & blasphemed my name, in this that euery man hath required his seruant and handmayde againe whom ye had let goe quite and free, and compelled them to serue you

againe, and to be bondmenne and bondwomen.

17 And therefore thus sayth the Lorde, Ye haue not obeied me, euery man to proclaime freedome vnto his brother and neighbour: wherfore I wyll call you vnto freedome, saith the Lorde, euen vnto the swoorde, to the pestilence, and to hunger, and wil make you to be plagued in all kyngdomes of the earth.

18 Yea, those men that haue broken my couenant, and not kept the woordes of the appointment whiche they made before me when they hewed the Calfe in two, and when they went through the two halfes thereof, Gene. 15. b.

19 The princes of Iuda, the princes of Hierusalem, the gelded men, the priestes, and all the people of the lande whiche went through the two sides of the Calfe:

20 Those men wyll I geue into the power of their enimies, & into the handes of them that folow vpon their lyues: and their dead bodyes shalbe meate for the foules of the ayre, and beastes of the feelde. Psal. 79. a. Ierem. 7. d.

21 As for Zedekias the kyng of Iuda, and his princes, I wyll deliuer them into the power of their enimies, and of them that desyre to slay them, and into the hand of the kyng of Babylons host, whiche is nowe departed from you. D Ierem. 37. c

22 But through my commaundement (saith the Lord) they shal come againe before this citie, they shal fight agaynst it, wynne it, and burne it: Moreouer, I wyll laye the cities of Iuda so wast, that no man shal dwel therein.

The. xxxv. Chapter.

He propoundeth the obedience of the Rechabites, and therby confoundeth the pride of the Iewes.

1 THE woordes whiche the Lorde spake vnto Ieremie in the raigne of Iehoakim the sonne of Iosias king of Iuda, are these: A

2 Go vnto the house of the Rechabites, and cal them out, and bryng them to the house of the Lorde, into some commodious place, and geue them wyne to drinke. 2. king. 10. c

3 Then tooke I Iazaniah the sonne of Ieremie, the sonne of Habaziniah, and his brethren, and al his sonnes, and the whole household of the Rechabites,

4 And brought them into the house of the Lorde, into the closet of the children of Hanan the sonne of Igedaliah the man of god, which was by the closet of the princes,

1. kin. 21. c

(a) Zedekias is promised to be brent after his death, that is, to haue his funerals honorably doone.

2. Chr. 11. a.

Exod. 21. a. Leui. 26. f. Deut. 15. b.

Deut. 15. a. Exod. 21. a.

tes, that is aboue the cloſet of Maaſiah the ſonne of Sellum, which is the treaſurer.

5 And before the ſonnes of the kinred of the Rechabites, I ſet pottes ful of wyne, and cuppes, & layd vnto them, Drinke wine:

6 But they ſaid, We will drinke no wine: for Ionadab the ſonne of Rechab our father commaunded vs, ſaying, Ye and your ſonnes ſhall neuer drinke wine, buylde houſes, ſowe no ſeede, plant no vines,

B Ierr. 29. b. 7 Yea, ye ſhal haue no vineyardes: but for al your time ye ſhall dwell in tentes, that ye may liue long in the lande wherein ye be ſtrangers.

8 Thus haue we obeyed the commaundement of Ionadab the ſonne of Rechab our father in al that he hath charged vs, and ſo we drinke no wine al our life long, we, nor our wyues, our ſonnes and our daughters,

9 Neither buyld we any houſe to dwel therein: we haue alſo among vs neyther vineyardes, nor corne lande to ſowe:

10 But we dwel in tentes, we obey, and do accordyng vnto al that Ionadab our father commaunded vs.

11 But now that Nabuchodonoſor the king of Babylon came vp into the land, we ſaid, Come, let vs goe to Hieruſalem, that we may eſcape the hoſte of the Chaldees and the Aſſyrians: and ſo we dwel now at Hieruſalem.

12 Then came the woorde of the Lord vnto Ieremie, ſaying,

13 Thus ſaith the Lorde of hoſtes the God of Iſrael, Goe and tel the men of Iuda, and the inhabiters of Hieruſalem, Wyl ye not be reformed to obey my woordes, ſaith the Lorde?

C Ierem. 18. a and. 25. a. 14 The woordes which Ionadab the ſonne of Rechab commaunded his ſonnes, that they ſhoulde drinke no wine, are fait ſurely kept, for vnto this day they drinke no wine, but obey their fathers commaundement: but as for me, I haue ſtand vp early, I haue ſpoken vnto you, & geuen you earneſt warnyng, and yet haue ye not ben obedient vnto me.

15 Yea, I haue ſent my ſeruantes al the prophetes vnto you, I roſe vp early, and ſent you woorde, ſaying, O turne you nowe euery man from his wicked way, amende your lyues, and goe not after ſtrange Goddes to woorſhyp them, that ye may continue in the lande whiche I haue geuen vnto you and your fathers: but ye woulde neyther heare me, nor folowe me.

16 The chyldren of Ionadab Rechabs ſonne, haue ſtedfaſtly kept their fathers commaundement that he gaue them: but this people is not obedient vnto me.

17 And therefore thus ſaith the Lorde of hoſtes, the God of Iſrael, Beholde, I wyll bryng vpon Iuda, and vpon euery one that dwelleth in Hieruſalem, al the trouble that I haue deuiſed againſt them: For I haue ſpoken vnto them, but they woulde not folowe, I haue called vnto them, neuertheleſſ they woulde geue me no anſwearе.

Deut. 12. Eſai. 45. b. Ierem. 7. b.

18 Ieremie alſo ſpake vnto the houſholde of the Rechabites, Thus ſaith the Lorde of hoſtes the God of Iſrael, For as muche as ye haue obeyed the commaundement of Ionadab your father, & kept al his preceptes, and done accordyng to all that he hath bydden:

19 Therefore thus ſaith the Lord of hoſtes the God of Iſrael, Ionadab the ſonne of Rechab ſhall not fayle, but haue one out of his ſtocke to ſtande alway before me. Ierem. 35.

The. xxxvi. Chapter.

Baruch wryteth (as Ieremie endyteth) the booke of the curſes ageynſt Iuda and Iſrael.

1 IN the fourth yere of Iehoakim the ſonne of Ioſias the king of Iuda, came the woorde of the Lorde vnto Ieremie, ſayeng, A

2 Take a booke, and write therein all the woordes that I haue ſpoken to thee againſt Iſrael, againſt Iuda, and againſt all the people, from the tyme that I beganne to ſpeake vnto thee in the raigne of Ioſias, vnto this day:

3 That when the houſe of Iuda heareth of the plague which I haue deuiſed for them, they may peraduenture turne euery man from his wicked way, that I may forgeue their offences and ſinnes.

4 Then dyd Ieremie cal Baruch the ſonne of Neriah, and Baruch wrote in the booke at the mouth of Ieremie, al the woordes of the Lorde whiche he had ſpoken vnto hym.

5 And Ieremie commaunded Baruch, ſayeng, I am in priſon, ſo that I may not come into the houſe of the Lorde.

6 Therefore goe thou thither, and reade the booke that thou haſt written at my mouth, (namely) the woordes of the Lord, and reade them in the Lords houſe vpon the (a) faſting day, that the people, whole Iuda, and al they that comme out of the cities, maye heare.

7 Peraduenture they wyl pray meekely before the face of the Lorde, and turne euery one from his wicked way: for great is the wrath and diſpleaſure that the Lorde hath taken againſt this people.

Ierem. 32. a. Ierem. 45. b. (a) When Iehoakim the king of Iuda heard that the king of Babylon ſonne was come mying to beſiege Hieruſalem, he appointed a faſt vnto the people, commanding them to reſort vnto the temple at the tyme appoynted, and there to make their humble prayers vnto God for peace and his fauour, & the maner of gods people was, in al their diſtreſes to faſt & pray in ſack cloth & aſhes in ſigne of repentance.

8 So

8 So Baruch the sonne of Neriah dyd accordyng to al that Ieremie the prophete commaunded hym, readyng the wordes of the Lorde out of the booke in the Lordes house.

9 And this was donne in the fyfth yeere of Iehoakim the sonne of Iosias kyng of Iude, in the ninth moneth, when it was commaunded that al the people of Hierusalem shoulde fast before the Lorde, and they also that were come from the cities of Iuda vnto Hierusalem.

10 Then read Baruch the wordes of Ieremie out of the boke within the house of the Lord, out of the treasurie of Gamariah the sonne of Saphan the scribe, which is beside the hygher lott of the newe doore of the Lordes house, that al the people myght heare.

11 Nowe when Micheas the sonne of Gamariah the sonne of Saphan, heard al the wordes of the Lorde out of the booke,

12 he went downe to the kynges palace, into the scribes chaumber, for there all the princes were set, Elisama the scribe, Daliah the sonne of Semei, Elnathan the sonne of Achbor, Gamariah the sonne of Saphan, Zedekias the sonne of Hananias, with al the princes.

13 And Micheas told them al the wordes that he heard Baruch reade out of the booke before the people.

C 14 Then al the princes sent Iehudi the sonne of Nathaniah the sonne of Selemiah, the son of Chusi, vnto Baruch, saying, Take in thine hand the booke wherout thou hast read before al the people, & come. So Baruch the sonne of Neriah tooke the booke in his hande, and came vnto them.

15 And they said vnto him, Syt downe and reade the booke, that we may heare also. So Baruch read, that they myght heare.

16 Nowe when they had heard al the wordes, they were abashed one vpon another, and sayd vnto Baruch, We wil certifie the kyng of all these wordes.

17 And they examined Baruch, saying, Tel vs, howe dydst thou wryte al these wordes out of his mouth?

18 Then Baruch answered them, He spake al these wordes vnto me with his mouth, and I wrote them in the booke.

19 Then sayd the princes vnto Baruch, Go thy way, hyde thee with Ieremie, so that no man knowe where ye be.

20 And they went in to the king to the court (but they kept the booke in the chamber of Elisama the scribe) and tolde the kyng al the wordes, that he myght heare.

D 21 So the kyng sent Iehudi to fet hym the booke: whiche he brought out of Elisama the scribes chamber, and Iehudi read in it, that the kyng and al the princes which were about hym myght heare.

22 Nowe the king sate in the winter house (for it was in the ninth moneth) and there was a fyre before hym.

23 And whē Iehudi had read three or foure leaues therof, he cut the booke in peeces with a penknife, and cast it into the fire vpon the harth, vntyl the booke was al brent in the fyre vpon the harth. 1. Mach. 3. c

24 Yet no man was abashed therof, nor rent his clothes, neyther the kyng him selfe nor his seruauntes, though they heard al these wordes.

25 Neuertheless, Elnathan, Dalaiah, and Gamariah besought ỹ kyng that he would not burne the booke: notwithstanding the king would not heare them,

26 But commaunded Ierahmel the sonne of Amelech, Saraiah the sonne of Ezriel, and Selemiah the sonne of Abdeel, to laye handes vpon Baruch the scribe, and vpon Ieremie the prophete: but the Lorde kept them out of syght.

27 Nowe after that the kyng had brent the booke, and the sermons whiche Baruch wrote at the mouth of Ieremie, the word of the Lorde came vnto Ieremie, saying,

28 Take another booke, and wryte in it al the former sayd sermons that were wrytten in the first booke whiche Iehoakim the kyng of Iuda hath brent. E

29 And tell Iehoakim the king of Iuda, thus sayth the Lorde, Thou hast brent the booke, and thoughtest within thee selfe, Why hast thou wrytten therein, that the kyng of Babylon shal come, and make this lande waste, so that he shal make both people and catayle to be out of it? 2. Kin. 24. b Ierem. 22. c

30 Therfore thus the Lord sayth of Iehoakim the kyng of Iuda, There shal none of his generation syt vpon the throne of Dauid, his dead coarse shalbe cast out, that the heate of the day, and the frost of the night may come vpon hym.

31 And I wyl visite the wickednes of him, of his seede, and of his seruauntes: Moreouer, al the euil that I haue promised them, though they heard me not, wyll I bryng vpon them, vpon the inhabiters of Hierusalem, and vpon al Iuda.

32 Then tooke Ieremie another booke, and gaue it Baruch the scribe the sonne of Neriah, which wrote therin out of the mouth of Ieremie, al the sermons that were in the first boke which Iehoakim ỹ king of Iuda dyd burne: & there were added vnto them many moe sermons, lyke vnto the former.

Iha

The. xxxvii. Chapter.

I. Zedekias ſuccedeth Conaniah, 3. he ſendeth vnto Ieremie to pray for hym.

א 1 ZEdekias the ſonne of Ioſiah, whiche was made kyng through Nabuchodonoſor kyng of Babylon, raigned in the land of Iuda, in the ſtrade of * Conaniah the ſonne of Iehoakim.

2.King.24.

* or Iechonia.

2 But neyther he, nor his ſeruantes, nor the people in his land, would obey the wordes of the Lord which he ſpake by the prophete Ieremie.

Ierr.31.a.

3 Neuertheleſſe, Zedekias the king ſent Iehucal the ſonne of Selemiah, and Sophoniah the ſonne of Maaſiah the prieſt, to the prophet Ieremie, ſaying, O pray thou vnto the Lorde our God for vs.

4 Nowe Ieremie walked free among the people at that time, and was not put in priſon as yet.

Ezech.17.b. 5 Pharaos hoſt alſo was come out of Egypt: whiche when the Chaldees whiche beſieged Hieruſalem perceiued, they departed from thence.

6 Then came the worde of the Lord vnto the prophete Ieremie, ſaying,

ב 7 Thus ſaith the Lord God of Iſrael, This anſweare ſhal ye gene to the king of Iuda, that ſent you vnto me for counſayle: Behold, Pharaos hoſt whiche is come forth to helpe you, ſhal returne into Egypt into his owne lande.

Ierr.46.a.

8 But the Chaldees ſhal come agayne, and fyght agaynſt this citie, wynne it, and ſet fyre vpon it.

9 For thus ſayth the Lorde, Deceyue not your owne minds, thinking on this maner, Tuſhe, the Chaldees goe nowe their way from vs: No, they ſhall not goe their way.

10 For though ye had ſlaine the whole hoſt of the Chaldees that beſiege you, and that none remained of them but wounded men, yet ſhould they ſtande vp, and ſet fyre vpon this citie.

11 Nowe when the hoſt of the Chaldees was broken vp from Hieruſalem for feare of the Egyptians armie,

12 Ieremie went out of Hieruſalem toward the lande of Beniamin, to geat hym from among the people.

13 And when he came vnder Beniamins port, there was a porter called Ieriah, the ſonne of Selemiah, the ſonne of Hananiah, which fel vpon him, and tooke him, ſaying, Thy mynde is to runne to the Chaldees.

Ierr.28.b.

ג 14 Then ſaid Ieremie, It is not ſo, I go not to the Chaldees: Neuertheleſſe, Ieriah would not beleeue him, but brought Ieremie bounde before the princes.

15 Wherfore the princes were angry with Ieremie, and ſmote him, and layde him in priſon in the houſe of Ionathan the ſcribe: for they had made that houſe the priſon.

16 Thus was Ieremie put in a dungeon & priſon, and ſo laye there a long tyme.

17 Then Zedekias the kyng ſent for hym, and called him, and aſked him quietly in his owne houſe, ſaying, Thinkeſt thou this buſineſſe (that nowe is in hand) commeth of the Lorde? Ieremie anſweared, Yea that it doeth: and thou (ſaide he) ſhalt be deliuered into the kyng of Babylons power. Ierr.38.a.

18 Moreouer, Ieremie ſayde vnto king Zedekias, What haue I offended agaynſt thee, agaynſt thy ſeruantes, or agaynſt this people, that ye haue put me in priſon?

19 Where are your prophetes whiche haue prophecied vnto you, and ſayde, That the kyng of Babylon ſhoulde not come agaynſt you and this lande? Ierr.28.a.

20 And therefore heare nowe, O my Lorde the kyng, let my prayer be accepted before thee, and ſend me no more into the houſe of Ionathan the ſcribe, that I dye not there.

21 Then Zedekias commaunded to put Ieremie in the fore entrie of the priſon, and daily to be geuen him a cake of bread of the bakers ſtreete, vntil al the bread in the citie was eaten vp: Thus Ieremie remayned in the fore entrie of the priſon.

The. xxxviii. Chapter.

I. By the motion of the rulers, Ieremie is put into a dungeon.

ג 1 SAphatiah the ſonne of Mathan, Gedaliah the ſonne of Phaſhur, Iucal the ſonne of Selemiah, & Phaſhur the ſonne of Melchia, perceiued the wordes that Ieremie had ſpoken vnto al the people, namely on this maner,

2 Thus ſayth the Lord, Who ſo remaineth in this citie, ſhall perithe eyther with the ſworde, with hunger, or peſtilence: but who ſo falleth vnto the Chaldees ſhal eſcape, wynning his ſoule for a pray, and ſhal lyue. Ierr.21.b. and.37.a.

3 For thus ſayth the Lorde, This citie no doubt muſt be delyuered into the power of the kyng of Babylon, and he alſo ſhall wynne it. Ierr.21.c.

4 Then ſayde the princes vnto the kyng, Sir, we beſeech you let this man be put to death: for thus he diſcourageth the handes of the ſouldiers that be in this citie, and the handes of al the people, when he ſpeaketh ſuche wordes vnto them: This man laboureth not for peace of the people, but miſchefe.

5 Zede-

5 Zedekias the king answeared, and saide, Loe, he is in your handes: for the king may nay you nothing.

6 Then tooke they Ieremie, and caste him into the dungeon of Melchiah the sonne of Amelech, that dwelt in the fore entry of the prison, and they let downe Ieremie with cordes into a dungeon where there was no water, but myre: So Ieremie stacke fast in the myre.

7 Nowe when Abedmelech the Mozian, beyng a chamberlaine in the kinges court, understood that they had cast Ieremie into the dungeon,

8 He went out of the kinges house, and spake to the king, which then sate vnder the port of Beniamin, these woordes,

9 My Lord the kyng, wherras these menne meddle with Ieremie the prophete, they do him wrong, (namely) in that they haue put him in prison, there to dye for hunger: for there is no more bread in the citie.

10 Then the king commaunded Abedmelech the Mozian, and saide, Take from hence thirtie men, whom thou wylt, and drawe vp Ieremie the prophete out of the dungeon before he dye.

11 So Abedmelech tooke the menne with him, and went to the house of the kyng, and there vnder the treasury he gate old ragges and worne cloutes, and let them downe by a corde into the dungeon to Ieremie.

12 And Abedmelech the Mozian said vnto the prophete Ieremie, O put these ragges and cloutes vnder thine arme holes, betwixt them and the cordes: and Ieremie dyd so.

13 So they drawe vp Ieremie with cordes, and toke him out of the dungeon: and he remayned in the fore entrie of the prison.

C 14 Then Zedekias the king sent, and cansed Ieremie the prophet to be called vnto him, into the thirde entrie that is in the house of the Lorde, and the king said vnto Ieremie, I will aske thee some what, but hide nothing from me.

15 Then Ieremie answeared Zedekias, If I be plaine vnto thee, thou wylt cause me to suffer death: If I gene thee counsaile, thou wylt not folowe me.

16 So the king swore an othe secretly to Ieremie, sayeing, As the Lorde lyueth that made vs these soules, I wyl not slaye thee, nor gene thee into the handes of them that seeke after thy life.

17 Then saide Ieremie vnto Zedekias, Thus saith the Lorde of hostes the God of Israel, If cals be that thou wylt goe forth vnto the king of Babylons princes, thou halt saue thy lyfe, and this citie shall not be brent, yea, both thou and thy housholde shal escape with your lyues.

18 But if thou wylt not go forth to the king of Babylons princes, then shal this citie be deliuered into the handes of the Chaldees, which shal set fire vppon it, and thou shalt not be able to escape them.

19 And Zedekias saide vnto Ieremie, I am afraide for the Iewes that are fledde vnto the Chaldees, lest I come into their handes, and so they to haue me in derision.

20 But Ieremie answeared, No, they shall not betray thee: O hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee, so shalt thou be wel, and saue thy life:

21 But if thou wylt not goe forth, the Lord D hath tolde me this plainely,

22 Beholde, all the women that are leaft in the king of Iudaes house, shalbe led forth vnto the king of Babylons princes: and they shall say, Thou art deceiued, and the menne in whom thou dyddest put thy trust haue gotten thee vnder, and set thy feet fast in the myre, and gone their way from thee.

23 Therefore all thy wyues with thy children shal they leade forth vnto the Chaldees, and thou shalt not escape their handes, but shalt be the kyng of Babylons prisoner, and this citie shalt thou cause to be burnt.

24 Then saide Zedekias vnto Ieremie, Looke that no body know of these woordes, and thou shalt not dye.

25 But if the princes perceiue that I haue talked with thee, and come vnto thee, sayeing, O speake, what saide the king to thee, hyde it not from vs, and we wyll not put thee to death, tel vs, (we pray thee) what saide the king vnto thee?

26 Se thou geue them this answeare; I haue humbly beseought the king that he wyl let me lye no more in Iehonathans house, that I dye not there.

27 Then came al the princes vnto Ieremie, and asked hym: and he tolde them after the manner as the kyng bade hym. Then they held their peace, and let him alone: for they perceiued nothing.

28 So Ieremie abode styl in the fore entrie Ierem. 39.c of the prison, vntyll the day that Hierusalem was wonne.

The. xxxix. Chapter.

1. Nabuchodonosor besegeth Hierusalem. 4. Zedekias fleeth. 5. He is taken of the Chaldees. 6. His sonnes are slayne. 7. His eyes are thrust out.

1 NOwe when the citie of Hierusalem Ierem. 32.a was taken (for in the nienth yeere of 2. King. 22.a Zedekias

Zedekias kyng of Juda, the tenth moneth, came Nabuchodonosor the kyng of Babylon, and al his host, and besieged Hierusalem, and fought against it,

2 And in the eleuenth yeere of Zedekias, in the fourth moneth, the ninth day of the moneth, he brake into the citie.)

3 Then al the princes of the kyng of Babylon came in, and sate them down vnder the porte: Nergegel, Sarezer, Samgarnebo, Barsachim, Rabsaris, Nergegel, Sarezer, Rabmag, with all the other princes of the kyng of Babylon.

Jerem.34.a 4 And when Zedekias the kyng of Juda, with his souldiers, sawe them, then they fled, and departed out of the citie by night, through the kynges garden, and through the porte that is betwene the two walles, and so the kyng went towarde the wyldernesse:

5 But the Chaldees host folowed hym after them, and tooke Zedekias in the feelde of Hiericho, and brought him prisoner to Nabuchodonosor the kyng of Babylon vnto Reblath, that lyeth in the land of Hemath, where he gaue iudgement vpon him.

6 So the kyng of Babylon caused the chyldre of Zedekias, and al the nobles of Juda, to be slaine before his face at Reblath,

B 7 And made Zedekias eyes to be put out, 2.king.25.b and bounde him with two chaynes, and Jerr.32.b. sent him to Babylon.

8 Moreouer, the Chaldees burnt vp the kinges palace, with the other houses of the people, and brake downe the walles of Hierusalem.

9 As for the remnant of the people that were in the citie, and such as were come to him, and what so euer was leaft of the common sort, Nabuzaradan the cheefe captaine carryed them to Babylon.

10 But Nabuzaradan the cheefe captayne let the rascal people, and those that had nothing, dwel stil in the lande of Juda, and gaue them vineyardes and corne feeldes at the same tyme.

11 Nabuchodonosor also the kyng of Babylon, gaue Nabuzaradan the cheefe captaine a charge concerning Jeremie, saying,

12 Take and cherisshe him, and make much of him, see thou doo him no harme, but entreate him after his owne desire.

13 So Nabuzaradan the cheefe captayne, Nabuzarban, Rabsares, Nergegel, Sarezer, Rabmag, and al the kyng of Babylons lordes sent for Jeremie,

C 14 And caused him to be fet out of the Jerr.38.d. prison entrie of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne Jerr.40.b. of Saphan, that he should carie him home: and so he dwelt among the people.

15 Nowe when Jeremie laye yet bounde in the prison entrie of the prison, the worde of the Lorde came vnto him, saying,

16 Goe and tell Abedmelech the Mohan, Thus saith the Lorde of hostes the God of Israel, Beholde, the cruel & sharpe plague that I haue deuised for this citie, wyl I bring vpon them, and thou shalt see it:

17 But I wyl deliuer thee in that day, saith the Lorde, and thou shalt not come in the handes of those men whom thou fearest:

18 For doubtlesse I wyl saue thee, so that thou shalt not perish with the swoorde: but thy life shalbe saued, and that because thou hast put thy trust in me, saith the Lorde.

The.xl. Chapter.

1. Jeremie hath licence to goe whyther he wyll. 4. Iohanan prophesieth death vnto Gedaliah.

1 This is the woorde that the Lord spake A vnto Jeremie, when Nabuzaradan the Jerra.43. cheefe captayne had let hym goe free Jose.18.c from Ramath, whyther he had leade him bounde among all the prisoners that were carryed from Hierusalem and Juda, vnto Babylon.

2 The cheefe captaine called for Jeremie, and sayde vnto hym, The Lorde thy God spake mightely before of the miserie vpon this place.

3 Now the Lorde hath sent it, and performed it as he hath promised: for ye haue sinned against the Lord, and haue not ben obedient vnto his voyce, therefore commeth this plague vpon you.

4 Beholde, I loose the bandes from thy handes this day: if thou wylt nowe goe with me vnto Babylon, vp thy, for I wil see to thee, and prouide for thee: but if thou wylt not go with me to Babylon, then remaine here: Gen.13. Beholde, all the lande is at thy wyl, loke Deu.12. where thou thinkest conuenient and good for thee to abide, there dwel.

5 For as yet he was not gone backe againe to Gedaliah: therefore he sayd to hym, Goe backe to Gedaliah the sonne of Ahikam the sonne of Saphan, whom the king of Babylon hath made gouernour ouer the cities 2.king.25. of Juda, and dwell with hym among the people, or remayne where so euer it pleaseth thee. So the cheefe captayne gaue hym his expences, with a reward, and let hym goe.

6 Then went Jeremie vnto Gedaliah Jerr.39. the sonne of Ahikam, to Mispa, and dwelt there with him among the people that were leaft

2. Ismael kylleth Gedaliah guyleſully, and many other with hym. 11. Iohanan foloweth after Ismael.

1 BVT in the ſeuenth moneth, it happened that Ismael the ſonne of Nathaniah the ſonne of Elisama, one of the kynges blood came, & the greateſt about the kyng, and ten men with hym, vnto Gedaliah the ſonne of Ahicam to Mispa, and they dyd eate togeather in Mispa. A 2. Kin. 24. a

2 And Ismael the ſonne of Nathaniah, with thoſe tenne men that were with hym, ſtart vp, & ſmote Gedaliah the ſonne of Ahicam the ſame of Saphan with the ſworde, and ſlue hym, whom the kyng of Babylon had made a gouernour of the lande.

3 Ismael alſo ſlue all the Iewes that were with Gedaliah at Mispa, and al the Chaldees that he founde there waytyng vppon hym, and thoſe that were able to fyght he ſlue with hym.

4 The next day after that he had ſlayne Gedaliah, the matter was yet vnknowen:

5 And there came fourtayne men from Sichem, from Silo, & Samaria, to the number of fourſcore, whiche had ſhaven their beardes, rent their clothes, and were all hewſe, hyngyng meate offrynges and incenſe in their hands, to offer it in the houſe of the Lorde.

6 And Ismael the ſonne of Nathaniah went forth of Mispa weepyng, to meete them: Nowe when he met them, he ſayde, Goe your way to Gedaliah the ſonne of Ahicam. Eccle. 12c.

7 And when they came in the myddeſt of the citie, Ismael the ſonne of Nathaniah, with them that were with hym, ſlue them euen at the myddeſt of the pyt. B

8 Among theſe fourſcore men there were ten that ſaid vnto Ismael, Oh ſlay vs not, for we haue yet a great treaſure in the feld, of wheate, barley, oyle, and honie: So he ſpared them, and ſlue them not with their brethren.

9 Nowe the pit wherein Ismael dyd caſte the dead bodies of the men whom he ſlue becauſe of Gedaliah, had kyng Asa caused to be made for feare of Baaſa the kyng of Israel, and the ſame pyt dyd Ismael fyll with ſlayne men. 2. Kin. 25. c.

10 As for the remnant of the people, the kynges daughters, and al the people that were left at Mispa, vpon whom Nabuzaradan the cheefe captaine had made Gedaliah the ſonne of Ahicam gouernour, Ismael the ſonne of Nathaniah caſt them away priſoners towarde the Ammonites. 2. Kin. 25. c.

11 But

11 But when Iohanan the sonne of Careah, and al they whiche hod ben captaynes ouer the kynges host with him, heard of al the wickednesse that Ismael the sonne of Nathaniah had done:

Gene.13.c. 1.Sa.30.b 12 They tooke their companions, and went out for to fyght with Ismael the sonne of Nathaniah, and foupde hym by the great waters that are at Gibeon.

13 Now when al the people whom Ismael leyde captiue, sawe Iohanan the sonne of Careah, and all the other captaynes of the host, they were glad.

C 14 So all the people that Ismael had carried away from Mispa, were brought a gayne: and when they returned, they came to Iohanan the sonne of Careah.

15 But Ismael the sonne of Nathaniah fled from Iohanan with eyght companions, & went to the Ammonites.

16 Then Iohanan the sonne of Careah, and al the captaines of the host that were with hym, tooke all the remnant of the people, whom Ismael the sonne of Nathaniah had led away when he had slayne Gedaliah the sonne of Ahicam, whom they also had reserued from hym, hyghryng men, women, and chyldren, and gelded men, whom they brought again from Gibeon,

17 And went from thence, and sate them downe at Gerath Chamaam, which lieth beside Bethlehem, that they myght go into Egypt for feare of the Chaldees:

Ierr.12.c.

18 Of whom they were afrayde, because that Ismael the sonne of Nathaniah had slaine Gedaliah Ahicams sonne, whom the kyng of Babylon had made gouernour in the lande.

Ierr.40.a.

The.xlii.Chapter.

1. The captaynes aske counsayle at Ieremie what they ought to doo. 19. Ieremie admoniseth the remnant of the people not to goo into Egypt.

Q1 SO all the captaynes of Iohanan the sonne of Careah, Iezaniah the sonne of Osiah, came, with all the people from the least vnto the moste,

2 And sayde vnto Ieremie the prophete, O heare our petition, that thou maist pray for vs vnto the Lorde thy God, (Namely) for al the remnant, whereof there be fewe of vs left of many, as thou seest vs:

Ierr.21.a. and.37.a.

3 That the Lorde thy God may shewe vs a way to goe in, and tel vs what we shoulde doo.

4 Then Ieremie the prophete sayde vnto them, I haue heard you, beholde, I will pray vnto God your Lorde as ye haue requested me: and looke what answeare the Lorde geueth, I shal certifie you thereof, & kepe nothing backe from you.

5 And they sayde vnto Ieremie, The Lorde be a true and faithful witnesse betwixt vs, that we wyl doo al that the Lorde thy God commaundeth vs. Iosue.2.c.

6 Whether it be good or euyl, we wyl hearken vnto the voyce of the Lorde our God, to whom we sende thee, that we may prosper when we haue folowed the voyce of the Lord our God.

7 And after ten dayes came the woorde of the Lorde vnto Ieremie. D

8 Then called he Iohanan the sonne of Careah, and al the captaynes of the people that were with him, yea and all the people from the least to the moste,

9 And sayde vnto them, Thus sayth the Lorde God of Israel, vnto whom ye sent me to lay forth your prayers before hym:

10 If you wyll dwell in this lande, I wyll builde you vp, and not breake you downe, I wyl plante you, and not roote you out: for I (a) repent as concerning the trouble that I haue done to you. Ierr.24.b (a) God repenteth nothing of but that he doeth not professe the vengeaunce in wrath accordyng to the deserte of this people.

11 Feare not the king of Babylon, of whom ye stande in awe, O be not afrayde of him, sayth the Lorde, for I wyl be with you to helpe you, and delyuer you from his hand.

12 I wyl pardon you, I wyll haue mercie vpon you, and cause hym to pitie you, and bryng you agayne into your owne lande.

13 Neuerthelesse, if ye purpose not to dwel in this lande, nor to folowe the voyce of the Lorde your God:

14 But wyl say thus, We wyl not dwell here, but goe into Egypt, where we shal neyther see warre, heare the noyse of the trumpe, nor suffer hunger, there wyll we dwel: C

15 Wherefore heare nowe the woorde of the Lorde, O ye remnant of Iuda, thus sayth the Lorde of hostes the God of Israel, If ye be wholly purposed to goe into Egypt, and to dwel there as strangers, Ier.17.a.

16 The swoord that ye feared shal ouertake you in Egypt: and the hunger wherof ye be afrayd, shal hang vpon you, and folowe you into Egypt, and there shal ye dye. Ier.41.c.

17 And all they that of set purpose vndertake to goe into Egypt to soiourne there, shal perishe with the swoorde, with hunger, and pestilence, not one of them shal remaine, there shall none escape the plague that I wyl bryng vpon them.

18 For thus sayth the Lorde of hostes the God of Israel, Lyke as my wrath & indignation is kindled against the inhabiters of Hierusalem: so shal my displeasure be kind-

led

led agaynst you also if ye goe into Egypt, & there ye shalbe reuiled, abhorred, brought to shame and confusion, & as for this place ye shal neuer see it more.

19 The Lorde forbiddeth you (O ye remnant of Iuda) that ye shall not goe into Egypt: and forgeat not that I haue warned you earnestly this day.

D 20 For ye haue dissembled with me: for ye sent me vnto the Lord your God, and sayd, Iere.42.a. O pray thou the Lorde our God for vs, and looke what answeare the Lorde our GOD geueth thee, that bring vs agayne, and we wyl do therafter:

21 Nowe haue I shewed and declared vnto you, but ye haue not obeyed the voyce of the Lorde your God, for the whiche cause he hath sent me to you.

Iere.38.a. 22 Nowe therefore be ye sure that ye shall perishe with the swoorde, with hunger, and pestilence, euen in the same place where your lust is to goe and dwel.

The.xliii.Chapter.

I. Iohanan caryeth the remnant of the people into Egypt, contrary to the mynde of Ieremie. 8. Ieremie prophecieth the destruction of Egypt.

AND Nowe when Ieremie had ended al the woordes of the Lorde his GOD vnto the people, which to declare the Lord their GOD had sent hym to them, euen al these woordes (I say,)

2 Azariah the sonne of Olaiah, and Iohanan the sonne of Careah, with al the stubburne persons, sayde vnto Ieremie, Thou lyest, the Lorde our God hath not sent thee to speake vnto vs, that we shoulde not goe into Egypt and dwell there: Iere.24.a.

3 But Baruch the sonne of Neriah prouoketh thee agaynst vs, that he myght bring vs into the captiuitie of the Chaldees, that they might slay vs, and cary vs away prisoners vnto Babylon.

4 So Iohanan the sonne of Careah, and al the captaines of the host, and all the people folowed not the commaundement of the Lorde, (namely) to dwel in the lande of Iuda:

5 But Iohanan the sonne of Careah, and al the captaynes of the host caried away al the remnant of Iuda, that were come togeather agayne from all the heathen, among whom they had ben scattered, to dwell in the lande of Iuda, Iere.41.a.

6 Men, women, children, the kinges daughters, all those that Nabuzaradan the chiefe captayne had left with Gedaliah the sonne of Ahicam, the sonne of Saphan: they caryed away also the prophete Ieremie, and Baruch the sonne of Neriah,

7 And so came into Egypt: for they were B not obedient vnto the commaundement of God. Thus came they to Thaphnis:

8 And in Thaphnis the woorde of the Lorde happened vnto Ieremie, saying,

9 Take great stones in thine hande, & hyde them in the bycke wall vnder the doore of Pharaos house in Thaphnis, that all the men of Iuda may see,

10 And say vnto them, Thus saith the Lord Iere.46.c. of hostes the God of Israel, Beholde, I wil sende and cal for Nabuchodonosor the king of Babylon my seruant, & wyl set his seate vpon these stones that I haue hyd, and he shal spreade his tent ouer them.

11 And when he commeth, he shal smite the lande of Egypt, some with slaughter, some with banishment, and some with the swoorde.

12 He shall set fyre vpon the temple of the Egyptians goddes, and burne them vp, and take them selues prysoners: moreouer, he shal aray hym selfe with the lande of Egypt, lyke as a shepheard putteth on his coate, and shal depart his way from thence in peace.

13 The pillers also of the temple of the sunne that is in Egypt shal he breake in peeces, and burne the temples of the Egyptians goddes.

The.xliiii.Chapter.

I. He reproueth the people for their idolatry. 15. They that set light by the threatnyng of the Lorde are chastened.

1 THis is the woorde that was shewed to B Ieremie concerning al the Iewes whiche dwelt in Egypt, at Migdol, at Thaphnis, at Noph, and in the lande of Pathures.

2 Thus sayth the Lord of hostes the GOD of Israel, Ye haue seene al the miserie that I haue brought vpon Hierusalem, and vpon al the cities of Iuda: so that this day they are desolate, and no man dwelling therein,

3 And that because of the great blasphemies whiche they committed to prouoke me vnto anger, in that they went backe to do sacrifice and woorshyp vnto strange goddes, whom neither they nor ye, nor your fathers haue knowen.

4 Howbeit I sent vnto them my seruantes al the prophetes, I rose vp early, I sent vnto them and gaue them warnyng, O do no suche abominable thynges, and thynges Iere.25.a. and.29.a.

that I hate.

5 But they wouldē not folowe nor hearken, to turne from theyr wickednesse, and to do no more sacrifice vnto strange goddes.

6 Wherefore mine indignation and wrath was kindled, and it burnt vp the cities of Juda, with the streetes of Hierusalem, so that they were made waste and desolate, as it is come to passe this day.

7 Nowe therefore, thus sayth the Lorde of hostes the God of Israel, Howe happeneth it that ye do so great euyll vnto your owne soules, thus to destroy the men and women, children and babes of Juda, so that none of you is left?

8 Because ye prouoke me to wrath with the workes of your owne handes, when ye offer vnto strange goddes in the lande of Egypt where as ye be gone to dwell, that ye myght vtterly perysshe, and that ye myght be reuiled, and shamefully intreated of all nations?

9 Or haue ye nowe forgotten the wickednesse of your forefathers, the wickednesse of the kinges of Juda and their wiues, the wyckednesse that ye your selues and your wyues haue done in the lande of Juda, and in the streetes of Hierusalem?

10 Yet are ye not sory this day, ye feare not, neyther walke ye in my lawe, and in my commaundementes that I haue geuen vnto you and your forefathers.

11 Therefore thus sayth the Lorde of hostes the God of Israel, I am stedfastly aduised and determined to punishe you, and to roote out al Juda.

12 As for the remnant of Juda that purposely went into Egypt there to dwell, I wyll take them, and they shal al be destroyed, in the lande of Egypt shal they perishe, beyng consumed with the swoorde and with hunger: for from the least vnto the most, they shal perishe with the swoorde and with hunger: Moreouer, they shalbe reuiled, abhorred, shamed, and confounded.

Ezech. 39. a. 13 For I wyll visite them that dwel in Egypt, as I haue visited Hierusalem, with the swoorde, with hunger, and with pestilence.

14 So that none of the remnant of Juda whiche are gone to dwel in Egypt, shalbe left to come agayne into the lande of Juda, although they thinke to come thyther agayne and to dwel there: for none shall come agayne but suche as are fled away.

15 Then all the men whiche knewe that their wiues had offered vnto strange gods, and a great sort of wyues that stoode there, yea and all the people that dwelt there in Egypt in the citie of Phathures, answered Jeremie, and sayde,

16 As for the woordes that thou hast spoken vnto vs in the name of the Lorde, we wyll in no wise heare them:

17 But whatsoeuer goeth out of our owne mouth, that wyl we do, we wil do sacrifice, and offer oblations vnto the queene of heauen, lyke as we and our forefathers, our kynges and our heades haue done in the cities of Juda, and in the streetes of Hierusalem: for then had we plenteousnesse of victualles, then were we in prosperitie, and no misfortune came vpon vs: Jer. 7. b. 1. Bach. 1.

18 But synce we left to offer and to do sacrifice vnto the queene of heauen, we haue had scarcenesse of al thynges, and perishe with the swoorde and hunger.

19 (Last of al) when we (women) dyd sacrifice and offered vnto the queene of heauen: did we make her cakes, and powre vnto her drinke offerinages, to do her seruice without our husbandes wylles?

20 Then sayd Jeremie vnto all the people, to the men, to the women, and to all the folke whiche had geuen hym that answere,

21 Dyd not the Lorde remember the sacrifices that ye, your forefathers, your kynges and rulers, which al the people haue offered in the cities of Juda, in the streetes of Hierusalem? and hath he not considered this in his minde? D

22 In so muche that the Lorde myght no longer suffer the wickednesse of your inuentions, and the abominable thynges whiche ye dyd: Is not your lande desolate and voyde, yea and abhorred, so that no man dwelleth therein any more, as it is come to passe this day? Eſai. 1. a.

23 Did not al this happen vnto you, because ye made suche sacrifice, and sinned agaynst the Lord? Ye haue not folowed his voyce, to walke in his lawe, in his ordinances and statutes: yea this is the cause that al myssortune happened vnto you, as it is come to passe this day. 1. Kin. 9. Jer. 22. 9. and 44. Baruch. 2.

24 Moreouer, Jeremie spake vnto all the people, and to all the women, Heare the woorde of the Lorde all Juda that be in the lande of Egypt,

25 Thus saith the Lorde of hostes, the God of Israel, Ye and your wyues haue spoken with your owne mouth the thyng that ye haue fulfilled in deede, yea thus haue ye sayde, We will not fayle but performe the vowes that we haue vowed, we wyll do sacrifice, and poure out drynke offerynges to the queene of heauen: Purposely wyl ye set vp your owne meanynges, & performe your vowes. Jer. 44.

26 And therefore heare the woorde of the Lorde

Iere.22.d.

Iere.42.d.

Iere.21.b.

Lorde al Iuda that dwel in the lande of Egypt: Beholde, I haue swoone by my great name, sayth the Lorde, that my name shal not be rehearsed throughe any mans mouth of Iuda in al the lande of Egypt, to saye, The Lord God liueth.

27 For I will watch to plague them, and not for their wealth: and al the men of Iuda that be in the lande of Egypt shall perysshe with the swoorde, and with hunger, vntyll they be vtterly destroyed.

28 Neuertheles, those that fledde away for the swoorde, shal come agayne out of Egypt into the lande of Iuda, but there shalbe very fewe of them: and al the remnaunt of Iuda that are gonne into Egypt there to dwel, shal knowe whose woordes shalbe founde true, theirs, or myne.

29 Take this for a token, that I wyl visite you in this place, saith the Lorde, and that ye may knowe howe that I without doubt wyl performe my purpose vppon you, to punnisshe you.

4.king.25.a

30 Beholde, sayth the Lorde, I wyl deliuer Pharao Hophrea king of Egypt, into the handes of his enemies that seeke after his lyfe: euen as I gaue Zedekias the kyng of Iuda into the handes of Nabuchodonosor kyng of Babylon his enemie, whiche sought after his lyfe.

The.xlv. Chapter.

Baruch is reproued of Ieremie.

Iere.36.a.

1 THese are the woordes that Ieremie the Prophete spake vnto Baruch the sonne of Neriah, after that he hadde written these Sermons in a booke at the mouth of Ieremie, in the fourth yere of Ioakim the sonne of Iosias kyng of Iuda, sayeing,

2 Thus sayth the Lord God of Israel vnto ther, O Baruch:

3 Inlomuche as thou thoughtest thus (when thou wast writing) Wo is me, the Lord hath geuen me payne for my trauayle, I haue wearied my selfe with sighing, and haue founde no rest:

4 Therfore tel him, O Ieremie, that ỹ Lord sayth thus: Beholde, the thing that I haue baylded, wyl I breake downe agayne, and roote out the thing that I haue planted, yea, this whole lande:

5 And seekest thou yet promotion? (looke not for it, and) despyse it not, for I wyl bring a miserable plague vpon al flesshe, sayeth the Lorde: but thy lyfe wyl I geue thee for a pray, in all places whyther so euer thou goest.

The.xlvi. Chapter.

1. He propheseeth the destruction of Egypt.
27. Deliuerance is promised to Israel.

1 HEre folowe the woordes of the Lorde to the Prophete Ieremie, whiche he spake agaynst (al) the gentiles. a

2 These woordes folowing preached he to the Egyptians, concerning the host of Pharao Necho king of Egypt, when he was in Charchamis beside the water of Euphrates, what tyme as Nabuchodonosor the king of Babylon slue him, in the fourth yere of Iehoakim the sonne of Iosias kyng of Iuda. Esai.19.a. and.20.a. Ezech.29.a 30.and.31.a 2.kyn.24.b. Iere.36.a.

3 Make redy buckler and sheelde, and goe forth to fyght.

4 Harnesse your horses, and set your selues vppon them, set your sallets fast on, bryng forth speares, scoure your swoords, and put on your brest plates.

5 But alas, how happeneth it that I see yon so afrayde? why thinke ye backe? Their worthies are slayne, yea, they runne so fast away that none of them looketh behynde him: fearefulnesse is fallen vppon euery one of them, saith the Lorde.

6 The lightest of foote shall not flee away, and the worthies shal not escape: towarde the North by the water of Euphrates they did stumble and fal.

7 But what is he this that swelleth vp as it were a floodde, roaryng and ragyng lyke the streames of water? b

8 It is Egypt that ryseth vp lyke the flood, and casteth out the waters with so great noyse: And he sayde, I wyll goe vp and wyl couer the earth, I wyl destroy the citie with them that are therein.

9 Goe ye vp ye horses, rome forth ye charettes, come forth worthies, ye Ethiopians, ye Libyans with your bucklers, ye Lydians with your bowes.

10 But this day of the Lorde God of hoastes is a day of vengeance, that he may auenge him of his enimies: The swoorde shall deuoure, it shalbe satisfied & bathed in their blood, for the Lorde God of hoastes shall haue a slayne offering towarde the North, by the water of Euphrates.

11 Goe vp vnto Gilead, and bring triacle, O virgin, thou daughter of Egypt: but in vayne shalt thou goe to surgerie, for thy wounde shal not be stopped.

12 The heathen haue heard of thy shame, and the lande is full of thy confusion: for one strong man did stumble vpon another, and they are fallen both togeather.

13 These are the woordes that the Lorde

ſpake to the prophete Jeremie, concerning the commyng of Nabuchodonoſor the kyng of Babylon, whiche was ſent to deſtroy the lande of Egypt:

C 14 Preache out thyough the lande of Egypt, and cauſe it to be proclaymed at Migdol, Noph, and Taphnis, and ſay, Stande ſtil, make thee redy, for the ſwoꝛd ſhal conſume thee roundde about.

15 Howe happeneth it that thy mighty woꝛthies are fallen? why ſtoode they not faſt? euen becauſe the Lorde thruſt them downe.

16 The ſlaughter was great, for one fel euer ſtyl vppon another: and they ſayde, Up, let vs goe agayne to our owne people, and to our owne naturall countrey, from the cruel ſwoꝛde.

17 There dyd crye euen there, Pharao the king of Egypt is a king of troubleſomnes: he hath ouerpaſt the appoynted tyme.

18 As I liue (ſayth the kyng whoſe name is the Lorde of hoaſtes) ſo ſurely as Thabor ſtandeth among the mountaines, & Charmel in the ſea: euen ſo aſſuredly ſhall this miſcheefe come vpon Egypt.) Eſai. 48. b.

19 O thou daughter of Egypt, make redy thy geare to flit: for Noph ſhalbe voyde and deſolate, ſo that no man ſhall dwell therein.

20 The lande of Egypt is lyke a goodly fayre Calfe: but deſtruction ſhal come out of the Noꝛth, (I ſay) it commeth.

D 21 Her waged ſouldiers that be with her are like fat Calues, they alſo ſhal flee away togeather and not abyde: for the day of their ſlaughter, and the time of their viſitation ſhal come vpon them.

22 The cry of them ſhal make a noyſe as the hiſſing of ſerpentes: for they ſhal enter in with their hoaſtes, and comme agaynſt her with axes, as it were hewers downe of wood.

(a) Her wood, that is, the whole multitude of the people, which was lyke a great wood.

23 And they ſhall cut downe her (a) wood, ſayth the Lorde, they ſhalbe innumerable: for they ſhalbe moe in number then the graſſhoppers, ſo that no man ſhalbe able to tel them.

24 The daughter of Egypt is confounded, and deliuered into the handes of the people of the Noꝛth.

25 Thus ſayth the Lorde of hoaſtes the God of Iſrael, Beholde, I wyl viſite that reſtleſſe people of Alexandria, Pharao, and Egypt, yea both their gods and their kinges, euen Pharao and all them that put their truſt in hym:

26 Yea, I wyl deliuer them into the handes of thoſe that ſeeke after their lyues, (namely) into the power of Nabuchodonoſor the king of Babylon, and into the power of his ſeruauntes: and after al theſe thinges, it ſhalbe inhabited as aforetyme, ſayth the Lorde.

27 Be not thou afrayde, O my ſeruaunt Jacob, feare not thou, O Iſrael: for loe, I wil helpe thee from farre, and thy ſeede from the lande of their captiuitie: Jacob alſo ſhal come agayne and be in reſte, he ſhall proſper, and no man ſhal do him harme.

28 Feare thou not (O Jacob my ſeruaunt) ſayth the Lorde, for I am with thee, and wyll deſtroy all nations among whom I haue ſcattered thee: neuertheleſſe I wil not conſume thee, but chaſten thee and correct thee, yea, and that with diſcretion, neyther wil I vtterly deſtroy thee.

The.xlvii. Chapter.

The woorde of the Lorde agaynſt the Philiſtines.

A 1 Theſe are the woꝛdes that the Lorde ſpake vnto Jeremie ỹ prophete againſt the Philiſtines, before that Pharao ſmote the citie of Azah.

2 Thus ſayth the Lord, Beholde, there ſhal waters aryſe out of the Noꝛth, and ſhall growe to a great floodde, running ouer and couering the lande and all that is therein, the cities, and them that dwell therein: and the men ſhal cry, and al they that dwel in the lande ſhal mourne.

3 At the noyſe and ſtampyng of their ſtrong barbed hoꝛſes, at the ſhaking of their charets, and at the rumblyng of the wheles: the fathers ſhal not looke to their children, ſo feeble and weery ſhal their handes be,

4 At the ſame tyme when he ſhalbe there to deſtroy the whole lande of the Philiſtines, he ſhall make waſte both Tyrus, Sidon, and the reſidue of their ayde: for the Lorde wyl deſtroy the Philiſtines, the remnant of the Ile of * Caphtoꝛ. * q. Capthoꝛi.

5 Baldneſſe is come vpon Azah, Aſcalon is put to ſylence, with the reſte of their valeys: Howe long wylt thou teare thee ſelfe?

B 6 O thou ſwoꝛde of the Lorde, howe long wilt thou not ceaſſe? Turne agayne into thy ſheath, reſt, and leaue of.

7 But howe can it ceaſſe, when the Lorde him ſelfe hath geuen it a charge agaynſt Aſcalon, and rayſed it vp agaynſt the citis of the ſea coaſt?

The.xlviii. Chapter.

The woorde of the Lorde agaynſt the Moabites.

1 Thus

48 1 THus sayth the Lorde of hostes, the God of Israel against Moab, Wo be to the citie of Nebo, for it is layde waste, brought to confusion, and Kiriathaim is taken: Misgab is brought to shame and afrayde.
Eſai.15.a. am.16.a. Ezech.25.b. Soph.2.b.

2 Moab can boast no more of Hesbon, for they haue deuised a mischiefe against it: Come (shal they say) let vs roote them out, that they may be no more a nation, thou also shalt be destroyed, O Madmena, and the sworde shal persecute thee.

3 A voyce shal crye from Horonaim: Great wastyng and destruction shall come vpon them.

4 Moab is made desolate, her lytle ones haue cryed out.

5 For at the going vp vnto Luith he arose with lamentation & mourning, and downe towarde Horonaim they heard a cruel and deadly crye:

6 Geat you away, saue your lyues, and be lyke vnto the heath in the wyldernesse.

B 7 For because thou hast trusted in thyne owne workes and treasure, thou shalt be taken: Chamos with his priestes and princes shal goe away into captiuitie.
Eſai.46. Ier.17.b. Ezech.25.d

8 The destroyer shall come vpon al cities, none shall escape: The valleys shalbe destroyed, and the feeldes shalbe layde waste, lyke as the Lorde hath spoken.

9 Geue wynges vnto Moab, that she geat her away speedily: for her cities shalbe made so desolate, that no man shall dwell therein.

10 Cursed be he that doth the worke of the Lorde fraudulently, and cursed be he that keepeth backe his sworde from shedding of blood.

Ier.47.b. 11 Moab hath euer ben ryche and careleſſe from her youth vp, she hath ben styl setled vpon lyes, she was neuer yet put out of one vessell into another, (that is) she neuer went away into captiuitie, therefore her taste remayneth, and her sauour is not yet changed.

12 But lo, the time commeth, saith the lord, that I shall sende her trussers to trusse her vp, which shal remoue her from her dwelling, and emptie her vessels, and breake her wine pottes.

Ier.12.a. 13 And Moab shalbe ashamed of Chamos, lyke as Israel was ashamed of Bethel wherein she put her trust.

14 Wherefore do ye thinke thus, We are mightie and strong men of warre?

15 Moab is destroyed, and her cities brente vp, her chosen young men be slayne, sayth the kyng whose name is the Lorde of hostes.

16 The destruction of Moab commeth on a pace, and her fal is at hande.

17 Al ye neighbours mourne for her, and all ye that knowe her name, say, O howe happeneth it that the strong staffe and the goodly rodde is thus broken?

18 And thou daughter Dibon, come downe from thy glory, and sit in thirst: for he that destroyeth Moab, shal come vp to thee also, and breake downe thy strong holdes.

19 And thou that dwellest in Aroer, geat thee to the streete, and loke about thee, aske them that are fledde and escaped, and say, What thyng is happened.

20 Oh Moab is confounded and ouercome: mourne and crye, tell it out at Arnon that Moab is destroyed,

D 21 For iudgement shal come vpon the playne land (namely) vpon Holon, and Iahzah, and vpon Mephaath,

22 And vpon Dibon, vpon Nabo, and Beth Diblathaim,

23 Vpon Kiriathaim, and vpon Beth Gamul, vpon Beth Maon,

24 And vpon Carioth, vpon Bozra, and al the cities in the lande of Moab, whether they lye farre or neare.

25 The horne of Moab is smitten downe, and her arme broken, sayth the Lorde.

26 Make her dronken, for she magnified her selfe aboue the Lord, that men may clappe their handes at her vomite, and that she also may be laughed to scorne.

27 Diddest not thou laugh Israel to scorne, as though he had ben taken (with theft) among theeues? for so often as thou makest mention of him, thou skippest for ioy.

E 28 Ye Moabites, leaue the cities and dwel in rockes of stone, and become lyke doues that make their nestes in holes.

29 As for Moabs pride we haue heard of it, she is very high minded, I knowe her stoutnesse, her boasting, her arrogancie, and the pryde of her stomacke, (sayth the Lorde.)
Eſai.16.b. Ier.49.c.

30 I knowe (sayth the Lorde) her indignation, she doth not right, her workes are lies, and they haue not dealt truely.

31 Therefore wyl I mourne for Moab, for whole Moabs sake: my hart shall lament the men of Kirehares.

32 O thou vineyarde of Sabamah, I wyl weepe for thee as for Iazer: thy vine branches shal come ouer the sea vnto the sea of Iazer, the destroyer shall breake into thy harueſt and grape gatheryng.

33 Myrth and cheare shalbe taken away from the fertile feelde, and from the lande of Moab: there shalbe no sweete wine in the presse, the treader shal haue no stomache to crye, yea there shalbe none to crye vnto

hym,

34 Whiche afterwarde were heard from Heſbon to Eleale, and Jahaz, whiche lyfted vp theyr voyce from Zoar vnto Horonaim, that bullocke of three yeere old: the waters alſo of Nemrim ſhalbe dryed vp.

F 35 Moreouer, I wyll make Moab ceaſſe ſayth the Lorde, from the offerynges and cenſyng that ſhe hath made vnto her Gods in high places.

36 Wherefore my hart mourneth for Moab lyke a crowde playing an heauie ſong, and for the mens ſake of Kirchares my hart mourneth alſo, euen as a pype that pypeth a doleful ſong: for theyr riches which they haue geathered, ſhalbe deſtroyed.

37 Al heades ſhalbe ſhauen, and al beardes clipped of, al handes bounde, and al loynes gyrded about with ſackcloth.

Eſai. 15. d.

38 Upon all the houſe toppes and ſtreetes of Moab there ſhalbe lamentable mournyng, for I will breake Moab like an vnprofitable veſſel, ſayth the Lorde.

39 O howe is ſhe deſtroyed? O howe mourneth ſhe? O howe doth Moab hang downe her head and is aſhamed? Thus ſhal Moab be a laughyng ſtocke, and had in deriſion of al them that be rounde about her?

40 For thus ſayth the Lorde, Beholde, the enimie ſhal come fleeyng as an Eagle, and ſpreade his wynges vpon Moab.

Deut. 28. c. Iere. 49. d.

G 41 They ſhal take the cities, and winne the ſtrong holdes: then the myghtie mens hartes in Moab ſhalbe lyke the hart of a woman trauayling with chylde.

42 And Moab ſhalbe made ſo deſolate that ſhe ſhall no more be a people, becauſe ſhe hath ſet vp her ſelfe agaynſt the Lorde.

Eſai. 24. c.

43 Feare, pit, and ſnare ſhal come vpon thee, O Moab, ſayth the Lorde.

44 Who ſo eſcapeth the feare, ſhal fal into the pit, and who ſo geatteth out of the pyt, ſhalbe taken in the ſnare: for I wyll bryng a yeere of viſitation vpon Moab, ſayth the Lorde.

45 They that are able to flee, ſhall ſtande vnder the ſhadowe of Heſbon, for there ſhal goe a fyre out of Heſbon, and a flame from Sion, and ſhal burne vp that proude people of Moab, and the toppe of thoſe ſeditious children.

46 Woe be vnto thee, O Moab, thou people of Chamos ſhalt periſhe: yea thy ſonnes and daughters ſhalbe ledde away captiue.

47 Yet at the laſt wyl I bryng Moab out of captiuitie agayne, ſayth the Lord. Thus farre is of the plagnt of Moab.

The .xlix. Chapter.

1. The worde of the Lord agaynſt the Ammonites, 7. agaynſt Idumea, 13. Damaſcus, 28. Cedar, 34. Elam.

1 AS concernyng the Ammonites, thus the Lord ſayth, Hath Iſrael no chyldren? or is he without any heyre? Why hath your king then taken Gad in? Wherfore doth his people dwel in his cities?

A Ezech. 21. d. and. 25. a. Amos. 1. a.

2 Beholde therfore, the time commeth, ſaith the lord, that I wil bryng a noyſe of warre into Rabath of the Ammonites, & it ſhalbe layde on a deſolate heape, and her cities brent vp, and the Iſraelites ſhalbe Lordes ouer thoſe that had them in poſſeſſion afore, ſayth the Lorde.

3 Heſbon ſhall mourne, for Ai ſhalbe rooted out of the grounde (ſayth the Lorde) the citie of Rabath ſhal crye out, and girde them ſelues with ſackcloth, they ſhall mourne and runne about the walles, for theyr kyng ſhalbe led away priſoner, yea his prieſtes and princes with hym.

4 Wherfore gloryeſt thou in the (a) valleys? thy valley hath flowed away, O thou rebellious daughter, and thynkeſt thou that thou art ſo ſafe by reaſon of thy treaſure, that no man ſhal come to thee?

(a) The plentifulneſſe of the fertile, ſtrong ſituation of the place, and theyre great wealth, cauſeth the Ammonites to be a reckleſſe wanton people, to blaſpheme the Lord, to annoy his people, & to be without all feare of enimies.

5 Beholde, I wyl bryng a feare vpon thee, ſayth the Lord God of hoſtes, from al thoſe that be about thee, ſo that ye ſhalbe ſcattred euery man from another, & no man ſhal gather them togeather agayne that be fled.

6 But after that I wyll bryng the Ammonites alſo out of captiuitie agayne, ſaith the Lorde.

Eſai. 21. b. Ezech. 25. b. and. 35. b.

7 Upon the Edomites hath the Lorde of hoſtes ſpoken on this manner, Is there no more wyſedome in Theman? Is there no more good counſayle among his people? Is their wyſedome then turned cleane to nought?

8 Geat you hence, turne your backes, creepe downe into the deepe, O ye citizens of Dedan: for I wyl bryng deſtruction vpon Eſau, yea and the day of his viſitation.

9 If the grape geatherers come vpon thee, ſhoulde they not leaue ſome grapes? If the night robbers come vpon thee, ſhoulde they not take ſo much as they thought were ynough?

10 But I will make Eſau bare, and diſcouer his ſecretes, ſo that he ſhal not be able to hyde them: his ſeede ſhalbe waſted away, yea his brethren and his neyghbours, and he hym ſelfe ſhal not be left behynde.

11 Thou ſhalt leaue thy fatherleſſe chyldren behinde thee, and I wyll keepe them, and thy

thy wydowes shall take their comfort in me.

12 For thus hath the Lorde spoken, Behold, they that men thought were vnmeete to drinke of the cuppe, haue drunken with the fyrst: and thinkest thou then to be free? No, no, thou shalt neither be quit nor free: but thou must drinke also.

Ier.25.b. Ezech.9.b. 1.Pet.4.c.

13 For why? I haue swoorne by mee selfe, sayeth the Lorde, that Bozrah shal become a wyldernesse, an open shame, a laughing stocke, and cursyng, and al her cities shalbe a continual desart.

14 For I am perfectly informed of the Lorde, that he hath sent a message al redy vnto the heathen: Gather you together, and goe forth agaynst her, make you redy to batayle.

C

15 For loe, I will make thee but smal among the heathen, & litle regarded among men.

Abd.1.a.

16 Thy hie stomacke, and the pryde of thy hart hath deceyued thee, because thou dwelst in the holes of stony rockes, and hast the high mountaynes in possession: Neuertheles, though thy nest were as high as the Egles, yet I will cast thee downe, saith the Lorde.

Esai.48.b. Ier.48.b.

17 Moreouer, Idumea shalbe a wyldernesse, who so goeth by it, shalbe abashed, & woonder at al her miserable plagues.

Ier.18.b. 19.b. 50.b. Apoc.19.c.

18 Like as Sodome, Gomor, and the cities that lay there about were turned vpsyde downe, sayth the Lorde: so shall no body dwel in Idumea, and no man shal haue his habitation there.

18 Behold, like as the lion, so shal a destroyer comme vp from the pleasant medowes of Iordane, vnto ỹ strong dwelling place, and when I haue made him quiet, I will make him to flee from her, and al chosen men wyl I set in aray agaynst her: who is lyke vnto me? what is he that wyl strive with me? what shepheard may stande in my handes?

20 Therefore heare the counsel of the Lorde that he hath taken vppon Idumea, and his purpose that he hath deuised vpon the citizens of Theman: the least of the flocke shal fraye them, and looke what fayre habitation they haue, they shal make it waste, and them selues also.

Iob.37.b.

D

21 At the noyse of their fall the earth shall quake, the crie of their voyce shalbe heard vnto the red sea.

22 Beholde, the enimie shal comme and flee vp hyther like as it were an Egle, and spread his winges vpon Bozrah: then shal the hartes of the woorthies in Edom be as the hart of a woman trauayling of chylde.

23 Vpon Damascus, Hemath, and Arphad, shal come confusion: for they shal heare euil tydinges, they shalbe tossed to and fro lyke the sea that can not stand stil. Esai.17.a. Amos.1.a.

24 Damascus shalbe soare afrayde, and shal flee: trembling commeth vpon her, sorowe and payne shal ouertake her, as a woman trauayling of childe.

25 But howe happeneth it that the famous citie, the citie of my ioy, is not spared?

26 Her young men shal fal in the streetes, and al her menne of warre shalbe taken away in that time, sayth the Lord of hoastes.

27 I wyl kindle a fyre in the walles of Damascus, whiche shal consume the palace of Benhadad.

28 As for Cedar and the kyngdome of Hazor, whom Nabuchodonosor the kyng of Babylon smote, the Lord hath spoken thus vpon them: Aryse, and goe vp vnto Cedar, and destroy the people towarde the east. Esai.21.c.

29 Their tentes and their flockes shall they take away, yea their hangynges and their vessels, their Cammels also shal they carie away with them: they shall crye to them, feare is on euery syde.

30 Flee, goe you farre away, creepe into caues, that ye may dwel there, O ye inhabitours of Hazor, sayth the Lorde: for Nabuchodonosor the king of Babylon hath holden a counsayle concerning you, and concluded his deuice against you.

31 Aryse and goe you vp against yonder riche and careles people, saith the Lorde, which haue neither gates nor doore barres, but dwel alone.

32 Their Cammels shalbe a pray, and the droues of their cattel driuen away: Moreouer, those wyl I scatter towarde all the windes, and to the farthest partes of the worlde, yea from al the sydes thereof wyll I bring their destruction, saith the Lorde.

33 Hazor also shalbe a dwelling for dragons, and an euerlasting wilderneſſe, so that no body shal dwel there, and no man shal haue there his habitation.

34 These are the woordes that the Lorde spake to the Prophete Ieremie concerning Elam, in the beginning of the raigne of Zedekias king of Iuda. Ezech.32.a Daniel.8.a.

35 Thus sayth the Lord of hoastes, Behold, I wil breake the bowe of Elam, their principal strength.

36 And vpon Elam I wyll bring the foure windes from the foure quarters of heauen, & wyl scatter them agaynst the same foure windes: and there shalbe no people, but some of Elam shal flee vnto them.

37 For I wyl cause Elam to be afrayde of

their enimies, and of them that ſeeke their
lyues, & wyl bryng vpon them a miſcheefe,
euen my wrath, ſayth the Lord: And I wyl
perſecute them with the ſwoorde, ſo long
tyl I haue brought them to nought.

38 I wyl ſet my throne in Elam, I wyl de-
ſtroy both the king & princes from thence,
ſaith the Lorde: but in proceſſe of time I
wyl bring Elam out of captiuitie agayne,
ſayth the Lorde.

The. L. Chapter.

He propheſieth the deſtruction of Babylon,
and the deliuerance of Iſrael, whiche was
in captiuitie.

A 1 THe woordes that the Lorde ſpake vnto
Eſai.13.a. the prophete Jeremie concernyng Ba-
and.47.a. bylon and the lande of the Chaldees:
and.51.a. 2 Preache among the Gentiles, let your
Jere.25.b. voyce be hearde, make a token, crie out,
Eſai.46.a. keepe no ſylence, but ſay, Babylon is
Daniel.5.a. wonne, Bel is confounded, and Merodach
is ouercome, yea their goddes be brought
to ſhame, and their images brust in peeces:

3 For out of the north there doth comme a
people agaynſt her, whiche ſhall make her
land ſo waſte, that no body ſhal dwel ther-
in, neither man nor beaſt, for they ſhall flee
and depart from thence.

I.Eſd.1.a. 4 In thoſe dayes, and at that time, ſayth
the Lorde, the children of Iſrael ſhal come,
they and the children of Juda, weeping &
making haſt, and ſhal ſeeke the Lorde their
God.

5 They ſhal aſke the way to Sion, thither
ſhal they turne their faces, ſayeing, Come,
and we wyl cleaue to the Lorde in a cove-
nant that neuer ſhalbe broken.

Jere.23.a. 6 My people haue benne a loſt flocke, my
Ezech.36.f. ſhepheardes haue deceyued them, and haue
made them goe aſtray vpon the hilles, they
haue gonne from the mountaine to the litle
hil, and forgotten their folde.

B 7 All they that came vpon them haue deuou-
red them, and their enimies ſaid, We haue
made no fault againſt them, for they haue
diſpleaſed the Lorde, (yea euen the Lorde
whome is) the habitation of their righte-
ouſneſſe, and the hope of their fathers.

8 Flee from Babylon, and depart out of
the lande of the Chaldees, and be ye as the
rammes that goe before the flocke.

Jere.50.g. 9 For loe, I wyl wake vp an hoaſt of peo-
ple from the northren lande, & bring them
vppon Babylon, theſe ſhal lay ſiege to it,
and winne it: their arrowes ſhal not miſſe,
lyke as a cunning archer ſhooteth not
wrong.

10 And the Chaldees ſhalbe ſpoyled, and al
they that ſpoyle them ſhalbe ſatiſfyed, ſaith
the Lorde:

11 Although ye were ſo chearefull and glad
Eſai.47.a. to treade downe myne heritage, and fulfil-
led your pleaſures as the calues in the
graſſe, and triumphed ouer them like buls
(when ye had gotten the victory.)

12 Your mothers ſhalbe ſoare confounded,
and they that bare you ſhal come to ſhame,
ſhe ſhalbe the leaſt set by among the nati-
ons, voyde, waſted, and dryed vp.

13 No man ſhalbe able to dwel there for the
Jere.18.b. 19.b.and 49.c. feare of the Lorde, but ſhe ſhalbe whole de-
ſolate: al they that goe by Babylon ſhall
ſtande ſtil and be abaſhed, and ſhal woon-
der at all her plagues.

14 Goe forth in your array agaynſt Baby-
lon rounde about, al ye that can handle C
bowes, ſhoote at her, ſpare no arrowes: for
ſhe hath ſinned againſt the Lorde.

15 Crie out agaynſt her rounde about: ſhe
ſhal yeelde her ſelfe, her fundations ſhall
fal, and her walles ſhal comme downe, for
it ſhalbe the vengeaunce of the Lorde, yea
vengeaunce ſhalbe taken of her: and as ſhe
hath donne, ſo deale ye with her.

16 Roote out the ſower from Babylon, and
Exod.12.b. him that handleth the ſickle in harueſt: for
Leuit.23.b. feare of the ſwoorde of the enimie euery
Joel.3.b. man ſhal great him to his owne people, and
euery man ſhal flee to his owne lande.

17 Iſrael is a ſcattered flocke, the lions haue
diſpearſed them: firſt the king of the Aſſy-
rians deuoured them, laſt of al this Nabu-
2.king.17.d Eſai.10.a. chodonoſor kyng of Babylon hath bruſed
1.king.3.b al their bones.

18 Therefore thus ſayth the Lord of hoaſtes
the God of Iſrael, Beholde, I wyll viſite
the king of Babylon and his kingdome, as
I haue viſited the king of the Aſſyrians,

19 And wyll bring Iſrael againe to his plea-
1.king.18.c Eſai.14.b ſaunt paſture, that he may feede vppon
Charmel and Baſan, and be ſatiſfyed vp-
pon the mount of Ephraim and Galaad.

20 In thoſe dayes, & at the ſame time, ſayth
the Lorde, yͤ offence of Iſrael be ſought
for, there ſhal none be founde, if men en-
quire for the ſinne of Juda, there ſhalbe
none: for I wyl be mercyful vnto them
whom I ſuffer to remaine.

21 Goe downe (O thou auenger) into the eni- D
mies land, and viſite them that dwel ther-
in: downe with them, and ſmyte them vp-
pon the backes, ſayth the Lorde, doo acco-
dyng to all that I haue commaunded
thee.

22 There is gonne about the lande a crye of
a ſlaughter and great murder (namely on
this manner,)

23 Howe happeneth it that the hammer of
the

the whole worlde is thus broken and bruyſed in ſunder? howe chaunceth it that Babylon is become a wylderneſſe among the heathen (on this manner?)

24 I mee ſelfe haue layde a ſnare for thee, & thou art taken vnawares, thou art trapped and ſnared: for why? thou haſt contended againſt the Lorde.

25 The Lorde hath opened his houſe of ordinance, and brought forth the weapons of his wrath: for the thing that is donne in the land of the Chaldees, it is the Lorde of hoſtes worke.

26 Come againſt her, for this is her ende, breake vp her cheſtes, threſh her as ye threſh corne, deſtroy her, that nothing ſhalbe left.

27 Slay al their mightie ſouldiers, and put them to death: wo be vnto them, for the day and time of their viſitation is at hand.

¶ 28 (Me thinke) I heare (already) a crye of them that be fledde and eſcaped out of the land of Babylon, which ſhewe in Sion the vengeance of the Lord our God, the vengeance of his temple, (yea a voyce of them that crye againſt Babylon,)

29 Cal vp al the archers againſt Babylon, pitche your tentes rounde about her, that none eſcape, recompence her as ſhe hath deſerued, and according as ſhe hath donne, ſo deale with her againe: for ſhe hath ſet vp her ſelfe againſt the Lorde, againſt the holy one of Iſrael.

30 Therefore ſhal her young men fal downe in the ſtreetes, and all her menne of warre ſhalbe rooted out in that daye, ſayth the Lorde.

31 Beholde, I ſpeake vnto thee, O thou proude, ſayth the Lorde God of hoſtes, for thy day ſhal come, euen the time of thy viſitation.

32 And the proude ſhal ſtumble and fal, and no man ſhal helpe him vp, I wyll burne vp his cities with fire, and it ſhall conſume all that is rounde about him.

33 Thus ſaith the Lord of hoſtes, The children of Iſrael and Iuda ſuffer violence together, al they that haue them in captiuitie keepe them faſte, and wyll not let them goe.

¶ 34 But their auenger & redeemer is mighty, whoſe name is the Lorde of hoſtes, he ſhall mayntayne their cauſe, he ſhall make the lande ſhake, and iudge them that dwell therin (one with another.)

35 The ſwoorde ſhall come vpon the Chaldees, ſaith the Lord, vpon them that dwell in Babylon, vpon their princes, and vpon their wiſe men.

36 The ſwoorde vpon their ſoothſayers, as for thoſe they ſhal become fooles: the ſwoorde vpon their worthyes, ſo that they ſhal ſtand in feare.

37 The ſwoorde vpon their horſemen and charettes, and vpon all the common people that dwel among them, ſo that they ſhal all become like women: the ſwoorde vpon their treaſure, ſo that it ſhalbe ſtollen away.

38 A drought vpon their waters, ſo that they ſhalbe dryed vp: for the lande worſhypperh Images, and delighteth wonderfully in Idolles.

39 Therefore ſhal wylde beaſtes, Lamia, and Catte of mountaynes, and Eſtriches dwel therein: for there ſhal neuer man dwel there, neither ſhall any man haue his habitation there for euermore.

40 Like as God deſtroyed Sodome and Gomor, with the cities that laye there about, ſaith the Lorde: ſo ſhall no man dwel there alſo, neyther ſhall any man haue there his habitation. Gene. 19.

41 Beholde, there ſhal come a people from the North with a great bonde of men, and many kynges ſhal ſtande vp from the endes of the earth. Ieremi. 50. b Deut. 28. c.

42 They beare bowes and bucklers, cruell are they and vnmercyful: their voyce roareth like the ragyng ſea, they ryde vppon horſes, and come weaponed to fight againſt thee, O Babylon.

43 As ſoone as the king of Babylon heare tel of them, his handes ſhal waxe feeble, ſorowe and heauineſſe ſhall come vppon hym as a woman trauaylyng with chylde. G

44 Beholde, like as the Lion commeth vp from the ſwellyng of Iordan, vnto the dennes of Ethan, ſo wyll I driue them forth, & make them runne agaynſt her: but whom ſhall I chooſe out and ordeyne to ſuche a thyng? for who is like me? or who wyll ſtryue with me? or what herphearde may ſtande againſt me? Ieremi. 49. c

45 Therefore heare the counſell that the Lorde hath geuen vppon Babylon, and the deuice that he hath taken vpon the lande of the Chaldees, The leaſt among the people ſhal drawe them out, and looke what pleaſant houſes they haue, they ſhall laye them waſte.

46 The noyſe at the wynnyng of Babylon ſhal moone the earth, and the crye ſhalbe heard among the Gentiles.

The. li. Chapter.

1. Howe Babylon ſhoulde be ouerthrowen.
59. Ieremie geueth his booke to Saraias.

1 Thus

A

Ieremi. 25.b and. 50.a.

1 THus hath the Lorde ſaide, Beholde, I wyl raiſe vp a perilous wynde againſt Babylon, and her citizens that beare euyl wyl againſt me.

2 I wyl ſend alſo into Babylon fanners, to fanne her out, and to deſtroye her lande: for in the day of her trouble they ſhalbe about her on euery ſide.

3 Moreouer (the Lorde wyl ſay) vnto the bowmen, and to them that aduaunce them ſelues in their armour: ye ſhal not ſpare her young men, kyll downe al her hoſt.

4 Thus the ſlaine ſhal fal downe in the land of the Chaldees, and the wounded in the ſtreetes.

5 As for Iſrael and Iuda, they ſhal not be forſaken of their God, of the Lord of hoſtes, yea, (a) for y holy one of Iſraels ſake, haue the Chaldees filled their land ful of ſinne.

(a) For the holy one of Iſraels ſake, that is, for the greeuous affliction and great iniurie done to gods people, which he reputeth as done vnto hym ſelfe.

6 Flee away from Babylon, euery man ſaue his life, that ye be not rooted out with her wickednes: for the time of the Lordes vengeance is come, yea, he ſhal reward her againe.

B

Eſai. 48. b. Ierem. 25. c Eſai. 21. b. Apoc. 18. a.

7 Babylon hath ben in the Lordes hande a golden cuppe, that maketh al landes dronken: of her wyne haue al people dronken, therefore are they out of their wyttes.

8 But ſodainely is Babylon fallen and deſtroyed: mourne for her, bring plaſters for her woundes, if ſhe may peraduenture be healed againe.

9 We woulde haue made Babylon whole, ſay they, but ſhe is not recouered: therefore wyl we let her alone, and goe euery man into his owne countrey: for her iudgement is comme into heauen, and is gone vp into the cloudes.

(b) How ſoeuer the Iewes had deſerued to be plagued at Gods hande, yet had the Chaldees no cauſe on their partes why to deale ſo cruelly with them, and ſo God declareth their righteouſneſſe in reſpect to the Chaldees, by pouniſhyng them, and delyueryng his people.

10 The Lorde hath brought forth our (b) righteouſneſſe, and therefore come on, we wyl ſhewe in Sion the worcke of the Lorde our God.

11 Make ſharpe the arowes, and multiplie your ſhieldes: for the Lord ſhal raiſe vp the ſpirite of the kyng of the Medes, whiche hath already a deſire to deſtroy Babylon: this ſhalbe the vengeance of the Lorde, and the vengeance of his temple.

12 Set vp tokens vpon the walles of Babylon, make your watche ſtrong, ſet your watchmen in aray, yea, bold vpiuy watches, and yet for al that ſhal the Lorde goe forth with his deuice whiche he hath taken vpon them that dwel in Babylon.

13 O thou that dwelleſt by the great waters, O thou that haſt ſo great treaſure and riches, thine end is come, and the reckening of thy wranninges.

C

14 The Lorde of hoſtes hath ſworne by him ſelfe, that he wyll ouerwhelme thee with men like grashoppers in number, whiche with a courage ſhal crye alarum alarum againſt thee:

Amos. 6. c. Iere. 22. a.

15 Yea, euen the Lorde of hoſtes that with his power made the earth, with his wiſdome prepared the rounde woorld, and with his diſcretion ſpread out the heauens.

Ieremi. 51. b

16 Aſſoone as he letteth his voyce be heard, the waters in the ayre waxe fierce: he draweth vp the cloudes from the endes of the earth, he turneth the lightninges to rayne, he bringeth the wyndes out of their ſecrete places.

17 (If they be eſteemed) by their wiſedome, al menne are become fooles: confounded be al the caſters of Images, for the thyng that they make is but deceyte, and hath no breath.

Eſai. 44. c. Baruch. 6. a

18 Vaine is it, and an erronious worke, and in the time of viſitation it ſhal periſhe.

19 The portion of Iacob is none ſuche: but he that made al thinges, whoſe name is the Lorde of hoſtes, he is the rod of his inheritance.

20 (c) Thou haſt benne mine hammer and weapons for warre: for with thee haue I broken the people in peeces, and with thee haue I deſtroyed kingdomes.

(c) Thou haſt ben. This God ſpeaketh vnto Babylon.

21 Through thee haue I beaten to powder horſe and horſmen, yea, the charettes, and ſuche as ſate vpon them.

D

22 Throwe thee I haue broken man and woman, old and young, bacheler and mayden.

23 Through thee I haue deſtroyed the ſheepeheard and his flocke, the huſbandman and his cattell, the princes and the rulers.

24 Therefore wyll I rewarde the citie of Babylon, and al the inhabitantes of Chaldea, with al the euyl which they haue done vnto Sion, yea, that ye your ſelues ſhall ſee it, ſayth the Lorde.

25 Behold, I come vpon thee thou noyſome (d) hyl, ſayth the Lorde, thou that deſtroyeſt al landes, I wyll ſtretche out my hande ouer thee, and caſt thee downe from the ſlonie rockes, and wyl make thee a burnt hyl.

(d) Babylon is called an hil, although it ſtoode in a lowe place, and no hyls about it: for that her walles and hyghe dynges were ſo great and hygh as mountaines.

26 So that neyther corner ſtones ſhalbe taken any more out of thee: but waſte and deſolate ſhalt thou lye for euermore, ſayth the Lorde.

27 Set vp a token in the lande, blowe the trumpetters among the heathen, prouoke the nations againſt her, cal the kyngdomes of Ararat, Menni, and Aſcanez, againſt her, ſet the prince againſt her, bring as great a ſort of terrible hoſtes againſt her, as if they were graſhoppers.

28 Prepare againſt them the people of the Medes,

Medes, with their kinges, princes, and al their cheefe rulers, yea and the whole land that is vnder hym.

29 The land also shal shake and be afrayd, when the deuice of the Lord shal come forth against Babylon, to make the land of Babylon so waste, that no man shal dwel any more therein.

30 The worthies of Babylon shal leaue the batayle, & keepe them selues in strong holdes, their strength hath fayled them, they shalbe lyke women, their dwellyng places shalbe burnt vp, their barres shalbe broken.

31 One pursuant shal meete another, yea, one Poste shall come by another, to bryng the kyng of Babylon tydynges that his citie is taken on euery syde,

32 The foordes occupied, the fennes burnt vp, and the souldiers sore afrayde.

33 For thus sayth the Lorde of hostes the God of Israel, (c) The daughter of Babylon hath ben in her tyme lyke as a threshyng flooze, but shortly shal her haruest come.

(c) The complaint of Gods people

34 Nabuchodonosor the kyng of Babylon hath deuoured and destroyed me, he hath made me an emptie vessel, he swalowed me vp lyke a dragon, and fylled his belly with my delicates, he hath cast me out.

35 My substaunce wherof he hath spoyled me, and the thing that was left me whiche he hath carried away, crie out against Babylon, sayth the daughter that dwelleth in Sion, yea and my blood also against the Chaldees, sayth Hierusalem.

36 Therefore thus sayth the Lorde, Beholde, I wyl defend thy cause, and auenge thee, I wyl drynke vp her sea, and drye vp her water springes.

Esai.13. 37 Babylon shal become an heape of stones, a dwellyng place for dragons, a fearefulnesse and woonderyng, and no man shall dwel there.

38 They shal roare together lyke Lions, and as the young Lions when they be angrie, so shal they bende them selues.

39 In their heate I wyl geue them a dynner, and they shalbe dronken for ioy: then shall they sleepe an euerlastyng sleepe, and neuer wake, sayth the Lorde.

40 I wyll carrie them downe to be slayne like Sheepe, lyke Weathers, and Goates:

6 41 O howe was Sesach wonne? O howe was the glorie of the whole lande taken? howe happeneth it that Babylon is so woondred at among the heathen?

42 The sea is ryen ouer Babylon, & hath couered her with her great waues.

43 Her cities are layde waste, the land lieth vnbuilded and voyde, it is a lande where no man dwelleth, and where no man trauayleth through.

44 Moreouer, I wyll visite Bel at Babylon, and the thyng that he hath swalowed vp, that same shall I plucke out of his mouth: the Gentiles also shal runne no more vnto hym, yea and the walles of Babylon shal fal. Ierr.1.a. Esai.46.a Dani.14.b

45 O my people, come out of Babylon, that euery man may saue his lyfe from the feareful wrath of the Lorde. Esai.52.b. 2.Cor.6.c.

46 Be not faynt harted, and feare not at euery rumour that shalbe heard in the land: for euery yere bringeth newe tidings, and in the yere folowyng newe tydinges, and robbing in the lande, & lord vpon lord.

47 And loe, the tyme commeth, that I wil visite the images of Babylon, & the whole land shalbe confounded, yea and her slayne shal lye in the myddest of her.

48 Heauen and earth with al that is therein shal reioyce ouer Babylon, when the destroyers shal come vpon her from the north, sayth the Lorde.

49 Lyke as Babylon hath beaten downe and slayne many out of Israel, so shal there fal many, and be slaine in al her kingdome. Ierr.50.a.

50 Ye that haue escaped the swoorde, haste you, stande not styl, remember the Lorde a farre of, and thynke vpon Hierusalem.

51 For we are ashamed to heare the blasphemies, our faces were couered with shame, because the strange aliantes came into the sanctuarie of the Lorde.

52 Wherfore beholde, sayth the Lorde, the time commeth that I wyl visite the images of Babylon, & through the whole land they shal mourne and fal.

53 Though Babylon clymed vp into heauen, and kept her power on hygh, yet shall I sende her destroyers, sayth the Lorde. Ierr.49.b.

54 A piteous crye (shalbe heard) from Babylon, and a great miserie from the lande of the Chaldees:

55 When the Lorde destroyeth Babylon, and when he driueth out the high stomacke and proude boasting, wherewith they haue ben as furious as the waues of the great water flooddes, & made great crakes with their woordes:

56 For the destroyers shal come vpon her, euen vpon Babylon, whiche shal take their woorthies, and breake their bowes: for the God of recompence, euen the Lord shal sufficiently recompence them,

57 Yea (sayth the Lorde) I wyl make their princes, their wise men, their cheefe rulers, their nobles, & their woorthies dronken, so that they shall sleepe an euerlasting sleepe,

and

and neuer wake: thus ſaith the king, whoſe name is the Lorde of hoſtes.

58 Moreouer, thus ſaith the Lord of hoſtes, The thicke wal of Babylon ſhalbe broken, and her hygh gates ſhalbe burnt vp, and the thing that the Gentiles and the people haue wrought with great trauayle and labour ſhal come to nought, and be conſumed in the fyre.

59 This is the charge that Ieremie the prophete gaue vnto Saraiah the ſonne of Neriah the ſonne of Maaſiah, when he went towarde Babylon with Zedekias the kyng of Juda, in the fourth yeere of his raigne: nowe this Saraiah was a peaceable prince.

60 Ieremie wrote in a booke al the miſerie that ſhoulde come vpon Babylon, yea and al theſe ſermons that be wrytten agaynſt Babylon,

61 And gaue Saraiah this charge, When thou commeſt vnto Babylon, ſee that thou reade theſe woordes,

62 And ſay, O Lord, thou art determined to roote out this place, ſo that neyther people nor cattell ſhall dwell there any more, but to lye waſte for euer.

63 And when thou haſt read out the booke, bynde a ſtone to it, and caſte it in the mydſt of Euphrates,

64 And ſay, Euen thus ſhal Babylon ſinke, and he thynſt downe with the burden of trouble that I wyl bryng vpon her: ſo that ſhe ſhal neuer come vp agayne. Thus farre are the preachynges of Ieremie.

The. lii. Chapter.

1. He repeateth the takyng of Zedekias.
4. Hieruſalem is taken of the Chaldees.
14. The temple is ſpoyled and robbed.

A 1 Zedekias was one and twentie yeeres olde when he was made kyng, and raigned eleuen yeeres in Hieruſalem: his mothers name was Hamutal, Ieremies daughter of Lybna.

2. Kin. 24. b
2. Chr. 36. b

2 He lyued wickedly before the Lorde, euen as Iehoakim dyd.

3 For the Lorde was angrie at Hieruſalem and Juda, ſo long tyll he had caſt them out of his preſence: and Zedekias fel from the kyng of Babylon.

Ierr. 39. a.
2. Kin. 25. a

4 But in the nienth yeere of his raigne, in the tenth moneth, the tenth day of the moneth, it happened that Nabuchodonoſor the kyng of Babylon with al his hoſt came before Hieruſalem, and beſieged it, & made bulwarkes rounde about it.

2. Kin. 25. a.
Ierr. 27. b.
and. 39. a.

5 And this beſiegyng of the citie endured vnto the eleuenth yeere of kyng Zedekias.

6 And in the fourth moneth, the nienth day of the moneth, there was a great hunger in the citie, that there were no more victualles for the people of the lande.

7 So al the ſouldiers brake away, and fled B out of the citie by nyght, through the way of the porte, betweene the two walles, by the kynges garden: (Nowe the Chaldees had compaſſed the citie rounde about) yet went thoſe men their way through the wilderneſſe.

8 And ſo the Chaldees folowed vpon them, and tooke Zedekias the kyng in the feelde of Jericho, when his hoſt was runne from hym.

9 So they carried the kyng away priſoner Ierr. 39. b
to Reblath, vnto the kyng of Babylon in the lande of Hemath, where he gaue iudgement vpon hym.

10 The kyng of Babylon alſo cauſed Zedekias ſonnes to be ſlaine before his face, yea and put al the princes of Juda to death at Reblath.

11 Moreouer, he put out the eyes of Zedekias, and cauſed him to be bounde with two chaynes, to be carried vnto Babylon, and let him lye in priſon tyl he dyed.

12 Now the tenth day of the fyfth moneth, in the nientienth yeere of Nabuchodonoſor king of Babylon, Nabuzaradan the cheefe captayne, and the kyng of Babylons ſeruauntes came vnto Hieruſalem,

13 And burnt vp the houſe of the Lorde: he burnt vp alſo the kings palace, al the houſes, and al the gorgeous buildinges in Hieruſalem.

14 And the whole hoſt of the Chaldees that C were with the cheefe captayne, brake downe al the walles of Hieruſalem rounde about.

15 As for the poore people, and ſuche folke as was yet left in the citie, which alſo were fallen to the kyng of Babylon, yea and what people as yet remained, Nabuzaradan the cheefe captaine carried them away priſoners.

16 But the poore people of the countrey dyd Nabuzaradan the cheefe captayne leaue in the lande, to occupie the vineyardes and feeldes.

17 The Chaldees alſo brake the braſen pil- Ierr. 52. a.
lers that were in the houſe of the Lord, yea the ſeate and the braſen lauer that was in the houſe of the Lorde, and carried all the mettal of them vnto Babylon.

18 They tooke away alſo the chaldernes, Exod. 27. b.
ſhouels, fleſhhookes, ſpyncklers, ſpoones, and all the braſen veſſelles that was occupied in the ſeruice,

19 With the baſons, coleyarnes, ſpynckl-

ers, pottes, candlesticckes, spoones, and cuppes, whereof some were of golde, and some of syluer.

20 The cheefe captaine tooke also the two pyllers, the lauer, the twelue brasen bullockes that stoode vnder the state whiche kyng Solomon had made in the house of the Lorde: and all the vesselles conteyned so much metal, that it might not be wayed.

21 For euery pyller was eighteene cubites high, and the rope that went about it was twelue cubites, and foure fyngers thicke, and rounde.

22 Nowe vpon the rope were brasen knops, and euery knop was fiue cubites high, and vpon the knoppes were hoopes, and pomegranates round about of cleane brasse.

23 After this maner were both the pyllers fashioned with the pomegranates, whereof there were an hundred, nientie, & fyue, whiche hanged vpon the hoopes rounde about.

24 The cheefe captaine also tooke Saraiah the high priest, and Sophoniah that was cheefe next him, and the three keepers of the doore.

25 He tooke out of the citie a chamberlaine, whiche was captaine of the souldiers, and seuen men that were the kinges seruantes, which were found in the citie: and Sopher a captaine that vsed to muster the men of warre, with three score men of the countrey that were taken in the citie:

26 These Nabuzaradan the cheefe captaine tooke, and carryed them to the kyng of Babylon, vnto Reblath:

27 And the kyng of Babylon caused them to be put to death at Reblath in the land of Hemath: and thus Iuda was led away captiue out of his owne lande.

28 This is the summe of the people whom Nabuchodonosor led away captiue: In the seuenth yeere of his raigne, he caryed away of the Iewes, three thousande, twentie and three,

29 In the eighteenth yeere, Nabuchodonosor carryed away from Hierusalem, eyght hundred, thirtie, and two persons.

30 In the three and twentieth yeere of Nabuchodonosor, Nabuzaradan the cheefe captaine tooke away seuen hundred, fourtie, and fiue Iewes prisoners. The whole summe of the prisoners is foure thousande, and syxe hundred.

31 In the thirtie and seuenth yere after that Iehoakim the king of Iuda was carryed away, in the fine and twentieth day of the twelfth moneth, Euilmerodach kyng of Babylon (the same yeere that he raigned) gaue Iehoakim the king of Iuda his pardon, and let him out of prison,

32 And spake louingly to him, and set his throne aboue the thrones of the other kings that were with hym in Babylon.

33 He changed also the clothes of his prison, yea, and dyd eate with hym all his life long.

34 And he had a continuall lyuyng geuen hym of the kyng of Babylon, euery day a certaine thing allowed him all the dayes of his life, vntyl he dyed.

The ende of the booke of the prophete Ieremie.

¶ *The Lamentations of the prophete* Ieremie.

The first Chapter.

It happened after Israel was brought into captiuitie, and Hierusalem destroyed, that Ieremie the prophete sate weepyng, and sorowfully bewayled Hierusalem, and sighyng and howlyng with an heauie and wofull harr, sayde,

1 Alas) howe sytteth the citie so desolate, that sometyme was full of people? howe is she become like a wydowe whiche was great among nations? howe is she brought vnder tribute, that ruled landes?

2 She weepeth sore in the nyght, so that the teares runne downe her cheekes: for among all her louers, there is none that geueth her any comfort, yea, her next freendes transgresse agaynst her, and are become her enimies.

3 Iuda went away by reason of the affliction and great bondage: she dwelleth among the heathen, she kyndeth no rest, all they that persecuted her, tooke her in strayght places, (where she coulde not escape.)

4 The streetes of Sion mourne, because

no

no man commeth no more to the solemne feastes: al her gates are desolate, her preistes make lamentation, her maydens are carefull, and she her selfe is in great heavynesse.

Jerem. 52.c. 5 Her enimies have benne rulers over her, and her enimies have prospered, because the Lorde hath chastened her for her great wickednesse: her children are led away captive before their enimies.

6 All the beautie of the daughter of Sion is away, her princes are become like hartes that finde no pasture, they are driven away before their enimie, so that they have no more power.

B 7 Now Hierusalem remembred in the time of her miserie and bare estate, al her joy and pleasure that she hath had in times past, seeing her people is brought downe under the power of their enimies, and there is no man for to helpe her: her enimies stand looking at her, and laugh her Sabboth dayes to scorne.

8 Hierusalem hath sinned greevously, therefore is she come in decay: al they that had her in honour, despise her, for they have seene her filthynesse, yea, she sygheth, and is * ashamed of her selfe.

* or, and is turned backwarde.

9 Her skyrtes are defiled, she remembred not her last ende, therfore is her fal so wonderful, and there is no man to comfort her: O Lorde consyder my trouble, for mine enimie hath the upper hande.

10 The enimie hath put his hande to al the precious thinges that she had, yea, euen before her eyes came the heathen in and out of the sanctuarie, whom thou (neuertheles) hast forbydden to come within thy congregation.

Deut. 23.c. 11 Al her people seeke their bread with heavinesse, and looke what precious thing euery man hath, that geveth he for meate to save his life: consyder, O lord, and see howe vyle I am become.

2.king. 6.c. Lamen. 2.c. 12 Have ye no regarde al ye that goe forebye, beholde and see if there be any sorowe like unto mine, wherewith the Lorde hath troubled me in the daye of his fearefull wrath.

13 From above hath he sent downe a fyre into my bones, and it burneth them cruelly: he hath laid a net for my feete, & throwen me wyde open, he hath made me desolate, so that I must ever be mourneyng.

Jerem. 3.c. Lamen. 2.c. 14 The (a) yoke of my transgressions is bounde fast to his hande, they are wrapped (or wreathen) and come up about my necke: he hath caused my strength to faile, the lord hath delivered me into those handes wherout I can not quite my selfe.

(a) The bondage thorow sinne is most greevous, which therefore is called the yoke of sinnes, fastened in or to Gods hande, because by no meanes it can be shaken of or remitted, but only of Gods special grace & mercy.

15 The Lorde hath destroyed all the mightie menne that were in me, he hath proclaymed an appoynted tyme to slaughter al my best men: the Lorde hath troden downe the daughter of Juda, like as it were in a wine presse.

16 Therefore doo I weepe, and myne eyes gushe out of water: for the comforte that should quicken me, is farre fro me: my children are driven away, for why? the enimie hath gotten the upper hande.

17 Sion casteth out her handes, and there is no man to comfort her: the Lorde hath layd the enimies rounde about Jacob, and Hierusalem is become abomination in the myddest of them.

Dan. 9.d. 18 The Lorde is righteous, for I have provoked his countenance unto anger, O take heede al ye people, and consyder my heavinesse, my maydens and my young men are ledde away into captivitie.

19 I called for my lovers, but they begyled me, for my preistes and counsaylours, but they perished, euen whyle they sought for meate to save their lyves.

Lamen. 1.a. 20 Consyder (O Lorde) howe I am troubled, my woombe is disquieted, my hart turneth about in me, and I am full of heavinesse, because I rebelled stubburnly: the swoord hurteth me without, and within I am like unto death.

D 21 They heare my mourneyng, but there is none that wyl comfort me: al mine enimies have hearde of my trouble, and are gladde therof, because thou hast done it, and thou hast brought forth the tyme whiche thou calledst, whē they also shalbe like unto me.

22 Let all their wickednesse come before thee, and do thou to them as thou hast done unto me for al my trespasses: for my sorowe is very great, and my hart is heavie.

The. iii. Chapter.

I Lamen. 1.b. 1 ALas) howe hath the Lorde darkened the daughter of Sion in his wrath? as for the honour of Israel, he hath cast it downe from heaven unto the earth, and he remembred not his own (a) footstoole when he was angry?

(a) By the foote stoole, is meant the temple of Hierusalem.

2 The Lorde hath cast out all the habitations of Jacob without any favour, all the strong places of the daughter of Juda hath he broken in his wrath, and throwen them downe to the grounde, her kyngdome and her princes hath he prophaned.

(b) By the horne, that is, the power or strength.

3 In the wrath of his indignation he hath broken al the (b) horne of Israel, he hath withdrawen his right hand from ỹ enimie, yea, a flambe of fyre is kyndeled in Jacob, and

and hath consumed vp al rounde about.

4 He hath bent his bowe lyke an enimie, he hath fastened his ryght hande as an aduersarie, and euery thyng that was pleasaunt to se, he hath slayne: he hath powred out his wrath lyke a fyre into the tabernacle of the daughter of Sion.

5 The Lorde is become lyke as it were an enimie, he hath deuoured Israel and all his palaces, ye al his strong holdes hath he destroyed, and fylled the daughter of Iuda with much sorowe and heauinesse.

Iere.7.b. 6 His tabernacle as a garden hath he destroyed, his solemne meetynges hath he put downe, the Lorde hath brought it to passe, that the hygh solemne feastes & sabbothes in Sion are cleane forgotten: in his heauie displeasure hath he despised the kyng and priestes.

37 The Lord hath forsaken his owne aulter, and hath abhorred his owne sanctuarie, and hath geuen the walles of their towres into the handes of their enimie: their enimies made a noyse in the house of the Lord, as it had ben a solemne feast day.

8 The Lorde thought to breake downe the walles of the daughter of Sion, he spread out his lyne, and dyd not in his hande tyll he had destroyed them: therefore mourne the turrettes, and the broken walles fal downe together.

9 Her gates are sunke downe to the ground, her barres are broken and smitten in sunder, her king & princes (are carried away) to the Gentiles: they haue not the lawe, neyther her prophets haue any vision from the Lorde.

Iere.52.b.

10 The senatours of the daughter Sion syt vpon the grounde in silence, they haue strawed ashes vpon their heades, and gyrded them selues with sackcloth, the maydens of Hierusalem hang downe their heades to the grounde.

Lam.1.a.

11 Myne eyes doo fayle through weeppyng, my bowelles doo swel, my lyuer is powred vpon the earth, for the great hurt of the daughter of my people, seeyng the children and babes dyd sowne in the streetes of the citie.

12 They haue said to their mothers, Where is * bread and drynke? When they fell downe as wounded in the streetes of the citie, and when they died in their mothers bosome.

* Or, wheat & wyne.

13 What shall I take to witnesse agaynst thee, or what shal I like to ther, O daughter Hierusalem? To whom shal I compare thee, O thou daughter Sion, to comfort thee withal? thy hart is lyke a mayne sea, who may heale thee?

14 Thy (c) prophets haue looked out vaine and foolishe thinges for thee, they haue not shewed thee of thy wickednes, to kepe thee from captiuitie: but they haue seene out for thee * burdens of vanitie and banishment.

15 Al they that goe by the way, clap their handes at thee, hissyng and waggyng their heades vpon the daughter Hierusalem (and say,) Is this the citie that men cal so faire, (and) the ioy of the whole earth?

16 Al thyne enimies gape vpon thee, they hisse and grynde their teethe, saying, Let vs deuoure, for the tyme that we looked for is come, we haue founde and seene it.

17 The Lord hath fulfylled the thyng that he was purposed to doo, and performed his woorde that he had * deuised long ago: he hath destroyed and not spared, he hath caused thine aduersarie to triumphe ouer thee, and set vp the horne of thyne enimie.

18 Their hart cried vnto the Lord, O thou * citie of the daughter Sion, let thy teares runne downe lyke a ryuer day and nyght, rest not, and let not the apple of thyne eye leaue of.

19 Stande vp, crye in the nyght in the beginning of the watch, powre out thine hart lyke water before the Lorde: lyft vp thyne handes towardes him, for the lyues of thy young chyldren that dye of hunger in the streetes.

20 Behold, O Lord, and consyder to whom thou hast donne thus: shal the women then eate their owne fruite, euen chyldren of a spanne long? shall the priestes and prophetes be slayne in the sanctuarie of the Lorde?

21 Young and olde lye through the streetes vpon the grounde, my maydens and young men are slaine with the sword, whom thou in the day of thy wrathful indignation hast put to death, yea euen thou hast put them to death, and not spared them.

22 My * terrours that are round about me hast thou called as it were to a feast day, so that in the day of the Lordes wrath none escaped, neither was any left behind: those that I haue brought vp & nourished, hath myne enimie destroyed.

* Or, enimies, whom I feared.

The.iii. Chapter.

1 I Am the man that through the rod of his wrath haue experience of misery.

2 He droue me forth, & led me, yea into darkenesse, but not into lyght.

3 Surely agaynst me is he turned, he turneth his hande dayly (agaynst me.)

4 My.

(c) Ieremy.5.b. The false prophetes tooke vpon them the name of seers, whiche was proper to the true prophetes: but their vayne burdens, that is their false prophecies brought the people vnder the greeuous burden of affliction and banishment.

* Or, dayne prophecies.

* Or, commaunded. Deut 4.c.

* Or, O thou wal.

4 My flesshe and my skynne hath he made olde, and my bones hath he bruysed.
5 He hath buylded agaynst me, and closed me in with gal and trauayle.
6 He hath set me in darknesse, as they that be dead (for) euer.
7 He hath hedged me in, that I can not get out, and he hath layde heauie lynkes vpon me.
8 Though I crie and cal piteously, yet heareth he not my prayer.
9 He hath stopped vp my wayes with squared stones, and made my pathes crooked.
10 He layeth wayte for me (lyke) a Beare, and (as) a Lion in a hole.
11 He hath marred my wayes, and broken me in peeces, he hath layde me waste.
12 He hath bent his bowe, and made me as it were a marke to * shoote at.

* or, for the arowe.

13 The arrowes of his quiuer hath he shot, euen into my reynes.
14 I am laughed to scorne of al my people, they make songes vpon me al the day long.
15 He hath fylled me with bytternesse, and made me drunken with woormewood.
16 He hath smitten my teeth in peeces with stones, and rouled me in the dust.
17 My soule departed from peace: I forgeat al good thynges.
18 And I sayde, My strength and my hope is perished from the Lorde.
19 O remember yet my miserie & my trouble, the woormewood, and the gal.
20 Yea in remembryng my soule doeth styl remember them, & is humbled within me.
21 I consyder these thynges in my hart, and I geat hope agayne.
22 (Namely) it is of the Lordes mercies that we are not vtterly consumed, for truely his pitiful compassion hath not ceassed.
23 Newe mercies shal the Lord shewe vpon thee earlie in the day springing, (O Lord) great is thy faythfulnesse.
24 The Lord is my portion, sayth my soule, therefore wyl I hope in hym.
25 O howe good is the Lorde vnto them that put their trust in hym, and to the soule that seeketh after hym.
26 The good man with stylnesse and patience tarrieth for the health of the Lorde.
27 Good is it for a man to take the yoke vpon him from his youth vp.
28 He sytteth alone, he holdeth hym styll, because he hath taken ((the Lordes yoke) vpon hym.
29 He layeth his * face vpon the earth, yf there happen to be any hope.

* or, mouth

30 He offereth his cheeke to the smyter, he wyl be content with reproches.
31 For the Lorde wyll not forsake for euer,
32 But though he punishe, yet according to the multitude of his mercies he recreiueth to grace agayne. 1. Sam. 2. b
33 For he doeth not plague wyllyngly, nor afflicte the chyldren of men,
34 To treade all the prisoners of the earth vnder his feete,
35 To decline the iudgement of man before the moste hygh,
36 To condemne a man in his cause: "the Lorde hath not pleasure in suche thynges. "the Lord seeth it not.
37 What is he then that sayeth and it commeth to passe, and the Lorde commaundeth it not?
38 Out of the mouth of the most high, goeth not euil and good?
39 Wherefore then mourneth the lyuyng man? let him mourne for his owne synne.
40 Let vs looke wel vpon our wayes, and remember our selues, and turne agayne to the Lorde. f Iob. 31. b. Psal. 14. a
41 Let vs lyfte our hartes with our handes vnto God (that is) in the heauens.
42 We haue synned and rebelled, (therfore) hast thou not spared.
43 Thou hast couered vs in thy wrath, and persecuted vs: thou hast slayne without any fauour.
44 Thou hast hid thee selfe in a cloud, that our prayers shoulde not goe through. Eccl. 35. b
45 Thou hast made vs as the offcorayng and refuse in the myddest of the people.
46 Al our enimies gape vpon vs.
47 Feare and a snare is come vpon vs, yea, desolation and destruction. Lamen. 3. b
48 Whole riuers of water gush out of mine eyes for the hurt of the daughter of my people.
49 Mine eye runneth, and can not ceasse, for there is no rest,
50 Til the Lord looke downe from heauen and consyder.
51 Myne eyes breaketh my hart because of al the daughters of my citie. g
52 Myne enimies hunted me out sharply like a birde, yea and that without a cause.
53 They haue shut vp my life in a dungeon, and cast stones vpon me.
54 The waters flowed ouer my head: then thought I (nowe) am I vndone.
55 I called vpon thy name, O Lorde, out of the deepe pyt.
56 Thou hast heard my voyce, withdrawe not thine eare from my syghyng & crying.
57 Thou drewest nigh vnto me when I called vpon thee: and hast sayde, Feare not.
58 Thou (O Lorde) hast maintayned the cause of my soule, & hast redeemed my lyfe.
59 O Lorde thou hast seene my wrong, take thou my cause vpon thee.

60 Thou

60 Thou hast seene al their vengeance, and al their deuises against me.
61 Thou hast heard their despiteful woꝛdes, O Loꝛde, yea and al their imaginations against me:
62 The lippes of them that rise against me, and their deuises that they take against me al the day long.
63 Beholde (also) their sytting downe and their rising vp, (nowe) I am their song.
64 Rewarde them, O Loꝛde, according to the woꝛkes of their handes.
65 Geue them * an obstinate hart, euen thy curse. * Or, hyding of hart.
66 Persecute them, O Loꝛde, with thyne indignation, and roote them out from vnder the heauen.

The. iiii. Chapter.

1 O howe is the golde become so dimme? the moste fine golde so changed? and the stones of the sanctuarie are scattered in the cozner of euery streete?
2 The children of Sion that were alway in honour, and * clothed with the moste precious golde: howe are they now become like the earthen vesselles, the woꝛke of the potters hande. * Or, compared to.
3 The dragons geue their young ones sucke with bare breastes: but the daughter of my people is cruell, lyke the Estriches in the wyldernesse.
4 The tongues of the sucking childe cleaue to the roofe of their mouthes foꝛ very thirst: the young children aske bread, but there is no man that geueth it them.
5 They that were wont to fare delicately perish in the streetes: they that (afore) were brought vp in purple, make (now) much of dounge.
6 The sinne of the daughter of my people, is become greater then the (a) wickednesse of Sodome, that sodaynely was destroyed, and * not taken with handes. (a) Gen. 19. * Or, layde.
7 Her "abstayners were whyter then the snowe oꝛ mylke, their colour was freashe, rudde as coꝛal, their beautie lyke the Sapphire. " Or, Nazarites.
8 (But nowe) their faces be very blacke, insomuch that thou shouldest not know them in the streetes: their skynne cleaueth to their bones, it is withered and become like a drie stocke.
9 They that be slayne with the swoꝛde, are happier then suche as dye of hunger, foꝛ these perishe away as they were strycken through foꝛ the (lacke) of the fruites of the fielde.
10 The women which (of nature) are pitiful, haue sodden their owne children with their handes, that they might be their meate in the (miserable) destruction of the daughter of my people.
11 The Loꝛde hath performed his heauie wraeth, he hath poured out the fiersnesse of his displeasure: he hath kyndled a fyre in Sion, whiche hath consumed the fundations thereof.
12 Neyther the kynges of the earth, noꝛ all the inhabitours of the woꝛlde, would haue beleeued that the enimie and aduersarie shoulde haue come in at the gates of Hierusalem. Lamen. 2. a.
13 (Whiche neuertheleſſe is come to passe) foꝛ the sinne of her pꝛophetes, and foꝛ the wickednesse of her pꝛiestes, that haue shed innocentes blood in the middest of her.
14 As blinde men went they stumbling in the streetes, and stayned them selues with blood, (so that the heathen) would not touch their garmentes. C Gene. 9. a.
15 But they cryed vnto them, Flee ye polluted, away, geat you hence, touche not: foꝛ they are vncleane, and be remoued, yea they haue sayde among the heathen, They shal no moꝛe dwel there.
16 The * countenance of the Loꝛde hath banished them, and shall neuer looke moꝛe vpon them: foꝛ they (them selues) neyther * regarded the pꝛiestes, noꝛ pitied their elders. * Or, the wrath. * Or, reuerenced.
17 Wherefoꝛe our eyes fayled vs, whyles we yet looked foꝛ our vayne helpe, seeing we euer wayted vpon a people that coulde do vs no good.
18 They lay so sharpe waite foꝛ vs, that we can not goe safe vpon the streetes, foꝛ our ende is at hande, our dayes are fulfylled, our ende is come.
19 Our persecutours are swyfter then the Egles of the * ayre: they followed vpon vs euer the mountaynes, and layde wayte foꝛ vs in the wyldernesse. * Or, heauen. * Or, nose thyrlles.
20 The (very) breath (b) of our * mouth (euen) the annoynted of the Loꝛd (him selfe) was taken in their net, of whom we sayde, Vnder his shadowe we shalbe preserued aliue among the heathen. (b) The breath, that is, the lyfe, meanyng the kyng, who is called the lyfe of the people, foꝛ that the people are lyke an headlesse body that hath no lyfe in it, when they be left without a kyng oꝛ gouernour.
21 And thou, O daughter Edom that dwellest in the lande of Uz, be glad and reioyce, foꝛ the cuppe shall come vnto thee also, thou shalt be dronken, and * discouer thy nakednesse. * Or, thou shalt vomite.
22 Thy sinnes are fully punished, O thou daughter Sion, he wyll no moꝛe carye thee away into captiuitie: but thy wickednesse, O daughter Edom, shal he visite, and wyl discouer thy sinnes.

The.xlix. Chapter.

The prayer of Ieremie.

א 1 CAll to remembrance, (O Lorde) what is come vpon vs, consyder and see our * confusion.

* or, reproche.

2 Our inheritance is turned to the strangers, (and) our houses to the aliantes.

3 We are vnderlings without fathers, and our mothers are as wydowes.

4 We haue drunken our water for money, and our wood haue we by sale.

5 Our neckes are vnder persecution, we are weery, and haue no rest.

6 (Aforetyme) we yelded our selues to the Egyptians (and nowe) to the Assyrians, only that we might haue bread ynough.

ב 7 Our fathers (which nowe are gone) haue sinned, and we muste beare theyr wickednesse.

Ierem. 31. c. Ezech. 18. a.

8 Seruants haue the rule of vs, and no man deliuereth vs out of their handes.

* or, bread. * or, sword.

9 We must gett our * lyuing with the peryl of our liues, because of the * drouth of the wildernesse.

10 Our skinne is made blacke lyke as an ouen, for very sore hunger.

11 They rauished the wiues in Sion, and the maydens in the cities of Iuda.

12 The princes are hanged vp with theyr (enimies) hand, they haue not honoured the olde sage mens faces,

13 They haue taken young men to grinde, and the boyes fainted vnder the (burdens) of wood.

14 The elders haue ceassed from the gates, and the young men from theyr songes. ג

15 The ioy of our hart is gone, our * melodious meetyng is turned into mourning. * or, our banket.

16 The * garland of our head is fallen: alas that euer we sinned. * or, crowne.

17 Therefore our hart is full of heauinesse, and for these thinges our eyes are dymme. Ierem. 31. d.

18 Because of the hyll of Sion that is destroyed: (insomuche that) the foxes runne vpon it.

19 But thou, O Lorde, remaynest for euer, and thy seate woilde without ende.

20 Wherfore wylt thou styl forget vs, and forsake vs so long?

21 O Lorde, turne thou vs vnto thee, and (so) shal we be turned, renue our dayes as in olde times:

22 But thou hast banished vs vtterly, and hast ben exceedingly displeased at vs.

¶ The ende of the lamentations of Ieremie.

¶ *The propheſie of Ezechiel.*

The first Chapter.

1. The time wherein Ezechiel propheſied, and in what place. 3. His kynrede, 5. The vision of the foure beastes. 16. The fashion and worke of the wheeles. 26. The vision of the throne.

(a) After the Iubilee, in whiche yeere the booke of the lawe was found, which was the. 18. yeere of Iosias, so that. 25 yeeres after this booke was founde, Iechonias was led away captiue with Ezechiel (and many of the people) who the fift yeere after sawe these visions.

א 1 IT came to passe in the (a) thyrtieth yeere in ỹ fourth (moneth) in ỹ fyfth dayof the moneth, that (I beyng in the middes of the captiuitie, by the ryuer Chebar) the heauens were opened, and I sawe visions of God:

2 In the fifth (day) of the moneth, whiche was the fifth yeere of kyng Ioakims captiuitie,

3 The worde of the Lorde came to Ezechiel the priest, the sonne of Buzi, in the lande of the Chaldeans by the ryuer Chebar, where the hand of the Lorde was vpon hym.

4 And I looked, and behold a stormie wind came out of the north, a great cloude, and a fyre folowyng it selfe (in the cloude) and a brightnesse rounde about it, and owt of the middes therof as the colour of Amber out of the middes of the fyre.

(b) Which were foure Cherubins that represented the glory of God, as Ezech. 1.

5 And out of the middes therof, the likenesse of foure (b) beastes (appeared) and this was their fourme: They had ỹ likenes of a man.

6 And

6 And euery one had foure faces, and euery one of them had foure winges.

7 Their feete were straighte feete, and the soles of their feete like the sole of calues feete, and they glistred as the appearance of brasse burnished.

8 From vnder their winges vppon all the foure * corners they had mens handes: and they foure had their faces & their winges.

9 Their winges were ioyned one to another: when they went, they looked not backe, but euery one went straight forward.

10 But (touching) the similitude of their faces, they foure had the (e) face of a man, and the face of a lion on the ryght syde, and they foure had the face of an Oxe on the left syde, they foure also had the face of an Eagle.

11 Thus were their faces: and their winges were spread out aboue, (so that) two (winges) of euery one were ioyned one to another, and two (wynges) couered (euery one of) their bodies.

12 Euery one went straight forwarde: (d) whyther as the spirite led them, thyther they went, and returned not in their going.

13 And the fashion of the beastes, their appearance was like coales of fyre, burnyng like the appearance of torches, it ranne among the beastes, and the fyre gaue a glister, and out of the fyre there went lightnyng.

14 And the beastes ranne, and returned like lightning.

15 When I had consydered the beastes, beholde a wheele vpon the earth nygh to the beastes, to * euery of the foure before his face.

16 The fashion and woorke of the wheeles was like the colour of (e) Tharsis, and they foure had one fashion, and their fashion and their woorke (was) as though it were a wheele in the middle of a wheele.

17 When they went, they went vpon their foure sydes: they turned not when they went.

18 They had (f) ringes, and height, and were fearefull to beholde: and their ringes were full of eyes rounde about them foure.

19 When the beastes went, the wheeles went also by them: and when the beastes were lyft vp from the earth, the wheeles were lyft vp.

20 Whyther soeuer the spirite (was) to goe, they went, and thyther (was) the spirite of the wheeles to goe, and the wheeles were lyft vp before them: for the spirite of the beastes was in the wheeles.

21 When the beastes went, they went, and when they stoode, they stoode, and when they were lyfted vp from the earth, the wheeles were lyfted vp before them: for the spirite of the beastes was in the wheeles.

22 And the similitude of the firmament vppon the heades of the beastes, was like the colour of christal woonderfull, spread ouer their heades aboue. D

23 And vnder the firmament their winges were straighte (foorth) one towardes another, euery one had two couering them, and (g) euery one had two couering them, (euen) their bodies.

24 And when they went, I hearde the noyse of their winges, like the noise of many waters as the voyce of the almighty, the voyce of speache as the noyse of an hoast: when the stoode, they let downe their winges.

25 And there was a voyce from the firmament that was ouer their heades, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heades, there was the fashion of a throne like a Saphire stone: and vpon the similitude of the throne by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of Amber (and) as the similitude of fyre round about within, from the appearance of his loynes vpwarde: and from the appearance of his loynes and downewarde I sawe as the lykenesse of fyre, and brightnesse rounde about it.

28 As the likenesse of a bowe that is in a cloude in the day of rayne, so was the appearance of the brightnesse rounde about: this was the appearance of the similitude of the glory of the Lorde, and when I sawe it, I (h) fel vpon my face, and heard one vnto the voyce of one (i) that spake.

(g) He noteth two maner of couerings, the one with wings, stretched vpward to couer their faces, & the other with the neather winges to couer their bodyes.

(h) Considering the maiestie of god, and the weaknesse of flesh.

(i) That is, the lorde.

The ii. Chapter.

The prophete is sent to cal the people from their errour.

1 AND then sayde he vnto me, Stand vp vpon thy feete (O thou sonne of man) and I wyl talke with thee. A

2 And the spirite entred into me when he had spoken vnto me, and set me vppon my feete, so that I heard him that spake vnto me.

3 And he sayde vnto me, Thou sonne of man, I sende thee to the children of Israel, to a rebellious people, whiche haue rebelled against me, both they and their forefathers haue wickedly behaued them selues against me, euen vnto this very day.

4 For they are children of * harde face, and

* Or, impudent.

and ſtiffe hart, I doo ſend thee vnto them, and thou ſhalt ſay vnto them, Thus ſayth the Lorde God.

5 And whether they wyl heare or refuſe (for they are a rebellious houſe) yet they may knowe that there hath ben a prophete among them.

6 And thou ſonne of man feare them not, neither be afrayde of their woordes, for "bryers and thornes are with thee, and thou doeſt dwell among ſcorpions: feare not their words, nor be abaſhed at their lokes, for they are a rebellious houſe.

" or, rebelles.

7 And thou ſhalt ſpeake my woordes vnto them, whether they wyl heare or refuſe, for they are rebellious.

8 Therfore thou ſonne of man, • obey thou al thinges that I ſay vnto thee, and be not thou rebellious lyke the rebellious houſe: open thy mouth, and (a) eate that I geue thee.

• or, heare.

(a) That is, print in thy memorie, or receyue in thyne hart al my words, as Ezech. 3. b

9 And I looked, and beholde a hande was ſent vnto me, and loe, in it was a roule of a booke.

10 And he opened it before me, and it was written within and without, and there was written therein (b) lamentations, and mourning, and woe.

(b) That is, gods iudgementes a. gaynſt the wicked.

The. iii. Chapter.

1. The prophete beyng feede with the woorde of God, and with the conſtant boldneſſe of the ſpirite, is ſent vnto the people that were in captiuitie. 17. The office of true preachers.

3 1 AFter this ſayde he vnto me, Thou ſonne of man, eate what ſo euer thou fyndeſt, eate this roule, and goe thy way, and ſpeake vnto the houſe of Iſrael.

2 So I opened my mouth, and he fedde me with this roule.

3 And he ſayde vnto me, Thou ſonne of man, thy belly ſhall eate, and thy bowels ſhalt thou fyll with this roule that I geue thee: then did I eate, and it was in my mouth as ſweete as hony.

4 And he ſayde vnto me, Thou ſonne of man, goe, great thee vnto the houſe of Iſrael, and declare my woordes vnto them.

Pſal. 19. b.

5 For not to a people of "proſounde lippes and harde language art thou ſent, but vnto the houſe of Iſrael:

" ſtrange ſpeache.

6 Not to many nations of a ſtrange ſpeache and hard languages, whoſe woordes thou vnderſtandeſt not: certainely yf I had ſent thee vnto them, they woulde haue hearkened vnto thee.

7 But the houſe of Iſrael wyl not hearken vnto thee, for they wyll not hearken vnto me: For al the houſe of Iſrael haue ſtiffe foreheades, and ſtubborne hartes.

8 Beholde therefore, I haue made thy face ſtrong againſt their faces, and thy forehead ſtrong againſt their foreheades.

9 As an Adamant, harder then the flint ſtone haue I made thy forehead: thou ſhalt not feare them, nor be abaſhed at their lookes: for they are a rebellious houſe.

10 He ſayd moreouer vnto me, Thou ſonne of man, al my woordes that I ſhal ſpeake vnto thee receyue in thyne hart, and hearken with thyne eares.

11 And goe, great thee to the captiuitie, to the children of thy people, & thou ſhalt ſpeake vnto them, and ſhalt ſay vnto them, Thus ſayth the Lorde God: but ſurely they wyll not heare, neither will they leaue of.

12 With that the ſpirite tooke me vp, and I hearde behinde me a voyce of a great ruſhing, (to wit,) Bleſſed be the glory of Iehouah from his place.

13 (I hearde) alſo the noyſe of the winges of the beaſtes ioyning one with another, and the ratling of the wheeles that were before them, euen a noyſe of great ruſhing.

14 Nowe when the ſpirite lyft me vp and tooke me away, I went in bitternes and furie of my ſpirite: but the hande of the Lorde vpon me was ſtrong.

15 Then I came to the captiues in Thelabib that dwelt by the riuer Chebar, and I ſate where they ſate, and I remayned there ſeuen dayes aſtoniſhed among them.

16 And when the ſeuen dayes were expired, the Lorde ſayde vnto me,

17 Thou ſonne of man, I haue made thee Ezech. 33. watchman vnto the houſe of Iſrael: therefore thou ſhalt heare the woorde at my mouth, and geue them warning from me.

18 When I ſhal ſay vnto the wicked, Thou ſhalt ſurely dye, and thou geueſt not him warning, nor ſpeakeſt to admoniſhe the wicked of his euill way, & ſo to liue: then ſhal the ſame vngodly man die in his owne vnrighteouſneſſe, but his blood will I require of thyne hande.

19 Neuertheleſſe, yf thou geue warning vnto the wicked, and he yet turne not from his vngodlyneſſe & from his wicked way: he ſhal dye in his owne wickednes, but thou haſt deliuered thy ſoule.

20 Agayne, if a righteous man turne from his righteouſneſſe, and doo the thing that is euyll, I wyll lay a ſtumblyng blocke before him: and he ſhall dye, becauſe thou haſt not geuen him warning, dye ſhal he in his owne ſinne, ſo that his righteouſneſſe which he hath done ſhal not be thought vpon: but his blood wyl I require at thyne hande.

21 For-

21 Neuertheleſſe yf thou admoniſhe that
righteous man, that the righteous ſinne
not, and ſo the righteous do not ſinne: then
ſhalt he lyue, becauſe he hath receiued thy
warnyng, and thou haſt deliuered thy
ſoule.

22 And the hande of the Lorde was there
vpon me, and he ſayde vnto me, * Stande
vp, and goe into the feelde, that I may there
talke with thee.

23 So when I had riſen vp, and gone forth
into the feelde, beholde, the (a) glory of the
Lorde ſtoode there, lyke the glory whiche
I ſawe by the riuer Chebar: then fell I
downe vpon my face.

24 And the ſpirite came into me, which ſet
me vp vpon my feete, and ſpake vnto me,
and ſayde vnto me, * Goe thy way, and
ſhut thee ſelfe in thy houſe.

25 Beholde, O thou ſonne of man, * they
haue prepared bandes againſt thee, & they
will binde thee with them, and thou ſhalt
not goe out among them.

26 And I wyl make thy tongue (b) cleaue
to the roofe of thy mouth, that thou ſhalt be
dumbe, & not be as a reproouer vnto them:
for they are a rebellious houſe.

27 But when I ſpeake vnto thee, I wil open
thy mouth, and thou ſhalt ſay vnto them,
thus ſayth the Lorde God, Who ſo heareth, let him heare, who ſo leaueth of, let him leaue: for they are a rebellious houſe.

The. iiii. Chapter.

1. The ſiege of the citie of Hieruſalem is ſignified. 9. The long continuance of the captiuitie of Iſrael. 16. A hunger is propheſied to come in the captiuitie.

1 THOV ſonne of man, take thee a tyle ſtone, and lay it before thee, and portray vpon it the citie Hieruſalem,

2 And lay ſiege againſt it, and builde a fort againſt it, and caſt a mount againſt it: ſet the campe alſo againſt it, and lay engins of warre againſt it rounde about.

3 Moreouer, take an iron panne, and ſet it betwyxt thee and the citie for an iron wall, then ſet thy face toward it to beſiege it, and make an aſſault againſt it: this ſhalbe a token vnto the houſe of Iſrael.

4 But thou ſhalt ſleepe vpon thy left ſyde, and lay the ſinne (a) of the houſe of Iſrael vpon it: (according) to the number of the dayes that thou ſhalt ſleepe vpon it, thou ſhalt beare their iniquitie.

5 For I haue layde vpon thee the yeeres of their iniquitie, according to the number of the dayes (euen) three hundred and ninetie dayes, ſo ſhalt thou beare the iniquitie of the houſe of Iſrael.

6 When thou haſt fulfylled theſe dayes, (lye downe againe) and ſleepe vpon thy (b) right ſide, and beare the ſinnes of the houſe of Iuda: fourtie dayes haue I appointed thee, (c) a day for a yeere, (euen) a day for a yeere.

7 Therefore ſet nowe thy face towarde the ſiege of Hieruſalem, and diſcouer thyne arme, that thou mayeſt propheſie againſt it.

8 Beholde, I wil lay * chaynes vpon thee, that thou ſhalt not turne thee from one ſide to another, tyl thou haſt ended the dayes of thy beſiegyng.

9 Wherefore take vnto thee wheate, barly, beanes, tinſels, millet, and fitches, and put theſe together in a veſſel, and make thee loaues of breade therof, according to the number of the dayes * that thou muſt lye vpon thy ſide, that thou mayeſt haue bread to eate for three hundred and ninetie dayes.

10 And thy meate that thou eateſt (ſhalbe) by weight, (namely) twentie ſicles euery day: and from time to time ſhalt thou eate therof.

11 Thou ſhalt drinke alſo water by meaſure, (namely) the ſyxth (part) of an hin: from tyme to tyme ſhalt thou drynke.

12 Barley cakes ſhalt thou eate, and them ſhalt thou bake in (d) mans doung before their eyes.

13 And with that ſayde the Lorde, Euen thus ſhal the children of Iſrael eate their defiled bread among the Gentiles whyther I wyl caſt them.

14 Then ſayde I, Oh Lorde God, beholde, my ſoule was yet neuer ſtayned, for fro my youth vp vnto this houre, I did neuer eate of a dead carkaſſe, or of that whiche was ſlaine of wilde beaſtes, neyther came there euer any vncleane fleſhe in my mouth.

15 (Whereunto) he anſwered me, Lo I will graunt thee (e) cowcakes in ſtede of mans doung, and thou ſhalt make thy bread with them.

16 And he ſayde vnto me, Beholde thou ſonne of man, I wyl breake the (f) ſtaffe of bread in Hieruſalem, and they ſhall eate their bread with weyght and with care, and their water in meaſure and aſtonyſhment ſhal they drinke,

17 That they hauyng a lacke of bread and water, may be aſtonied one at another, and be conſumed in their iniquitie.

The. v. Chapter.

1. The ſigne of the heares, by which is ſignified the deſtruction of the people. 6. The cauſes of the anger of God towarde the people.

(a) Meaning the viſion of the Cherubim and the wheeles.

(b) VVhiche declared Ioſuah, who had nowe frō the time of Ioſuah ſlept in their ſinnes fourtie yeeres.

(c) That is, for euery yeere they haue ſinned to ſleepe one day.

* Or, bands.

* Or, that thou muſt ſleepe.

(d) Signifying hereby the great ſcarcitie of fuel & matter to burne.

(e) To bea ſire to bake thy bread with.

(f) That is, the force & ſtrength wherewith it ſhoulde nouryſhe.

(a) To shaue thy hed and breaste.

(b) To wyt, of that citie which he had purtrayed vpon the brick, Chap. 4. by the tyre he meaneth famine & pestilence, wherwith one part perished during the siege of Nabuchodonosor: by the sworde, those that were slayne when Zedekias fledde, those that were caried away captiue: & by the scattring into the wind, those that fled into Egypt, and into other partes after the citie was taken.

(c) Because ye haue encreased the number of your idols, & superstitions; more then the gentiles.

5 1 AND thou sonne of man, take thee then a sharpe knife (namely) a barbers rasour, take that to thee, and cause it to (a) passe vpon thy head & vpon thy bearde: then take thee weyght of scales and diuide (the heares.)

2 Thou shalt burne with fire the third part in the middes of the (b) citie when the dayes of the siege are fulfilled, and thou shalt take the other thirde part and smite about it with a knife, and the last thirde part thou shalt scatter in the wynde, and I wyl draw out a swoorde after them.

3 Thou shalt also take therof a fewe in number, and binde them in thy lap.

4 Of them yet shalt thou take, & cast them into the middest of the fire, and burne them in the fyre: therof shall a fyre come forth into al the house of Israel.

5 Moreouer, thus saith the lord God, This same is Hierusalem, whiche I set in the middes of nations and countreyes rounde about her.

6 But she hath changed my iudgementes into wickednesse more then the nations, and my statutes more then the countreys that are rounde about her: for they haue refused my iudgementes and my statutes, and haue not walked in them.

7 Therefore thus saith the Lorde GOD, For your (c) multiplying more then the Gentiles that dwel rounde about you, and because ye haue not walked in my lawes, neyther haue ye kept myne ordinances, no, ye haue not done accordyng to the iudgementes of the nations that are round about you:

8 Therfore thus saith the Lorde GOD, Beholde, I wyll also (some) against thee, I myne selfe I say: for in the middest of thee wyl I execute iudgement in the sight of the heathen.

9 And I wyll do in thee as I neuer dyd (before) and as I wil neuer do the lyke from that tyme forth, and that because of al thyne abominations.

10 For in the middest of thee the fathers shal eate their owne sonnes, and the sonnes shal eate their owne fathers, and I wyll execute iudgement in thee, and the whole remnant of thee wyll I scatter into al the windes.

11 Wherfore, as truely as I lyue, saith the Lord God, Surely seeing thou hast defiled my sanctuary with al maner of abominations, and with al shamefull offences:

12 For this cause wyll I also destroy thee, myne eye shal not spare thee, neyther wyll I haue any pitie.

13 One thirde part of thee shall dye of the pestilence, and shalbe consumed of hunger in the middest of thee, another thirde part shalbe slayne downe rounde about thee with the swoorde, the other thirde part (namely) wyl I scatter about towarde al the windes, & drawe out a swoorde after them.

14 Thus wyll myne indignation be performed, & I will cause my wrath to cease among them, and I wyl be (d) comforted: so that when I haue fulfylled myne anger against them, they shal knowe that I the Lorde with a feruent iealousie haue spoken it.

15 Moreouer, I wyl make thee waste, and a reproche among al the heathen that dwell about thee, in the sight of all them that go by thee.

16 So thou shalt be a reproche and shame, a chastisement and a wondring vnto the nations that are rounde about thee, when I shal execute iudgementes in thee, in anger and in wrath, and in sharpe rebukes, I the Lorde haue spoken it.

17 When I shall shoote among them the perilous (e) dartes of hunger, whiche shalbe for their destruction, therefore shall I shoote them, because I wyll destroy you, I wyl encrease hunger vpon you, and wyll breake your staffe of bread.

18 Plagues wyll I sende vpon you, yea and wycked beastes also to spoyle thee, pestilence and bloodshedding shal come vpon thee, and the swoorde wyll I bryng ouer thee: I the Lorde haue spoken it.

The. vi. Chapter.

1. He sheweth that the people shalbe plagued for the sinne of idolatrie.

6 1 AND the woorde of the Lorde came vnto me, saying,

2 Thou sonne of man, set thy face to the mountaynes of Israel, and prophesie against them,

3 And say, Heare the woorde of the Lorde God, O ye mountaynes of Israel, Thus hath the Lord God spoken to the (a) mountaynes, hylles, riuers, and dales, Beholde (euen I) wyl bryng a swoorde vpon you, and I will destroy your high places.

4 Your aulters shalbe destroyed, and your images of the sunne shalbe broken downe, your slayne men wyll I cast downe before your idols.

5 And the dead carcalles of the children of Israel wyll I cast before their idolles, your bones will I scatter rounde about your aulters.

6 In al your dwelling places your cities shalbe

(c) Yt is the gret heyght, deapth, & wyddenes of Gods iudgementes.

(d) That is, I wyl not be pacified till I be reuenged. Esai. 1.4.

(a) He bad them looke vp to all the places where the Israelites vsed to commit idolatrie, threatning them destruction. 2. kin. 23. 4. 16.

shalbe desolate, and the high places layde waste, so that your aulters shalbe made waste and desolate, your idols shalbe broken • and abolished, and your images of the sunne shalbe cut downe, & your workes quite taken away.

7 The slaine shal fal among you: and ye shal knowe that I am the Lorde.

8 Yet wyl I leaue a remnant, that you may haue (some) that shal escape the sword among the nations, when ye shalbe scattered through the countreys.

9 And they that escape of you shall thinke vpon me among the heathen where they shalbe in captiuitie, because I haue benne • broken: for their whoryshe hart whiche hath departed from me, and for their eyes that haue gone a whoryng after their idols: and • they shalbe abhorred before their owne eyes for the enyls whiche they haue committed in al their abominations.

10 And they shal know that I am the Lord, and that I haue not sayde in vayne, that I would doo this euyl vnto them.

11 Thus sayth the Lorde God, • (b) Smite thyne handes togeather, and stampe with thy feete, and say, Alo wooth all the abominations and wickednesses of the house of Israel: for they shal fall with the sword, with hunger, and with pestilence.

12 Who so is farre of, shall dye of the pestilence, he that is nighat hande shal perishe with the swoorde, and the remnant that are besieged shal dye of hunger: thus wyl I satisfye my wrathful displeasure vpon them.

13 And so shal ye know that I am the Lord, when their slaine men shalbe among their idols rounde about their aulters, vpon euery hygh hil, and toppes of mountaynes, and vnder euery greene tree, and vnder euery thicke oke, (eoen) in the places where they dyd offer sweete sauour to all their idols.

14 I wyl stretche mine hand out vpon them, and wyl make the lande waste and desolat, (c) from the wyldernesse vnto Diblath, through al their habitations: and they shal knowe that I am the Lorde.

The.vii.Chapter.

2. The ende of al the lande of Israel shal sodaynly comme. 20. The cause of the destruction thereof. 23. The prophete is commanded to shewe the summe of the euyls that are at hande.

1 THe woord of the Lorde came vnto me, sayeing,

2 And thou sonne of man, thus sayeth the Lorde God, An ende is comme vnto the lande of Israel: yea verily the ende commeth vpon the fours corners of the lande.

3 Nowe shal the ende come vppon thee: for I wyl sende my wrath vppon thee, and wyl • pounishe thee according to thy wayes, and • reward thee after al thyne abominations.

4 Myne eye shall not spare thee, neyther wyll I haue pitie, but • reward thee according vnto thy wayes, and declare thyne abominations: then shal ye knowe that I am the Lorde.

5 Thus sayth the Lorde God, Behold, one euyl shal comme after another:

6 The ende is here, the ende (I say) is come, it watcheth for thee: beholde it is comme (already.)

7 The (a) mornyng is comme vnto thee that dwellest in the lande, the tyme is at hande, the day of trouble is harde by, and not the (b) sounding agayns of the mountaynes.

8 Nowe I wyl shortly powre out my fore displeasure ouer thee, and fulfyl my wrath vppon thee: I wyll iudge thee after thy wayes, and recompence thee al thyne abominations.

9 Myne eye shall not spare, neyther wyl I haue pitie, but • reward thee after thy wayes, and thyne abominations shalbe in the middest of thee: and ye shal knowe that I am the Lorde that smiteth.

10 Beholde the day, beholde it is comme, the mornyng is gonne forth, the rodde (c) flowrisheth, pryde hath budded.

11 Cruelnie is waxen to a rodde of wickednesse, none of them (shal remayne,) none of their ritchesse, • not one of their seede, and no lamentation shalbe made for them.

12 The time commeth, the day draweth nie: who so byeth, let him not reioyce, he that selleth, let him not be sory: for wyth wrath is vpon al the multitude thereof.

13 So that the seller shal not come agayne to the thing that is solde, although their life be (d) yet with the lyuyng: for when the prophesie was preached vnto al the people, none returned, no man shall (e) strengthen him selfe in the iniquitie of his lyfe.

14 (f) They haue blowen the trumpet, and made al redy, but none goeth to ye batayle: for my wrath is vpō the whole multitude.

15 The swoorde (shalbe) without, pestilence and hunger within: so that who so is in the fielde shalbe slayne with the swoorde, and he that is in the citie shalbe deuoured with hunger and pestilence.

16 But they that flee away from them shall escape, and shalbe in the mountaynes lyke

• 07, iudge thee.

• 07, lay vpon thee.

• 07, I wyll lay thy wayes vpon thee, and thyne abominations shalbe in the middest of thee.

(a) That is, the beginning of thy punishment.

(b) That is, no vayne or counterfaite erie, as is the ecco in the hilles.

• 07, lay vpon thee.

(c) Meening Nabuchodonosor, whom god had appoynted to be a rod to scourge them.

• 07, none of their pleasures.

(d) That is, in the yere of Iubilee, whē euery man returned to such possessions as he solde before. Leuit. 25. b.

(e) Iniquitie shal make no man strong a gainst god.

(f) The Israelites made a bragge, but their hartes fayled them.

the bones of the ſaluiepes, al they ſhal mourne, euery one for his iniquitie.

Eſai.13.b. Ierc.6.c. Eſai.15.a. Ierc.48.d.

17 Al handes ſhalbe let downe, and al knees ſhalbe weake as the water.

18 They ſhall girde them ſelues with ſackcloth, feare ſhal couer them, ſhame ſhalbe vpon al faces, and baldneſſe vppon their heades.

Prou.11.a. Eccle.5.b.

19 Their ſiluer ſhal they caſt foorth in the ſtreetes, and their golde ſhal be deſpiſed: yea their ſiluer and golde ſhal not be able to deliuer them in the day of the wrath of the Lorde, they ſhal not ſatiſfye theyr ſoules, neyther fyll their * bellies therewith, becauſe (g) it was a ſtumbling blocke of their iniquitie.

* or, bowels.

(g) Their gold and ſiluer brought them to this ruine or deſtruction.

20 He had alſo ſet the beautie of his (h) ornament in maieſtie: but they made images of their abominations and fylthynes in it, therefore haue I ſet it farre from them.

* or, this ruine is for their iniquitie.

(h) Meaning the ſanctuarie.

21 Moreouer, I wyl geue it into the handes of ſtrangers to be ſpoyled, and to the wicked of the earth for to be robbed, and they ſhal pollute it.

* or, idols.

22 My face wyl I turne from them, my ſecrete place ſhalbe defyled: for * burgiers ſhal goe into it, and pollute it.

* or, deſtroyers.

23 Make a chaine: for the lande is ful of the (i) iudgement of blood, and the citie is ful of extortion.

(i) That is, of ſinnes that deſerue death.

24 Wherefore I wyl bryng the moſt wicked of the heathen to take their houſes in poſſeſſion, I wyl make the pompe of the mighty to ceaſſe, and their (k) ſanctuaries ſhalbe defyled.

(k) That is, their temple whiche was diuided into three partes, Ierc.61.f.

25 When deſtruction is come, they ſhal ſeeke peace, but they ſhal (haue) none.

26 One miſchefe ſhall folowe another, and one rumour ſhal come after another: then ſhal they ſeeke a viſion (in vayne) of their Prophete, the lawe ſhal perithe from the prieſt, and counſaile from the auncientes.

27 The kyng ſhal mourne, the prince ſhalbe clothed with deſolation, and the handes of the people in the lande ſhalbe troubled: I wyl doo vnto them after their owne waies, accordyng to their owne iudgementes wyl I iudge them: and they ſhal knowe that I am the Lorde.

The.viii.Chapter.

(a) Of the captiuitie of Ieconias, ſo that there was fourteene monethes betwixt the firſt viſyon and this.

2. An appearance of the ſimilitude of God. 3. Ezechiel is brought to Hieruſalem in the ſpirite. 6. The Lorde ſheweth the idolatries of the houſe of Iſrael, and cheefely of the prieſtes.

1 AND it was in the (a) firſt yeere, in the firſt (moneth,) in the fifth (day) of the moneth, I ſate in my houſe, and the elders of Iuda ſate before me, and the hande of the Lorde God fel there vpon me.

2 Then I beheld, and lo (there was) a likeneſſe as the appearance of fyre: from the appearance of his loynes downwarde, fyre: and from his loynes vpwarde as the appearance of bryghtneſſe, like (the colour of) amber.

3 And he ſtreatched out the likeneſſe of an hande, and tooke me by an hearie locke of my head, and the ſpirite lift me vp betwixt earth and heauen, and (b) brought me in a Deuine viſion to Hieruſalem, into the entry of the inner (c) gate that lyeth towarde the northe, where remained the * image of (d) emulation (and) of gayne.

(b) This was in the ſpirit, and not in body.

(c) The porch or court where the people aſſembled.

* or, idol.

(d) Of whom Iaroua, for cauſe of diſpleaſel pleaſed gyuyng cauſe it was ſet vp and woo thereof for gayne & increaſe of their offrings for the prieſtes, and of their carel and inſtance for the people.

4 And beholde, the glorye of the God of Iſrael (was) in the ſame place, (euen) as I had ſeene it afore in the feelde.

5 And he ſaid vnto me, Thou ſonne of man, lyft vp thyne eyes nowe towarde the north: then lyft I vp myne eyes towarde the north, and beholde northwarde at the gate of the (c) aulter this * image of emulation (was) in the entrye.

(e) That was in the court where the people had marke to ſhut out to God.

* or, idol.

6 And he ſaide furthermore vnto me, Thou ſonne of man, ſeeſt thou not what theſe doe (namely) the great abominations that the houſe of Iſrael commit in this place, to driue me from my ſanctuarie? But turne thee about, and thou ſhalt ſee yet greater abominations.

7 And with that brought he me to the court gate, and when I looked, beholde there was a hole in the wal.

8 Then ſayde he vnto me, Thou ſonne of man, digge nowe in the wall: and when I digged in the wal, beholde (there was) a doore.

9 And he ſayde vnto me, Goe thy way in, and looke what wicked abominations they doo heere.

10 So I went in and ſawe, and beholde, (there were) al manner of creeping thinges, (f) and abominable beaſtes, and all the idols of the houſe of Iſrael paynted vpon the wal rounde about.

(f) which were forbidden in the Law. Leuit.

11 There ſtood alſo before the images thereof one and tenne menne of the auncientes of the houſe of Iſrael, and in the middeſt of them ſtoode Iaazaniah the ſonne of Saphan, with euery man his cenſer in his handes, and the ſmoke of the incenſe aſſended as a cloude.

* or, idol.

12 Then ſayde he vnto me, Thou ſonne of man, haſt thou ſeene what the auncientes of the houſe of Iſrael doo * ſecretly, euery one in the (g) chamber of his imagerie? for they ſay, The Lorde ſeeth vs not, the

(g) For their common idolatrie they had their ſpecial caues for their abhominable practiſes in their ſecrete places or priuie.

Lorde

Lord hath forsaken the earth.

13 And he sayde vnto me, Turne thee yet agayne, and thou shalt see greater abominations that they doo.

14 And with that he brought me to the doore of the gate of the Lordes house toward the North, and behold there sate women mourning for (h) Thammuz.

15 Then sayde he vnto me, Hast thou seene this, thou sonne of man? Turne thee yet about, and thou shalt see greater abominations then these are.

16 And so he brought me into the inwarde court of the Lords house, and behold, at the doore of the Lords house, betwixt the porch and the aulter, there were about twentie and fiue men that turned their backes vpon the temple of the Lord, and their faces toward the East, and these worshipped the sunne eastwarde.

17 And he sayde vnto me, Hast thou seene (this) thou sonne of man? Thinketh the house of Iuda that it is but a trifle to doo these abominations whiche they doo here? for they haue filled the lande ful of wickednesse, and haue returned to prouoke me (to anger,) and lo, (i) they are putting the * braunches to their nosis.

18 Therefore wyll I also doo something in my wrathful displeasure, so that myne eye shal not spare them, neither wyl I haue pitie: yea, and though they crye in mine eares with a loude voyce, yet wyll I not heare them.

(h) The Iewes crie, this was a peculiar of the ladies, who after his death was once a yeere mourned for in the night, only of women. Saint Hierome expoundeth it for Adonis, Venus louer. Other thinke it was Osyris or Mithes the Egyptians.

(i) They smel in their hatches, doores, or gates, in doing their idolatrie to the sunne, which we before said was vile & stinking.

* or, branches.

The. ix. Chapter.

1. The destruction of the citie. 4. They that shalbe saued, are marked. 8. A complaynt of the prophete for the destruction of the people.

1 HE cried also with a loude voyce in mine eares, saying, Draw neare ye (a) visitations of the citie, euery man with a destroying weapon in his hande.

2 And behold, then came there (b) sixe men out of the strete of the vpper gate towarde the North, and euery man a slaughter weapon in his hande: There was one amongest them that hadde on him lynnen rayment, and a writers (c) inckhorne by his syde: these went in, and stoode beside the brasen aulter.

3 And the glorye of the God of Israel was gone from the Cherub whereupon it was, to the doore of the house: and he called to the man that had the lynnen rayment vpon hym, and the writers inckhorne by his syde.

4 And the Lorde sayde vnto hym, Go thorowe the myddest of the citie, euen thorowe the middest of Hierusalem, and set a marke vppon the foreheades of them that mourne and * are sory for al the abominations that be done therein.

5 And to the other he sayde, that I myght heare, Goe ye after hym through the citie, and smyte, let your eye spare none, neyther haue ye any pitie:

6 Kyl and destroy both old men and young, maydens, chyldren, and women: but as for all those that haue the marke vppon them, see that ye touch them not, and begyn at my sanctuarie. Then they began at the auncient men which were before the house.

7 And he said vnto them, Defile ye the temple, fyl the courtes with the slaine, then goe your way forth. So they went out, and slue downe through the citie.

8 Nowe when they had done the slaughter, and I yet escaped, I fell downe vppon my face, and cryed, saying, Ah Lorde God, wilt thou then destroye all the residue of Israel, in powryng out thy wrath vppon Hierusalem?

9 Then sayde he vnto me, The wickednesse of the house of Israel and Iuda is exceedyng great, so that the land is ful of blood, and the citie full of rebuke (from God:) for they say, The Lorde hath forsaken the earth, and the Lorde seeth it not.

10 As touching me also, myne eye shall not spare them, neyther wyl I haue pitie: but wyl recompence their wayes vppon their heades.

11 And behold, the man that had the lynnen rayment vppon hym, and the writers inckhorne by his side, reported the matter, and sayd, As thou hast commaunded me, so haue I done.

The. x. Chapter.

Of the man that tooke hot burnyng coales out of the myddle of the wheeles of the Cherubims.

1 AND as I looked, beholde, in the firmament that was aboue the head of the (a) Cherubims, as it were a Saphire stone (made) like the similitude of a throne, was seene ouer them.

2 Then spake he to hym that had the lynnen raiment vpon him, and said, * Creepe in betweene the wheeles that are vnder the Cherub, and take thine hande full of hot coales out from betweene the Cherubims, and scatter them ouer the citie. And he * crept

(a) Visitations. Ezech. 1. 8.

(b) Sixe men. Which in the first chap. and fift verse he called the foure beastes.

(c) Inckhorne. Which (a) Cherubims.

* or, goe.

or, went in.

crept in, that I myght ſee.

8 (Nowe the Cherubims ſtoode vppon the right ſide of the houſe when the man went in, and the cloude filled the inner court.

4 And the glorye of the Lorde remoued from the Cherubims, and came vppon the dooze of the houſe: ſo that the temple was filled with a cloude, and the court was ful of the ſhyne of the Lozdes glorye.

5 Yea, and the ſounde of the Cherubims winges was heardе into the foze court, like as it had benne the voyce of the almightie God when he ſpeaketh.)

6 Nowe when he had bydden the man that was clothed in lynnen, ſayeing, Take fire from the myddeſt of the wheeles, and from the myddeſt of the Cherubims: he went & ſtoode beſide the wheeles.

B 7 Then one Cherub reached foꝛth his hand from betweene the Cherubims, vnto the fire that was betweene the Cherubims, & tooke therof, and gaue it into the handes of him that had on the linnen raiment: which tooke it, and went out.

8 And vnder the winges of the Cherubims there appeared the lykeneſſe of a mans hande.

Exech. 1. c. 9 I looked alſo, and beholde, foure wheeles beſide the Cherubims, one wheele by one Cherub, and another by another Cherub, and the wheeles were to looke vppon after the faſhion of the pꝛetious ſtone Tharſis.

10 As touching their appearance, (they were al foure of one faſhion,) as if one wheele had ben in another.

11 When they went foꝛth, they went vpon their foure ſides, not turning backe in their goyng: foꝛ which way the (head of the) firſt looked, after it they went, ſo that they turned not backe in their goyng.

Exech. 1. c. 12 And their whole bodyes, their backes, their handes, and wynges, yea, and the wheeles alſo were ful of eyes rounde about the foure wheeles.

13 And to the wheeles, he cryed to them in my hearing, O wheele.

C 14 Euery one of them had foure faces, ſo that the face of the firſt was the face of a Cherub, and the face of the ſeconde the face of a man, and of the thirde the face of a Lion, and of the fourth the face of an Eagle.

Exech. 1. a. 15 And the Cherubims were lifted vp: this is the beaſt that I ſawe at the water of Chebar.

16 Nowe when the Cherubims went, the wheeles went by them: and when the Cherubims lyft vp their wynges to mount vp from the earth, the ſame wheeles alſo turned not from beſides them.

17 (Shortly) when they ſtoode, theſe ſtoode alſo, and when they were lyfted vp, the (wheeles) lyft vp them ſelues alſo with them: foꝛ the (b) ſpirite of the beaſt was in the (wheeles.)

(b) There was one conſent betweene the Cherubims and the wheeles.

18 Then the glorye of the Lorde departed from about the dooze of the temple, and remained vpon the Cherubims.

19 And the Cherubims ſlackered with their wynges, and lyft them ſelues vp from the earth in my ſyght: when they went, the wheeles were beſides them, and they ſtood at the dooze of the eaſt gate of the houſe of the Lorde: ſo the glorye of the God of Iſrael was vpon them on high.

20 This is the (c) beaſt that I ſawe vnder the God of Iſrael by the ryuer Chebar, & I perceiued that it was the Cherubims.

(c) That is, the whole body of the foure beaſts or Cherubims.

21 Euery one had foure faces, and euery one foure winges, and vnder their wynges the likeneſſe of mens handes.

22 The ſimilitude of their countenances, were the very ſame countenances which I ſaw at the riuer Chebar, and the ſelfe ſame appearances: euery one in his goeing went ſtraight foꝛewarde.

The. xi. Chapter.

1. Who they were that ſeduced the people of Iſrael. 5. Againſt theſe he propheſieth, ſhewyng them howe they ſhalbe diſperſed abroade.

1 MOꝛeouer, the ſpirite lyft me vp, and bꝛought me vnto the eaſt gate of the Lozdes houſe, which lyeth eaſtwarꝺ: & behold, at the entrie of the gate (were) fiue and twentie menne, among whom I ſawe Iaazaniah the ſonne of Azur, and Phelti-ah the ſonne of Banaiahu, the rulers of the people.

2 Then ſayde he vnto me, Thou ſonne of man, theſe menne imagine miſchiefe, and a wicked counſaile take they in this citie,

3 Saying, It is not neare, let vs buyld houſes: this (Hieruſalem) is the (a) caldron, and we be the fleſhe.

4 Therefoꝛe ſhalt thou pꝛopheſie againſt them: yea pꝛopheſie, O ſonne of man.

5 And with that fell the ſpirite of the Lorde vpon me, and ſayd vnto me, Speake, thus ſayth the Lorde, On this manner haue ye ſpoken (O ye houſe of Iſrael) and I know the imaginations of your hartes.

6 Many one haue ye murdered in this citie, and fylled the ſtreetes ful of the ſlayne:

7 Therefoꝛe thus ſaith the Lord God, The ſlayne men that ye haue laid in the myddeſt of the (citie) are the (b) fleſhe, and this citie is the caldron: but I wyl bꝛyng you out of it.

(a) We ſhal not be pulled out of Hieruſalem, as the houſe of our death come, as the fleſhe is not taken out of the caldron, till it be ſod.

(b) Contrary to their mocking concluſion he ſheweth what ſhall chance to them in the citie, that is, an cauſe of the dead bodyes that haue ben murdered therein, ſhal lye as the fleſhe in the caldron.

8 Ye haue feared the swoorde, & I wyl bring a swoorde ouer you, sayth the Lorde God.

9 And I wyl bring you out of the myddest thereof, and delyuer you into the handes of strangers, and wil execute iudgementes among you.

(f) that is, a Rabath. Ezec.25.5

10 Ye shal fal by the swoorde, in the borders of (c) Israel wyl I iudge you, and ye shal knowe that I am the Lorde.

11 This citie shal not be your caldron, neyther shal ye be the flesshe in the myddest thereof: but in the borders of Israel wyll I punyshe you,

12 That ye may knowe that I am the Lord, in whose commaundementes ye haue not walked, nor kept my lawes, but haue done after the customes of the Heathen that lye rounde about you.

(d) It seemed this noble man died of some terrible death, and therefore the prophet feared some hard iudgement of God to take the rest of the people.

13 Nowe when I prophecied, (d) Pheltiah the sonne of Banaiahu dyed: then fell I downe vpon my face, & cryed with a loude voyce, saying, Ah Lorde God, wylt thou then vtterly destroy all the remnant in Israel?

14 And so the woorde of the Lorde came vnto me on this maner,

15 Thou sonne of man, thy brethren (euen) thy brethren, the men of thy kynrede, and al the house of Israel, wholly (are they) vnto whom the inhabitantes of Hierusalem haue sayde: (e) Withdrawe ye farre from the Lorde, for the land is geuen vs in possession.

16 Therfore (tel them) thus saith the Lord God, Although I send them far of among the Gentiles, and scatter them among the nations, yet wyll I be to them as a little (f) sanctuarie in the landes where they shal come.

17 Tel them also, Thus sayth the Lorde God, I wyll gather you agayne out of the nations, and bring you from the countreys where ye be scattered, and I wyl geue you the lande of Israel agayne.

18 And they shal come thyther, & they shal take away al their idols, and al their abominations from thence.

19 And I wyl geue them one hart, & I wyl put a newe spirite within their bowelles: that stonie hart wyl I take out of their bodie, and geue them a fleshly hart,

20 That they may walke in my commaundementes, and keepe mine ordinances, and doo them, that they may be my people, and I their God.

21 But to the hart of their idols and their abominatiõs their hart goeth, their wayes wyl I bring vpon their owne heades, sayth the Lorde God.

22 After this dyd the Cherubims lyft vp their wynges, and the wheeles beside them, and the glorie of the God of Israel was vpon them on high. Ezech.10.8

23 So the glorie of the Lord went vp from the myddest of the citie, and stoode vpon the mount of the citie toward the east.

24 And the spirite tooke me vp, and brought me agayne to Chaldea to the captiuitie in a vision by the spirite of God: then the vision that I had seene went vp from me.

25 So I spake vnto the (g) captines al the woorde of the Lord which he had shewed me. (g) those that were led away captiues with Ieconias.

The.xii. Chapter.

I. The parable of the captiuitie. 10. The exposition of the parable, by whiche the taking of kyng Zedekias is signified.

1 THe woord of the Lord came vnto me, saying, A

2 Thou sonne of man, thou dwellest in the middest of a rebellious house, which haue eyes to see, and yet see not, eares haue they to heare, and yet heare they not: for they are a rebellious house.

3 Therefore, (O thou sonne of man) "prepare thee instrumentes to flyt with, and remoue on the day tyme that they may see, yea (euen) in their syght shalt thou goe from thy place to another place, if peraduenture they wyl consyder that they be a rebellious house. " make thee vessels to go into captiuitie.

4 Thou shalt bring foorth thyne instrumentes as stuffe to flyt with by the day time in their sight, & thou thee selfe shalt goe forth also at euenyng before their eyes, as they that goe forth to flyt.

5 Dyg through the wal in their syght, and cary out therby.

6 In their syght shalt thou beare vpon thy shoulders, and cary it forth in the darke: hyde thy face, that thou see not the earth, for I haue made thee a (a) shewe token vnto the house of Israel. (a) That as thou doest, so shal they doo, & therfore in thee they shal see their owne plagoe and punishment.

7 And I dyd so as I was commaunded, I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and in the euenyng I dygged through the wal with my handes, and brought it forth in the darke, and bare it vpon my shoulder in their syght.

8 And in the mornyng came the woorde of the Lorde vnto me, saying,

9 Thou sonne of man, hath not the house of Israel, the rebellious house, sayde vnto thee, (b) What doest thou? (b) Doo not they deride and mocke thy doings? or, prophecie.

10 Then tel them, thus saith the Lord God, This burden toucheth the prince at Hierusalem, & al the house of Israel that dwel among

among them.

11 Tel them, I am your ſhewe token, lyke as I haue done, ſo ſhall it be done vnto them, they ſhal goe into bondage and captiuitie.

12 The prince that is among them ſhal loade his ſhoulders in the darke, and geat hym away, they ſhal breake downe the wal, to carry through by it: he ſhal couer his face, that he ſee not the grounde with his eyes.

(c) When the kyng ſhall thinke to eſcape by fleeing I wil take him in my net, as .xxxii. 37.c.&.38.a

13 My net wyl I (c) ſpread out vpon him, and he ſhalbe caught in my "net, and I wyl bryng hym to Babylon in the lande of the Chaldees, whiche he ſhal not ſee, and yet ſhal he dye there.

14 As for al his helpers and al his bandes that be about him, I wyll ſcatter them towarde all the wyndes, and drawe out a ſwoorde after them.

15 So when I haue ſcattered them among the heathen, & ſtrawed them in the landes, they ſhal knowe that I am the Lord.

Ezech.11.c. 16 But I wyl leaue a litle number of them from the ſwoorde, hunger, and peſtilence, to tell all their abominations among the heathen where they come, that they maye knowe howe that I am the Lorde.

17 Moreouer, the woorde of the Lord came vnto me, ſaying,

18 Thou ſonne of man, with a fearful trembling eate thy bread, with vnquietneſſe and ſorowe drynke thy water.

19 And vnto the people of the land ſpeake thou, Thus ſayth the Lorde God vpon them that dwell in Hieruſalem, and vpon the lande of Iſrael, They ſhal eate their bread with ſorowe, and drynke their water with deſolation, yea the lande after plentifulneſſe ſhalbe layde waſte for the wickedneſſe of al them that dwel therein.

20 And the cities that nowe be wel inhabited, ſhalbe voyde, and the lande deſolate, that ye may knowe that I am the Lorde.

D 21 Yet came the woorde of the Lorde vnto me agayne, ſaying,

22 Thou ſonne of man, what maner of prouerbe is that whiche ye vſe in the lande of Iſrael, ſaying, (d) The dayes are ſlacke in commyng, and al viſions fayle?

(d) Becauſe they did not ſee the prophecies accompliſhed, they cõtemned them as though they neuer ſhould be fulfylled.

23 Tel them therfore, thus ſayth the Lorde God, I wyl make that prouerbe to ceaſſe, and they ſhall no more vſe it as a prouerbe in Iſrael: but ſay vnto them, The dayes are at hande, and the effect of euery viſion.

24 There ſhall no viſion be any more in vayne, neyther any flatterynge deuination within the houſe of Iſrael:

25 For I the Lorde ſpeake it, and what ſoeuer I ſhal ſpeake, it ſhalbe perfourmed, and not be ſlacke in commyng any more, yea euen in your dayes, O rebellious houſe, wyl I ſpeake the thyng, and bryng it to paſſe, ſayth the Lorde God.

26 And the woorde of the Lorde came vnto me, ſaying,

27 Beholde thou ſonne of man, the houſe of Iſrael ſaith (on this maner,) The viſion that he ſeeth, it wyl be many a day or it come to paſſe: it is farre of yet the tyme that he prophecieth of.

28 Therefore ſay vnto them, thus ſayth the Lord God, Al my woordes ſhal no more be delayed, looke what I ſpeake, that ſame ſhal come to paſſe, ſaith the Lorde God. Ezech.11.a 2.Pet.3.a

The.xiii.Chapter.

The woorde of the Lorde againſt falſe Prophetes, whiche reache the people the counſelles of their owne hartes,

1 THE woorde of the Lorde came vnto me, ſaying, §

2 Thou ſonne of man, prophecie againſt thoſe prophets of Iſrael, which prophecie, and ſay vnto them that prophecie out of their owne hartes, Heare the woorde of the Lorde. Ier.23.a

3 Thus ſaith the Lorde God, Woe be vnto thoſe fooliſhe prophetes that folowe their owne ſpirite, and haue ſeene not hyng.

4 O Iſrael, thy prophetes are like the foxes in (a) deſart places.

(a) Which be delyte in the ruines, and holes called dennes. Cant.2.c.

5 For ye haue not ſtande vp in the gappes, nor made a hedge for the houſe of Iſrael, to ſtande in the batayle in the day of the Lorde.

6 They haue ſeene vanitie and lying deuination, ſaying, The Lorde ſayth it: and the Lord hath not ſent them, and they haue made (men) hope that they would confyrme the woorde.

7 Haue ye not ſeene vayne viſions, and ſpoken falſe prophecies, when ye ſay, The lord hath ſpoken it, whereas I neuer ſayde it? B

8 Therefore thus ſayth the Lord God, Becauſe ye haue ſpoken vanitie, and haue ſeene lyes: therefore beholde I am againſt you, ſayth the Lorde God:

(b) Which ſtable ſignifyed did ſay that che is called the building of a wal of another ſide prophets would ſtrame the ſame, then be had vnder ſame vnſauery on our ground to beare hys

9 Myne hande ſhalbe vpon the prophetes that ſee vanities and deuine lyes: they ſhal not be in the counſel of my people, nor written in the booke of the houſe of Iſrael, neyther ſhal they come in the lande of Iſrael, that ye may knowe howe that I am the Lorde God:

10 And that for becauſe they haue deceiued my people, and tolde them of peace, where no peace was: one ſetteth vp a (b) wal, and they daube it with vntempered clay.

11 Therefore tell them whiche daube with vntempe-

vntempred morter, that it shal fal: for there shal come a great showre of rayne, I wyll sende haylestones to cause it to fall, and a great stormie of wynde shal breake it.

12 And lo, when the wal is fallen, shal it not then be saide vnto you, Where is nowe your morter that ye dawbed withal?

13 Therefore thus saith the Lorde God, I wyl cause a stormie wynde to breake out in my wrathfull displeasure, so that in myne anger there shall come a mightie showre of rayne, and haylestones in my wrath to destroye it.

14 As for the wal that ye haue daubed with vntempred morter, I wyl breake it downe, and make it euen with the grounde, so that the fundation therof shalbe discouered, and it shal fal: yea, and ye your selues shall perish in the myddes therof, and ye shal know that I am the Lorde.

15 Thus wyl I perfourme my wrath vpon this wal, and vpon them that haue daubed it with (c) vntempred morter, and then wil I say vnto you, The wal is gonne, and the daubers of it.

16 (To wyt) the prophetes of Israel, which prophesie vpon Hierusalem, and looke out visions of peace for it, whereas no peace is, saith the Lorde God.

17 Wherefore, O thou sonne of man, set thy face against the daughters of thy people, whiche prophesie out of their owne hartes, and prophesie against them:

18 And say, Thus saith the Lord God, Wo be vnto them that sowe (d) pyllowes vnder al arme holes, and put kerchifes vpon the heades of every stature, to hunt soules. Wyl ye hunt the soules of my people, and geue lyfe to the soules that (comme) vnto you?

19 And wyll ye pollute me to my people for handfulles of barley, & for peeces of bread, to kyl the soules of them that dye not, and promise (e) life to them that line not, in lying to my people that heareth your lyes?

20 Wherefore thus sayth the Lorde God, Beholde, I wyl vpon your pyllowes wherwith ye hunt the soules to (f) make them flee, & I wyl teare them from your armes, and wyl let the soules goe (euen) the soules that ye hunt to make them flee.

21 Your kerchifes also wyll I teare in peces, and deliuer my people out of your handes, so that they shall come no more in your handes to be hunted: and ye shal know that I am the Lorde.

22 Seeyng that with your lyes ye discomfite the hart of the righteous, whom I haue not discomforted againe, for so muche as ye encourage the hande of the wicked, so that he maye not turne from his wicked way, in promisyng him life:

23 Therefore shall ye see no more vanitie, neyther shal ye deuine deuinations, for I wyll deliuer my people out of your hande, that ye maye knowe howe that I am the Lorde.

The.xliii. Chapter.

The Lorde denyeth his woord to the people for their sinnes sake.

1 THere resorted vnto me certayne of the elders of Israel, and sate downe by me.

2 Then came the woorde of the Lorde vnto me, saying,

3 Thou sonne of man, these men haue set vp their Idolles in their hartes, and put the stumblyng blocke of iniquitie before their face, shoulde I then answeare them at their request?

4 Therefore speake vnto them, and say vnto them, thus saith the Lord God, Euery man of the house of Israel that setteth vp his Idols in his hart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the prophet: vnto that man wil I the Lorde mee selfe geue answeare when he commeth, according to the (a) multitude of his Idolles.

5 That the house of Israel maye be snared in their (b) owne hartes, because they be cleane gonne from me all of them through their Idolles.

6 Wherefore tell the house of Israel, Thus sayth the Lorde God, Returne, and cause (c) to returne from your Idolles, and turne your faces from all your abominations.

7 For euery man, whether he be of the house of Israel, or a stranger that sojourneth in Israel, whiche departeth from me, and setteth vp his Idols in his hart, & putteth the stumblyng blocke of his wickednesse before his face, and commeth to a prophete for to aske counsayle at me, through hym: vnto that man wyl I the Lorde geue answeare by myne owne selfe:

8 I wyl set my face against that man, and wyl make him to be an example (for other) yea, and a common byworde, and wil roote hym out of my people, that ye maye knowe howe that I am the Lorde.

9 And if that prophete be deceyued when he telleth a thing, then I the Lord mee selfe haue deceiued that prophet, and wil stretch out my hande vpon hym, to destroy him out of my people of Israel: 2. kin. 22. c.

10 And

(a) As his abomination hath deserued, that is, he shalbe led with lyes, accordyng as he delyted therein.

(b) That is, conuince them by their owne consciences.

(c) All suche as by your example haue declined from God.

10 And they shalbe punished for their wickednesse, accordyng to the sinne of him that asketh shal the sinne of the prophete be:

11 That the house of Israel may wander no more from me, neither be any more defiled in al their transgressions: but that they may be my people, and I their God, sayth the Lord God.

12 And the woorde of the Lorde came vnto me, saying,

13 Thou sonne of man, when the lande sinneth against me by committing a trespasse, I wyl stretche out my hande vppon it, and breake their staffe of bread, and send dearth vpon them, to destroy man and beast from of it.

Ezech. 4.b. and.5.b.

14 And though Noe, Daniel, and Iob, these three men were among them: yet shal they in their righteousnesse deliuer but their owne soules, saith the Lorde God.

Ier. 15.a.

15 If I bring noysome beastes into the land, and they spoyle it, and it be so desolate that no man may passe thorowe it for beastes,

16 If these three men were also in the myddest thereof: as truely as I liue, saith the Lorde God, they shall saue neyther sonnes nor daughters, but be only deliuered them selues: and as for the lande, it shalbe waste.

17 Or if I bring a swoorde vpon the lande, and say, Swoorde go thorough this lande, so that I slay downe man and beast in it,

18 And if these three men were * therein: as truely as I lyue, saith the Lorde God, they shal deliuer neither sonnes nor daughters, but onely be * saued them selues.

* or, in the myddest thereof.
* or, delyuered.

19 If I sende a pestilence into this lande, and powre out my sore indignation vpon it in blood, so that I roote out of it both man and beast,

20 And if Noe, Daniel, and Iob * were therein: as truely as I lyue, saith the Lord God, they shall deliuer neither sonne nor daughter, but * saue their owne soules in their righteousnesse.

* or, in the middest of it.
* or, deliuer

21 Moreouer, thus saith the Lorde God, Howe muche more when I sende my foure * troublous plagues vppon Hierusalem, the swoorde, hunger, perilous beastes, and pestilence, to destroy man & beast out of it?

* or, foure sore iudgements,

22 Beholde, there shalbe a remnant saued therein, which shal bring forth their sonnes and daughters: behold, they shal come forth vnto you, and ye shal see their way, & their enterprise, and ye shalbe comforted concerning the euyll that I haue brought vppon Hierusalem, (euen) concerning al that I haue brought vpon it.

23 They shall comfort you when ye shal see their way and woorkes, and ye shal knowe howe that it is not without a cause that I haue done al against Hierusalem as I wyl, saith the Lorde God.

The.xv. Chapter.

As the vnprofitable wood of the vine tree is cast into the fire, so saith he that Hierusalem shalbe brent.

1 The woorde of the Lorde came vnto me, saying,

2 Thou sonne of man, what commeth of the vine tree more then of euery other tree, and of the wylde vine among other trees of the forest?

3 Doo menne take wood of it to make any woorke withal? or wyl men take a pynne of it to hang any vessel thereon?

4 Beholde, it is cast in the fire to be brent, the fire consumeth both the endes of it, the myddes of it is brent: is it meete then for any woorke?

5 Seeyng then that it was meete for no woorke beyng whole, much lesse may there any thing be made of it when the fyre hath consumed and brent it.

6 And therefore thus saith the Lorde God, As the vine tree (that is) among the trees of the forest, which I haue geuen to the fire to be consumed, so wyl I geue the inhabitantes of Hierusalem.

7 And I wyl set my face against them, they shal goe out from the fire, and yet the (a) fire shal consume them: then shal ye knowe that I am the Lorde, when I set my face against them,

(a) Though they escape one danger, yet another shal take them.

8 And when I make the land wast, because they haue so sore offended, sayth the Lorde God.

The.xvi. Chapter.

2. The prophete declareth the benefites of God toward Hierusalem. 60. Mercy is promised to the repentant.

1 Again the woorde of the Lorde came vnto me, saying,

2 Thou sonne of man, shewe Hierusalem their abominations,

3 And say, thus sayth the Lorde God vnto Hierusalem, Thy habitation and kynrede is of the lande of (a) Chanaan, thy father was an Amorite, thy mother a Hittite.

(a) These were first in the land of Abraham, but their abominations, and false religion, the abominations of the wicked Chanaanites, & their children did the more of their ouerthrow, Esa. 1.a.

4 In the day of thy birth, (b) when thou wast borne, the stryng of thy nauel was not cut of, thou wast not bathed in water to make thee cleane, thou wast not salted with salt, nor swadled in cloutes.

(b) When thou first broughtest thee forth of the land of Egypt, I called thee in this land to be my church.

5 No * or, to salte

5 No eye pitied thee to do any of these thinges vnto thee, for to haue compassion vpon thee: but thou wast vtterly cast out vpon the fielde, in contempt of thy person in the day of thy byrth.

6 Then came I by thee, and sawe thee defyled in thyne owne blood, and I said vnto thee when thou wast in thy blood, Lyue, (euen) when thou wast in thy blood, I said vnto thee, Lyue.

7 I caused thee to multiplie as the budde of the fielde, thou art growen vp and waxen great, thou hast gotten a maruelous pleasant beautie, thy breastes are fashioned, thy heare is goodly growen, whereas thou wast naked and bare.

8 Nowe when I went by thee, and looked vpon thee, beholde thy time was come, yea (euen) the tyme to woo thee: then spread I my clothes ouer thee to couer thy (c) dishonestie, yea I made an othe vnto thee, and contracted mee selfe vnto thee (sayth the Lorde God) and so thou becamest myne owne.

9 Then washed I thee with water, and pourged thy blood from thee, & I annoynted thee with oyle.

10 I clothed thee with broydred woorke, & shodde thee with Badgers skynne, and I gyrded thee about with fyne lynnen, and couered thee with silke.

11 I decked thee with costly apparel, I put bracelets vpon thy handes, a chayne about thy necke,

12 And I put a frontlet vpon thy face, and earerynges vpon thyne eares, and a beautiful crowne vpon thyne head.

13 Thus wast thou decked with golde and syluer, and thy raiment was of fine linnen, and of silke, and of broydred woorke: thou didst eate fyne floure, honie, & oyle, marueilous beautiful wast thou, and thou didst luckily prosper into a kyngdome.

14 And thy name was spread among the heathen for thy beautie: for it was perfect through my beautie whiche I put vpon thee, sayth the Lorde God.

15 But thou hast put thy confidence in thine owne beautie, & played the harlot, because of thy renowme, and hast (d) powred out thy fornications with euery one that went by, thou wast his.

16 Thou dyddst take thy garmentes, and decke thy hygh places with (e) diuers colours, and played the harlot thereupon, (f) "they come not, and it shal not be.

17 The goodly iewels which I gaue thee of myne owne golde & syluer, hast thou taken and made thee mens images thereof, and committed whoredome with them.

18 Thy broydred garmentes hast thou taken, and decked them therewith: myne oyle and incense hast thou set before them.

19 My meate whiche I gaue thee, as fyne floure, oyle, and honie, to feede thee withall, that hast thou set before them for a sweete sauour: and thus it was, sayth the Lorde God.

20 Thou hast taken thyne owne sonnes and daughters whom thou hast begotten vnto me, and these hast thou offered vp vnto them to be (g) deuoured: is this but a smal whoredome of thine?

(g) Meaning by fire, reade Leuit. 18. d. 2. Reg. 23. b D

21 And thou hast slaine my children, and deliuered them, to cause them to passe (thorowe the fyre) for them.

22 And yet in al thyne abominations and whoredomes, thou hast not remembred the dayes of thy youth, howe naked and bare thou wast at that time, and wast defyled in thyne owne blood.

23 After al these thy wickednesses (woe, woe vnto thee, sayth the Lorde God,)

24 Thou hast built vnto thee an high place, and hast made thee an high place in euery streete.

25 Thou hast buylt thine high place at euery "head of the way, thou hast made thy beautie to be abhorred, thou hast opened thy feete to euery one that came by, and multiplied thy whoredome.

" corner of the streete.

26 Thou hast committed fornication with the (h) Egyptians thy neighbours which were great in fleshe, and thus hast thou increased thine whoredome to anger me.

(h) He noteth the great impietie of this people, who first fallyng from God to seeke helpe at strange nations, did also at length embrace their idolatry, thinking thereby to make their amitie more sure.

27 Beholde, I dyd stretche out my hande ouer thee, and dyd minishe thine ordinarie (foode) and deliuered thee ouer into the willes of them that hate thee, (euen) to the daughters of the Philistines, whiche are ashamed of thine abominable wayes.

28 Thou hast played the whoore also with the Assyrians, because thou wast insatiable: yea thou hast (I say) with them played the harlot, and yet hadst thou not yenough.

29 Thus hast thou furthermore multiplied thy fornication from the lande of Chanaan vnto the Chaldees, and yet thou wast not satisfied herewith.

30 Howe weake is thyne hart, sayth the Lord God, seeing thou dost al these, (euen) the woorkes of a presumptuous whoorishe woman?

31 Buylding thy hygh places at the head of euery way, and makest thy hygh places in euery streete: thou hast not ben as another whoore that holdeth scorne of a rewarde:

32 But as a wyfe that breaketh wedlocke, and taketh other in stede of her husband.

33 Gyftes

33 Giftes are geuen to al other whores: but thou geuest rewardes vnto al thy louers, and rewardest them to come vnto thee on euery syde for thy fornication.

F 34 It is come to passe with thee in thy whoredomes contrary to the vse of other women, yea there hath no such fornication ben committed after thee: seeing that thou geuest gyftes vnto other, and no reward is geuen thee, therefore thou art contrary.

35 Therfore heare the woorde of the Lord, O thou harlot.

(i) That is, banished out thy money vpon images to thy shame.

36 Thus sayth the Lord God, Because thou hast (i) powred out * thy brasse, and discouered thy filthinesse through thy fornications with thy louers, and with al the idols of thyne abominations, and in the blood of thy children whom thou hast geuen them:

* or, thy neather partes.

37 Beholde therfore, I wyl gather togeather al thy (k) louers with whom thou hast taken pleasure, yea and al them whom thou hast loued, and euery one that thou hatest: I wyl (I say) gather them togeather rounde about agaynst thee, and wyll discouer thy shame before them, that they may see al thy filthynesse.

(k) Egyptiãs, Assyrians, and Chaldeans, whom thou tokest to be thy louers, shal come and destroy thee. Ezech. 23. b.

38 Moreouer, (l) I will iudge thee as a breaker of wedlocke and a murderer, and recompence thee thine owne blood in wrath and ielousie.

(l) I wyll iudge thee to death as the adulterers & murderers.

39 I wyl geue thee ouer into their handes, and they shal destroy thy hygh place, and breake downe thy hygh places, they shal stryp thee also out of thy clothes: thy faire iewelles shal they take from thee, and so leaue thee naked and bare.

40 Yea they shal bring a companie vpon thee, which shal stone thee with stones, and thrust thee through with their swordes,

G 41 They shall burne vp thy houses with fyre, and punishe thee in the syght of many women: thus wyl I make thee ceasse from playing the harlot, so that thou shalt geue out no more rewardes.

2. Kin. 25. d

42 So wil I make my wrath towarde thee to rest, and my ielousie shall departe from thee, and I wyll ceasse, and be angrie no more.

43 Seeyng thou remembrest not the dayes of thy youth, but hast fretted me in al these thynges: beholde, therefore I wyll bring thine owne wayes vpon thy head, saith the Lorde God, so that (m) thou shalt not commit (any more) mischefe vpon all thyne abominations.

(m) Of al the heynous offences, this shalbe the last, or God wyl punish thee, so that thou shalt neuer sinne more.

44 Beholde, al they that vse common prouerbes, shal vse this prouerbe also agaynst thee, saying, Suche a (n) mother, suche a daughter.

(n) As were the Chanaanites & the Hittites, and other your predecessours, so are you their successours.

45 Thou art cuil thy mothers owne daughter, that hane cast of her husband, and her children: yea thou art the syster of thy (o) systers, whiche forsooke their husbandes and their children, your mother is an Hittite, and your father an Amorite.

(o) That is, of Samaria and Sodom.

46 Thine eldest syster is Samaria, she and her (p) daughters that dwel vpon thy left hande: but thy yonger syster that dwelleth on thy ryght hande is Sodoma and her daughters.

(p) That is her cities.

47 Yet hast thou not walked after their wayes, nor done after their abominations, as a litle and a litle: but in all thy wayes thou hast ben more corrupt then they.

(q) He alleageth their foure vices, pryd, excesse, idlenesse, & contempt of the poore, as foure principal causes of such abomination, wherefore they were so horribly punished. Genes. 13. d

48 As truely as I liue, saith the Lord God, Sodoma thy syster, with her daughters, hane not donne as thou hast donne and thy daughters.

49 Behold, the synnes of thy syster Sodoma, were these, (q) Pryde, fulnesse of meat, and abundance of idlenesse, these thynges had she and her daughters: beside that, they strengthed not the hande of the poore and needie.

(r) Which were stamped the Calues in Bethel and Dan. 1. Kin. 12. d

50 But they were hautie, and committed abomination before me, therefore I tooke them away as I sawe good.

(s) Thou art so wicked, that in respect of thee Sodom & Samaria were iuste.

51 Neyther hath (r) Samaria donne halfe of thy sinnes, yea thou hast exceeded them in thine abominations, and hast (s) iustified thy systers in al thyne abominations whiche thou hast done.

(t) Iudged & condemned. (u) In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

52 Therefore thou whiche dyst condemne thy syster, beare thyne owne shame, for thyne owne offences that thou hast committed more abominable then they dyd, whiche in deede are more ryghteous then thou art, be thou (I say) ashamed, & beare the shameful rebuke, seeyng that thou hast iustified thy systers.

(x) Whom you worshiped as your mother, call her your mother in law.

53 Therefore I wyl bring againe their captiuitie, the captiuitie of Sodom and her daughters, and the captiuitie of Samaria and her daughters, and the captiuitie of thy captiuities among (x) them,

54 That thou mayest take thine owne confusion vpon thee, and be ashamed of al that thou hast donne, in that thou hast (y) comforted them.

(y) that is by her example in sinning.

55 And thy syster Sodom & her daughters shal returne to their former state, Samaria also and her daughters shall returne to their former state, when thou & thy daughters shal returne to your former state.

(z) that is, thou wast brought vp in the Philistims.

56 For thy syster Sodom was not (z) heard of by thy report in the day of thy pride,

57 Before thy wickednesse was (y) discouered according to the time of the reproch of the daughters of Aram, & of al the daughters

all the Philistines rounde about her, whiche despise thee in al sydes.

58 Thou hast borne thy wickednesse and thine abominacion, sayth the Lorde.

59 For thus sayth the Lorde God, I myght (by ryght) deale with thee as thou hast done, whiche hast despised the (a) othe in breaking the couenant:

60 Neuertheles, I wyl remember my couenant with thee in the dayes of thy youth, and I wyl establyshe vnto thee an euerlastyng couenant.

61 Then shalt thou remember thy wayes, and be ashamed, when thou shalt receiue thy sisters, (both) thy elder and thy yonger: and I wyl geue them vnto thee for daughters, but not by thy couenaunt.

62 And I wyl establishe my couenant with thee, that thou mayest know that I am the Lorde.

63 That thou mayest thinke vpon it, and be (aa) ashamed, and neuer open thy mouth any more for shame of thine shame, when I am pacified towarde thee for al that thou hast done, sayth the Lorde God.

The. xvii. Chapter.

The parable of the two Eagles.

1 THe worde of the Lorde came vnto me, saying,

2 Thou sonne of man, put forth a parable, and speake a prouerbe vnto the house of Israel,

3 And say, thus saith the Lorde God, There came a great (a) Egle with great wingges, yea with a mygthie long body, and ful of feathers of diuers colours, vpon the mount of Libanus, and tooke the highest branche of a Cedar tree,

4 And brake of the top of his twiggets, and caried it into the lande of (b) marchantes, and set it in a citie of marchantes.

5 He tooke also of the (c) seede of the lande, and planted it in a fruitefull grounde, he brought it vnto great waters, and set it in an open frenche.

6 Then did it growe, and was a (d) spreading vine, but (e) lowe of stature, whose branches turned towarde it, & the rootes of it were vnder it: thus there came of it a vine, and it brought fourth branches, and shot forth buddes.

7 But there was another (f) Egle, a great one, whiche had great wingges and many feathers: and behold the rootes of this vine turned towardes it, and spread out her branches towardes it, that she myght water it by the trenches of her plantation.

8 It was planted vpon a good soyle beside great waters, so that it shuld haue brought out branches, and beare fruite, and haue ben a goodly vine.

9 Speake thou therefore, thus saith the Lorde God, Shal this vine prosper? shal (g) he not put vp the rootes therof, and destroy the fruite therof, and cause them to dry? al the leaues of her bud shal wither without great power, or many people to plucke it vp by the rootes therof.

10 Beholde, it was planted: Shal it prosper therefore? Shal it not be dryed vp and withered? when the (h) east wynde shall touche it, it shall wyther in the trenches where it grewe.

11 Moreouer, the worde of the Lorde came vnto me, saying,

12 Speake nowe to the rebellious house, knowe ye not what these thynges (do signifie?) Tel them, beholde the kyng of Babylon is come to Hierusalem, and hath taken the king therof, and the princes therof, and hath led them with him to Babylon.

13 He tooke of the kinges seede, and made a couenant with him, and tooke an othe of him: the princes of the lande tooke he with him also,

14 That the kingdome might be in subiection, and not lift vp it selfe, but keepe the couenant, and stande to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that he myght haue horses and muche people: Shoulde he prosper? shal he escape that doth such thynges? or shal he breake the couenant and escape free?

16 As truely as I liue, saith the Lord God, he shall dye in Babylon in the place where the kyng dwelleth that made him kyng, whose othe he hath despised, and whose couenant he hath broken.

17 Neyther shal Pharao with his great host and multitude of people mayntayne him in the warre, whē they haue cast vp mounties, and buylt a fort to destroy many persons.

18 For seeyng he hath despised the othe, and broken the couenant, (whereas he yet gaue his (i) hande thereupon) and done all these thynges, he shal not escape.

19 Therefore thus saith the Lorde God, As truely as I liue, I wyl bryng vpon ofte that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 I wyl spreade my net vpon him, and he shalbe caught in my net: and I wyl bryng him to Babylon, and enter into iudgement with him there, for the trespasse whiche he

(a) Make the ope verse.

(aa) This did shame the folie of prosperity, & we, know al open sinnes for dishonest lif.

(a) That is, Nabuchodonosor, who hath great power, ryches, & many countreys vnder him, and come to Hierusalem and take away Ioachin, the king, and al his.

(b) Meaning the Babylonians.

(c) Meaning the Iewes.

(d) Spreading, that is, Ioachin, who began to reigne, and was obedient.

(e) Meaning the base estate of the kingdome.

(f) This was Zedekias kingdome. (e) That is, rebellagaynst Babylon, the Egle. (f) Meanyng the kyng of Egypt, of whom Zedekias sought succour against Nabuchodonosor.

(g) Nabuchodonosor, vnderstande by the first egle.

(h) That is, the Babylonians.

(i) Because he tooke the name of God in vayne and brake his oth which he had cōfirmed by geuing his hande, therfore the prophete declareth that god woulde not suffer periurie and infidelitie to escape punishment.

hath committed agaynst me.

D 21 As for those that flee from him, with all his host, they shalbe slaine with the swoorde, and the residue shalbe scattered towardes all the windes: and ye shal know that I the Lorde haue spoken it.

22 Thus sayth the Lorde God, I wil also take of the top of this high Cedar, and wil set it, and cut of the top of the tender plant thereof, and wil plant it vpon an high hyll and a great.

23 (Namely) vpon the high hil of Israel wil I plant it, that it may bring forth boughes, and geue fruite, and be an excellent Cedar: and vnder it shall remaine al birdes, and euery fowle shal remaine vnder the shadow of the branches thereof.

24 And al the trees of the fielde shal knowe that I the Lorde haue brought downe the hygh tree, and exalted the lowe tree, that I haue dried vp the greene tree, and made the dyre tree to flourishe, (euen) I the Lord that spake it, haue also brought it to passe.

The. xviii. Chapter.

4. He sheweth that euery man shal beare his owne sinne. 21. To him that amendeth, is saluation promised.

A 1 The worde of the Lorde came vnto me, saying,

2 What meane ye by this common prouerbe that ye vse in the lande of Israel, saying, The (a) fathers haue eaten sowre grapes, and the chyldrens teeth are set on edge.

3 As truely as I liue, sayth the Lord God, ye shal vse this bywoorde no more in Israel.

4 Beholde, al soules are myne: lyke as the soule of the father is mine, so is the soule of the sonne mine also: the soule that sinneth, shal dye it selfe.

5 But if a man be iust, and do that whiche is lawful and right:

6 And hath not (b) eaten vpon the hylles, he hath not lift his eyes to the idols of the house of Israel, neyther hath defiled his neighbours wife, neither hath come neare a (c) woman remoued:

7 Neither hath oppressed any man, but hath restored to the debter his pledge: he that hath not spoyled any by violence, hath geuen his bread to the hungry, and hath clothed the naked:

8 And hath not geuen forth vpon vsurie, neyther taken any increase, he hath withdrawen his hande from iniquitie, and hath executed true iudgement betwene man and man:

9 And hath walked in my statutes, and kept my iudgementes to deale truely: this is a ryghteous man, he shall surely lyue, sayth the Lorde God.

10 If he be owne great a sonne that is a robber, a shedder of blood, and do any one of these thinges:

11 Though he do not al these thynges, but eyther hath eaten vpon the hylles, or defiled his neighbours wife:

12 Or hath oppressed the poore and needie, or spoyled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idols, or hath committed abomination:

13 Or hath geuen forth vpon vsurie, or hath taken increase: Shal this man liue? he shal not liue: Seeyng he hath done all these abominations he shall dye the death, his blood shalbe vpon him.

14 Now if this man gear a sonne also, that seeth al his fathers sinnes which he hath done, and feareth, neyther doth suche like: C

15 (Namely) that hath not eaten vpon the hilles, neither hath lift vp his eyes to the idols of the house of Israel, nor defiled his neighbours wife:

16 Neyther hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence: (but) hath geuen his bread to the hungry, and hath couered the naked with a garment:

17 Neyther hath withdrawen his hande from the afflicted, nor receiued vsurie nor increase, (but) hath executed my iudgementes, and walked in my statutes: this man shall not dye in his fathers sinne, but shal liue without fayle.

18 As for his father, because he hath cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe he dyeth in his owne sinne.

19 And yet say ye, Wherefore then shoulde not this sonne beare his fathers sinne? Because the sonne hath done iudgement and righteousnesse, he hath kept al my statutes, and done them: therefore shall he liue in deede.

20 The same soule that sinneth shal dye, the sonne shal not beare the fathers iniquitie, neither shal the father beare the sonnes iniquitie: the righteousnesse of the ryghteous shalbe vpon him, and the wickednesse of the wicked shalbe vpon him selfe also. Deut. 24.c. 2. Kin. 14.c. 2. Chr. 25.d

21 But if the vngodly will turne away from D al his sinnes that he hath done, and keepe all my statutes, and do the thyng that is iudgement and ryght, doubtlesse he shall lyue, and not dye.

22 As for all his sinnes that he hath done, they shall not be mentioned vnto him: but in his ryghteousnesse that he hath done he

(a) The peored at the chastisinges of the Lord, and therfore vsed this prouerbe, meanyng that theyr fathers had sinned, & they were punished for theyr transgressions, reade Iere. 31.d.

(b) That is, yf ye haue not communicated in the sacrifices of idolles.

(c) Meanyng such as were set apart in tyme of naturall and monthly diseases, namely in tyme of childbirth, leprosie, and suche like, as Leuit. 20.c.

he shal liue.

1. Pet. 3. b. Ezech. 33. b. 23 Fo haue I any pleasure in the death of a sinner, saith the Lorde God: shal he not liue if he returne from his wayes?

24 Againe, if the righteous turne from his righteousnesse, and doo iniquitie, and shal doo according to all the abominations that the wicked man dooth: shal he liue? All the righteousnesse that he hath donne shal not be remembred, but in his transgression that he hath committed, in his sinne that he hath sinned, in them he shal dye.

25 And yet ye say, The way of the Lorde is not (d) indifferent. Heare therefore ye house of Israel, is not my way equal? or are not your wayes rather vnequal?

(d) Ye prouoke the Lorde with your children.

26 When a righteous man turneth away from his righteousnesse, and committeth iniquitie, and dyeth in the same: in his iniquitie whiche he hath committed shal he dye.

¶ 27 Againe, when the wicked turneth away from his wickednesse that he hath donne, and dooth iudgement and right, he shall saue his soule alyue.

"Euery one that turneth away from his sinne shall liue.

28 Because he "seeth and turneth away from al his iniquitie that he hath committed, he shal surely liue, and not dye.

29 And yet saith the house of Israel, The way of the Lorde is not equal. Are not my wayes equal, O ye house of Israel? are not your wayes rather vnequal?

30 Therefore I wyl iudge you, euery man according to his wayes, O ye house of Israel, saith the Lord God, returne and bring agayne others from al your wickednesse, so iniquitie shal not be your destruction.

31 Cast away from you all your transgressions whereby ye haue transgressed, and make you a newe hart and a newe spirite: for why wyl ye die, O ye house of Israel?

32 Seeing I haue no pleasure in the death of him that dieth, sayth the Lorde God, "bring agayne your selues then, and ye shal liue.

"Cause them to turne from their sinne.

The. xix. Chapter.

2. The captiuitie of Iehoas and Iehoiakim is signifyed by the lions whelpes, and by the lion.

1 THou also take vp a lamentation for the (a) princes of Israel,

2 And say, Wherefore lay thy mother that Lioneesse among ỹ lions? she nourished her young ones among the lions whelpes.

3 One of her whelpes she brought vp, and it became a lion, it learned to catche the pray, and to deuoure folke.

4 The (b) heathen heard of him, & caught him in their snare, and brought him in "hookes vnto the lande of Egypt.

5 Now when she sawe that she had wayted, and her hope was lost, she tooke another (c) of her whelpes, and made him a lion.

6 Whiche went among the lions, and became a fierce Lion, learned to catche the pray, and to deuoure folke.

7 He "destroyed their palaces, and made their cities waste, insomuch that the whole lande, and euery thing therein, were vtterly desolate thyough the voyce of his roaring.

8 Then set the (d) heathen together on euery syde of the countreys agaynst him, laide their nettes for him, and tooke him in their pit.

9 So they put him in prison in chaines, and brought him to the kyng of Babylon: they put him in holdes, that his voyce shoulde no more be heard vpon the mountaynes of Israel.

10 As for thy (e) mother, she is like a vine in thy blood, planted by the waters: she brought foorth fruit and branches by the abundant waters.

11 And she had strong roddes for the scepters of them that bare rule, and her stature was exalted on high among the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucke vp in wrath, cast out vpon the grounde, the east winde dryed vp her fruite (her branches) were broken of and wythered, (as for) the roddes of her strength, the fyre consumed them.

13 And nowe she is planted in the wyldernesse, in a drie and thirstie grounde.

14 And there is a fyre gonne out of the rodde of her branches, it hath deuoured her fruit, so that she hath no strong rodde for a scepter to rule: This is a lamentation, and shalbe for a lamentation.

(b) Meaning Pharao Necho king of Egypt.

"chaines.

(c) Whiche was Iehoiakim.

"or, and he knewe their wydowes.

(d) Nabuchodonosor with his great armie, whiche was geathered of diuers nations.

(e) He speaketh this in the reproche of this wicked king, in whose blod, that is, in the race of his predecessours, Hiernsalem was & so shoulde hane benne blessed, according to Gods promises, and florisheth like a fruiteful vine.

The. xx. Chapter.

The Lorde denyeth that he wyl answeare them when they pray, for the offence of vnkindnesse whiche he here obiecteth.

1 IN the (a) seuenth yeere, the tenth day of the fifth moneth, certayne of the elders of Israel came for to aske counsayle at the Lorde, and sate downe before me.

(a) Of the captiuitie of Ieconias.

2 Then came the woorde of the Lorde vnto me, sayeing,

3 Thou sonne of man, speake vnto the elders of Israel, & say vnto them, thus saith the Lorde God, Are ye come to enquire of

me? As truely as I liue, I wyl not be ſought of you, ſayth the Lorde God.

4 Wylt thou iudge them ſonne of man, wylt thou iudge (them?) cauſe them to vnderſtande the abominations of their fathers.

5 And tel them, thus ſayth the Lorde God, In the day when I chooſe Iſrael, and (b) lyft vp mine hande vnto the ſeede of the houſe of Iacob, and was knowen vnto them in the lande of Egypt, yea when I lyft vp myne hande ouer them, and ſayde, I am the Lorde your God:

6 Euen in the day that I lyft vp myne hand vnto them, to bryng them out of the lande of Egypt, into a land that I had prouided for them, whiche floweth with milke and hony, and is pleaſant among al other landes:

7 Then ſaide I vnto them, Caſt away euery man the abominations of his eyes, and defyle not your ſelues with the idols of Egypt: for I am the Lorde your God.

8 But they rebelled againſt me, and would not hearken vnto me, they dyd not caſt away euery man the abominations of his eyes, neither dyd they forſake the idoles of Egypt: then I ſayde, I would powre out myne indignation ouer them, and accompliſhe my wrath vpon them, yea euen in the middeſt of the lande of Egypt.

9 And I wrought for my names ſake, that it ſhoulde not be polluted before the heathen among whom they were, to whom I was manifeſtly knowen, in bringing them forth of the lande of Egypt.

10 Nowe when I had cauſed them to goe out of the lande of Egypt, & brought them into the wylderneſſe:

11 I gaue them my ſtatutes, and ſhewed them my iudgementes: whiche who ſo doeth, ſhal liue in them.

12 I gaue them alſo my Sabboth dayes to be a token betwixt me and them, and therby to knowe that I am the Lorde whiche halowe them.

Rom.10.a. Galat.3.b. Leuit.18.a.

Exod.20.b 13 And yet the houſe of Iſrael rebelled againſt me in the wylderneſſe, they woulde not walke in my ſtatutes, they haue caſt away my iudgementes, which who ſo dooth, ſhal liue in them, and my Sabboth dayes haue they greatly polluted: then I ſaid I would powre out myne indignation vpon them, and conſume them in the wylderneſſe.

14 And I wrought for my names ſake, leſt it ſhoulde be defyled before the heathen, in whoſe ſyght I brought them out.

Num.14.b. 15 Yet neuertheleſſe I lyft vp my hand vnto them in the wylderneſſe, that I would not bring them into the lande whiche I gaue them, that floweth with milke and hony, and is a pleaſure of al landes:

16 And that becauſe they caſt away my iudgementes, and walked not in my ſtatutes, but haue defyled my Sabbothes: for their hart was gonne after their idols.

17 Neuertheleſſe myne eye ſpared them, ſo that I woulde not deſtroy them, nor conſume them in the wylderneſſe.

18 Moreouer, I ſayde vnto their ſonnes in the wylderneſſe, Walke not in the ſtatutes of your (c) fathers, kepe not their iudgementes, and defyle not your ſelues with their idols.

19 I am the Lorde your God, walke in my ſtatutes, kepe my iudgementes, and doo them.

20 Halowe my Sabbothes, for they are a token betwixt me and you: that ye may knowe howe that I am the Lorde your God.

21 Notwithſtanding, their ſonnes rebelled againſt me alſo, they walked not in my ſtatutes, they kept not my iudgementes to fulfyll them, whiche he that dooth, ſhal liue in them, they prophaned my Sabboth dayes, and I ſayde I woulde powre out myne indignation ouer them, and accompliſhe my wrath vpon them in the wylderneſſe.

22 Neuertheleſſe, I withdrewe my hande, and wrought for my names ſake, leſt it ſhoulde be defyled in the ſyght of the heathen, before whom I had brought them forth.

23 I lyft vp my hande to them alſo in the wylderneſſe, that I woulde ſcatter them among the heathen, and ſtrawe them among the nations:

24 Becauſe they had not kept my iudgementes, but caſt aſyde my ſtatutes, & broken my Sabbothes, and their eyes were after their fathers idols.

25 Wherefore I (d) gaue them alſo ſtatutes that were not good, and iudgementes wherein they ſhould not liue.

26 And I defyled them in their owne gifts, in that they (e) cauſed all that openeth the wombe to paſſe, that I might deſtroy them, that they might knowe howe that I am the Lorde.

27 Therefore ſpeake vnto the houſe of Iſrael thou ſonne of man, and thou ſhalt ſay vnto them, thus ſayth the Lorde God, Yet in this alſo your fathers haue blaſphemed me, and greeuouſly tranſgreſſed againſt me:

28 For after I had brought them into the lande, for the whiche I lyfted vp my hand to geue it vnto them, when they ſawe euery hygh hyll, and all thicke trees, they offered there

(b) This was a maner of ſwearing whiche was obſerued in takyng an othe of al antiquitie, & is yet in diuers countreys vſed.

(c) Whereby the holy ghoſt confuteth them that ſay, they wyl follow the religion and cuſtomes of their fathers and not meaſure their doyngs by Gods worde, whether they be approuable thereby or no.

(d) Becauſe they would not obey my lawes, I gaue them vp to them ſelues, that they ſhould obey their owne fantaſies, as verſe. 39. Rom.1.d.

(e) Cauſing their yong chyldren to paſſe thorough the fyre in facrifyce to Moloch.

there their sacrifices, & there they presented
there offering of (a) anger, there also they
made their sweete sauours, and powred out
their wine offeringes.

29 And I sayde vnto them, What is that
high place whereunto ye resort? & the name
of it is called (b) Bamah vnto this day.

30 Wherefore speake vnto the house of Is-
rael, thus sayth the Lorde God, Are ye not
defiled in the wayes of your fathers, and
commyt ye not whoredome after their abo-
minations?

31 For when ye offer your giftes, and make
your sonnes to passe through the fyre, you
are polluted with al your idolles vnto this
day: shal I answere you when I am asked,
O house of Israel? As I lyue, sayth the
Lorde GOD, I wyll not be sought of
you.

32 And (that whiche) commeth into your
minde shal not be at al, which you say, We
wyl be as the Gentiles, as the kynredes of
countreys to serue wood and stone.

33 As truely as I liue, sayth the Lord God,
I wyll rule you with a myghtie
hande, with a stretched out arme, and with
indignation powred out ouer you.

34 And I wil bring you from the people,
and gather you out of the countreys where-
in ye are scattered, with a myghtie hande,
with a stretched out arme, and with indig-
nation powred out.

35 And I will bring you into the (i) wilder-
nesse of the people, and there I (k) wyl be
iudged with you face to face.

36 Lyke as I pleaded with your fathers in
the wildernesse of Egypt: so wyl I pleade
with you also, sayth the Lord God.

37 I wil cause you to passe vnder the rodde,
and I wyl bring you into the bonde of the
couenant.

38 And I wil purge out of you the rebels,
and them that transgresse against me, and
bring them out of the lande of their habita-
tion: as for the lande of Israel they shall
not come in it, that you may knowe howe
that I am the Lorde.

39 As for you, O house of Israel, thus sayth
the Lord God, Go you and serue euery man
his idols, seeing that ye obey not me: and
pollute no more my holy name with your
gyftes and your idols.

40 For vpon my holy hil, euen vpon the high
hyl of Israel, sayth the Lorde God, shall al
the house of Israel, & al that is in the lande
worship me: and in the same place wyll I
fauour them, and there wil I require your
heaue offeringes, & the firstlinges of your
oblations, with al your holy thinges.

41 I will accept your sweete sauour, when
I bring you from the nations, and gather
you together out of the landes wherein ye
haue ben scattered, that I may be halowed
in you before the heathen.

42 And ye shal knowe that I am the Lord,
when I shal bring you into the lande of Is-
rael, into the lande for the whiche I lyft vp
my hande to geue it vnto your fathers.

43 There shall ye cal to remembrance your
owne wayes, and all your workes wherein
ye haue ben defiled, and ye shalbe cutte of
in your (l) owne sight for al your wicked-
nesse that ye haue done.

44 And ye shal knowe that I am the Lord,
when I deale with you for my names sake,
and not after your wycked wayes, nor ac-
cording to your corrupt workes, O ye house
of Israel, sayth the Lorde God.

45 Moreouer, the worde of the Lorde came
vnto me, saying,

46 Thou sonne of man, set thy face towarde
the way of (m) Themanah, and drop (thy
worde) towarde the (n) south, and prophe-
cie towarde the forrest of the south fielde,

47 And say to the forrest of the south,
Heare the worde of the Lorde, thus sayth
the Lorde God, Beholde, I wyl kindle a
fyre in thee, that shall consume all the (o)
greene trees, with al the dry: the continual
flame shal not be quenched, and euery face
from the south to the north shalbe burnt
therein.

48 And al fleshe shal see that I the lord haue
kindled it, and it shal not be quenched.

49 Then sayde I, Ah Lorde God, they say
of me, Doth not he speake (p) parables?

The. xxi. Chapter.

3. He threatneth the sworde, that is to say,
destruction to the citie of Hierusalem.

1 THe worde of the Lorde came vnto me,
saying,

2 Thou sonne of man, set thy face to-
ward Hierusalem, and (a) drop (thy worde)
towarde the holy places, and prophesie a-
gaynst the lande of Israel.

3 Say to the lande of Israel, thus sayth the
Lord, Beholde, I am against thee, and wil
drawe my sworde out of the sheath, and cut
of from thee both the (b) ryghteous and the
wicked.

4 Seeing then that I wil cut of from thee
both the righteous and the wycked, there-
fore shall my sworde goe out of his sheath
against all fleshe from the (c) south to the
north,

5 That al fleshe may knowe howe that I
the Lorde haue drawen my sworde out of
the sheath, and it shal not be put in againe.

(l) Your owne consciences shal condemne you as worthy to be cut of from the earth.
(m) To wyt, the south.
(n) That is, toward Hierusalem and Iuda, whiche was south from Babylon.
(o) That is, both strong and weake in Hierusalem.
(p) Because the people sayd that the prophete spake darkly, therefore he desireth the Lorde to geue them a playne declaration thereof.

A
(a) As doctrine is compared to rayne, euen so here wordes are compared to droppes.
(b) That is, such as seme to haue an outwarde shewe of ryghteousnesse by obseruation of the ceremonies of the lawe.
(c) Meaning through all the lande.

6 Mourne therefore, O thou ſonne of man, yea (euen) with the (a) breaking of thy reines, mourne bitterly in their preſence.

7 And if they ſay vnto thee, Wherefore mourneſt thou? thou ſhalt anſwere, For the tidinges that commeth: At whiche hart muſte, all hands ſhalbe letten downe, all ſtomakes ſhal faynt, and al knees ſhal goe as water: beholde it commeth, and ſhalbe brought to paſſe, ſaith the Lord God.

8 Agayne, the woꝛd of the Lord came vnto me, ſaying,

9 Thou ſonne of man, propheſie & ſpeake, Thus ſaith the Lorde GOD: Say, ſpeake, the ſwoꝛde, the ſwoꝛde is ſharpened and will furbiſhed.

10 Sharpened is it to make a great ſlaughter, and furbiſhed that it may glitter: Shal we then make mirth? It contemneth the (c) rod of my ſonne (as) (f) al other trees.

11 He hath geuen it to be furbiſhed, to holde it in the hande: this ſwoꝛde is ſharpened, and furbiſhed, to geue it into the hande of the (g) ſlayer.

12 Crye and howle ſonne of man, for it commeth vpon my people (it commeth) vpon al the princes of Iſrael: the terroures of the ſwoꝛde ſhalbe vpon my people, ſmite therfore thou vpon thy thigh.

13 Becauſe it is a tryal, and what yf (h) it contemne the rod? it ſhalbe no moꝛe, ſayth the Lorde God.

14 Propheſie thou ſonne of man, and ſmite thy (i) handes togeather, and let the ſwoꝛd be doubled thryſe, (euen) the ſwoꝛde of the great ſlaughter, entring into theyr priuie chambers,

15 To make them faynt at the hartes, and to multiplie theyr falles, in all theyr gates haue I geuen the terroure of the ſwoꝛde: Ah it is made bꝛight, and dreſſed foꝛ the ſlaughter.

16 Geat thee (k) one way oꝛ other, eyther vpon the right hande oꝛ vpon the left, whitherſoeuer thy face tarneth.

17 I will ſmite my handes togeather alſo, and make my wꝛathful indignation to reſt: euen I the Lorde haue ſayde it.

18 The woꝛde of the Lorde came yet vnto me agayne, ſaying,

19 Thou ſonne of man, appoynt thee two (l) wayes, that the ſwoꝛde of the kyng of Babylon may come: both theſe wayes ſhal goe out of one land, and chooſe thee a place, at the head of the cities wayes chooſe it.

20 Appoynt a way that the ſwoꝛde may come toward Rabbath of the Ammonites, and towarde (m) Iuda in the defenced Hieruſalem.

21 Foꝛ the kyng of Babylon ſtoode at the (n) parting of the wayes, at the head of the two wayes, conſulting by diuination, he made his arꝛowes bꝛight, conſulted with images, and looked in the liuer.

22 At his ryght hande was the ſoothſaying foꝛ Hieruſalem, to appoynte captaynes, to open (their) mouth to the ſlaughter, and to lift vp theyr voyce with the alarum, to ſet battayle rammes againſt the gates, to caſt a bulwarke (and) to builde a foꝛt.

23 And it ſhalbe vnto them as a falſe diuination in their ſight, foꝛ the (o) othes made vnto them: but (p) he wyll call to remembrance their iniquitie, to the intent they may be taken.

24 Therefore thus ſayth the Lord GOD, Becauſe ye haue made your iniquitie to be remembred in diſcouering your tranſgreſſions, ſo that in all your woꝛkes your ſinnes might appeare, becauſe ye are come to remembrance, ye ſhalbe taken by hande.

25 O thou ſtanckefull wicked (q) prince of Iſrael, whoſe day is come, euen when wickedneſſe ſhal haue an ende,

26 Thus ſayth the Lorde God, I will take away the (r) Diademe, & put of the crowne: this ſhalbe no moꝛe the ſame, I wyl exalt the humble, and abaſe him that is high.

27 Ouerthꝛowen, ouerthꝛowen, ouerthꝛowen will I put (s) it, and it ſhal not be, vntil he come to whom the iudgement belongeth, and to whom I haue geuen it.

28 And thou, O ſonne of man, propheſie and ſpeake, Thus ſayth the Lorde God to the children of Ammon, and to theyr blaſphemie, ſpeake thou, The ſwoꝛde, the ſwoꝛde is drawen foꝛth alreddy to ſlaughter, & furbiſhed to conſume becauſe of the glittering:

29 Whiles they ſee vnto thee vanitie, and diuine a lye vnto thee, to put thee with the neckes of the wicked that be ſlayne, whoſe day is come when theyr iniquitie ſhal haue an ende.

30 Shoulde I cauſe it to returne into his ſheath? In the place where thou waſt created, in the lande of thine habitation wyll I iudge thee:

31 And I will powꝛe mine indignation vpon thee, and will blowe vpon thee in the fyre of my wꝛath, and deliuer thee into the handes of deſperate people, whiche are ſkilfull to deſtroy.

32 Thou ſhalt feede the fyre, and thy blood ſhalbe ſhed in the middeſt of the land: thou ſhalt be put out of remembrance, foꝛ I the Lorde haue ſpoken it.

The. xxii. Chapter.

The woꝛde of the Lord againſt Hieruſalem for manſlaughter, and denying due honour to their fathers and mothers, and other wickednes.

1 Moꝛe-

(a) To know whether he ſhoulde goe againſt the Ammonites or them of Hieruſalem.

(b) Becauſe there was leagues betwene the Iewes and the babylonians, they of Hieruſalem ſhal thinke nothing leſſe then that this thyng ſhal come to paſſe.

(c) Meanyng the ſcepter, ſhewing that it wil not ſpare the kyng who ſhould be as the ſonne of God, and in his place.

(f) That is, the reſt of the people.

(g) To wyt, vnto the armie of the Chaldeans.

(h) Meanyng the ſword of the kyng of Babylon, whiche ſhall not ſpare the ſcepter of Iuda.

(i) That is, encourage the ſworde.

(k) He ſpeaketh vnto the ſworde, geuyng it libertie to raunge at his pleaſure.

(l) VVhere the way diuideth and leadeth to many cities.

(m) The tribe of Iuda that kept them ſelues cheefely in Hieruſalem.

(n) Meanyng the ſcepter of the kyng of Babylon.

(o) Becauſe there was leagues betwene the Iewes and the babylonians, they of Hieruſalem ſhal thinke nothing leſſe then that this thyng ſhal come to paſſe.

(p) That is, Nabuchodonoſor wyll remember the rebellion of Zedekias, & ſo come vpon them.

(q) Meanyng Zedekias.

(r) Some referre this to the priuie attire, for in horaſack the prieſt went into captiuitie with the kyng.

(s) That is, the ſtate of the kingdome and prieſthood ſhal euer more and more decay vntil Chriſt come, vnto whom of right both belong.

21 Moreouer, the woorde of the Lorde came vnto me, and saide,

2 Thou sonne of man, wilt thou not (a) iudge, wylt thou not iudge this bloody citie? wylt thou not shewe her al her abominations?

3 And tel them, thus saith the Lorde God. The citie shedeth blood in the middest of it, that her (b) time may come, and maketh idolles (c) against her selfe, to defyle her selfe.

4 Thou hast made thee selfe giltie in the blood that thou hast shed, and defyled thee in the idolles whiche thou hast made: thou hast caused thy dayes to drawe nigh, and made the tyme of thy yeeres to come: therefore wyll I make thee a reproche among the heathen, and to be a mocking in al landes.

5 Whether they be nygh or farre from ther, they shall laugh thee to scorne, thou that hast gotten ther so foule a name, and art ful of trouble.

6 Beholde the rulers of Israel, euery one in thee (according) to his power to shedde blood.

7 In thee haue they despised father & mother, in thee haue they oppressed the stranger, in thee haue they vexed the wydowe and the fatherlesse.

8 Thou hast despised my holy thinges, and defyled my Sabboothes.

9 Tale tellers are there in thee to shed blood, in thee are suche as eate vpon the hylles, and in the middest of thee they commit abomination.

10 In thee, they discouered their fathers shame, in thee they haue humbled her that was set apart for pollution.

11 Euery man hath dealt shamefully with his neighbours wyfe, and abominably defyled his daughter in lawe, in thee hath euery man forced his owne syster, euen his fathers daughter.

12 Yea gyftes haue bene receyued in thee to shed blood, thou hast taken vsurie and increase, thou hast oppressed thy neighbours by extortion, and forgotten me, saith the Lorde God.

13 Beholde, I haue (d) smitten my handes vpon thy couetousnesse that thou hast vsed, and vpon the blood whiche hath ben (shed) in the middest of thee.

14 Is thy hart able to endure? or may thy handes be strengthened in the dayes that I shal haue to doo with thee? Euen I the Lorde that speake it, wyl bring it also to passe.

15 I wyll scatter thee among the heathen, and strawe thee about in the landes, & wyl

(a) That is, wylt thou not iudge this bloody citie? wylt thou not shewe her al her abominations?

(b) To her owne vndoing.

(c) As fooles vse and learning their wicked nesse: or it taken of his wrath & vengeance.

(d) Is there any hope and learning their wicked nesse: or it taken of his wrath & vengeance.

cause thy filthinesse to (e) ceasse out of thee.

16 Yea and thou shalt be taken (f) away in the ritance in the sight of the heathen, that thou mayest know that I am the Lorde.

17 And the woorde of the Lorde came vnto me, saying,

18 Thou sonne of man, the house of Israel is vnto me as drosse: all they are brasse, tinne, iron, and lead in the middest of the furnace, euen drosse of syluer are they.

19 Therefore thus saith the Lorde God, Forasmuche as ye all are turned into drosse, therefore beholde I wyl bring you together vnto Hierusalem.

20 Like as they geather syluer, brasse, iron, tinne, and lead into the middest of the furnace, and the fyre is blowne there vnder to melt them: euen so wyll I geather you in myne anger and in my wrath, and let you remayne (there) and cause you to (g) melt.

21 I wil bring you together, and blow the fyre of my wrath vppon you, and ye shalbe molten in the middest thereof.

22 Like as the syluer is molten in the middest of the furnace, so shal ye also be molten therein, that ye may knowe howe that I the Lorde haue powred my wrath vppon you.

23 And the woorde of the Lorde came vnto me, saying,

24 Thou sonne of man, tel her, Thou art an vncleane lande, whiche is not (h) rayned vpon in the day of wrath.

25 There is a (i) conspiracie of her prophetes in the middest thereof: as a roring lion rauening his pray they deuoure soules, they haue taken the riche and precious thinges, they haue made her many wydowes in the middest thereof.

26 Her priestes haue broken my lawe, and defyled my holy thinges, they put no difference betweene the holy and vnholy, neyther discerne they betweene the cleane and vncleane: they turne their eyes from my Sabboothes, & I am defiled among them.

27 Thy rulers in the middest of thee are like wolues rauening the pray, to shed blood, and destroy soules for their owne couetous lucre.

28 As for her (k) Prophetes, they daube with vntempered morter, they see vanities, and deuine lies vnto them, saying, The Lorde sayth so: whereas the Lorde hath not spoken.

29 The people in the lande vsed wicked extortion and robberie, they vexe the poore and needie, & oppresse the stranger against right.

30 And I sought among them for a man that would (l) make vp the hedge, and set hym

(e) I wyl take away the occasion of thy wickednesse.

(f) Whereas before thou wast gods inheritance, nowe thou shalt be left to thee selfe miserable & forsaken.

(g) Meaning thereby that the godly shoulde be tried, and the wicked destroyed.

(h) Thou art like a barren lande which the Lorde plagueth with drought.

(i) The false prophetes haue conspired togeather to make their doctrine more propable. 1. King. 22. b

(k) They whiche should haue reproued them, flattered them in their vices, and couered their doings with lyes. Ezec. 13. b.

(l) Whiche woulde shew him selfe zelous in my cause by resisting vice. Esai. 59. c. & 63. a. and also pray vnto me to withholde my plagues. Psal. 106. d.

ſelfe in the gappe before me in the landes behalfe that I ſhoulde not deſtroy it: but I coulde finde none.

31 Therefore have I powred out my cruel diſpleaſure vpon them, & conſumed them in the fyre of my wrath: their owne wayes wyl I recompence vpon their heades, ſaith the Lorde God.

The. xxiii. Chapter.

4. Of the fornication, that is to ſay, of the idolatrie of Samaria and Hieruſalem, vnder the name of Aholah and Aholibah.

1 THe woorde of the Lorde came vnto me, ſayeing,

2 Thou ſonne of man, there were two women the daughters of (a) one mother.

3 And they committed fornication in (b) Egypt, they played the harlottes in their youthe: there were their breſtes preſſed, and there they bruſed the teates of their virginitie.

4 The (c) names of them (were) Aholah the elder, and Aholibah her ſiſter, and they were myne, and they bare ſonnes & daughters: thus (were) their names, Samaria is Aholah, and Hieruſalem Aholibah.

5 Aholah played the harlot (d) when ſhe was mine, and ſhe was let on fyre with her louers the Aſſyrians her neighbours:

6 Whiche were clothed with blewe ſylke, (both) captaines and pyinces, they were all pleaſant young men, and horſemen rydyng vpon horſes.

7 Thus ſhe committed her whoredome with them (being) al choſen men of Aſſhur, and with al on whom ſhe doted, and defiled her ſelfe with al their idols.

8 Neither leaft ſhe the fornication that ſhe vſed with the Egyptians: for in her youth they (e) lay with her, they bruſed the breſtes of her maydenhead, and powred their whoredome vpon her.

9 Wherfore I deliuered her into the handes of her louers (euen) into the handes of the Aſſyrians vpon whom ſhe doted.

10 Theſe diſcouered her ſhame, tooke her ſonnes and daughters, and ſlue her with the ſwoord, an euyl name had ſhe among women: for they had executed iudgement vpon her.

11 Her ſiſter Aholibah ſaw this, and deſtroyed her ſelfe with inordinate loue more then ſhe, and with her fornications, more then her ſiſter with her fornications.

12 She doted vpon the Aſſyrians captaynes and pyinces her neighbours, clothed with all manner of gorgeous apparel, horſemen rydyng vppon horſes, being al pleaſant young men.

13 Then I ſawe that ſhe was defyled, and they tooke both one way.

14 But ſhe encreaſed ſtill in whoredome: for when ſhe ſawe men painted vpon the wall, the (f) images of the Chaldees painted with vermilion,

15 And girded with girdles vppon their loynes, & with dyed attyre vpon their heades, looking all lyke pyinces, after the maner of the Babylonians in Chaldea, the lande where they were borne.

16 As ſoone as ſhe ſawe them, ſhe burnt in loue vpon them, and ſent meſſengers vnto them into the lande of the Chaldees.

17 Nowe when the Babylonians came vnto her in the bedde of loue, they defyled her with their whoredome: and ſo was ſhe polluted with them, and her luſt was abated from them.

18 And ſhe diſcouered her whoredome, and diſcloſed her ſhame: then my hart forſooke her, lyke as my hart was gonne from her ſiſter alſo.

19 Neuertheleſſe, ſhe encreaſed her whoredome more, and remembred the dayes of her youth, wherein ſhe had played the harlot in the lande of Egypt.

20 She burnt in luſt vppon their lechers, whoſe fleſhe was lyke the fleſhe of aſſes, and their iſſue like the iſſue of horſes.

21 Thus thou haſt called to remembrance the lyghtyneſſe of thy youth, when thy teates were bruſed by the Egyptians, for the pappes of thy youth.

22 Therefore, O Aholibah, thus ſaith the Lorde God, I wyll raiſe vp thy louers againſt thee from whom thy hart is departed, and gather them together againſt thee on euery ſyde.

23 (Namely) the Babylonians and al the Chaldees, "rulers, wealthie and mighty men, with al the Aſſyrians, al pleaſant young men, captaynes and pyinces, al valiant and renowmed rydyng vpon horſes.

24 Theſe ſhal comme vppon thee with charrettes, weapons, and wheeles, and great multitude of people, with buckler, ſhielde, and helmet they ſhall beſet thee on euery ſyde: " I will geue iudgement before them, yee they them ſelues ſhall iudge thee accoyding to their owne iudgement.

25 I will lay myne indignation vppon thee, ſo that they ſhall deale cruelly with thee: they ſhal cut of thy nose and thyne eares, and thy remnannt ſhal fal by the ſwoorde, they ſhal carry away thy ſonnes and daughters, and the reſidue ſhalbe deuoured by the fyre.

26 They ſhall ſtrip thee out of thy clothes, and

(a) Meaning Iſrael and Iuda, whiche came both out of one familie.

(b) They became idolaters after the maner of the Egyptians.

(c) Aholah ſignifieth a manſion or dwelling in her ſelfe, meaning Samaria, which was the royal citie of Iſrael, and Aholibah ſignifyeth, My manſion in her, whereby is ment Hieruſalem, where gods temple was.

(d) Or, vnder me, that is, vnder my gouernance, and named the people of god: they became idolaters, for ſoke god, & put their truſt in the Aſſyrians.

(e) The holy ghoſt vſeth theſe termes which ſeeme ſtrange to chaſte eares, to cauſe this wicked vice of idolatrie ſo to be hahorred, that vneth any ſhould abide to heare the name therof mentioned.

(f) This declareth that no woorder are able ſufficiently to expreſſe the rage of idolaters, and therefore the holy ghoſt here compareth them to thoſe which in their raging loue & lyghty luſte dote vppon the images and payntinges of them after whom they luſt.

" 23, Pekod, and Shoa, and Koa.

" 24, I will leaue the puniſhment vnto them.

and take away thy fayre iewels.

27 Thus wyll I make thy wickednesse to ceasse from thee, and thy fornication out of the lande of Egypt: so that thou shalt turne thine eyes no more after them, and cast thy mynd no more vpon Egypt.

28 For thus saith the Lorde God, Beholde, I wyl deliuer thee into the handes of them whom thou hatest, yea, euen into the hands of them from whom thine hart is departed.

29 And they shal deale hatefully with thee, and take away al thy (g) labour, and leaue thee naked and bare, and the shame of thy fornications (h) shalbe discouered, both thy wickednesse and thy whoredome.

30 I wyll doo these thinges vnto thee, because thou hast gonne a whooring after the heathen, & becausse thou art polluted with their Idolles.

31 Thou hast walked in the way of thy sister, therfore wyl I geue her cup into thine hande.

32 Thus saith the Lorde God, Thou shalt drinke of thy systers cup deepe and large, thou shalt be laughed to scorne, and had in derision, because it conteyneth much.

33 Thou shalt be filled with (i) drunkennesse and sorowe (euen) with the cup of destruction and desolation, with the cuppe of thy syster Samaria.

34 Thou shalt drinke it, and sucke it out, and thou shalt breake the shardes therof, and teare thine owne breastes: for I haue spoken it, saith the Lorde God.

35 Therefore thus saith the Lord God, For as much as thou hast forgotten me, and cast me aside behinde thy backe, so beare nowe thine owne wickednesse and whoredome.

36 The Lord sayd moreouer vnto me, Thou sonne of man, wylt thou not iudge Aholah, and Aholibah? shewe them their abominations.

37 (Namely) that they haue broken their wedlocke, and blood is in their handes: and with their Idols haue they committed aduulterie, and haue also caused their sonnes whom they bare vnto me, to passe (by the fyre) to be their (k) meate.

38 Yea, and this haue they donne vnto me also, they haue defiled my sanctuarie in the same day, and haue prophaned my Sabbothes.

39 For when they had slaine their children for their idols, they came the same day into my sanctuarie to defile it: and lo, thus haue they done in the myddest of mine house.

40 And howe muche more (is it) that they sent for men to come from (l) farre, vnto whom a messenger was sent, and loe, they came? for whom thou diddest washe thee selfe, and paynted thine eyes, and deckedst thee with ornaments.

41 Thou satest vpon a stately bed, and a (m) table spread before it, whereupon thou hast set mine incense and mine oyle.

42 And a noyse of a merry company at * it, and with the men, beside the multitude of the people, were brought men of Saba out of the desart, whiche gaue them bracelettes vpon their handes, and beautiful crownes vpon their heades.

43 And I sayd vnto her that was worne in her adulteries, Nowe shal her fornications come to an ende, and she also.

44 And they went in to her as they go vnto a common harlot: euen so went they to Aholah and Aholibah, those wicked women.

45 And the righteous men they shall iudge them after the maner of harlots, and after the maner of murderers: for they are harlottes, and blood is in their handes.

46 Wherefore thus saith the Lorde God, I wyll bryng a great multitude of people vpon them, and geue them to be scattered and spoyled.

47 And the multitude shal stone them with stones, & cut them downe with their swoordes, they shal slaye their sonnes and daughters, and burne vp their houses with fire.

48 Thus wyl I cause wickednesse to ceasse out of the lande, that al (n) women may be taught not to doo after your wickednesse.

49 And so they shal lay your wickednesse vpon your owne selues, & the sinnes of your Idols shal ye beare: and ye shal knowe that I am the Lorde God.

(g) Heb. thy labours and riches which thou hast gotten by them.

(h) All the world shall see thy shamefull forsaking of God in straunge Idolles.

(i) Meaning that the al. Scripture should be so vnderstanded, that they should take them to be of their owne bookes and fantasies.

(k) That is, the soule. Read Leuit. 17. c. Deut. 12. c. They shed the blood of other people to reach and the flesh of their Idolles.

(l) Heb. from afarre.

(m) He meaneth the aulters that was prepared for the Idolles.

* Or, the table.

(n) Meanyng al other cities & countreys.

The. xxiiii. Chapter.

He proueth the fyring of Hierusalem by a parable of a seethyng pot.

(a) Of Iechonias captiuitie, and of the raigne of Zedekias. 2. king. 25. 8

(b) Called Tebeth, conteynyng part of December and part of Ianuarie, in which moneth and day Nabuchodonosor besieged Hierusalem.

1 IN the (a) ninth yeere, in the tenth moneth, the tenth day of the (b) moneth, came the woorde of the Lorde vnto me, saying,

2 O thou sonne of man, write thee the name of this day, yea, euen of this present day: for the kyng of Babylon set hym selfe against Hierusalem this selfe same day.

3 And shew the rebellious house a parable, and speake vnto them, thus saith the Lorde God, Prepare a (c) pot, set it on, and powre water into it.

4 Gather the (d) peeces therof into it, euery good peece, the thygh and the shoulder, and fyl it with the cheefe bones.

5 Take one of the best sheepe, * and burne also bones vnder it: let it boyle wel, and let the

(c) Whereby is meant Hierusalem.

(d) That is, * or heape.

the citizens and cheefe men therof.

the bones therof ſeeth wyl therein.

6 Wherfor thus ſaith the Lord God on this maner, Wo be vnto the bloodthirſty citie, to the pot whoſe ſcumme is therein, & whoſe ſcumme is not gone out of it: bring it out (e) peece by peece, let no(f) lot fal vpon it.

(a) Signifying they ſhoulde not be deſtroyed al at once, but by litle and litle

7 For her blood is in the middeſt of it, vpon a bigh drye( ) ſtone hath ſhe powred it, and not vpon the ground, that it might be couered with duſt:

(f) Spare no ſtate or condition.

8 That it might cauſe wrath to aryſe, and take vengeance: I haue ſet her blood vpon a bigh(dry) rocke, that it ſhould not be couered.

(g) The citie ſhewed her cruelnes to al the worlde, and was not aſhamed thereof, neither yet hyd it.

9 Wherefore thus ſaith the Lorde God, O wo be vnto the bloodthirſty citie, for whom euen I mee ſelfe wyl make a great fire,

10 And heape on muche wood, and (h) kindle the fire, and ſeeth the fleſhe, and * ſpice the pot, ſo that the very bones ſhalbe brent.

(h) Meanyng that the citie ſhoulde be vtterly deſtroyed, and that he wold geue the enimies an appetite thereunto.

* or, caſte in ſpice.

11 Moreouer, I will ſet the pot emptie vpon the coales, ſo that the braſſe therof may be hot and burne, and the fylthyneſſe of it may be molten in it, and the ſcumme of it ſhalbe conſumed.

* or, lyes.

12 She hath werried her ſelfe with * labour, yet her great ſcumme is not gonne of her, in the fire her ſcumme (muſt be conſumed.)

13 In thy filthineſſe is wickednes: becauſe I (i) would haue purged thee, and thou waſt not purged from thy fylthyneſſe, thou ſhalt not be purged any more, tyll I haue cauſed myne indignation to reſt in thee.

(i) I laboured by ſendyng my prophete to cal thee to repentance, but thou wouldeſt not.

14 Euen I the Lorde haue ſpoken it: yea, it is come thereto already that I wyll doo it, I wyl not go backe, I wyll not ſpare, I wyl not repent: but accoyding to thy wayes and imaginations ſhal they (k) iudge thee, ſaith the Lorde God.

(k) That is, the Babylonians.

15 And the woorde of the Lorde came vnto me, ſaying,

16 Thou ſonne of man, beholde, I wyl take awaye from thee the (l) pleaſure of thyne eyes with a plague, yet ſhalt thou neyther mourne nor weepe, neyther ſhall thy teares runne downe.

(l) Meanyng his wyfe, in whom he delighted, as, verſe, xviii.

17 Mourne in ſilence, make no mournyng of the dead, bynde the tyre of thy head vpon thee, and put on thy ſhoes vppon thy feete, couer not thy lyppes, and (m) eate no mans bread.

(m) For mourners were wont to eate bread ſent vnto them by their neighbours in tyme of mournyng.

18 So I ſpake vnto the people betymes in the morning, and at euen my wyfe dyed: then vpon the next morow I dyd as I was commanded.

19 And the people ſaid vnto me, Wylt thou not tel vs what this ſignifieth towarde vs, that thou dooeſt ſo?

20 I anſwered them, The woorde of the Lorde came vnto me, ſaying,

21 Tel the houſe of Iſrael, thus ſaith the Lord God, Behold, I wil pollute my ſanctuarie, euen the glory of your power, the pleaſure of your eyes, & your harts delite: and your ſonnes and daughters whom ye haue left, ſhal fal through the ſworde. D

22 Like as I haue done, ſo ſhall ye doo alſo: ye ſhal not couer your lyppes, ye ſhall eate no mans bread.

23 And your tyre (ſhalbe) vppon your heades, and your ſhoes vppon your feete: ye ſhal neyther mourne nor weepe, but ye ſhall ppns away in your iniquities, and mourne one towardes another.

24 Thus Ezechiel is vnto you the token: accoyding to al that he hath done, ye ſhal doo: when it commeth, then ye ſhal knowe that I am the Lorde God.

25 Alſo, thou ſonne of man, ſhall it not be in the day when I take from them their power, the ioy of their honour, the pleaſure of their eyes, and the (n) lyfting vp of their ſoules, their ſonnes and their daughters?

(n) Their harts delite.

26 In that day ſhall come one that is eſcaped, vnto thee, (o) (and bryng it) to the hearing of (thyne) eares.

(o) That is, bryng thee tydinges of the deſtruction of Ieruſalem.

27 In that day ſhal thy mouth be opened to hym whiche is eſcaped, that thou mayeſt ſpeake, and be no more dumbe: yea, thou ſhalt be their ſhewe token, that they may knowe howe that I am the Lorde.

The. xxv. Chapter.

I The woorde of the Lorde vppon the ſonnes of Ammon, which reioyced at the fall of Hieruſalem. 8. Againſt Moab and Seir, againſt Idumea, againſt the Philiſtines.

1 The woord of the Lorde came vnto me, ſaying,

2 Thou ſonne of man, ſet thy face towarde the Ammonites, and propheſie vpon them.

3 And ſay vnto the Ammonites, Heare the woord of the Lord God, thus ſaith the Lord God, For ſo much as thou ſayeſt (a) Haha ouer my ſanctuarie becauſe it was polluted, and ouer the lande of Iſrael becauſe it was deſolate, and ouer the houſe of Iuda becauſe they went into captiuitie:

(a) Becauſe ye reioyced where the enimie deſtroyed my citie and temple.

4 Beholde therefore, I wyll deliuer thee to the people of the (b) Eaſt, that they may haue thee in poſſeſſion: they ſhal ſettle their (c) palaces in thee, and make their dwellynges in thee, they ſhal eate thy fruite, and drinke vp thy mylke.

(b) That is, to the Babylonians.

(c) They ſhal chaſe thee away & make thy goodly houſes to dwel in.

5 As

for (d) Rabbath, I wyl make of it a stable for Camels, and of the Ammonites a sheepefolde: and ye shal know that I am the Lorde.

6 For thus saith the Lord God, Inasmuche as thou hast clapped with thyne handes, and stamped with thy feete, yea and reioyced ouer the lande of Israel with all thy "despite in hart:

7 Beholde therefore, I wyl stretche out my hand ouer thee, and deliuer thee to be spoyled of the heathen, and roote thee out from among the people, and cause thee to perish out of the landes, yea I wyll make thee to be destroyed, that thou mayest knowe that I am the Lorde.

8 Thus saith the Lord God, For so muche as Moab and Seir doo say, Beholde, the house of Iuda is lyke as al Gentiles be:

9 Therefore beholde I wyll open the syde of Moab from the cities, from his cities (I say) of his frontires, the pleasures of the countrey (as namely) Bethiesimoth, Baalmeon, and Kiriathiarim:

10 (e) Unto the children of the east, against the Ammonites, and wyl geue it into possession, so that the Ammonites shal nomore be had in remembraunce among the Heathen.

11 And I wyl execute iudgementes vpon Moab: and they shal knowe that I am the Lorde.

12 Thus saith the Lorde God, For that Edom hath done in auenging reuengement vpon the house of Iuda, and hath done great offence, and auenged him selfe vpon them:

13 Therefore thus saith the Lorde God, I wyl reache out myne hande vpon Edom, and destroy man and beast out of it, I wyl make it desolate from Theman, and Dedanah shal fal by the swoorde.

14 And I wyll execute my reuengement vpon Edom by the hande of my people Israel, they shal doo in Edom accordyng to my wrath and indignation, so that they shal knowe my vengeance, saith the Lord God.

15 Thus saith the Lorde God, For that the Philistines did in vengeance, (namely) in auengyng reuengement, with a "despitefull hart to destroy it for the olde enmitie:

16 Therefore thus saith the Lorde God, Beholde I wyl stretche out my hande ouer the Philistines, and destroy the (f) Cerethites, and cause all the remnant of the sea coast to perishe:

17 A great vengeaunce wyll I take vppon them, with punishments of my wrath, that they may know that I am the Lord, when I shal lay my vengeaunce vpon them.

The.xxvi. Chapter.

1. He propheciech that Tyrus shalbe ouerthrowen, because it reioyced at the destruction of Hierusalem.

1 AND it came to passe in the (a) eleuenth yere, the fyrst day of the moneth, the woorde of the Lorde came vnto me, saying,

2 Thou sonne of man, because that Tyre hath spoken vpon Hierusalem, Haha, the gates of the people is broken, (b) it is turned vnto me, for nowe that she is destroyed I shalbe (c) fylled:

3 Therefore thus saith the Lord God, Beholde, O Tyre, I wyl vpon thee, I wyl rayse vp many nations againste thee, lyke as when the sea aryseth with his wawes.

4 They shal breake the wals of Tyre, and cast downe her towres, I wyll scrape her dust from her, and make her a bare rocke.

5 She shalbe for a spreadyng of nettes in the sea, for I haue spoken it, saith the Lord God, and she shalbe for a spoyle to the nations.

6 Her (d) daughters that are in the feelde shalbe slayne with the swoorde, that they may knowe howe that I am the Lord.

7 For thus saith the Lord God, Beholde, I wyl bring vpon Tyrus Nabuchodonosor kyng of Babylon from the north, a kyng of kinges, with horses, charrets, horsemen, with a multitude, and mucke people.

8 Thy daughters that are in the feeld shal he slay with the swoorde: but against thee he shal make bulwarkes, and cast a mount against thee, and lift vp his speare against thee.

9 He shal set engins of warre before hym against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shal couer thee they shalbe so many, thy walles shal shake at the noyse of the horsemen, wheeles, and chariots, when he shal enter into thy gates, as into the entrie of a citie broken downe.

11 With the hoofes of his horses shall he treade downe al thy streetes, he shal slay the people with the swoorde, and the pyllers of thy strength shal fal downe to the grounde.

12 They shal rob thy riches, and spoyle thy marchandise, thy walles shal they breake downe, and destroy thy houses of pleasure, thy stones, thy tymber, and dust shal they cast into the myddest of the water. Ierr.7.b.

13 Thus wil I cause the sound of thy songes to

A

(a) Eyther of the captiuitie of Iechonias, or of the raigne of Zedekias.

(b) The traffique of marchandise that was vsed in Hierusalem, shalbe turned to me agayne.

(c) My ryches & fame shal encrease thus the wicked reioyce at their fal by whō they may haue any profite or aduauntage.

(d) Meaning the smaltownes and villages that were in the countrey or territorie of Tyrus.

to ceaſſe, and the noyſe of thy harpes ſhall no moze be heaꝛde.

14 I wyl bꝛyng thee into a bꝛye rocke, thou ſhalt be foꝛ a ſpꝛeadyng of nets, thou ſhalt neuer be buylt agayne: foꝛ euen I the Lozd haue ſpoken it, ſayth the Lozde God.

15 Thus hath the Lozd God ſpoken concernyng Tyꝛe, Shal not the Iles tremble at the noyſe of thy fal, and at the cꝛye of the wounded, when they ſhalbe ſlayne and murdered in the myddeſt of thee?

16 Al pꝛinces of the (e) ſea ſhal come downe from their thꝛones, they ſhal laye away their robes, and put of their bꝛoydered garmentes, yea with tꝛembl̃yng ſhal they be clothed, they ſhal ſyt vpon the ground, they ſhalbe aſtoniſhed at euery moment, and be amaſed at thee.

17 They ſhal mourne foꝛ thee, and ſay vnto thee, How art thou deſtroyed that waſt inhabited of the (f) ſeas, the renowmed citie whiche was ſtrong in the ſea, ſhe and her inhabitantes, whiche cauſed their feare to be on al that haunted therein?

18 Nowe ſhall the inhabiters of the Iles be aſtoniſhed in the day of thy fal: yea the Iles that are in the ſea ſhalbe troubled at thy departure.

19 Foꝛ thus ſayth the Lozde God, When I make thee a deſolate citie, as other cities be that no man dwel in, & when I bꝛyng vp the depe vpon thee, that great waters may couer thee:

20 Then wyl I caſt thee downe vnto them that deſſende into the pyt, vnto a people of (g) olde tyme, and ſet thee in a land that is beneathe, lyke the olde ruynes, with them whiche goe downe to the graue, ſo that no man ſhal dwel moze in thee: but I wyl reſerue honour foꝛ the (h) land of the liuing:

21 I wyl "make thee terrours, and thou ſhalt be no moze: though thou be ſought foꝛ, yet ſhalt thou not be founde foꝛ euermoze, ſayth the Lozde God.

(e) The gouernours & rulers of other countreys by the ſea, wherby he ſignifieth that her deſtruction ſhould be ſo horrible that al the world ſhould heare thereof, and be afrayde.

(f) Meaning marchantes, whiche by their traffike dyd enriche her wonderfully, & encreaſe her power.

(g) Which are dead long agoe.

(h) Meaning Iudea, when it ſhalbe reſtored.

" I wyll bꝛyng thee to nought.

The.xxvii. Chapter.

The prophete is moued to bewayle the deſolation of Tyrus.

1 THE woꝛd of the Lozd came vnto me, ſaying,

2 O thou ſonne of man, take vp a lamentable complaynt vpon Tyꝛe,

3 And ſay vnto Tyꝛe that is ſituate at the entrie of the ſea, whiche is the mart of the people foꝛ many Iles, Thus ſaith the Lozd God, O Tyꝛe, thou haſt ſayde, I am of perfect beautie.

4 Thy boꝛdeꝛs are in the mids of the ſeas, thy builders haue made perfect thy beauty.

5 They haue made al thy (ſhyp) boardes of Fyꝛre trees of (a) Shenir, from Libanus haue they taken Cedar trees to make thee maſtes:

6 And the Okes of Baſan to make thee Oꝛes, they of Aſſyria haue made thy benches of Iuoꝛie, bꝛought out of the Iles of (b) Chittim.

7 Fyne lynnen with bꝛoydered woꝛke out of Egypt was ſpꝛead ouer thee to be thy ſayle: blewe ſylke and purple out of the Iles of Eliſhah was thy couerynge.

8 The inhabiters of Sidon and Aruad were thy maꝛyners: and thy wyſe men, O Tyꝛe, that were in thee, were thy ſhipmaſters.

9 The auncient and wyſe men of Gebal were in thee thy (c) ſtoppers of chynkes: al ſhyppes of the ſea with their ſhypmen were in thee to occupie thy marchandiſe.

10 The Perſes, Lydians, and Phutens, were in thy armies thy men of warre: theſe hanged vp their ſhieldes and helmettes in thee, theſe ſet foꝛth thyne honour.

11 They of Aruad were with thyne hoſt rounde about thy walles, and the (d) Pigmenians were thy watchemen vppon thy towꝛes: theſe hanged vp their "quiuers rounde about thy walles, they made thy beautie perfect.

12 They of Tharſis (were) thy marchants foꝛ the multitude of al riches, in ſyluer, iron, tynne, and lead, which they bꝛought to thy Fayꝛes.

13 Iauan, Tubal, and Meſech were thy marchantes concernyng the (e) lyues of men, and they bꝛought veſſels of bꝛaſſe foꝛ thy marchandiſe.

14 They of the houſe of Thogarma bꝛought vnto thee at the tyme of thy mart, Hoꝛſes, Courſers, and Mules.

15 They of Dedan were thy marchantes, and many Iles the marchandiſe of thy handes, and bꝛought thee (f) hoꝛnes, teeth, and (g) Hebenus, foꝛ preſentes.

16 They of Aram (were) thy marchantes foꝛ the multitude of thy woꝛkes, & occupied in thy fayꝛes with emeraldes, purple, bꝛoydered woꝛke, fyne lynnen, coꝛal, & pearle.

17 Iuda and the lande of Iſrael occupied with thee, and bꝛought vnto thy markets wheate of (h) Minneth and Pannag, honie, oyle, and triacle.

18 Damaſcus alſo vſed marchandiſe with thee, in the wyne of Helbon, & white wool, becauſe thyne occupying was ſo great, and thy wares ſo many.

19 Dan, Iauan, & "Meuſal haue bꝛought vnto thy markets wꝛought iron: Caſſia & Calamus were among thy marchandiſe.

(a) This mountayne was called Hermon, but the Ammonites called it Shenir, Deut. 3. b.

(b) Whiche is taken for Greece and Italie.

(c) Or Calkers. Meanyng that they buylt the waller of the citie, whiche is here meant by the ſhip. And of theſe were the buylders of Solomons temple, 1. Kin. 5. c.

(d) Cappadocia, whe were led Pygmeis and dwelle

(e) By ſelling bondemen, ſeruauntes, and ſlaues.

(f) Horne of vnicorne teeth of Elephantes, led Iuorie.

(g) Hebene a precious wood, blacke

(h) Theſe were two places where the beſt wheate grꝛweth.

" mainteyned and fed.

20 They

Dedan were thy marchantes in precious clothes for charyotes.

21 Arabia and all the princes of Cedar haue occupied with thee, in weathers, rammes, and goates: in these were they thy marchantes.

22 The marchantes of Seba and Rema haue occupied also with thee in all chefe spices, in all precious stones and golde, whiche they brought vnto thy markets.

23 Haran, Chenne, and Eden, the marchantes of Seba, Assyria, and Chelmad, were doers with thee.

24 These were thy marchantes in all sortes (of thynges,) in raiment of blewe sylke, and of broydred woorke, and in Coffers for the riche apparel, whiche were trussed with cordes, and * Cedar woode among thy marchandize.

25 The shippes of Tharsis were the chiefe of thyne occupying: thus thou wast replenished & in great worshipp euen in the myddes of the sea.

26 Thy * rowers haue brought thee into great waters, the (i) east wynde hath broken thee in the myddes of the sea.

27 Thy riches, and thy fayres, thy marchandize, thy mariners, and shipmaisters, thy calkers, and the occuppers of thy marchandize, and all the men of warre that are in thee, and all the multitude that is in the myddes of thee, shall fall in the myddes of the sea, in the day of thy fal.

28 The (k) suburbes shal shake at the loude cry of thy shipmen.

29 All the handle the oze, mariners, and all shipmaisters of the sea, shal come downe from their ships, and stand vpon the lande.

30 And they shall cause their voyce to be harde against thee, and shal crye bytterly, and shal caste duste vpon their heades, and wallowe in the ashes.

31 They shall (l) make them selues bauldye for thee, and gyrde them with sackecloth, and they shal weepe for thee with sorowful hert, and bytter mourning.

32 And they shall take vp a lamentation for thee in their mourning, and lament ouer thee: (What citie) is like Tyrus, so destroyed in the myddes of the sea?

33 When thy wares went forth of the seas, thou filledst many people: the kinges of the earth hast thou made rich, through the multitude of thy riches and marchandize.

34 When thou shalt be broken by the seas in the depethes of the waters, thy marchandize, and all thy multitude that was in the myddes of thee, shal fall.

35 All the inhabitantes of the Iles shalbe astonied at thee, and al their kynges shalbe sore afrayde, and troubled in their countenance.

36 The marchantes of the nations shal hisse at thee: thou shalt be a terrour, and shalt (m) neuer be any more.

The. xxviii. Chapter.

The woorde of God agaynst the kyng of Tyrus for his pryde.

1 THe woorde of the Lorde came vnto me, saying,

2 Thou sonne of man, Tel the prince of Tyre, thus saith the Lord God, Because thou hast a proude hart, and hast said, I am a (a) God, I syt in the seate of God, in the myddest of the sea: whereas thou art but a man, & not God, (b) though thou set thine hart as the hart of God.

3 Behold, thou thinkest thee self wiser then (c) Daniel, that there is no secretes hydde from thee.

4 With thy wisdome and thine vnderstandyng thou hast gotten thee great wealthynesse, and gathered treasure of syluer and golde.

5 With thy great wisedome and occuppying hast thou encreased thy * power, and because of thy great riches thy hart is proud.

6 Therefore thus saith the Lorde God, For so muche as thou hast set thine hart as the hart of God:

7 Behold, I wyll bryng strangers vppon thee, euen the terrible nations, they shall drawe out their swoordes vpon the beautie of thy wisedome, and shal defile thy glorie.

8 They shall caste thee downe to the pyt, so that thou shalt dye the death of them that be slayne in the myddest of the sea.

9 Wylt thou say then before them that slay thee, I am a God? whereas thou art but a man, and not God, in the handes of them that slay thee.

10 Thou shalt dye the death of the (d) vncircumcised in the handes of the strangers: for I haue spoken it, saith the Lorde God.

11 Moreouer, the woorde of the Lorde came vnto me, saying,

12 Thou sonne of man, take vp a lamentation vppon the kyng of Tyre, and say vnto him, thus saith the Lord God, Thou sealest vp the summe, (e) ful of wisdome and perfite beautie.

13 Thou hast ben in the pleasant garden of God, thou art decked with all maner of precious stones, with Rubie, Topas, Diamond, Thurkis, Onyx, Jaspis, Saphyr, Emerald, Carbuncle, and golde: the workmanship of thy timbrelles, and of thy pipes (that

(m) Whereby is meant a long tyme: for it was prophesied to be destroyed & buylded ouer the yeeres. Esai. 23. c.

(a) Like as God is safe in heauen, euen so I am safe that none can come to hurt me.

(b) Though thou diddest thinke in thine harte that thou wast equal with God.

(c) Thus he speaketh by derision, for Daniel had declared notable signes of his wisedome in Babylon, when Ezechiel wrote this.

* Or, riches.

(d) Like the rest of the heachen and infidels, whiche are Gods enimies.

(e) He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength, & pleasures.

(this be) in thee, was prepared in the daye that thou wast created.

C 14 Thou art an (f) annoynted Cherub that couereth, & I haue set thee (in this dignitie,) thou wast vppon the holy mount of God, thou hast walked in the myds of the stones of fire.

15 From the tyme of thy creation thou hast benne perfite in thy wayes, tyl wickednesse was founde in thee.

16 By the multitude of thy marchandise they haue filled the myddes of thee with crueltie, and thou hast sinned: I wyl caste thee as prophane out of the (g) mount of God, and I wyll destroy thee, O couering Cherub, from the myddes of the stones of fire.

17 Thy hart was proud in thy beautie, and through thy brightnesse thou hast destroyed thy wisedome: I wyl caste thee downe to the ground, I wyl lay thee before kinges, that they may beholde thee.

18 Thou hast defiled thy (h) sanctification with the great wickednes of thine vnrighteous occupying: I wyll bring a fire from the myddest of thee, to consume thee, and wyll make thee to ashes vppon the earth, in the sight of all them that looke vpon thee.

19 All they that haue ben acquainted with thee among the heathen, shalbe abashed at thee: thou hast ben a terrour, & neuer shalt thou be any more.

20 And the woorde of the Lorde came vnto me, saying,

D 21 Thou sonne of man, set thy face against Sidon, and prophesie vpon it,

22 And speake, Thus saith the Lorde God, Beholde, O Sidon, I wyl vppon thee, and I wyll be glorified in thy myddest of thee: that it may be knowen howe that I am the Lorde, when I shall haue executed iudgementes in her, and shalbe sanctified in her.

23 For I wyll sende pestilence and bloodshedding into her streetes, and the slaine shal fall in the myddes of her by the swoorde (comming) vpon her on euery side: and they shal knowe that I am the Lorde.

24 They shalbe no more a pricking thorne vnto the house of Israel, nor a greeuous thorne of all that are round about them, and despised them: and they shal knowe that I am the Lorde God.

25 Thus saith the Lord God, When I gather the household of Israel together again from the nations among whom they be scattered, then shall I be sanctified in them in the syght of the Gentiles, and they shall dwell in the lande that I gaue to my seruant Iacob.

26 They shal dwel with confidence therin, buylde houses, and plant vineyardes, yea, with confidence shall they dwell therin when I haue executed iudgementes vppon all those that despise them rounde about: and then shall they knowe that I am the Lorde their God.

The.xxix. Chapter.

He prophesieth against Pharao, and of the desolation of Egypt, with the sparklyng & broade of the Egyptians.

1 IN the (i) tenth yeere, vppon the twelfth day of the tenth moneth, the woorde of the Lorde came vnto me, saying,

2 Thou sonne of man, set thy face against Pharao the king of Egypt, prophesie against him, and against the whole lande of Egypt.

3 Speake, and tel him, thus saith the Lorde God, Beholde, O Pharao, thou kyng of Egypt, I wyll vppon thee thou great (k) Dragon that lyeth in the myddes of his ryuers, (thou that sayest, The ryuer is myne, I haue made it for mee selfe.

4 I wyl put (l) hookes in thy chawes, and hang the fishe in thy ryuers vppon thy skales: after that, I wyl draw thee out of the myddest of thy ryuers, yea, and all the fishe of thy ryuers shal hang vpon thy skales.

5 I will leaue thee in the wyldernesse (both) thee and all the fishe of thy ryuers: thou shalt fal vppon the open fielde, thou shalt not be brought together, nor gathered: I haue geuen thee for meate to the beastes of the fielde, and to the fowles of the aire.

6 That all they which dwel in Egypt, may knowe that I am the Lorde, because they haue benne a staffe of reede to the house of Israel.

7 When they tooke holde of thee with their hande, thou brakest and rentest all their shoulder: and when they leaned vppon thee, thou brakest and madest all their lognes to stand vpright.

8 Therefore thus saith the Lorde God, Beholde, I wyll bring a swoorde vpon thee, and destroy out of thee both man and beast.

9 Yea, the lande of Egypt shalbe desolate and waste, & they shal knowe that I am the Lorde, because he saith, The riuer is mine, I haue selfe made it.

10 Beholde therefore, I wil vppon thee, and vppon thy ryuers, I wyl make the lande of Egypt vtterly waste and desolate, from the towre of Seuene, vnto the borders of Ethiopia.

11 No foote of man shal passe by it, nor foote of

(f) He meaneth the royal state of Tyrus, whiche for the excellencie and glorye thereof, he compareth to the Cherubims whiche couered the arke, and by this word annoynted, he signifieth the same.

(g) Thou shalt haue no part among my people.

(h) That is, the honour whereunto I called thee.

(i) To wit, the captiuitie of Iechonias and of the princes of Iudah.

(k) Thou art not able to withstand me.

(l) Meaning the kyng of Babylon.

(c) I wyl lead them against whiche I haue made it.

of man shal passe by it, neither shal it be inhabited fourtie yeres.

13 I wyl make the lande of Egypt to be desolate among other waste countreyes, and her cities destroyed fourtie yeeres among other destroyed cities: and I wyll scatter the Egyptians among the nations, and strawe them through the countreyes.

46.1. 14 Agayne, thus saith the Lord God, When the fourtie yeeres are expired, I wyll gather the Egyptians togeather agayne out of the nations among whom they were scattered.

15 And I wyl bryng the captiuitie of Egypt agayne, & cause them to returne into the lande of Pathros, the lande of their habitation, and they shalbe there a (d) final kyngdome.

16 Yea it shalbe the smallest among other kyngdomes, neyther shal it exalte it selfe any moze aboue the nations: for I wyll so minishe them, that they shall no moze rule the nations.

17 And they shal be no moze vnto the house of Israel a cruse, which bringeth their iniquite to remembraunce, when they shall looke after them: and they shal knowe that I am the Lorde God.

18 In the (e) twentie and seuenth yeere, the first day of the first moneth, came the worde of the Lorde vnto me, saying,

19 Thou sonne of man, Nabuchodonosor the kyng of Babylon caused his armie to serue a great seruice agaynst Tyre: euery head was made balde, and euery shoulder pilde, yet had neither he nor his armie any wages for Tyrus for the seruice whiche he serued agaynst it.

20 Therefore thus saith the Lorde God, Beholde, I wyl geue the lande of Egypt vnto Nabuchodonosor the kyng of Babylon, that he may take away her multitude, and spoyle her spoyles, and take her pray to pay his host their wages withal.

21 For the "worke whiche he wrought about it, I haue geuen hym the lande of Egypt, because they wrought for me, saith the Lorde God.

22 In that day I wyl cause the horne of the house of Israel to budde foorth, and I wyl geue thee the openyng of thy mouth in the middes of them: and they shal knowe that I am the Lorde.

The. xxx. Chapter.

The destruction of Egypt, and of his cities is bewayled.

1 The worde of the Lorde came vnto me, saying,

2 Thou sonne of man, prophecie, & speake, Thus saith the Lorde God, Howle, woe worth this day:

3 For the day is neare, the day of the Lord is at hande, the "darke day, the tyme of the nations shalbe. " a cloudie day.

4 And the swoorde shal come vpon Egypt: and feare shalbe in Ethiopia when the slayne shal fal in Egypt: and they shall take away her multitude, and her fundations shalbe broken downe.

5 Yea Ethiopia, Libya, and Lydia, al their common people, and Chub, and al that be confederate vnto them, shal fal with them through the swoorde.

6 Thus saith the Lord, The mayntayners of the lande of Egypt shal fal, the pride of her power shal come downe, euen from the towre of (a) Seneeth shall they fall downe in it with the swoorde, saith the Lorde God. (a) Whiche was a strong citie of Egypt.

7 Among other desolate countreyes they shalbe made desolate, among other waste cities they shalbe wasted.

8 And they shal know that I am the Lord, when I haue set a fyre in Egypt, and when al her helpers shalbe destroyed.

9 In that day shal messengers goe forth from me in shyppes, to make the careleſſe Moriens afrayde, and feare shal come vpon them, according to the day of Egypt: for loe it commeth.

10 Thus saith the Lord God, I wyl cause the multitude of Egypt to ceasse by ye hand of Nabuchodonosor kyng of Babylon.

11 He, & his people with him, the terrible nations shalbe brought to destroy the land: they shall drawe out their swoordes vppon Egypt, and fyl the land ful of slayne men.

12 I wyl make their ryuers dry, and sel the lande into the handes of wicked (people:) the lande and al that is therein I wyl destroy through the hande of strangers: euen I the Lorde haue sayde it.

13 Thus saith the Lorde God, I wyll destroy the idols, and bring the images of (b) Noph to an ende: there shall no moze be a prince of Egypt, and a feareſulneſſe wyll I sende into the Egyptians lande. (b) Called also Memphis, or Alkaira.

14 As for Pathros I wil make it desolate, and kyndle a fyre in (c) Zoan, and I wyll execute iudgementes in (d) No. (c) Or Thaphnis. (d) Which is supposed of diuers to be the citie of Alexandria.

15 And I wyl powre out my wrathful indignation vpon Sin the strength of Egypt, and I wyl destroy the multitude of No.

16 And I wyl kyndle a fyre in Egypt, Sin shalbe in great trauaileſſe, No shalbe rooted out, and Noph shal haue dayly sorowe. " or, Heliopolis.

17 The young men of " Aun, & of " Phibeseth shal fal by the swoorde, and these (cities) " Pubastum.

(e) Meaning that there shalbe great scroures and afflictions, when the strength and force of Egypt shalbe broken.

(f) Of the captiuitie of Ieconias, or raigne of Zedekias.

(g) For Nabuchodonosor destroyed Pharao Necho at Charchemish. Iere. 46. d.

(e) feruent) that put him to payne.

18 At Tehaphnices the day shalbe (e) darke, when I breake there the dartes of Egypt, and when the pompe of her power shall ceasse in her, a clowde shal couer her, and her daughters shal go into captiuitie.

19 Thus wyl I execute my iudgementes in Egypt, & they shal know howe that I am the Lorde.

20 And in the (f) eleuenth yere, vpon the seuenth day of the fyrst moneth, the worde of the Lorde came vnto me, saying,

21 Thou sonne of man, I haue (g) broken the arme of Pharao king of Egypt: and lo, it shal not be bounde vp to be healed, to put a rollar to bynde it, to make it strong to holde the swoorde.

22 Therefore thus sayth the Lorde God, Beholde, I wyl vpon Pharao king of Egypt, and breake his arme that was strong, but is broken: and I wyll cause the swoord to fal out of his hande.

23 As for the Egyptians I wyll scatter them among the nations, and straue them in the landes about.

24 Agayne, I wyll strengthen the armes of the king of Babylon, and geue my swoorde into his hande, but I wyll breake Pharaos armes, and he shal grone the groninges of a deadly wounded man before him.

25 Yea, I wyll strengthen the kyng of Babylons armes, & the armes of Pharao shall fal downe: and they shal know that I am the Lorde, when I shal (h) geue my swoorde into the hand of the king of Babylon, that he may stretche it out vpon the landes of Egypt.

(h) Whereby we see that tyrauntes haue no power of them selues, neither can do any more harme then god appoynteth, and when he wyl they must ceasse.

26 And I will scatter the Egyptians among the nations, and straue them in the landes about: and they shal know that I am the Lorde.

The. xxxi. Chapter.

I. A comparison of the prosperitie of Pharao with the prosperitie of the Assyrians.

10. He prophecieth a lyke destruction to them both.

1 MOreouer, in the (a) eleuenth yeere, the fyrst day of the thirde moneth, the word of the Lord came vnto me, saying,

(a) Of Zedekias raigne, or Ieconias captiuitie.

2 Thou sonne of man, speake vnto Pharao king of Egypt, & to all his people. Whom art thou (b) lyke in thy greatnesse?

(b) Meaning that he was not lyke in strength to the kyng of the Assyrians, whom the Babylonians ouercame.

3 Beholde, Assur is a Cedar in Libanon, with fayre branches, and with thicke shadowing boughes of a hyghe nature, and his toppe was among the thicke bowes.

4 The waters made him great, with the deepe set him vp on hygh, with the riuers running rounde about his planters, and sent out her (c) litle riuers vnto all the trees of the fielde.

(c) Many other nations which were vnder their domination.

5 Therefore was he hyger then all the trees of the fielde, and his boughes were multiplied, and his branches were long, because of the multitude of the waters which he sent out.

6 All foules of the ayre made their nestes in his branches, vnder his boughes did all the beastes of the fielde bring forth their young, and vnder his shadowe dwelt all mygthie nations.

7 Beautiful was he in his greatnesse, and in the length of his branches: for his rote stoode beside great waters.

8 No Cedar tree might (d) hyde him in the gardein of God, there was no Fyre trees lyke his branches, the Chestnutte trees were not lyke the boughes of him: al the trees in the garden of God might not be compared vnto him in his beautie.

9 I made him fayre with the multitude of his branches: in somuche that all the trees in the pleasant garden of God had enuie at him.

10 Therefore thus saith the Lord God, For so much as he hath lyfte vp him self so high, and hath shot vp his top among the thicke boughes, and his hart is lyft vp in his height:

11 I haue therefore deliuered him into the handes of the (e) mightiest among the heathen: he that handle him, (for) in his wickednesse haue I cast him away.

12 And strangers haue destroyed him, euen the terrible nations, and haue left him vp on the mountaines, & vpon al valleys haue his boughes fallen, & his boughes are (f) broken by all the ryuers of the lande: and all the people of the earth are departed from his shadowe, and haue forsaken him.

13 Vpon his ruine shal al the foules of the ayre remayne, and al the beastes of the fielde shalbe vpon his branches.

14 So that none of al the trees by the waters shalbe exalted in their height, ne shoote vp their toppes among the thicke boughes, neyther shal their trees stande in their height, as many of them as drynke water: for they are al deliuered vnto death in the nether partes of the earth, in the middes of the children of men, among them that goe downe to the pyt.

15 Thus sayth the Lorde God, In the day when he went downe to the graue, I caused a lamentation to be made, I (g) couered the deepe for him, I restrayned the floodes

floodes therof, and the great waters were stayed, I caused Libanus to mourne for him, and all the trees of the feelde fayntede.

16 I made the heathen shake at the sounde of his fall, when I cast him downe to hell with them that descende into the pyt: all the excellent trees of Eden, and the best of Libanus, all that (h) drinke waters, shalbe (i) comforted in the neather partes of the earth.

17 They also went downe to hel with him unto them that be slayne with the swoorde, whiche were his arme, (and) dwelt under his shadowe in the middest of the nations.

18 To whom art thou thus like in glory and in greatnesse among the trees of Eden? yet thou shalt be cast downe with the trees of Eden unto the neather partes of the earth: in the middest of the uncircumcised shalt thou sleepe with them that are slayne with the swoorde: This is Pharao and all his multitude, sayth the Lorde God.

The .xxxii. Chapter.

The prophete is commaunded to bewaile Pharao kyng of Egypt. 12. He prophesieth that destruction shal come vnto Egypt thorowe the kyng of Babylon.

1 IN the (a) twelfth yere, the first day of the twelfth moneth, the woorde of the Lorde came unto me, saying,

2 Thou sonne of man, take up a lamentation upon Pharao the king of Egypt, and say unto him, Thou art (b) like a lion of the heathen, and as a whale fyshe in the sea: thou drawest out thy riuers, thou (c) troublest the waters with thy feete, and stampest in their riuers,

3 Thus saith the Lorde God, I will spread my net over thee with a great multitude of people, these shal make thee come up into my net.

4 For I will leave thee upon the lande, and cast thee upon the open feelde, and I will cause al the foules of the ayre to remayne upon ther, and fyl al the beastes of the feeld with thee.

5 Thy flesshe wyl I lay upon the hylles, and fyl the valleys with thy (d) highnesse.

6 I wil (e) water thine ouerflowing lande with thy blood, euen to the mountaynes, and the riuers shalbe ful of thee.

7 When thou art put out, I wyll cover the heauen, and make his starres dimme: I wil spreade a cloude over the sunne, and the moone shal not geue her lyght.

8 Al the lightes of heauen wil I make darke for thee: & bring darknesse upon thy lande, sayth the Lorde.

9 I wyl styre up to anger the hartes of many people, when I bryng thy destruction among the heathen, and upon the countreys whiche thou knowest not.

10 Yea I wyll make many people amased at thee, and their kinges shalbe astonyshed with feare for thee, when I shall make my swoorde to glitter agaynst their faces: and they shalbe afrayde at euery moment euery man for his owne lyfe, in the day of thy fall.

11 For thus saith the Lorde God, The king of Babylons swoorde shal come upon thee:

12 With the swoordes of the myghtie wyl I smite downe thy multitude: they al shalbe terrible nations, and they shal destroy the (f) pompe of Egypt, and the multitude thereof shalbe consumed.

13 I wyl destroy also all the beastes thereof from the great waters sydes, neyther shall the foote of man trouble them any more, nor the hooues of beastes trouble them.

14 Then wyll I make their waters (g) deepe, and cause their riuers to runne lyke (h) oyle, sayth the Lorde.

15 When I make the lande of Egypt desolate, and when the countrey with al that is therin shalbe laid waste, and when I smite all them whiche dwell in it, then shall they knowe that I am the Lorde.

16 This is the mourning when they shall lament her, The daughters of the nations shal lament her, they shal make the lamentation ouer Egypt, and ouer al the people thereof, sayth the Lorde.

17 In the twelfth yeere, the fiftienth day of the moneth, came the woorde of the Lorde unto me, saying,

18 Thou sonne of man, lament for the multitude of Egypt, & (i) cast them downe, euen them and the daughters of the famous nations, to the neather partes of the earth, with them that goe downe into the pyt.

19 Whom doest thou passe in (k) beautie? go downe & sleepe with the uncircumcised.

20 Among those that be slayne with the swoorde shal they lye, to the swoorde is (l) she alredy deliuered: draw her downe, and al her multitude.

21 The (m) mightie worthies shal speake to her out of the midst of hel, & to her helpers: they are gone downe & sleepe (with) the uncircumcised that be slaine with the swoorde.

22 Assur is there also with al his company, and their graues rounde about him, which were slaine and fel al with the swoorde:

23 Whose graues are made in the syde of the pit, and his multitude are round about his graue, (to wit) al the slayne and fallen by the swoorde, whiche cause a feare (to be)

(f) This came to passe in lesse then fourtie yeres after the prophesie.

(g) The inhabitantes of Egypt shalbe so cleane destroyed, that there shal remayne none to drawe the waters out of the riuers to water their groundes as before, where by it shalbe the deeper in his channel.

(h) That is, cleare & vntroubled with feete passyng thorowe the fordes.

(i) That is, propheste that they shalbe cast downe. Thus the Lord geueth power both to plante & to destroy by his word.

(k) Haue not other kyngdomes more beautifull then thou perished?

(l) That is, Egypt.

(m) To make the matter more sensible, he bryngeth in Pharao as though the dead should meete hym when he is slayne, & maruayle at hym.

in the lande of the liuing.

24 There is Elam alſo, with al his people rounde about his graue, whiche al beyng ſlaine and fallen with the ſwoꝛde, are gone dowme vncircumciſed vnder ẏ earth, which neuertheleſſe ſometyme bꝛought feare into the lande of the (n) liuing: they beare their owne ſhame, with the other that be gone dowme to the graue.

(n) They which beyng aliue, were a terrour to al the world, now beyng dead, are deſpiſed both of the lyuyng & the dead.

25 They haue made his bed in the middeſt of the ſlayne, with al his multitude, theyꝛ graues are rounde about hym: al theſe vncircumciſed ſlaine by the ſwoꝛde, although they cauſed theyꝛ feare in the lande of the liuyng, yet haue they bozne theyꝛ ſhame with them that goe dowme to the pyt, they are layde in the middeſt of them that are ſlayne.

(o) That is, the Capadotians, and Italians, or Spaniyardes Ioſephus writeth.

26 There is (o) Meſech alſo and Tubal, and their people, and their graues rounde about hym: theſe all vncircumciſed were ſlayne with the ſwoꝛde, becauſe afoꝛetime they made the lande of the liuing afrayde.

(p) VVhiche dyed not by cruel death: but by the courſe of nature, and are honourably buried with theyr coate armour, and ſignes of honour.

27 They ſhal not lye with the (p) valiant (whiche are) fallen of the vncircumciſed, whiche are gone downe to the graue with theyꝛ weapons of warre, and haue layde their ſwoꝛdes vnder their heades: but their iniquitie ſhalbe vpon their bones, becauſe the terrour of their mightie (was) in the lande of the liuing.

28 Yea, and among the vncircumciſed ſhalt thou be deſtroyed, & ſleepe with them that periſhed thꝛough the ſwoꝛde.

29 There is Edom with her kynges and pꝛinces alſo, which with their ſtrength are layde by them that were ſlayne with the ſwoꝛd: yea among the vncircumciſed ſhall they ſleepe, and with them which are gone downe into the pyt.

(q) That is, the kynges of Babylon.

30 Moꝛeouer, there be al the pꝛinces of the (q) noꝛth, with al the Sidonians, whiche are gone downe with the ſlaine: with theyꝛ feare and ſtrength they are come to confuſion, and lye there vncircumciſed among thoſe that be ſlaine with the ſwoꝛde, and beare their owne ſhame with them that be gone dowme to the pyt.

(r) Lyke as the wycked reioyce, whē they ſee others partakers of theyr miſeries.

31 Pharao ſhal ſee them, and be (r) comfoꝛted ouer al his multitude: Pharao and al his armie (ſhalbe) ſlayne with the ſwoꝛde, ſayth the Lozde God,

(s) I wilmake the Egyptiās afraid of me, as they haue cauſed other to feare them

32 Foꝛ I haue geuen my feare (s) in the land of the liuing: but Pharao and al his people ſhalbe laide among the vncircumciſed, and among them that be ſlayne with the ſwoꝛde, ſayth the Lozde God.

The. xxxiii. Chapter.

He ſetteth out the office of the gouernours and miniſters, 14. He ſtrengtheneth them that diſpayre, and boldeneth them with the promiſe of mercy.

1 AGayne, the woꝛde of the Lozd came vnto me, ſaying,

2 Thou ſonne of man, ſpeake to the children of thy people, and tel them, When I ſende a ſwoꝛd vpon a lande, if the people of the land take a man of theyꝛ coaſtes, and ſet him to be theyꝛ (a) watchman:

(a) He ſheweth that the people ought continually to haue gouernours & teachers, whiche may haue a care ouer them, & to warne them euer of the dāgers which are at hande.

3 Yf when he ſeeth the ſwoꝛde come vpon the lande, he ſhall blowe the trumpet and warne the people:

4 Then he that heareth the noyſe of the trumpet and wyl not be warned, and the ſwoꝛde come & take him away, his blood ſhalbe vpon his owne head.

5 Foꝛ he hearde the ſounde of the trumpet, and wouldе not be warned, therefoꝛe his blood be vpon hym: but he that receiueth warning, he ſhal ſaue his lyfe.

6 Agayne yf the watchman ſee the ſwoꝛde come, and blowe not the trumpet, ſo that the people is not warned, yf the ſwoꝛde come then, and take any man from among them: the ſame ſhalbe (b) taken away in his owne ſinne, but his blood wil I require at the watchmans hande.

(b) Signifying that the wicked ſhall not eſcape puniſhment, thoughthe watchman be negligēt, but yf the watchman blowe the trumpet, and then he wyl not obey, he ſhal deſerue double puniſhment, Cap. 3.6.

7 And thou, O ſonne of man, I haue made thee a watchman vnto the houſe of Iſrael: therefoꝛe thou ſhalt heare the woꝛde at (c) my mouth, and thou ſhalt warne them from me.

(c) VVhiche teacheth that he that receiueth not his charge and watch woꝛde at the Lordes mouth, is a ſpye, and not a true watchman.

8 If I ſay vnto the wycked, Thou wicked, thou ſhalt ſurely dye: and thou ſpeakeſt not to admonyſhe the wycked of his way: that wicked man ſhal dye in his owne ſinne, but his blood wyl I require at thy hande.

9 Neuertheleſſe, yf thou warne the wicked of his way to turne from it, and he yet will not be turned from his way: then ſhall he die in his iniquitie, but thou haſt deliuered thy ſoule.

(d) Thus the wicked mē they heare of Gods iudgementes for their ſinnes, diſpayre of his mercyes, & murmur

10 Therefoꝛe, O thou ſonne of man, ſpeake vnto the houſe of Iſrael, yea ſay thus, Yf our offences and ſinnes lye vpon vs, and we be conſumed in them (d) howe ſhoulde we then liue?

11 Tel them, as truely I liue, ſayth the Lozd God, I haue no pleaſure in the death of the wicked, but muche rather that the wicked turne from his way, and liue: Turne you, turne you from your wycked wayes, foꝛ why wyl ye dye, O ye of the houſe of Iſrael?

12 Therefoꝛe thou ſonne of man, tell the children of thy people, The righteouſneſſe of

of the righteous shall not saue him in the day of his iniquitie: agayne, the wickednesse of the wicked shal not ouerthrow him for it in the day that he returneth from his wickednesse: neyther shall the righteous live for (c) it in the day that he sinneth.

13 If I say vnto the righteous, He shal surely liue: and so he trust to his owne righteousnesse, and doo sinne: then shall his righteousnesse be no more thought vppon, but in his wickednesse that he hath donne, in it he shal dye.

14 Agayne, if I say vnto the wicked, Thou shalt surely dye: and so he turne from his sinnes, and (f) doo the thing that is lawful and right,

15 Insomuche that the same wicked man geueth the pledge agayne, restoreth that he had taken away by robberie, walketh in the commaundementes of lyfe, and dooth none iniquitie: then shal he surely liue, and not dye.

19 None of the sinnes that he hath committed shalbe mentioned vnto him: for insomuche as he dooth nowe the thing that is lawful and right, he shal liue.

17 And yet the children of thy people say, The way of the Lorde is not equall: but their owne way is rather vnequal.

18 When the righteous turneth from his righteousnesse, and dooth the thing that is wicked, he shal die therein.

19 But if the wicked turne from his wickednesse, dooing the thing that is lawful and right, he shal liue therefore.

20 Yet ye say, The way of the Lorde is not equal: O ye house of Israel, I wyl iudge euery one of you after his wayes.

21 In the twelfth yeere, the fifth day of the tenth moneth of our (g) captiuitie, one whiche was escaped out of Hierusalem came vnto me, & sayd, The citie is smitten.

22 Nowe the (h) hande of the Lorde had ben vpon me the euening afore this man which was escaped came vnto me, and had (i) opened my mouth vntyl the morning that he came to me: yea my mouth was opened, so that I was no more dumbe.

23 Then came the woorde of the Lorde vnto me, and saide,

24 Thou sonne of man, these that dwel in the wasted lande of Israel talke and say, (k) Abraham was but one (man) and he had the lande in possession: nowe are we many, and the lande is geuen vs to possesse also.

25 And therefore tel them, thus sayth the Lorde God, In the blood haue ye eaten, your eyes haue ye lyft vp to idols, and haue shed blood: shal ye then haue the lande in possession?

26 Ye (l) leane vppon your swoordes, ye woorke abominations, euery one defyleth his neighbours wyfe: and shal ye possesse the lande?

27 Say thou thus vnto them, thus sayth the Lorde God, As truely as I liue, they that are in the desolate places shal fall by the swoorde, and him that is in the open feeld, wyl I geue vnto the beastes to be deuoured: and they that be in the strong holdes and dennes shal dye of the pestilence.

28 For I wil make the lande so desolate and waste, that the pompe of her strength shal ceasse: the mountaynes of Israel shalbe so waste, that no man shal trauaile thereby. Ezech. 7. c.

29 Then shal they know that I am the Lord, when I make the land desolate and waste, because of al their abominations that they haue wrought.

30 And thou sonne of man, the children of thy people that talke of thee by the waters and in the doores of their houses, & speake one to another, euery one to his brother, sayeing, Comme I pray you, let vs heare what word is gonne foorth from the Lord:

31 They come vnto thee as the people vseth to come, and my people sit before thee and heare thy woordes, but they doo not thereafter: for in their mouthes they make a (m) iest of them, and their hart goeth after their couetousnesse.

32 And lo, thou art vnto them as a (n) lesting song of one that hath a pleasant voyce and can sing wel: for they heare thy woordes, but doo them not.

33 When this commeth to passe (loe it commeth) then shal they know that there hath ben a prophete among them.

(b) Namely, his righteousnesse. (c) Hereby he condemneth al them that dispute, whiche prouoke to euyl & mischeef, and yet declare not them selues by their fruites: that is in obeying gods commaundementes, and by godlyfe. (f) When the prophete wished euery one with Ieremie, (g) Was endued with the spirite of prophesie, as Cap. xvii. a. (h) Where by is signified that the mouthes of god can not speake vyl god powre them owt, and open their mouthes. (i) Thus the vnbeliefulnesse of them selues were not worthy to enioye gods promise then the fauoures of god, to whom they were made: and wouldde thinke god who is perfect vnfaythfulnesse, though they wolde not be bounde to him. (l) As they that are redy stil to shed blood. (m) This declareth that we ought to heare gods worde with such zeale & affection, that we shoulde not only delighe therein to heare it preached, but also in al pointes obey it: els we abuse the worde to our owne condempnation, and make of the ministers as though they were iestes to serue mens fantasies. (n) Or a song of pastime & pleasure.

The. xxxiiii. Chapter.

Agaynst sheapheardes that despyse the flocke of Christ, and seeke their owne gayne.

1 AND the woorde of the Lorde came vnto me, sayeing,

2 Thou sonne of man, prophesie agaynst the shepheardes of Israel, prophesie and speake vnto them, Thus sayth the Lorde God vnto the sheepheardes, Wo be vnto ỹ (a) sheapheards of Israel that fede them selues: shoulde not the shepheardes fede the flockes?

3 Ye eate vp the fatte, ye clothe you with the wool, the best fedde doo ye slay: but the flocke doo ye not fede.

4 The weake haue ye not strengthened, the sicke haue ye not healed, the broken haue ye not bounde togeather, the driuen away

(a) By the sheapheardes he meaneth the king, the magistrates, priestes, and prophetes.

haue ye not brought again, the loſt haue ye not ſought: but with force & cruelnie haue ye ruled them.

(b) For lacke of good gouernment & doctrine they periſhe.

5 They are ſcattered without a ſheepheard, yea al the beaſtes of the feelde (b) deuoure them, and they goe aſtray.

6 My ſheepe go wandring vppon al mountaynes, and vpon euery hygh hyl, yea my flocke is ſcattered thrugh all the face of the earth, and there is no man that ſeeketh or ſearcheth (after them.)

7 Therefore, O ye ſheepheardes, heare the woorde of the Lorde.

8 As truely as I liue, ſayth the Lord God, forasmuche as my ſheepe are robbed and deuoured of al the wylde beaſtes of the feelde, hauing no ſheephearde, and ſeeing that my ſheepheardes ſeeke not my sheepe, but the ſhepheardes feede them ſelues, and feede not my ſheepe.

9 Therefore heare the woorde of the Lorde, O ye ſhepheardes,

10 Thus ſaith the Lorde God, Beholde, I wyl vpon the ſhepheardes, and require my ſheepe from their handes, and make them ceaſſe from feeding of the ſheepe, yea the ſhepheards ſhal feede them ſelues no more: for I wyl (c) deliuer my ſheepe out of their mouthes, ſo that they ſhall not deuoure them after this.

(c) By deſtroying the couetous hirelinges, and reſtoring true ſhepheards.

11 For thus ſayth the Lorde God, Beholde, I, (euen) I wyl looke to my ſheepe mee ſelfe, and ſeeke them out.

12 Lyke as a ſhepheарde when he hath bene among the flocke, ſeeketh after the ſheepe that are ſcattered abroade: euen ſo wyll I ſeeke after my ſheepe, and deliuer them out of all places where they haue benne ſcattered in the (d) cloudie and darke day.

(d) In the day of their affliction and miſerie: and this promiſe is to comfort the Church in al daungers.

13 I wyll bryng them out from the people, and geather them togeather out of the landes, I wyll bryng them into their owne lande, and feede them vppon the mountaynes of Iſrael by the riuers, and in al the inhabited places of the countrey.

14 I wyll feede them in right good paſtures, and vppon the hygh mountaynes of Iſrael ſhall their foldes be: there ſhal they lye in a good folde, and in a fat paſture ſhall they feede, euen vppon the mountaines of Iſrael.

15 I wyll feede my ſheepe, and bring them to their reſt, ſayth the Lorde God.

(e) That is, by putting difference betweene the good and bad, and ſo geue to eyther as they deſerue.

16 Suche as be loſt, wyll I ſeeke: ſuch as are driuen away, wyl I bryng againe: ſuch as be broken, wyl I bynd vp: ſuche as be weake, wyl I make ſtrong: ſuch as be fat and ſtrong, thoſe wil I roote out, and feede them with (e) iudgement.

17 And as for you, O my ſheepe, ſayth the Lord god, I will iudge betweene cattel & cattel, betweene the rammes and the goates.

18 Seemeth it a ſmall thing to you to haue eaten vp the good (f) paſture, and to treade downe the reſidue of your paſture with your feete alſo? to drinke the deepe waters, and to trouble the reſt alſo with your feete?

(f) By good paſture and deepe waters is meant the pure word of god, and the adminiſtration of iuſtice: which they did not diſcharge the power tyl they had corrupti.

19 Thus my ſheepe muſt be fayne to eate the thing that ye haue troden downe with your feete, and to drinke it that ye with your feete haue defyled.

20 Therefore thus ſayth the Lorde God vnto them, Beholde, I (euen) I wyll iudge betweene the fatte cattel and the leane cattel,

21 For ſomuch as with ſyde and ſhoulder ye haue ſhoued, and with your hornes haue puſhed all the weake, tyl ye haue ſcattered them abroade.

22 I wyl ſaue my ſheepe, ſo that they ſhall no more be ſpoyled, yea I wyll iudge betweene cattel and cattel.

23 I wyl ſet vp ouer them a ſhepheарde, and he ſhall feede them, euen my ſeruant (g) Dauid, he ſhal feede them, and be ſhalbe their sheapheарde.

(g) Meaning Chriſte, of whom Dauid was figure, as Oſee. 3.

24 And I the Lorde wyl be their God, and my ſeruant Dauid ſhalbe their prince: euen I the Lorde haue ſpoken it.

(h) This is clearely ſpoken vnder Chriſt the ſhepe ſhoulde be truely deſcribed from Gods ſeruice and hellowed to be fatly preſerued in the Church where they ſhoulde not haue perilles.

25 Moreouer, I wyl make a couenant of peace with them, and cauſe cuyl beaſtes to ceaſſe out of the lande: ſo that they may dwel (h) ſafely in the wyldernes, and ſleepe in the woodes.

26 And I wyll ſet them (as) a bleſſing round about my hyll, and I wyl cauſe raine to come downe in due ſeaſon, (and) there ſhalbe raine of bleſſing.

27 And the tree of the feelde ſhall yeelde her fruite, and the earth ſhal geue her encrease: they ſhalbe ſafe in their lande, and ſhall knowe that I am the Lorde, when I haue broken the bondes of their yoke, and deliuered them out of the handes of thoſe that ſerued them ſelues of them.

28 They ſhall no more be ſpoyled of the heathen, nor deuoured with the beaſtes of the lande: but ſafely ſhal they dwel, and no man ſhal fray them.

29 And I will rayſe vp for them a (i) plant of renowme, and they ſhalbe no more "clunged with hunger in the lande, neither beare the reproche of the heathen any more.

(i) That is, the rod that ſhal come out of the roote of Iſai.

" or, cleane of hunger. Ezech.

30 Thus ſhall they vnderſtande that I the Lorde their God am with them, and that they, euen the houſe of Iſrael, are my people, ſayth the Lorde God:

31 And ye my ſheepe, the ſheepe of my paſture,

ſhue, are men: and I am your God, ſaith the Lorde God.

The .xxxv. Chapter.

The deſtruction that ſhall come on the mount Seir, that is, on the Idumeans, becauſe they troubled the people of the Lorde.

1 MOreouer the woꝛd of the Lord came vnto me, ſaying,

3 Thou ſonne of man, ſet thy face towarde the mount (a) Seir, prophecie againſt it,

3 And ſay vnto it, Thus ſayth the Lorde God, Beholde, O thou mount Seir, I wil vpon thee, I will reache out my hande ouer thee, yea waſte and deſolate thy I make thee.

4 Thy cities will I lay waſte, and thou ſhalt lye voyde, that thou mayeſt know how that I am the Lorde,

5 Forasmuch as thou beareſt an olde enmitie, and haſt put the children of Iſrael to flight by the force of the ſwoꝛde, in the tyme of their calamitie, (when they) iniquitie had an ende.

6 Therefoꝛe as truely as I liue, ſayth the Lorde God, I will prepare thee vnto bloode, yea blood ſhal folow vpon thee, except thou (b) hate blood, euen blood ſhall perſecute thee.

7 Thus will I make the mount Seir deſolate and waſte, & cutte out from it hym that paſſeth out, and him that returneth:

8 His mountaines wil I fil with his ſlayne men, thy hilles, valleys, and al thy riuers, the ſlayne with the ſwoꝛde ſhall fall in them.

9 I will make thee a perpetual wilderneſſe, ſo that thy cities ſhal not (c) returne: that ye may knowe that I am the Lord.

10 And becauſe thou haſt ſayde, (d) Both theſe nations, and both theſe landes muſt be mine, and we will haue them in poſſeſſion, whereas the Lorde was there:

11 Therefoꝛe as truely as I liue, ſayth the Lord God, I will euen do accoꝛdyng to thy (e) wyath, and accoꝛdyng to thine enuiyng which thou haſt vſed in thy hatred againſt them: and I will make mee ſelfe (f) knowen amongſt them when I haue iudged thee.

12 Yea and thou ſhalt knowe that I the lord haue heaꝛde al thy blaſphemies, whiche thou haſt ſpoken againſt the mountaynes of Iſrael, ſaying, They are made waſte, and geuen vs to deuour.

13 Thus with your mouthes ye haue made your boaſtes againſt me, yea and multiplied your woꝛdes againſt me, which I haue heaꝛde.

14 Thus ſayth the Lorde God, To the ioy of al the woꝛlde wil I make thee waſte.

15 And like as thou waſt glad becauſe the heritage of the houſe of Iſrael was deſtroyed, euen ſo wil I do vnto thee, thou ſhalt be deſtroyed, O mount Seir, and al Idumea wholly, and they ſhall knowe that I am the Lorde.

The .xxxvi. Chapter.

2. He promyſeth to deliuer Iſrael from the Gentiles, 22. The benefites done vnto the Iewes, are to be aſcribed to the mercy of God, not vnto their deſeruynges.

1 THou ſonne of man, prophecie vnto the mountaynes of Iſrael, and ſpeake, Heare the woꝛde of the Lorde, O ye mountaynes of Iſrael. & Ezech. 6. a.

2 Thus ſayth the Lord God, Becauſe your (a) enimie hath ſaid vnto you aha, the (b) high places of the woꝛlde are nowe become ours in poſſeſſion:

3 Prophecie therefoꝛe and ſpeake, thus ſaith the Lorde God, Foꝛ becauſe that they haue made you deſolate, and ſwalowed you vp on euery ſide, that ye might be a poſſeſſion vnto the reſidue of the Gentiles, and ye are taken vp in the (c) lippes and tongues of men, and to the repꝛoche of the people:

4 Therefoꝛe heare the woꝛde of the Lorde GOD, O ye mountaynes of Iſrael, thus ſayth the Lord God to the mountaynes and hylles, to the riuers & valleys, to the waſte and deſolate places, and to the cities that are foꝛſaken, whiche are ſpoyled and had in deriſion on euery ſyde, among the reſidue of the heathen:

5 Therefoꝛe thus ſaith the Lord God, Surely in the fire of my ielouſie haue I ſpoken againſt the reſidue of the Gentiles, and againſt al Edom, which haue (d) appointed my lande foꝛ theyꝛ poſſeſſion, which alſo reioyced frō their whole hart with a deſpiteful ſtomacke, to caſt it out foꝛ a pray.

6 Prophecie therefoꝛe vpon the lande of Iſrael, and ſpeake vnto the mountaynes and hylles, to the riuers and dales, thus ſayth the Lord God, Beholde this haue I ſpoken in my ielouſie and terrible wyath, becauſe ye haue boꝛne the (e) ſhame of the heathen:

7 Therefoꝛe thus ſayth the Lorde GOD, I haue (f) lift vp my hande, ſurely the heathen that are about you, ſhall beare theyꝛ ſhame.

8 But you, O mountaines of Iſrael, ye ſhal (g) ſhoote out your branches, & bring foꝛth your fruite to my people of Iſrael: foꝛ they are at hande to come.

(a) That is, the Idumeans.
(b) That is, the hylly countreys of Iuda.
(c) Ye are made a matter of talke and deriſion to al the worlde.
(d) They appointed with them ſelues to haue it, and therfore came with Nabuchodonoſor againſt Hieruſalē for this purpoſe.
(e) Becauſe ye haue ben a laughyng ſtocke vnto them.
(f) By making a ſolemne othe. Cap. 20. 2.
(g) God declareth his mercies and goodneſſe towarde his Churche, who ſtyl preſerueth his, euen when he deſtroieth his enimies.

9 Beholde, I come vnto you, and vnto you
will I turne, that ye may be tilled and ſo-
wen.
10 I will multiply men vpon you (euen)
al the houſe of Iſrael wholly, the cities
ſhalbe inhabited, and the decayed places
ſhalbe repayred agayne.
11 And I will multiplie vpon you man and
beaſt, which ſhal encreaſe and bring fruite:
and I will cauſe you to dwel after your old
eſtate, and be better (h) vnto you then at
the beginning: and ye ſhal knowe that I
am the Lorde.
12 Yea I will cauſe men to walke vpon (i)
you, (euen) my people Iſrael, and they ſhal
poſſeſſe (k) thee, and thou ſhalt be their in-
heritance, & thou ſhalt no more henceforth
deprive them of (men.)
13 Thus ſayth the Lorde God, Forſomuche
as they ſay vnto you, Thou art an (l) eater
vp of men, and a waſter of thy people:
14 Therefore thou ſhalt eate no more men,
neyther deſtroy thy people any more, ſayth
the Lorde God:
15 Neyther will I cauſe men to heare in thee
the ſhame of the heathen any more: neyther
ſhalt thou beare the reproche of the people
any more, nor cauſe thy folke to fall any
more, ſayth the Lorde God.
16 Moreouer, the worde of the Lorde came
vnto me, ſaying,
17 O thou ſonne of man, when the houſe of
Iſrael dwelt vpon their owne grounde,
they defiled them ſelues with their owne
wayes and imaginations, ſo that in my
ſyght their way was like the vncleanneſſe
of a removed woman.
18 Wherefore I powred my wrathful diſplea-
ſure vpon them, becauſe of the blood that
they had ſhed in the lande, and becauſe of
their idols wherewith they had defiled it:
19 I ſcattered them alſo among the heathen,
ſo that they were ſtrawed about in the lan-
des: according to their wayes, & after their
owne inuentions, ſo did I iudge them.
20 And when they entred vnto the heathen
whither they went, they polluted my holy
name, when they ſayde of them, Theſe are
the people of God, and are gone out of his
lande.
21 Then ſpared I my holy (m) name, which
the houſe of Iſrael had diſhonoured among
the Gentiles where they came.
22 Therefore tel the houſe of Iſrael, thus
ſaith the Lorde God, I (n) do not this for
your ſakes, O houſe of Iſrael, but for my
holy names ſake, whiche ye diſhonoured a-
mong the heathen where ye came.
23 Therfore I will halowe my great name
agayne, whiche among the gentiles is pol-
luted, for ye your ſelues haue diſhonoured
it among them: and the gentiles ſhal know
that I am the Lorde, ſayth the Lorde God,
when I ſhalbe ſanctified in you before your
eyes.
24 As for you, I will take you from among
the heathen, and gather you together out
of al countreys, and bring you agayne into
your owne lande.
25 Then will I ſprincle cleane (o) water
vpon you, and ye ſhalbe cleane: yea from
all your vncleanneſſe and from all your
idols ſhal I cleanſe you.
26 A newe hart alſo will I geue you, and
a new ſpirit will I put into you: as for that
ſtony hart I will take it out of your fleſhe,
and geue you a fleſhy hart.
27 I will geue my ſpirite among you, and
cauſe you to walke in my commaundements,
and ye ſhal kepe my iudgementes, and
do them.
28 And ſo ye ſhall dwell in the lande that I
gaue to your fathers: and ye ſhalbe my peo-
ple, and I will be your God.
29 I will deliuer you from al your vncleanne-
ſſe, I will cal for the (p) corne, and will
encreaſe it, and lay no famine vpon you.
30 I will multiplie the fruites of the trees
and the increaſe of the feelde, ſo that ye ſhal
receiue no more reproche of hunger among
the heathen.
31 Then ſhal ye remember your owne wicked
wayes, and your imaginations which were
not good: ſo that ye ſhalbe (q) irkſome in
your owne eyes for your ſinnes and abomi-
nations.
32 But I will not do this for your ſakes,
ſaith the Lord God, be ye ſure of it: there-
fore, O ye houſe of Iſrael, be aſhamed and
confounded of your owne wayes.
33 Moreouer, thus ſaith the Lorde GOD,
What time as I ſhall cleanſe you from all
your iniquities, then will I make the cities
to be inhabited againe, and the places that
be decayed, ſhalbe repayred.
34 The deſolate lande ſhalbe tilled againe,
which afore time lay waſte in the ſight of al
them that went by.
35 And they ſhal ſay, This waſte lande was
like the garden of Eden: and theſe waſte
and deſolate and ruinous cities (were)
ſtrong (and) inhabited.
36 Then the reſidue of the heathen that lye
rounde about you, ſhal knowe that I the
Lorde (r) repayre that was broken downe,
& plant againe that that was made waſte:
euen I the Lorde haue ſpoken it, and wyl
do it in deede.
37 Thus ſaith the Lord God, I will yet for
this be ſought of the houſe of Iſrael to do
it

(h) VVhiche was accomplished vnder Chriſte, to whom all theſe temporal deliuerances dyd direct them.
(i) That is, vpon the mountaynes of Iuda.
(k) You, changing the number.
(l) Thus the enimies imputed as the reproche of the lande, which God dyd for the ſinnes of the people, according to his iuſt iudgmentes.
(m) And therfore woulde not ſuffer my name to be had in contempt, as the heathen woulde haue reproched me, yf I had ſuffered my churche to periſhe.
(n) This excludeth from mens dignitie & meane to deſerue any thing by, ſeeyng that god referreth the whole to him ſelfe, & that only for the glory of his holy name.
(o) That is his ſpirite, whereby he reformeth the hart, and regenerateth his. Eſai. 44.
(p) Vnder the abundance of temporall benefites, he concludeth the ſpirituall graces.
(q) Ye ſhal come to true repentance, and thynke your ſelues vnworthy to be of the number of Gods creatures, for your ingratitude againſt him.
(r) He declareth that it ought not to be referred to the ſoyle or fertilitie of the earth that any countrey is riche and in bundance, but only Gods mercies: as his plagues & curſes declare when he maketh it barren.

them, I wyll multiplie them as a flocke of men.

38 Like as the holy flocke, and the flocke of Hierusalem are in the dyeth solempne feastes, so shal also the wasted cities be fylled with flockes of men: and they shall knowe that I am the Lorde.

The. xxxvii. Chapter.

He prophesieth the bringing agayne of the people beyng in captiuitie. 16. He shewe eth the vnion of the ten tribes with the two.

1 THe hande of the Lorde was vppon me, and caryed me out in the spirite of the Lord, and set me downe in the middest of a playne feelde that was ful of (a) bones.

2 And he led me round about by them, and beholde there was very many in the open feelde, and lo (they were) very dyie.

3 Then sayde he vnto me, Thou sonne of man, thinkest thou these bones may liue agayne? I answeared, O Lorde God, thou knowest.

4 And he saide vnto me, Prophesie thou vpon these bones, and speake vnto them: Ye dyie bones heare the woord of the lord,

5 Thus sayth the Lorde God vnto these bones, Beholde, I wyl cause breath to enter into you, that ye may liue.

6 I wyl geue you sinowes, and make flesthe growe vpon you, and couer you ouer with skinne, and so geue you breath, that ye may liue, and knowe that I am the Lorde.

7 So I prophesied as I was commaunded: and as I was prophesying, there was a noyse, and loe a great motion, so that the bones came neare together, bone to his bone.

8 Nowe when I had looked, beholde they had sinowes, and flesthe growe vpon them, and aboue they were couered with skinne: but there was no breath in them.

9 Then sayde he vnto me, Thou sonne of man, prophesie thou towarde the winde, prophesie and speake to the winde, thus sayth the Lorde God, Comme, O thou * ayre from the foure windes, and * blowe vpon these slayne, that they may liue.

10 So I prophesied as he had commaunded me: then came the breath into them, and they receyued lyfe, and stood vp vpon their feete, a maruelous great armie.

11 Moreouer he sayde vnto me, Thou sonne of man, these bones are the whole house of Israel: beholde they say, Our bones are dryed vp, our hope is gonne, and we are cleane cut of.

12 Therefore prophesie thou, and speake vnto them, thus sayth the Lorde God, Beholde, I wyl open your graues, O my people, and cause you to comme vp out of your sepulchres, and bring you into the lande of Israel agayne.

13 So shal ye knowe that I am the Lorde, when I open your graues, O my people, and bring you (b) out of your sepulchres.

14 My spirite also wyl I put in you, and ye shal liue, I wil set you againe in your owne lande: and ye shal knowe that I the Lorde haue sayde it, and fulfylled it in deed, saith the Lorde.

15 The woorde of the Lorde came vnto me, sayeing,

16 Thou sonne of man, take one sticke, and write vpon it, Vnto Iuda and to the children of Israel his companyons. Then take another sticke, and write vpon it, Vnto Ioseph the "sticke of Ephraim, and to al the housholde of Israel his companions.

17 And (c) ioyne them one to another into one sticke: and they shalbe as one in thy hande.

18 Nowe if the children of thy people speake vnto thee, sayeing, Wylt thou not shewe vs what thou meanest by these?

19 Then geue them this answeare, thus sayth the Lorde God, Beholde, I wil take the (d) "sticke of Ioseph, whiche is in the hande of Ephraim, and of the tribes of Israel his felowes, and wil put them with him, (euen) with the sticke of Iuda, and make them one "sticke, and they shalbe one in my hande.

20 And the sticks whereupon thou writest, shalt thou haue in thy hande, that they may see.

21 And thou shalt say vnto them, thus sayth the Lorde God, Beholde, I wyll take the children of Israel from among the heathen vnto whom they be gonne, and wyl gather them togeather on euery syde, and bring them agayne into their owne lande.

22 Yea I wyll make one people of them in the lande vpon the mountaynes of Israel, and one kyng shalbe kyng to them all: they shal no more be two peoples, neither be diuided from hence forth into two kingdomes.

23 They shal also defyle them selues no more with their idols and abominations, and al their wicked doinges: I wyl sane them out of al their dwelling places wherin they haue sinned, and wyll so cleanse them, that they shalbe my people, and I wylbe their God.

24 Dauid my seruant shalbe their king, and they all shall haue one shepheard: they shall walke in my iudgementes, and my

(a) By this vision he prophesieth that the people of Israel shalbe deliuered, whom he compareth to bones of dead men, for as drye bones become without all hope of lyfe agayne, so the Israelites thought they should neuer

(b) That is, when I bring you out of these places and townes where ye are captiues.

(c) Whiche signifieth the ioyning together of the two houses of Israel and Iuda.

(d) This is, the house of Israel.

* Or, tree.

" Or, tree.

" Or, tree.

John. 10. c.

Esai. 40. b. Iere. 23. a. Dan. 9. c.

commaundementes ſhall they keepe, and fulfyl them.

25 They ſhall dwell in the land that I gaue vnto Iacob my ſeruant, wherein your fathers alſo haue dwelt, yea (euen) in the ſame lande ſhall they, their children, and their childers children dwel for euermore: and my ſeruant Dauid ſhalbe their prince for euer.

26 Moreouer, I wil make a bonde of peace with them, whiche ſhalbe vnto them an euerlaſting couenant: I wil ſettle them alſo and multiplie them, my ſanctuarie wyl I ſet among them for euermore.

27 My tabernacle ſhalbe with them: yea I wylbe their God, and they ſhalbe my people.

28 Thus the heathen alſo ſhall know that I the Lorde doo ſanctifye Iſrael, when my ſanctuarie ſhalbe among them for euermore.

The.xxxviii. Chapter.

He propheſieth that Cog and Magog ſhall come with an appoynted hoaſt into the land of promiſe.

1 AND the woorde of the Lorde came vnto me, ſayeing,

2 Thou ſonne of man, ſet thy face agaynſt (a) Gog, the land of Magog, whiche is the cheefe prince of Meſech and Tubal, and propheſie againſt him,

3 And ſay, thus ſayth the Lorde God: O Gog, thou cheefe prince of Meſech & Tubal, beholde I wyl vpon thee:

4 And I wyl turne "thee backe, and put hookes in thy chawes, I wyl bring thee foorth and all thyne hoaſt, both horſe and horſemen, al armed with all ſortes of armour, a great multitude with ſpeares and ſhieldes, al handling ſwoordes.

5 They of (b) Paras, of Chuth, and Phut, with them (euen) all (hauyng) ſhieldes and helmets,

6 Gomer and all his hoaſtes, the houſe of Togarma out of the northe quarters and al his hoſtes, yea and muche people with thee.

7 Therefore prepare thee, ſet thee ſelfe in aray with al the people that are come vnto thee by heapes, and be thou their defence.

8 After many dayes thou ſhalt be viſited, and in the latter yeeres thou ſhalt comme into the lande that hath benne turned (and toll) with the ſwoorde, and gathered together agayne out of many people vppon the mountaynes of Iſrael, which haue ben alwayes (ſubiect) to waſte: but it is brought out of the people, and they dwel al ſafe.

9 Thou ſhalt aſſende and comme vp like a ſtorme, as a cloude to couer the lande ſhalt thou be: thou with al thyne hoaſtes, and a great multitude of people with thee.

10 Moreouer, thus ſaith the Lorde God, At the ſame tyme ſhal thinges comme into thy minde, ſo that thou ſhalt thinke (c) euyl thoughtes,

11 And ſay, I wyl vp to the lande of (d) vnwalled villages, I wyl goe to them that be at reſt, whiche dwell ſafely, al dwelling without walles, they haue neyther barres nor gates:

12 To ſpoyle the pray, and to take a bootie, to turne thy hande vppon the deſolate places that are (nowe) inhabited, and vpon that people that is geathered together from among the heathen, whiche haue gotten catel & goods, and dwell in the middes of the lande.

13 Then ſhal Saba & Dedan, and the marchantes of Tharſis with al their lions, ſay vnto thee, (e) Art thou comme to ſpoyle a pray? haſt thou geathered thy people together to take a bootie, to take away ſiluer and gold, to cary away catel and good, and to haue a great pray?

14 Therefore, O thou ſonne of man, thou ſhalt propheſie and ſay vnto Gog, thus ſayth the Lorde God: In that day when my people Iſrael (f) dwelleth ſafe, ſhalt thou not knowe it?

15 And thou ſhalt come from thy place out of the northe partes, thou and muche people with thee, whiche ryde al vppon horſes, (euen) a great multitude and a mighty armie.

16 Yea thou ſhalt comme vpon my people of Iſrael, as a cloude to couer the lande: this ſhal comme to paſſe in the (g) later dayes, and I wyl bryng thee vp into my lande, that the heathen may knowe me, when I ſhalbe (h) ſanctifyed in thee, O Gog, before their eyes.

17 Thus ſayth the Lorde God, Art thou not he of whom I haue ſpoken in olde tyme by the handes of my ſeruantes the propheetes of Iſrael, whiche propheſied in thoſe dayes and yeeres, that I ſhoulde bryng thee vpon them?

18 At the ſame tyme when Gog commeth vp into the lande of Iſrael, ſayth the Lorde God, ſhal myne indignation ryſe in my wrath:

19 For in my ielouſie & fyre of my wrath haue I ſpoken it, ſurely at that time there ſhalbe a great ſhaking in ye lande of Iſrael.

20 The very fiſhes in the ſea, the foules in the ayre, the beaſtes of the feelde, and all that mooue and creepe vpon the earth, & al the

(a) Whiche was a people that came of Magog the ſon of Iapheth. Gene. x. a. Magog alſo here ſignifieth a certayn countrey, ſo that by theſe countreys whiche had the gouernment of Gretia and Italy, he meaneth the principal enimies of the Church. Apoc. xx. b.

" Or, deſtroy thee.

(b) The Perſians, Ethiopians, & men of Aphrica.

(c) That is, to moleſt & deſtroy the Churche.

(d) Meaning Iſrael which had now ben deſtroyed, & was not yet buylt againe, declaring hereby alſo the ſimplicitie of the godly, who ſeeke not ſo much to fortifye them ſelues by ouwarde force, as to depend on the prouidence and goodneſſe of God.

(e) One enimie ſhal exercie another, becauſe euery one ſhal thinke to haue the ſpoyle of the people of God.

(f) Shalt not thou ſtyr vp thyne ouwarde ſyons to come againſt the Church, when they ſuſpect nothing?

(g) Meaning in the laſt age, & from the comming of Chriſte vnto the end of the world.

(h) Signifying that god wyl be ſanctifyed by maintaynyng his Church and deſtroying his enimies, as chap. 36. c. and 37. d.

the men that are vpon the earth, shal tremble at my presence, the hyls also shalbe turned vpside downe, the (i) rayres shal fal, & al walles shal fall downe to the grounde.

21 I wyl cal for a swoorde vppon (k) hym in al my mountaines, saith the Lorde God: so that euery mans swoorde shalbe vpon an other.

22 With pestilence and blood wil I pleade against hym: stormie rayne and hayle stones, fire and brymstone wyll I cause to rayne vpon him and all his bandes, yea, and vppon al that great people that is with him.

23 Thus wyll I be magnified, sanctified, & knowen in the eyes of many nations: and they shal knowe that I am the Lorde.

The. xxxix. Chapter.

1. He sheweth the destruction of Gog and Magog, 13. The graue of Gog and his host.

1 THerfore, O thou sonne of man, prophesie against Gog, and speake, thus saith the Lorde God, Beholde, O Gog, thou chiefe prince of Mesech and Tubal, I wyl vpon thee.

2 And I wyl * turne thee about, and I * wyll (a) prouoke thee forewarde, and cause thee to come vp from the North partes, and bring thee vp to the mountaines of Israel.

3 And as for thy bowe, I wyl smite it out of thy left hande, and cause thine arrowes to fal out of thy right hande.

4 Thou, with al thine host, & all the people that is with thee, shal fall vppon the mountaines of Israel: then wyl I geue thee vnto the (b) flockes of byrdes, (euen) to al feathered foules and beastes of the fielde, to be deuoured.

5 Thou shalt fal vpon the open fielde: for I haue spoken it, saith the Lorde God.

6 Into Magog, and among those that sit so carelesse in the Iles wil I sende a fire, and they shal knowe that I am the Lorde.

7 I wyl make also the name of my holynesse to be knowen among my people of Israel, & I wyl not let them pollute my holy name any more: but the very heathen also shal knowe that I am the Lord, the holy one of Israel.

8 Beholde, it is (c) come, and it is donne, saith the Lorde God: this is the day whereof I haue spoken.

9 They that dwel in the cities of Israel, shal goe forth, and (d) set fire vpon the weapons, and burne them, shieldes and speares, bowes and arrowes, * handstaues, and swoordes, and they shal burne them with fire seuen yeere.

10 So that they shal ete no wood from the fielde, neither hewe downe any out of the wood: for with weapons shal they make their fire, they shall rob those that robbed them, and spoyle those that spoyled them, saith the Lord God.

11 At the same tyme wyl I geue vnto Gog a place to be buried in Israel, euen the valley wherethrough men goe toward the East sea: those that transaile thereby, shal (e) stop their noses: there shal Gog and al his multitude be buryed: and it shalbe called the valley of the * multitude of Gog.

12 Seuen monethes long shall the house of Israel be burying of them, that they maye cleanse the lande.

13 Yea, al the people of the lande shal burie them, and they shall haue a name when I shalbe glorified, saith the Lord God.

14 They shall choose out men to goe continually throughe the lande, to (f) burye as they passe through those that remaine vpon the grounde, to cleanse it: after the ende of seuen monethes shall they make their searche.

15 And the transaylers that passe throughe the lande, where they see a mans bone, they shal set vp a token by it, tyll the dead buryers haue buried it also in the valley of the * multitude of Gog.

16 And the name of the citie shalbe called (g) Hamonah: thus shal they make the land cleane.

17 And thou sonne of man, thus sayth the Lorde God, Speake vnto al feathered foules, yea, and to all the beastes of the fielde, Assemble you togeather, and come, geather you rounde about to my (h) sacrifice that I sacrifice for you, (euen) a great sacrifice vpon the mountaines of Israel, that ye may eate flesh, and drinke blood.

18 Ye shal eate the flesh of the valiant, and drinke the blood of the princes of the lande, of the rammes, of the weathers, of the goates, and of the bullockes, that be al fedde at Basan.

19 Ye shal eate the fat your belly full, and drinke blood tyl ye be dronken of my sacrifice, whiche I haue sacrificed for you.

20 Ye shal fil you at my table with horses & * horsemen, with the valiant, and men of warre, saith the Lorde God.

21 I wyl set my glory also among the Gentiles, that al the heathen may see my iudgement that I haue executed, and my hande whiche I haue layde vpon them.

22 And the house of Israel shal knowe that I am the Lorde their God, from that day, and so forewarde.

23 And

(i) That is, I wyl excommunycate them.

(k) That is, the pestilence shal deuoure them.

(a) Hereby he signifieth that which is meant to be in warre: that the bodies of the slayne should be buried.

(b) That is, this plague shal deuoure them.

(c) For the stinke of the carkases that shal ly slaine there vnburied.

(d) Because the people of God shal haue.

* o, Hamon Gog.

(e) Partly that the holy lande should not be polluted, & partly for the compassion whiche the children of God haue, euen vpon their enimies.

* o, Hamon Gog.

(f) Partly that the holy lande should not be polluted, & partly for the compassion whiche the children of God haue, euen vpon their enimies.

(g) So called, for the multitude of the people of Gog that shoulde be slaine there.

(h) As solemne sacrifices were common feastes to great multitudes of people assembled, so was this slaughter as a great sacrifice and feast for al byrdes & beastes to feede vpon.

* o, chariots.

23 And the heathen ſhal know, that whereas the houſe of Iſrael was led into captiuitie, it was for their(i) wickednesse ſake, becauſe they offended me: for the which cauſe I hydde my face from them, and deliuered them into the handes of their enimies, that they might al be ſlaine with the ſworde.

24 Accoyding to their vncleanneſſe, and accoyding to their tranſgreſſions haue I done vnto them, and hyd my face from them.

25 Therfore thus ſaith the Lord God, Now wyl I bring againe the captiues of Iacob, and haue mercye vppon the whole houſe of Iſrael, & be ielous for my holy names ſake,

26 After that they haue borne their ſhame, & al their tranſgreſſion, whereby they haue tranſgreſſed againſt me, when they dwelt ſafely in their land, & no man to feare them:

27 And when I haue brought them againe from among the people, when I haue gathered them togeather out of their enimies landes, and am ſanctified in them in the ſight of many nations:

28 Then ſhall they knowe that I am the Lord their God, whiche cauſed them to be led into captiuitie among the heathen, but haue geathered them againe into their owne lande, and not leaft one of them any more there.

29 After that wyll I hide my face no more from them, but wyll powre out my ſpirite vppon the houſe of Iſrael, ſaith the Lorde God.

(i) The heathen ſhal knowe that they ouercame not my people by their owne ſtrength, neither yet by the weakeneſſe of mine arme, but that this was for my peoples ſinnes.

The. xl. Chapter.

The reſtoryng of the cities, and of the temple that was to come, is ſhewed vnto the propher.

(a) The Iewes counted the begynning of the yereafter two ſortes: for feaſtes, they beganne to counte in Marche: and for their other affaires, in Septēber, ſo that this is to be vnderſtande of September.

1 IN the fiue and twentieth yere of our captiuitie, in the (a) beginning of the yeere, the tenth day of the moneth, that is, the fourteenth yeere after the citie was ſmytten, the ſelfe ſame day came the hand of the Lord vpon me, and brought me thyther:

2 Euen into the lande of Iſrael brought he me in the viſions of God, and ſet me downe vpon a maruellous high mountaine, wherupon there was as it had ben the buylding of a citie towarde the South.

3 Thither he carried me, and beholde, there was a (b) man, whoſe ſimilitude was like braſſe, whiche had a twiſted lyne of flaxe in his hande, and a cane to meaſure with: and he ſtoode in the doore.

4 And that man ſayd vnto me, Thou ſonne of man, marke wel with thine (c) eyes, hearken to with thine eares, and faſten it in thy harte what ſo euer I ſhall ſhewe thee: for to the intent that they myght be ſhewed thee, therefore art thou brought hither, and what ſo euer thou ſeeſt, thou ſhalt certifie the houſe of Iſrael thereof.

(b) Whiche was an angel in fourme of a man, that came to meaſure out this buyldyng.

(c) By this & the like Hebrue phraſes, he exhorted him to beholde, & marke diligently as a thing worthy notyng.

5 Beholde, there was a wal on the (d) outſide of the houſe rounde about: the cane to meaſure with that he had in his hand, was ſixe cubites long by the (e) cubite, & a hands breadth: So he meaſured the breadth of the buylding with one cane, and the height with one cane.

(d) Whiche compaſſed the whole hyl of Sion, in the toppe whereof, the temple was buylded.

6 Then came he to the gate whiche loketh toward the Eaſt, and went vp the ſtayres thereof, and meaſured the poſt of the gate, one cane broade, and the other poſt of the gate one cane broade.

(e) The cubite whiche he ſpeaketh of, was larger then the common cubite by a hid breadth, that is, foure inches, and it was called the holy cubite: the common cubite conteyned but fiue hand breadth, and this ſixe. reade cha. 43. 13.

7 And (euery) chamber was one cane long, and one cane broade, & betweene the chambers, were fiue cubites: and the poſt of the gate by the porche of the gate within, was one cane.

8 He meaſured alſo the porche of the gate within, with one cane.

9 Then meaſured he the porche of the gate eyght cubites: and the * pentiſles thereof two cubites, and the porch of the gate (was) inwarde.

* Or, frontes.

10 And the chambres of the gate eaſtward, were three on this ſide, and three on that ſide: they three were of one meaſure, and the pentiſles had one meaſure on this ſide, and one meaſure on that ſide.

11 After this he meaſured the breadth of the entrie of the gate ten cubites, & the height of the gate thirteene cubites.

12 The ſpace alſo before the chambers, was one cubite (on this ſide) and the ſpace one cubite on that ſide: and the chambers, ſixe cubites on this ſide, and ſixe cubites on that ſide.

13 He meaſured the gate from the roofe of a chamber to his owne roofe, the breadth of fiue and twentie cubites: doore againſt doore.

14 He made * frontes alſo of three ſcore cubites, (euen) vnto the front of the court rounde about the gate.

* Or, pentiſles.

15 And from the fore front of the entrie of the gate, vnto the fore front of the gate within (were) fiftie cubites.

16 And there were narow windowes in the chambers, and in the frontes within the gate round about, and ſo in the arches: and the wyndowes (went) rounde about within, and vppon the frontes were Palme trees.

17 Then brought he me into the outwarde court, wherin were chambers, and a pauement made for the court rounde about: thirtie chambers were vpon the pauement.

18 And

18 And the pauement (was) by the syde of the gates ouer agaynst the length of the gates, & the pauement (was) beneath.
19 Then he measured the breadth from the foreffront of the lower gate without, vnto the foreffront of the court within, a hundred cubites eastwarde and northwarde.
20 And the gate in the outward court that looked towarde the north, measured he after the length and breadth thereof.
D 21 And the chambers therof (were) three on this syde, and three on that syde: and the frontes therof, and the arches therof were after the measure of the (i) fyrst gate: the length therof was fyftie cubites, and the breadth fyue and twentie cubites.
22 And their windowes, and their arches, with their palme trees (were) after the measure of the gate that loketh towarde the east: and the goyng vp vnto it (had) seuen steppes, and the arches therof (were) before them.
23 And the gate of the inner court (stoode) ouer agaynst the gate towarde the north and toward the east, and he measured from gate to gate a hundred cubites.
24 After that he brought me towarde the south, where there stoode a gate towarde the south, and he measured the frontes therof and the arches therof according to those measures.
25 And (there were) windowes in it, and in the arches therof rounde about lyke these windowes: the length (was) fyftie cubites, and the breadth fyue and twentie cubites.
26 And (there were) seuen steppes at the goyng vp to it, and the arches therof before them: and it had palme trees, one on this syde, and another on that syde, vppon the front therof.
27 And (there was) a gate in the inner court towarde the south, and he measured from gate to gate towarde the south, a hundred cubites.
E 28 So he brought me into the inner court through the south gate, & he measured the south gate according to those measures.
29 And the chambers therof, the frontes therof, and the arches therof, according to these measures, & windowes in it: and in the arches therof rounde about, fifty cubites long, and fyue and twentie cubites brode.
30 And the arches rounde about (were) fyue and twentie cubites long, and fyue cubites brode.
31 And the arches therof (were) towarde the vtter court, and palme trees vpon the frontes therof, & the goyng vp to it (had) eyght steppes.
32 He brought me also into the inmost court toward the east, and measured the gate according to those measures.
33 And the chambers therof, and frontes therof, and the arches therof (were) according to those measures, and there were windowes therein, and in the arches therof rounde about, it (was) fyftie cubites long, and fyue and twentie cubites brode.
34 And the arches therof (were) towarde F the vtter court, and palme trees vpon the frontes therof on this syde, and on that syde, & the going vp to it had eight steppes.
35 And he brought me to the north gate, & measured it according to those measures.
36 The chambers therof, the frontes therof, and the arches therof, and (there were) windowes therein rounde about: and the length (was) fyftie cubites, & the breadth fyue and twentie cubites.
37 And the frontes therof (were) toward the vtter court, and palme trees (were) vpon the frontes therof on this syde and on that syde, and the going vp to it had eyght steppes.
38 And a chamber and the entrie therof (was) vnder the frontes of the gates: there they washed the (g) burnt offerynges.
39 And in the porche of the gate stoode two tables on this syde, and two tables on that syde, vpon the whiche they slue the burnt offering, and the synne offering, and the trespasse offering.
40 And at the syde without the steppes, at the entrie of the north gate (stoode) two tables, & on the other syde whiche was at the porche of the gate (were) two tables.
41 Foure tables were on this syde, & foure G on that syde, by the syde of the gate (euen) eyght tables, whereupon they slue (their sacrifyces.)
42 And the foure tables were of hewen stone for the burnt offering, of a cubite and a halfe long, & a cubite and a halfe brode, and one cubite high, whereupon were layd the instrumentes wherewith they slue the burne offering, and the sacrifice.
43 And within there were " hookes one "ttruets.
hand breadth (long) fastened round about, and vpon the tables was the offering flesshe.
44 And without the inner gate (were) the chambers of the syngers in the inwarde court, whiche was at the syde of the north gate, and their prospect was towarde the south: and one was at the syde of the east gate, hauing y prospect toward the north.
45 And he sayde vnto me, This chamber whose prospect is towarde the south, (is) for the priestes that haue charge to kepe the house.

46 And

(i) That is, in all gate, as appeareth in the next verse.

(g) That is, the inwardes or entrayles of the sacrifice that was offered for a burntoffring

46 And the chamber whoſe proſpecte is towarde the north (is) for the prieſtes that haue charge to keepe the quiter: theſe are the ſonnes of Sadoc, whiche of the ſonnes of Leui come neare to the Lord, to miniſter vnto him.

47 So he meaſured the court, whiche had in length a hundred cubites, and a hundred in breadth, (euen) foure ſquare: and the aulter ſtoode before the houſe.

(h) That is, of the temple.

48 And he brought me to the porche of the (h) houſe, and meaſured the porche fyue cubites on this ſyde, and fyue cubites on that ſyde: and the breadth of the gate was three cubites on this ſyde, and three cubites on that ſyde.

(i) From North to South.

49 The (i) length of the porche was twentie cubites, the breadth eleuen cubites, and by ſteppes went men vp to it: by the frontes alſo were pyllers, one on this ſyde, and another on that ſyde.

The. xli. Chapter.

The diſpoſition and deuice of buyldyng againe of the temple, and of the other thynges thereto belongyng.

1 AFter this he brought me to the temple, and meaſured the frontes, ſixe cubites brode on the one ſyde, and ſixe cubites brode on the other ſyde (which was) the breadth of the tabernacle.

2 The breadth of the doore was tenne cubites, and the ſydes of the doze (were) fyue cubites on the one ſyde, and fyue cubites on the other ſyde, and he meaſured the length (a) therof fourtie cubites, and the breadth twentie cubites.

(a) Of the temple from this dore to the moſt holye place.

3 Then went he in and meaſured the front of the doore two cubites: but the doore it ſelfe was ſixe cubites, and the breadth on the other ſyde of the doore was ſeuen cubites.

4 He meaſured the length therof twentie cubites, and the breadth twentie cubites before the temple: and he ſayde vnto me, This is the moſt holy (place.)

5 He meaſured alſo the wal of the houſe ſixe cubites, & the breadth of a chamber foure cubites rounde about the houſe on euery ſyde.

6 And the chambers were chamber vppon chamber, "three and thirtie in order: and they entred the wal whych was of the houſe for the chambers rounde about, that they myght be faſtened, and not be faſtened in the wal of the houſe.

"three and thirtie foote bygh.

7 There was an enlarging, and a winding about, mounting ſtil vpward to the chambers: for the ſtayre of the houſe was mounting ſtyl vpward rounde about the houſe, therefore the houſe was larger vpward: ſo they went vp from the loweſt (chamber) to the hyeheſt by the myddeſt.

8 And I ſawe the houſe bygh rounde about: the fundations of the chambers (were) a ful cane of ſyxe cubites (b) vp to the armeholes.

(b) That is, great, and of the large meaſure.

9 The thickneſſe of the wal which was for the chamber without (was) fyue cubites, and that whiche remayned was the place of the chambers that were within.

10 And betweene the chambers was the wideneſſe of twentie cubites rounde about the houſe on euery ſyde.

11 And the dooyes of the chambers were towarde the * place that remained, one dooye towarde the north, and another toward the ſouth: and the breadth of the place that remained, was fyue cubites rounde about.

* or, bygh ſpace.

12 Now the buyldyng that was before the ſeparate place at the end towarde the weſt (was) ſeuentie cubites bryde: and the wal of the buildyng was fyue cubites thicke rounde about, and the length nienetie cubites.

13 So he meaſured the houſe, whiche was a hundred cubites long, and the ſeparate place and the building with the walles, were a hundred cubites long alſo.

14 The breadth alſo of the faze front of the houſe, and of the ſeparate place toward the eaſt, was a hundred cubites. C

15 And he meaſured the length of the buildyng ouer againſt the ſeparate place which was behynde it, and the chambers on the one ſyde, and on the other ſyde, a hundred cubites, with the temple within, and the porches of the court.

16 The dooye poſtes, and the narowe wyndowes, and the chambers round about, on three ſydes ouer againſt the dooye, ſeeled with wood round about, from the ground vp to the wyndowes: and the wyndowes themſelues were ſeeled.

17 And from aboue the dooye vnto the houſe within and without, and vpon euery wal rounde about within and without, (cooke he) meaſure.

18 And it was made with (d) Cherubims and palme trees, ſo that a palme tree was betweene a Cherub and a Cherub, and euery Cherub had two faces.

(d) That is, Cherubins and palme trees were grauen and carued in the walles.

19 So that the face of a man was towarde the palme tree on the one ſyde, and the face of a Lion towarde the palme tree on the other ſyde: (thus) was it made throughal the houſe rounde about.

20 From the grounde vnto aboue the dooye were Cherubims and palme trees made:

and

and (thes was) the wal of the temple.

D 21 The postes of ỹ temple were foure squared, and the fashion of the sanctuarie was (c)appearance like appearance.

(f) That is, the doore postes, or cheekes of the sanctuarie, were like the doore cheekes of the temple.

22 The aulter of wood was three cubites high, and two cubites long: the corners, the length, & the walles thereof were of wood. And he saide vnto me, This is the table that shalbe before the Lorde.

23 The temple and the holyest of al had either of them two doores.

24 And the doores had two (f) doores (a peece, euen) two folding doores, two for the one doore, and two doores for the other.

25 And vpon the doores of the temple there were made Cherubims and palme trees, like as was made vpon the walles: and thicke beames vpon the forefront of the porche without.

26 And (there were) narrowe wyndowes and palme trees on the one side, and on the other side, by the sides of the porche, & vpon the sides of the house, and thicke beames.

The .xlii. Chapter.

Of the chambers of the temple for the priestes, and the holy thynges.

1 THen led he me into the vtter court by the waye towarde the North, and he brought me into the chamber that (was) ouer against the separate place, whiche (was) before the buyldyng towarde the North.

2 Before the length of an hundred cubites (was) the North doore: and the breadth (was) fiftie cubites.

3 Ouer against the twentie cubites whiche were for the inner court, and ouer against the pauement, whiche was for the vtter court, (was) chamber against chamber, three (orders.)

4 And before the chambers, there was a walking place of ten cubites wide inward, the way of one cubite: and their doores towarde the North.

5 Thus the vpper chambers were alwaye narrower: for thole chambers (seemed) to eate vp these, (to wyt) the lower and the myddlemer of the buyldyng.

6 For they were in three orders, but had no pyllers as the pyllers of the courtes: therefore were they smaller the the neathermost and the myddlemost (to recken) from the grounde.

B 7 And the wall that was without ouer against the chambers, towarde the vtter court on the forefront of the chambers, the length thereof was fiftie cubites.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: & loe, before the temple was a hundred cubites.

9 And vnder these chambers (was) the entrie from the East, as one goeth vnto them from the vtter court.

10 In the thickneſſe of the wall of the court toward the East, before the separate place, and before the buylding of the chambers.

11 And the way before them after the appearance of the chambers which were toward the North: as their length, so was their breadth: and al their entries (were) according to their fashion, and according to their doores.

12 And according to the doores of the chambers that were towarde the South, (was) a doore in the head of the way, (euen) the way directly before the wall towarde the East as one entreth.

13 Then sayde he vnto me, The chambers towarde the North, and the chambers towarde the South, whiche are before the separate place, those be holy chambers, wherein the priestes that (a) approche vnto the Lorde must eate the most holy thinges, and there must they laye the most holy thinges, and the meate offering, and sinne offering, and trespasse offering: for it is a holy place.

(a) That is, whiche exercise the priestes office, as more fully is declared in the next chapter folowing. verse. xix.

14 When the priestes come therin, they shal not goe out of the holy place into the vtter court, but there they shal laye vp their garmentes wherein they minister, for they are holy: and shal put on (b) other garmentes, and so shal approche to those which are for the people.

(b) That is, their cõmon apparel whiche they vsed among the people: and as some say, was suche as the common people vsed.

15 Nowe when he had finished the measuring of the house within, he led me forth toward the gate, whose prospect is toward the East, and he measured it round about.

16 He measured the East side with the measuring cane, fiue hundred canes, (euen) with the measuryng cane rounde about.

17 And he measured the North side fiue hundred canes, (euen) with the measuryng cane round about.

18 The South side also measured he fyue hundred canes, by the measuring cane.

19 He turned about (also) to the West side, and measured fiue hundred canes, by the measuring cane.

(c) That is, betwene the temple & the citie, whiche in respect of the sanctuary and temple was counted prophane.

20 So he measured it by the foure sides: it had a wal round about, fiue hundred canes long, and fiue hundred broade, to make a separation betweene the (c) sanctuarie, and the prophane place.

The .xliii. Chapter.

He seeth the glory of God goyng into the temple, from whence it had before departed.

1 So

A 1 SO he brought me to the gate, (euen) the gate that turneth toward the east:

2 And beholde, then came the glorye of the God of Israel from out of the East, whose voyce was like a great noyse of waters, and the earth was lightened with his glory.

Ezech.9.c. 3 And according to the appearance of the vision whiche I sawe, (euen) according to the vision whiche I sawe (a) when I came to destroye the citie: and the visions were like the visions whiche I sawe by the ryuer Chebar, and I fel vpon my face.

4 And the (b) glory of the Lorde came into the house by the way of the gate whose prospect is toward the East.

5 So a * wynde tooke me vp, and brought me into the innermer court: and beholo, the house was ful of the glory of the Lorde.

6 And I heard one speakyng vnto me out of the house, and there stoode a man by me,

B 7 And he saide vnto me, O thou sonne of man, this roome is my seate, and the place of my footesteppes, whereas I wyl dwel among the children of Israel for euermore: so that the house of Israel shall no more defile my holy name, neither they nor their kynges through their whoredome, and through the dead bodyes of their (c) kinges (in) their high places.

8 Albeit they haue set their thresholdes by my thresholdes, and their postes by my postes, and a wal betwixt me and them, yet haue they defiled my holy name with their abominations that they haue committed: wherefore I haue consumed them in my wrath.

9 But nowe let them put away their whoredome, and the dead bodyes of their kinges out of my sight, & I wyll dwel among them for euermore.

10 Therefore, O thou sonne of man, shewe thou the house of Israel this house, that they may be ashamed of their wickednesse, and measure them selues an example thereat.

11 And if they be ashamed of al their workes: then shew them the fourme of the house and patterne therof, ỳ going out, the comming in, al the maner therof, yea, al the ordinances thereof, the figures, & al the lawes therof, and write it in their syght, that they may keepe the whole fashion therof, and al the ordinances therof, and doo them.

(d) Or, description. 12 This is the (d) lawe of the house: Upon the toppe of the mount shall all the limittes therof be, round about the most holy place: loe, this is the lawe of the house.

13 And these are the measures of the aulter in cubites: the cubite is a cubite and a hand breadth, the bottome (shalbe) a cubite, and the breadth a cubite, and the border therof by the edge therof rounde about was one spanne, and this (shalbe) the heyght of the aulter.

14 And from the bottome vpon the ground, vnto the lower peece, (shalbe) two cubites, the breadth one cubite: and from the litle peece to the great peece, (shalbe) foure cubites, and the breadth one cubite. C

15 The aulter was foure cubites high, and from ỳ aulter vpward stoode foure hornes.

16 And the aulter was twelue cubites long, and twelue cubites broade, square in the foure corners therof.

17 The frame of the aulter (shalbe) fourteene cubites long, and fourteene broade in the foure square corners therof, and the border about it shalbe halfe a cubite, and the bottome therof (shalbe) a cubite about, and the steppes thereof shalbe turned towarde the East.

18 And he sayde vnto me, Thou sonne of man, thus saith the Lorde God, These are the ordinances of the aulter, in the day whē it is made, to offer burnt offeringes therupon, and to sprinkle blood therupon.

19 And thou shalt geue to the priestes, to the Leuites that be of the seede of Sadoc, and approche vnto me, sayth the Lorde God, to ministre vnto me, a young bullocke for a sinne offeryng.

20 And thou shalt take of the blood therof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and purge it.

21 Thou shalt take the bullocke also of the sinne offeryng, and burne him in the appoynted place without the sanctuarie. D

22 The second day, take a goate bucke without blemishe for a sinne offeryng, to cleanse the aulter withal, like as it was cleansed with the bullocke.

23 Nowe when thou hast made an ende of cleansyng it, then offer a young bullocke without blemishe, and a ramme out of the flocke without blemishe also.

24 Offer them before the Lorde, and let the priestes cast salt therupon, and geue them so vnto the Lorde for a burnt offeryng.

25 Seuen dayes shalt thou prepare euery day a goate bucke for sinne, a yeung bullocke and a ramme of the flocke, both without blemishe shal they prepare.

(e) Or, make cleane. 26 Seuen dayes shal they reconcile & cleanse the aulter, and (e) fyl the place therof.

27 When these dayes are expired, then vpon the eyght day, and so forth, the priestes shal make your burnt offerynges, and peace offerynges

fringes vpon the aulter: so I wyl accept you, sayth the Lorde God.

The. xliiii. Chapter.

1. He sheweth what doore of the temple is shut. 6. He is commaunded to vpbraid the people with their offence.

AFter this he brought me agayne to the outward gate of the sanctuarie on the east syde, and that was shut.

2 Then sayde the Lorde vnto me, This gate shalbe styl (a) shut, and not opened, neyther shal any man goe through it: for the Lorde God of Israel hath entred by it, and it shalbe shut.

3 It is for the prince, the prince him self shal syt in it to eate bread before the Lorde: he shal enter by the way of the porche of that gate, & shal goe out by the way of the same.

4 Then brought he me towarde the north gate before the house: and as I looked, beholde, the glorie of the Lorde fylled the house of the Lorde, and I fel vpon my face.

5 So the Lord spake vnto me: O thou sonne of man, set thyne harte, and beholde with thyne eyes, and heare with thyne eares all that I say vnto thee concerning al the ordinances of the house of the Lorde, and al the lawes therof, and marke wel the entryng in of the house, with euery gooyng forth of the sanctuarie.

6 And thou shalt say to the rebellious (euen) to the house of Israel, thus sayth the Lorde God, O house of Israel, ye haue ynough of al your abominations.

7 Seeyng ye haue brought into my sanctuarie (b) strangers, hauing vncircumcised hartes and vncircumcised flesshe, to be in my sanctuarie to pollute my house, when ye offer my bread, fat, and blood, and they haue broken my couenaunt because of al your abominations.

8 And ye haue not kept the (c) ordinances of my holy thinges, and ye haue set keepers to keepe my sanctuarie (d) for you.

9 Therefore thus sayth the Lorde God, Of al the strangers that dwel among the children of Israel, no stranger vncircumcised in hart, nor vncircumcised in flesshe, shal enter into my sanctuarie.

10 But the Leuites that went backe from me when Israel went astray, whiche strayed from me after their idols, (e) shal beare their iniquitie:

11 And they shalbe ministers in my sanctuarie, and keepe the gates of the house, and minister in the house: they shal slaye the burnt offeryngs, and the sacrifice for the people, and they shal stande before them to serue them.

12 Because they serued before their idols, and caused the house of Israel to fal into iniquitie: therefore haue I lyft vp my hande agaynst them, sayth the Lord God, and they shal beare their iniquitie.

13 And they shal not come neare vnto me to doo the office of a priest vnto me, neither shal they come neare vnto any of myne holy thynges in the most holy place: but they shal beare their owne shame and abominations whiche they haue done.

14 And I wyll make them keepers of the watche of the house, for al the seruice therof, and for al that shalbe done therein. C

15 But the priestes, the Leuites, the sonnes of Sadoc, that (f) kept the charge of my sanctuary whē the children of Israel strayed from me, shal come to me, to doo me seruice, to stand before me, and to offer me the fat and the blood, sayth the Lorde God.

16 They shal goe into my sanctuarie, and approche vnto my table to doo me seruice, and they shal keepe my charge.

17 Nowe when they goe in at the gates of the innermer court, they shal put on lynnen clothes, so that no woollen come vpon them whyle they doo seruice vnder the gates of the innermer court, and within.

18 They shal haue lynnen bonnettes vpon their heades, and lynnen "breeches vpon their loynes: they shal not gird them selues in the "sweate.

19 And when they goe forth into the vtter court, (euen) to the vtter court of the people, they shal put of the clothes wherein they haue ministred, and lay them in the chamber of the sanctuarie, & put on other apparel, and they shal not sanctifie the people with their clothes.

20 They shall not (g) shaue their heades, nor suffer their heare to growe long, but powle their heades onely.

21 Al the priestes that goe into the inmoste court shal drynke no wyne.

22 They shal marrie no wyddowe, neither one that is put from her husbande, but a mayde of the seede of the house of Israel, or a widdowe that hath had a priest before.

23 They shall shewe my people the difference betweene the holy and vnholy, and cause them to discerne betwixt the cleane and vncleane.

24 And in controuersie they shall stande to iudge, and geue sentence after my iudgementes: and my lawes and my statutes shal they kepe in al my solemne feastes, and halowe my sabbothes.

25 They shal come at no dead person to defile them selues, but to father or mother, sonne

(a) Meaning from the common people, but not from the priestes, nor the prince. Cap. 46. b.

(b) For they had wrought idolatrie, which were of other countreyes, to teache them their idolatrie. Cap. 23. g. (c) Ye haue not offered vnto me according to my lawe, (d) In your place. (e) That is, the Leuites which had committed idolatrie, were put frō their dignitie, & could not be receyued into the priestes office, although they had ben of the house of Aaron, but shal serue in the inferior offices, as to watche and to kepe the doores. Num. 23. b

(f) Whiche obserued the lawe of god, and fel not to idolatrie.

" sloppes.

" in the places of sweat, or els not ouer straite to make the to sweate.

(g) For that as saint Hierome sayth, was the maner of the Gentiles & Infidelles.

Leuit. 21. b.

sonne or daughter, brother or syster, that hath yet no husbande, (h) (in those) may they be defyled.

(h) They may be at their burial, whiche was tearmed a defylyng.

26 And when he is cleansed, there shalbe reckoned vnto hym seuen dayes.

27 And when he goeth into the sanctuarie vnto the inner court to minister in the sanctuarie, he shal bryng his synne offeryng, sayth the Lorde.

E

28 (i) There shalbe to them an inheritance, (euen) I their inheritance: but possession shal ye geue them none in Israel, for I am their possession.

(i) Vnderstande the priesthood.

29 The meate offering, sinne offering, and trespasse offering shal they eate: and euery dedicate thyng in Israel shalbe theirs.

Exod.13.a. Num.3.c.

30 And all the fyrst of the fyrst borne, and euery oblation, (euen) all of euery sort of your oblations shalbe the priestes: ye shall also geue vnto the priestes the fyrst of your dough, that he may cause the blessyng to rest in thyne house.

Exod.22.c. Leuit.22.b.

31 But the priestes shal eate nothyng that is dead (by misse) or torne of foule, or of beast.

The.xlv.Chapter.

Of iust weyghtes and measures.

A 1 When ye diuide the lande by the lot for inheritaunce, ye shal offer an oblation to the Lorde, a holy (a) portion of the lande, twenty & fyue thousande canes long, and tenne thousande brode: this shalbe holy in al the borders therof rounde about.

(a) Of al the land of Israel the Lord requireth only this portion, for the temple and for the priestes, for the citie, and for the prince.

2 Of this part there shal belong vnto the sanctuarie fyue hundred cubites (in length) with fiue hundred (in breadth) square rounde about: and fyftie cubites rounde about for the suburbes.

3 And of this measure shalt thou measure, (namely) of the length of twentie and fiue thousand, and the breadth of ten thousand, and in it shalbe the sanctuarie, & the most holy place.

4 That holy portion of the lande shal pertaine vnto the priestes which doo seruice in the sanctuarie, whiche come neare to serue the Lorde: and it shalbe vnto them a place for their houses, and a holy place for the sanctuarie.

5 And in the twentie and fyue thousande length, and ten thousande breadth, shal the Leuites that minister in the house haue their possession for twentie chambers.

6 Ye shal geue also vnto the citie a possession of fyue thousande canes brode, and twenty and fyue thousande long, ouer against the oblation of the holie portion that shalbe for the whole house of Israel.

7 And (a portion shalbe) for the prince on this syde and on that syde of the oblation of the holy portion, and of the possession of the citie, (euen) before the oblation of the holy portion, and before the possession of the citie, from the west corner westwarde, and from the east corner eastwarde: and the length shalbe by one of the portions, from the west border vnto the east border.

B

8 In this lande shalbe his possession in Israel: and my princes shal no more oppresse my people, and (there) of the lande shall they geue to the house of Israel accordyng to their tribes.

9 Thus sayth the Lorde God, (b) Let it suffise you, O ye princes of Israel: leaue of crueltie & oppression, and execute iudgement & iustice: take away your exactions from my people, sayth the Lorde God.

(b) The Prophete sheweth that the heades must be first reformed, afore any good order can be stablyshed among the people.

10 Ye shall haue a true ballance, a true (c) Ephah, and a true Bath.

(b) Ephah and Bath were both of one quantitie for the Ephah conteined in dyuers places as the Bath did in lyquor.

11 The Ephah and the Bath shalbe alyke: one Bath shal conteyne the tenth part of an Homer, and the Ephah the tenth part of an Homer: the equalitie therof shalbe after the Homer.

(d) That is three score Sicles make a weight called Manch: for he sayeth there are three parts to a Manch.

12 The Sicle maketh twentie Gerahs: & twentie Sicles, and (d) twentie and fyue Sicles, & fyftiene Sicles make a Maneh.

13 This is the oblation that ye shal offer: the fyrth part of an Ephah out of an Homer of wheate, and the fyrth part of an Ephah out of an Homer of barley.

14 Concerning the ordinances of the oyle, (euen) of the Bath of oyle (ye shal offer) the tenth part of a Bath out of the Cor: ten Bathes (shalbe) a Homer, because ten Bathes (fyl) a Homer.

15 And one lambe from two hundred sheepe out of the fat pastures of Israel for a meate offering, whole burnt offering, & peace offering, to reconcile them, saith the lord god.

16 All the people of the lande shal geue this oblation for the prince in Israel.

17 Agayne, it shalbe the princes part to offer whole burnt offerynges, meate offerynges, and wyne offerings in the holy dayes, newe Moones, Sabbothes, and in all the high feastes of the house of Israel: he shal prepare the sinne offering, meate offering, whole burne offering, and peace offering, to reconcile the house of Israel.

18 Thus sayth the Lorde God, The fyrst day of the fyrst (e) moneth, thou shalt take a young bullocke without blemithe, and cleanse the sanctuarie.

(e) Which was Nisan, conteyning parte of March and parte of Aprill.

19 So the priest shal take of the blood of the sinne offering, and put it vpon the postes of the

the house, and vpon the foure corners of the
settes of the aulter, and vpon the postes of
the gate of the inner court.
20 And thus shalt thou do also the seuenth
day of the moneth, for suche as haue synned
of ignorance, or beyng deceyued, to recon-
cyle the house withal.
D 21 Upon the fourtienth day of the fyrst mo-
neth ye shall haue the passeouer, a feaste of
seuen dayes, and ye shall eate vnleauened
bread.
22 Upon the same day shall the prince pre-
pare for hym selfe and all the people of the
lande, a bullocke for a synne offeryng.
23 And in the seuen dayes of the feast, he shal
make a whole burnt offeryng to the Lorde,
(euen) of seuen bullockes & seuen rammes
without blemishe, dayly, for seuen dayes,
and a hee goate dayly for a synne offeryng.
24 And he shal prepare a meate offeryng of
an Ephah for a bullocke, & an Ephah for a
ramme, & a (i) Hin of oyle for an Ephah.
25 In the seuenth (moneth) in the fiftieth
day of the moneth, on the feast, he shall doo
accordyng vnto these for seuen dayes: accor-
dyng to the synne offeryng, according to the
whole burnt offeryng, and according to the
meate offeryng, and according to the oyle.

The.xlvi. Chapter.

1. The sacrifice of the Sabbothes, and of the
new moones. 8. Through which doores they
must goe in, or come out of the temple.

1 Thus sayth the Lorde God, The gate of
the inner court towarde the east shalbe
shut the sixe worcking dayes: but in the
Sabboth and in the day of the newe moone
it shalbe opened.
2 And the prince shal enter by the way of
the porche of the gate without, & shal stande
by the poste of the gate: and the priestes
shall make his whole burnt offering, and
his peace offeringes, and he shall worshyp
at the threshold of the gate, and goe forth:
and the gate shall not be shutte tyll the eue-
nyng.
3 On the same manner shal the people of the
lande also do theyr worshyp before the lorde,
at the doore of this gate vpō the sabbothes,
and newe moones.
4 The whole burnt offering that the prince
shal bryng vnto the Lorde vpon the Sab-
both, shalbe sixe lambes without blemishe,
and a ramme without blemishe.
5 And the meate offeryng shalbe an Ephah
for a ramme, and the meate offering for the
lambes a (a) gift of his hande, and a Hin of
oyle to an Ephah.
6 In the day of the newe moneth (it shalbe)
a young bullocke without blemyshe, and
sixe lambes, and a ramme also without
blemyshe.
7 With the bullocke he shal geue an Ephah: B
and with the ramme an Ephah also for
a meate offering: but to the lambes (b) ac- (b) According to his habilitie.
cording as his hande shal take, and a Hin of
oyle to an Ephah.
8 And when the prince shal enter, he shall
goe in by the way of the porch of that gate:
he shal goe forth by the way thereof.
9 But when the people of the lande come
before the Lorde in the high solemne feast,
as many as come in by the north gate to
do worshyp, shal goe out againe at the south
gate: & they that come in at the south gate,
shal go forth againe at the north gate: there
shall none returne by the gate where he
came in, but shall goe right forth ouer on
the other side.
10 And the prince he shal goe in the middest
of them when they goe in, and so come forth
when they come forth.
11 Upon the solemne and high feast dayes
this shalbe the meate offring: an Ephah to
a bullocke, and an Ephah to a ramme, and
to the lambes the gyft of his hande, and a
Hin of oyle to an Ephah.
12 Now when the prince shal make a free
whole burnt offering, or peace offeryngs
freely vnto the Lorde: one then shall open
him the gate that turneth toward the east,
& he shal make his whole burnt offeringes,
and his peace offeringes, as he dyd on the
Sabboth day: after he shal goe forth, and
when he is gone forth, one shal shutte the
gate.
13 Thou shalt dayly make a whole burnt
offeryng vnto the Lorde of a lambe of one
yere without blemishe, thou shalt do it eue-
ry morneng.
14 Thou shalt prepare a meate offering for C
it euery morneng, the sixth part of an E-
phah, and the third part of a Hin of oyle to
mingle with the fine floure: this meate
offering shalbe continually by a perpetual
ordinance vnto the Lorde.
15 Thus shal they prepare the lambe, the
meate offering, and oyle, euery morning,
for a continual whole burnt offering.
16 Moreouer, thus saith the lord God, If the
prince geue a gyft vnto any of his sonnes,
the inheritance thereof shalbe his sonnes:
their possession shalbe by inheritance.
17 But if he geue a gift of his inheritance
to one of his seruantes, then it shalbe his to
the (c) yeere of liberte, and then returne to (c) Which was at the yere of Iubilee. Le.25.b.
the prince: but the inheritance thereof is
his sonnes, and shalbe theyrs.

18 The prince alſo (d) ſhal take none of the peoples inheritance, nor put them from their poſſeſſion: but to his ſonnes ſhal he geue his owne poſſeſſion, that my people be not ſcattered abrode euery man from his poſſeſſion.

(d) But be content with that portion that god hath aſſigned him Ezech. 45.b

19 And he brought me through the entrance at the ſide of the gate to the holy chambers of the prieſtes, which ſtoode towarde the north, and beholde there was a place vpon the weſt ſyde of them.

20 Then ſayde he vnto me, This is the place where the prieſtes ſhal ſeeth the treſpaſſe and ſinne offeringes, and bake the meate offeringes: that they neede not beare them into the outwarde courte, and to (e) ſanctifie the people.

(e) To cauſe the people to thinke it is lawful for them to eate them, and ſo fall into a vayne opinion of holynes & ſanctification.

21 So he brought me into the vtter courte, and cauſed me to goe by the foure corners of the court: and beholde in euery corner of the court there was a courte.

22 In the foure corners of the courte there were courtes ioyned of fourtie cubites long, and thirtie broade: theſe foure corners were of one meaſure.

23 And there went a wal round about them, (euen) about thoſe foure: and vnder the walles there were "kitchins made rounde about.

"Ranges.

24 Then ſayde he vnto me, Theſe are the cookes houſes, where the miniſters of the houſe ſhal boyle the ſacrifice of the people.

The.xlvii. Chapter.

1. The viſion of the waters that came out of the temple. 13. The coaſtes of the lande of promiſe, & the deuiſion thereof by tribes.

1 AFterwarde he brought me agayne vnto the doore of the houſe, and beholde there guſhed out (a) waters from vnder the threſholde of the houſe eaſtwarde: for the forefront of the houſe ſtoode toward the eaſt: and the waters ranne downe from vnder the right ſide of the houſe, whiche lyeth to the aulter ſouthwarde.

(a) Whereby are meant the ſpirituall graces that ſhoulde be geuen to the Church vnder the kingdome of Chriſte, as Iohn. 4.c.

2 Then ledde he me to the north gate, and ledde me about by the way without vnto the vtter gate by the way that turneth eaſtwarde: and beholde, there iſſued foorth waters from the right ſide.

3 Nowe when the man that had the lyne in his hande went foorth eaſtwarde, he meaſured a thouſande cubites, and then he brought me through the waters, the waters were to the ancles.

4 So he meaſured yet a thouſande, and brought me through the waters, the waters were to the knees: yet meaſured he a thouſand, and brought me through, the waters (were) to the loynes.

5 After this he meaſured a thouſand againe, then was it ſuche a (b) riuer that I might not wade through it, the waters was riſen, and the waters did flowe as a riuer that myght not be waded ouer.

(b) Spoiling that the graces of god ſhould neuer decreaſe, but euer abound in his church.

6 And he ſayde vnto me, Haſt thou ſeene this, O thou ſonne of man? and with that he brought me, and cauſed me to returne to the riuer banke agayne.

7 Nowe when I returned, beholde, at the banke of the riuer were very many trees (c) on the one ſide and on the other.

(c) Meaning the multitude of them that ſhoulde be refreſhed by the ſpirituall waters.

8 Then ſayde he vnto me, Theſe waters flowe out towarde the eaſt countrey, and runne downe into the playne, and come into the (d) ſea: which when it commeth into the ſea, the (e) waters ſhalbe wholſome.

(d) Shewyng that the abundance of theſe graces ſhould be ſo great, that the worlde ſhoulde be full thereof, which is ment by the Perſian ſea Gesenuth, and the ſea called Mediterraneum, Zach. 14.b

(e) Theſe waters which of nature are ſalt and vnholſome, ſhalbe made ſweete and comfortable.

9 Yea, all that line and moue, whereunto this riuer commeth, ſhall lyue: and there ſhalbe a very great multitude of fyſhe, becauſe theſe waters ſhal come thyther, for they ſhalbe wholſome: and euery thing ſhal liue whither the riuer commeth.

10 By this riuer ſhal the fiſhers ſtande, from Engaddi vnto Eneglaim, & there ſpreade out their nets: for they? fiſhe ſhalbe according to their kindes as ? fiſhe of the maine ſea, exceeding many.

11 But the marſhes thereof, and the pyttes thereof, ſhal not be made wholſome, they ſhalbe made ſalt pyttes.

12 By this riuer vpon the bankes therof on this ſide and on that ſide, ſhal grow all trees for meate, whoſe leaues ſhal not fade, neither ſhal the fruite thereof fayle, but ſhall bryng foorth newe fruite accordyng to his monethes, for the waters therof runne out of the ſanctuary: and the fruite therof ſhalbe for meate, and the leaues therof for "medicine.

13 Thus ſayth the Lorde God, Let this be the border whereby ye ſhall inherite the land, accordyng to the twelue tribes of Iſrael, Ioſeph ſhal haue two portions.

14 And ye ſhall inherite it one as well as another, concerning the which I lift vp my hande to geue it vnto your fathers: & this lande ſhal fal vnto you for inheritance.

C Gen. 48.a Gen. 12.b Deut. 34.b

15 This is the border of the (f) lande vpon the north ſyde, from the maine ſea towarde Hethlon, as men goe to Zedada.

(f) By the lande of promiſe, he ſignifieth the ſpirituall lande, whereof this was a figure.

16 (Namely) Hamah, Berotha, Sabarim, whiche are betweene the borders of Damaſcus, and betweene the borders of Hamah, Hazar Hatichon, that lyeth vpon the coaſtes of Hauran.

17 Thus the borders from the ſea ſoyth ſhal be

be Hazar Enan, the boyder of Damascus, and the north northwarde, and the boyders of Hamah: this is the north part.

18 The east syde shalbe from Hauran and Damascus, from Gilead and the lande of Israel by Iordane, and from the boyder vnto the east sea: and this is the east part.

19 The south syde shalbe towarde Teman, from Thamar to the waters of · strife in Cades, and the riuer to the mayne sea: and that is the south part toward Teman.

20 The west part also shalbe the great sea, from the boyders tyl a man comme ouer against Hamah: this is the west part.

21 This lande shal ye part among you accoyding to the tribes of Israel,

22 And diuide it by lot to be an heritage for you, and for the strangers that dwel among you, and beget children among you: for ye shal take them among the children of Israel, lyke as though they were of your owne countrey, and they shal haue (g) heritage with you among the children of Israel.

23 And in what tribe the stranger dwelleth, in the same tribe shal ye gene him his heritage, sayth the Lorde God.

The .xlviii. Chapter.

1. The lootes of the seuen tribes, 23. The lots of the other tribes.

1 These are the names of the tribes: Frō the north syde to the coast towarde Hethlon, tyl thou comest vnto Hamah and Hazar Enan, the boyders of Damascus northwarde, the coast of Hamah, Dan shall haue his poxtion from the east quarter vnto the west.

2 Upon the boyders of Dan, from the east syde vnto the west, shall Aser haue his poxtion.

3 Upon the boyders of Aser, from the east part vnto the west, shall Nephthali haue his poxtion.

4 Upon the boyders of Nephthali, from the east quarter vnto the west, shall Manasses haue his poxtion.

5 Upon the boyders of Manasses, from the east syde vnto the west, shal Ephraim haue his poxtion.

6 Upon the boyders of Ephraim, from the east part vnto the west, shall Ruben haue his poxtion.

7 Upon the boyders of Ruben, from the east quarter vnto the west, shal Iuda haue his poxtion.

8 Upon the boyders of Iuda, from the east part vnto the west part, shalbe the (a) offering whiche they shall offer, of fyue and twentie thousande (canes) hoade, and of length as one of the partes from the east syde vnto the west syde: and the sanctuarie shalbe in the middest of it.

9 The oblation that ye shall offer vnto the Lorde, shalbe fiue and twentie thousande long, and ten thousande hoade.

10 And for these (euen) for the priestes, shalbe this holy oblation: towarde the north fiue and twentie thousande (long) and towards the west tenne thousande hoade, towarde the east tenne thousande hoade also, and towarde the south fiue and twentie thousande long, and the sanctuarie of the Lorde shalbe in the middest thereof.

11 This sanctifyed poxtion shalbe the priests that are of the chyldren of Sadoc, whiche haue keape my charge, whiche went not astray in the errour of the children of Israel lyke as the Leuites went astray. Chap. 44. a

12 Therefore this oblation of the lande that is offered, shalbe theirs as a thing most holy, harde vpon the boyders of the Leuites.

13 And ouer against the boyder of ỹ priestes, shall the Leuites haue fyue & twentie thousande long, and tenne thousande hoade: all the length shalbe fiue and twentie thousande, and the breath ten thousande.

14 Of this poxtion they shall sel nothing, nor make any permutation therof, nor alienate the fyrst frutes of the lande: for it is holy vnto the Lorde. C

15 And the fiue thousande that are leaft in the breadth ouer against the fiue and twentie thousande, shalbe a prophane place for the citie, for housyng and for suburbes: and the citie shalbe in the middest therof.

16 And these shalbe the measures therof: The north part fyue hundred and foure thousande, and the south (b) part fyue hundred and foure thousande, and the east part fyue hundred and foure thousand, and the west part fyue hundred and foure thousande. (b) Meaning that it shall be square.

17 The suburbes of the citie shall haue towarde the north two hundred and fiftie, towarde the south two hundred and fiftie, towarde the east two hundred and fiftie, towarde the west also two hundred & fyftie.

18 And the residue in length ouer against the oblation of the holy poxtion, shalbe tenne thousand towarde the east, and tenne thousande towarde the west: and it shalbe ouer against the oblation of the holy poxtion, and the encrease therof shalbe for their meate that serue the citie.

19 And they that serue the citie, they shall serue it out of al the tribes of Israel.

20 Al the oblation shalbe fyue and twentie

(c) Euery way it ſhalbe fiue & twentie thousand

thousande (c) with fyue and twentie thousande: ye ſhal offer this oblacion ſquare, for the ſanctuarie, and for the poſſeſſion of the citie.

21 And the remnat ſhalbe for the prince, on the one ſyde and on the other of the holy oblation: and of the poſſeſſion of the citie ouer against the fiue and twentie thousand of the oblation toward the eaſt border, and weſtward ouer against the fiue and twentie thousande towarde the weſt border, ouer against ſhalbe the portion for the prince: this ſhalbe the holy oblation, and the houſe of the ſanctuarie ſhalbe in the middeſt therof.

22 Moreouer, from the poſſeſſion of the Leuites, and the cities poſſeſſion, that whiche is in the middeſt ſhalbe y princes, betwixt the border of (d) Juda and the border of Beniamin ſhalbe the princes.

(d) So that Juda was on the north ſyde of the princes and Leuites portions, and Beniamin on the ſouth ſyde.

23 Nowe of the other tribes: from y eaſt part vnto the weaſt, ſhall Beniamin haue his portion.

24 Upon the borders of Beniamin, from the eaſt ſyde vnto the weaſt, ſhal Simeon haue his portion.

25 Upon the borders of Simeon, from the eaſt ſyde vnto the weaſt, ſhal Iſachar haue his portion.

26 Upon the borders of Iſachar, from the eaſt ſyde vnto the weaſt, ſhal Zabulon haue his portion.

27 Upon the borders of Zabulon, from the eaſt part vnto the weaſt, ſhal Gad haue his portion.

28 Upon the borders of Gad at the ſouth ſyde toward Temanah, the border ſhalbe from Thamar, vnto the waters of Strife to Cades, and to the riuer (that runneth) vnto the mayne ſea.

* or, Meribath.

29 This is the lande whiche ye ſhal diuide by lot for an inheritance vnto the tribes of Iſrael, and theſe be their portions, ſaith the Lorde God.

30 Theſe be the bondes of the citie, vpon the north part fyue hundred and fourt thouſande meaſures.

31 The gates of the citie ſhal haue the names of the tribes of Iſrael, three gates of the north ſyde: one gate of Ruben, another of Juda, the thirde of Leui.

32 Upon the eaſt ſyde fyue hundred y fourt thouſande (meaſures,) with three gates: the one of Joſeph, another of Beniamin, the thirde of Dan.

33 Upon the ſouth ſyde fiue hundred and fourt thouſande meaſures, with the three gates: the one of Simeon, another of Iſachar, the thirde of Zabulon.

34 And vppon the weaſt ſyde, fyue hundred and fyue thouſande meaſures, with their three gates alſo: the one of Gad, another of Aſer, the thirde of Nephthali.

35 Thus ſhall it haue eyghteene thouſande meaſures rounde about: and the name of the citie from that tyme forth ſhalbe, "The Lord is there.

"Hebr. Jehouh Shamma.

The ende of the propheſie of Ezechiel.

The booke of the prophete Daniel.

The firſt Chapter.

1. The prophete ſheweth the captiuitie of Iehoakim king of Juda. 4. Of the children that were in captiuitie, the king commaundeth to chooſe which of them ſhould be taught the learnyng and language of the Chaldeans.

A t

(a) Reade 2. king. 24. & Jere. 25. a.



IN the (a) thirde yeere of the reigne of Iehoakim kyng of Juda, came Nabuchodonoſor kyng of Babylon vnto Hieruſalem, and beſiegred it.

2 And the Lorde delinered Iehoakim the king of Juda into his hande, with part of the veſſels of the houſe of God, whiche he caryed away into the lande of (b) Sennar, to the houſe of his God, and he brought the veſſels into his goddes treaſurie.

(b) Which was a plain by Babylon, where was the temple of the god. God, and here taken for Babylon.

3 And the king ſpake vnto Aſphenaz the (c) cheefe chamberlayne, that he ſhoulde bring him certayne of the children of Iſrael, of the kinges ſeede, and of the princes.

(c) Or, maiſter of the Eunuches.

4 Syngulers without any blemiſhe, but wel fauoured, ſtudious in al wiſdome, ſkilfull for knowledge, able to deter knowledge, and ſuche as haue linelyneſſe in them, that they

they (d) may stande in the kynges palace: and whom they might teache the learning and the tongue of the Chaldeans.

(d) Abeel to serue at the tables as in other places.

5 Unto these the king appointed a dayly prouision, euery day of a portion of the kynges meate, and of the wine whiche he dranke, so to nourishe them three yeeres, that afterwarde they might stande before the king.

6 Among those nowe were certaine of the children of Iuda: (namely) Daniel, Ananias, Misael, and Azarias.

B 7 Unto these the cheefe chamberlaine gaue (e) other names, and called Daniel, Baltassar: Ananias, Sidrach: Misael, Misach: and Azarias, Abednego.

(e) Either because they would declare their power, as conquerers, in change the names of the whiche they ouercame, or els for hatred of their Hebrue names.

8 But Daniel purposed in his hart that he woulde not defile him selfe with the portion of the kinges meate, nor with the wine which he dranke: therefore he required the cheefe chamberlayne that he might not defile him selfe.

9 (And God brought Daniel into fauour and tender loue with the chiefe chamberlayne.)

10 And the cheefe chamberlayne sayd vnto Daniel, I am afraide of my lord the king, which hath appointed you your meate and your drinke: wherefore shoulde he see your faces woorse liking then the spryngalles of your age, and so ye shal make me indanger my head vnto the king.

11 Then Daniel sayd vnto Melassar, whom the cheefe chamberlaine had set ouer Daniel, Ananias, Misael, and Azarias:

12 O proue but tenne dayes with thy seruantes, and let vs haue pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the kinges meate: and as thou seest, deale with thy seruantes.

(f) Or, better liking.

(g) Meaning liberal sufficiencies & natural knowledge, whiche was vsed where they were ascertaine.

14 So he consented to them in this matter, and proued them tenne dayes.

15 And at the ende of tenne dayes their countenances appeared fayer and (f) fatter in flesshe then al the childzens which did eate the portion of the kinges meate.

(h) So that he only was a prophet, and none of the other, for by dreames and visions God appeared to his prophets. Num. 12. a.

16 Thus Melassar tooke away the portion of their meate, & the wine that they shoulde drinke, and gaue them pulse.

17 As for these foure childzen, God gaue them knowledge and vnderstanding in (g) all learning and wisedome: also he gaue Daniel vnderstanding of al (h) visions and dreames.

(i) Of the three yeeres whose mencioned, ver. v

18 Nowe when the (i) tyme was expired that the king had appointed to bring them in, the chiefe chamberlayne brought them before Nabuchodonosor.

19 And the king communed with them: but among them all were founde none suche as Daniel, Ananias, Misael, and Azarias: therefore stoode they before the kyng.

20 In al matters of wisedome and vnderstanding that the kyng enquired of them, he founde them tenne tymes better then all the wise men and soothsayers that were in al his realme.

(k) That is, he waseestemedin Babylon as a prophete, and in authoritie so long as the common wealth stoode.

21 And Daniel abode styl vnto the (k) first yeere of kyng Cyrus.

The. ii. Chapter.

1. The dreame of Nabuchodonosor. 2. He calleth vnto him soothsayers, and requireth of them both the dreame and the interpretation thereof.

A 1 In the (a) seconde yeere of the raigne of Nabuchodonosor, had Nabuchodonosor a dreame, wherethrough his spirite was troubled, and his sleepe brake from hym.

(a) The father and the sonne were both called by this name, so that it is meant of the sonne when he raigned alone: for he raigned also after a sorte with his father. Or els in the second yeere of his general conquest of other barbarous nations.

2 Then the kyng commaunded to call the wyse men, and soothsayers, and sorcerers, and the Chaldees, for to shewe the king his dreame: So they came, and stoode before the king.

3 And the kyng sayde vnto them, I haue dreamed a dreame, and my spirite was troubled to knowe the dreame.

4 Upon this the Chaldees answeared the king in the Syrians speache, O kyng, God saue thy lyfe for ever: shewe thy seruantes the dreame, and we shal shewe the interpretation.

5 The kyng answeared and sayde to the Chaldeans, The thyng is gone from me: If ye wyll not make me vnderstande the dreame, with the interpretation thereof, ye shalbe drawen in peeces, and your houses made a fakes.

6 But yf ye tel me the dreame and the interpretation thereof, ye shall receiue of me gyftes, rewardes, and great honour, therefore shewe me the dreame, and the interpretation thereof.

B 7 They answeared agayne, and saide, The king must shewe his seruantes the dreame, and so shall we declare the interpretation thereof.

8 Then the king answeared, saying, I perceiue of a trueth, that ye woulde (b) redeeme the tyme, forsomuche as ye see the thing is gone from me.

(b) Ye seeke occasion of delayes, vntyl some other affayres might happē, and make me forgeat the matter.

9 Therfore if ye wil not tel me the dreame, this is your only purpose, Ye haue prepared lying and corrupt wordes to speake before me, tyll the tyme be changed: therfore tell me the dreame, that I may knowe

that ye can declare me the interpretation therof.

10 Upon this the Chaldees gaue anſwearе before the king, and ſaid, There is no man vpon earth that can tell the thyng whiche the kyng ſpeaketh of, yea there is neyther king, prince, nor lord that euer aſked ſuche thinges at a wiſe man, ſoothſayer, or Chaldean.

11 For it is a rare matter that the kyng requireth, neyther is there any that can certifie the king therof, except the gods whoſe dwelling is not with fleſhe.

12 For the which cauſe the king was wroth with great indignation, and commaunded to deſtroy all the wiſe men at Babylon.

13 So the decree went forth, and the wyſe men were ſlaine: they ſought alſo to ſlay Daniel with his companions.

℣ 14 Then Daniel ſtayed the counſel and decree with Arioch the captayne of the kings garde, who was gone forth to put to death the wiſe men of Babylon.

15 He anſweared and ſaid vnto Arioch the kynges captaine, Why is the ſentence ſo haſtie from the king? then Arioch tolde Daniel the matter.

16 Upon this went Daniel, and deſyred the king that he would geue him leiſure, and that he would ſhewe the kyng the interpretation.

17 Then Daniel went to his houſe, and ſhewed the thyng to Ananias, Miſael, and Azarias, his companions:

18 That they ſhould deſyre the God of heauen for grace in this ſecrete, that Daniel and his felowes, with other ſuche as were wiſe in Babylon, periſhed not.

19 Then was this ſecrete reuealed vnto Daniel in a viſion by nyght: then Daniel praiſed the God of heauen.

Pſal. 13. a. 20 Daniel alſo anſweared, and ſayde, The name of God be praiſed for euer and euer: for wiſedome and ſtrength are his.

℣ 21 He changeth the tymes and ſeaſons, he taketh away kinges, he ſetteth vp kynges: he geueth wyſdome vnto the wyſe, and vnderſtanding to thoſe that vnderſtande.

22 He reuealeth the deepe & ſecrete thynges, he knoweth the thyng that lyeth in darkeneſſe, for the light dwelleth with hym.

23 I thanke thee, and praiſe thee, O thou God of my fathers, that thou haſt geuen me wiſedome and ſtrength, and haſt ſhewed me nowe the thing that we deſired of thee: for thou haſt declared the kinges matter vnto vs.

24 Upon this went Daniel in vnto Arioch, whom the king had ordeyned to deſtroy the wyſe men at Babylon: he went and ſayd thus vnto him, Deſtroy not the wyſe men of Babylon, but bring me before the kyng, and I ſhall ſhewe the kyng the interpretation.

25 Then Arioch brought Daniel before the king in al the haſt, and ſaid thus vnto him, I haue founde a man among the children of Juda that were brought captiues, that wyl declare vnto the king the interpretation.

26 Then anſweared the king and ſayde to Daniel, whoſe name was Balthaſar, Art thou able to ſhewe me the dreame which I haue ſeene, and the interpretation therof?

27 Daniel anſweared in the preſence of the king, and ſayde, As for this ſecrete for the whiche the kyng maketh inquiſition, there can neither the men of vnderſtanding, nor ſoothſayers, nor the wiſe men, nor readers of deſtinies declare it vnto the kyng:

28 But there is a (c) God in heauen that reueleth ſecretes, and ſheweth the kyng Nabuchodonoſor what is for to come in the latter dayes. Thy dreame, and that which thou haſt ſeene in thyne head vpon thy bed, is this.

29 O kyng, when thou waſt in thy bedde, thoughtes came into thy mynde what ſhoulde come hereafter: ſo he that is the opener of myſteries, telleth thee what is for to come.

30 As for me, this ſecrete is not ſhewed me for any wyſedome that I haue more then any other liuing: but only that I myght ſhewe the king the interpretation, and that thou mighteſt know the thoughtes of thine owne hart.

31 Thou kyng ſaweſt, and beholde, there (was) a great image: this great (d) image whoſe bryghtneſſe was excellent, ſtoode before thee, & the fourme therof was terrible.

32 This images (e) head was of fine gold, his breſt and armes of ſiluer, his belly and his thyghes of braſſe.

33 His legges were of iron, his feete were part of iron and part of clay.

34 Thou beheldeſt it tyl a ſtone was cutte without handes, whiche ſmote the image vpon his feete that were of iron and clay, and brake them in peeces.

35 Then was the iron, the clay, the braſſe, the ſiluer and gold broken altogether, and became like the chaffe of ſommer flowres, and the wynde caryed them away, that no place was founde for them: and the ſtone that ſmote ỹ image became a great mountayne, and fylled the whole earth.

36 This is the dreame: and nowe wyl we ſhewe before the kyng what it meaneth.

37 O kyng, thou art a kyng of kynges: for the

℣ (c) Hereby he ſignifieth the kyng with a certayne feare & reuerence of God, that he might be the more apt to receiue the high myſteries that ſhoulde be reuealed.

(d) By this vnderſtande the worlde. (e) By golde, ſiluer, braſſe, and iron, is meant the Chaldees, Perſians, Macedonians, and Romane kyngdome, which ſhall ſucceſſiuely rule the worlde of Chriſtes time is here called the feete) come hym ſelfe and deſtroy the lot.

the God of heauen hath geuen vnto thee a kingdome, power, strength, and glory.

38 And in all places wherein ouer the chil-
dren of men dwel, the beastes of the fielde,
and the fowles of the ayre hath he geuen in-
to thy hande, and hath made thee ruler in
them al: thou art this (f) head of golde.

39 After thee shall aryse (g) another king-
dome inferior to thee, and another (h) third
kingdome of braſſe, whiche shall
beare rule ouer al the earth.

40 The (i) fourth kingdome shalbe strong
as iron: for as iron breaketh in peeces and
subdueth all thinges, and as iron bruiſeth
all theſe thinges, (ſo) shal it breake in pee-
ces and bruiſe (al.)

41 Where as thou ſaweſt the feete and toes,
part of potters claye, and part of iron, the
kingdome shalbe (k) diuided, but there
shalbe in it of the ſtrength of iron, for ſo
muche as thou ſaweſt the iron mixt with
the claye and earth.

42 And (as) the toes of the feete (were) part
of iron and part of claye: (ſo) ſhall the king-
dome be part ſtrong and part broken.

43 And whereas thou ſaweſt iron mixt with
claye and earth, they ſhall mingle them
ſelues with the ſeede of menne, and yet not
ioyne one with another, as iron wyl not
be mixt with claye.

44 And in the dayes of theſe kinges ſhall the
God of heauen ſet vp a kingdome whiche
ſhal neuer be deſtroyed, and this kingdome
ſhall not be geuen ouer to another people:
but it ſhal breake and deſtroy al theſe king-
domes, and it (l) ſhal ſtande for euer.

45 Lyke as thou ſaweſt that (m) without any
handes there was cut out of the mount a
ſtone, whiche brake the iron, the braſſe,
the clay, the ſiluer and golde in peeces: ſo
the great God hath ſhewed the king what
ſhal comme to paſſe after this: this is a
true dreame, and the interpretation of it is
ſure.

46 Then the king Nabuchodonoſor fell
downe vpon his face, and bowed him ſelfe
vnto Daniel, and commaunded to offeryne
(n) rewardes and ſweete odours for him.

47 The king anſwearedd Daniel, and ſayde,
Of a treuth (o) your God is a god of gods,
and the Lorde of kinges, and a reuealer of
ſecretes, ſeeyng thou couldeſt reueale this
ſecrete.

48 So the kyng made Daniel a great man,
and gaue him many and great giftes: he
made him ruler of all the countreys of Ba-
bylon, and the chiefe of the rulers about al
the wyſe men of Babylon.

49 Then Daniel made requeſt to the king,
and he ſet Sidrach, Miſach, and Abedne-
go, ouer the charge of the prouince of Ba-
bylon: but Daniel (ſate) in the kinges
gate.

(f) The firſt monarchie of the Chaldees.
(g) The ſeconde of the Perſians.
(h) That is, of the Macedonians.
(i) That is of the Romanes
(k) That is, quiet by ciuyl warres & diſcordes, or els into two ſortes of people: the one ſhoulde be mylde, and therfore compared to iron, the other ſtubborne & ſtifnecked, and therfore compared to clay and earth.
(l) It ſhalbe eternal, for the ſpirite that is in the Churche, is lyke eternal. Ioan. viii. b. (m) That is, that the kingdome of Chriſt ſhuld be kept by God, not by menne.
(n) To performe his promiſe made to him that ſhoulde interprete his dreame, Genes. xli. (o) This confeſſion was but a ſodaine motion, as it is wont to be in Pharao, Nabuchodonoſor, &c. but his heart was not touched as appeared after wardes.

The. iii. Chapter.

1. The kyng ſetteth vp a golden image, whiche he commaundeth to be worſhiped. 8 Sidrach, Miſach, and Abednego are accuſed, becauſe they deſpiſed the kynges commaundement.

1 NAbuchodonoſor the king made an image of golde, whiche was three-
ſcore cubites high, and ſixe cubites thicke: he ſet it vp in the playne of Dura, in the prouince of Babylon.

2 Then Nabuchodonoſor the king ſent
forth, to gather togeather the dukes, lor-
des, and nobles, the iudges and officers,
the deputies, and ſheriffes, with al the ru-
lers of the prouinces, that they might come
to the (a) dedication of the image which
Nabuchodonoſor the king had ſet vp.

3 So the dukes, lordes, and nobles, the
iudges and officers, deputies, and ſherifs,
with al the rulers of the prouince, geathe-
red them togeather vnto the dedication of
the image that Nabuchodonoſor the kyng
had ſet vp, and they ſtood before the image
which Nabuchodonoſor had ſet vp.

4 Then an Heralde cryed a loude, To you
it is commaunded, O people, nations, and
languages,

5 That when ye heare the noyſe of the cor-
net, trũpet, harpe, ſhawme, pſalteries, dul-
cimer, and all manner of inſtrumentes of
muſicke, ye fall downe and worſhip that
golden image that Nabuchodonoſor the
king hath ſet vp.

6 Who ſo then falleth not downe & wor-
ſhippeth, ſhall euen the ſame houre be caſt
into the middeſt of a hot fyerie furnace.

7 Therefore when all the folke heard the
noyſe of ỹ cornet, trumpet, harpe, ſhawme,
pſalteries, and al inſtrumentes of muſicke,
then al the people, nations, and languages
fell downe and worſhipped the golden
image that Nabuchodonoſor the kyng had
ſet vp.

8 Nowe were there certayne men of the
Chaldees, that went euen then, and (b)
cried out an accuſation of the Iewes.

9 They ſpake, and ſayd vnto the kyng Na-
buchodonoſor, O king, liue for euer.

10 Thou, O king, haſt made a decree, that
euery man that ſhall heare the ſounde of the
cornet, trumpet, harpe, ſhawme, pſalteries,
dulcimer, and al inſtrumentes of muſicke,
ſhall fal downe and worſhippe the golden
image:

(a) Shewyng that the idoll is not knowen for an idol ſo long as it is with the woorkman: but when the ceremonies & cuſtomes are recited and vſed, and the conſent of the people is there, then of a blocke they thinke they haue made a god.
(b) That is, accuſed the Iewes with an outcrie.

11 And who ſo then fel not downe, and worſhipped not, that he ſhoulde be caſt into the middes of an hotte fierie fornace.

12 Nowe are there certayne Iewes, whom thou haſt ſet ouer the charge of the prouince of Babylon: (namely) (c) Sydrach, Miſach, & Abednego: theſe men, O kyng, regarded not thy commaundement: yea they wyl not ſerue thy goddes, nor worſhip the golden image that thou haſt ſet vp.

13 Then Nabuchodonoſor in his anger and wrath commaũded that Sidrach, Miſach, & Abednego, ſhoulde be brought vnto him: ſo theſe men were brought before the king.

14 Then Nabuchodonoſor ſpake vnto them, and ſayde, Is it true, O Sidrach, Miſach, and Abednego, wyl not you ſerue my gods, nor worſhip the golden image that I haue ſet vp?

15 Nowe therefore be redye when ye heare the ſounde of the cornet, trumpet, harpe, ſhawme, pſalteries, dulcimer, and al inſtrumentes of muſicke, to fall downe and worſhip the image whiche I haue made: for yf ye worſhip it not, ye ſhalbe caſt immediatly into the middes of a hotte fierie furnace: for who is that God that can deliuer you out of my handes?

16 Sidrach, Miſach, and Abednego, anſwered the king, and ſaide, O Nabuchodonoſor, we are not (d) careful to anſweare thee in this matter:

17 Beholde, our God whom we ſerue, is (e) able to deliuer vs from the hotte fierie fornace: & he wyl deliuer vs out of thy hand, O king.

18 And though he wyll not, yet ſhalt thou knowe, O king, that we wyl not ſerue thy goddes, nor worſhippe the golden image which thou haſt ſet vp.

19 Then was Nabuchodonoſor ful of indignation, ſo that the countenance of his face changed vppon Sidrach, Miſach, & Abednego: therefore he charged and commaunded that they ſhoulde heate the fornace, one ſeuen tymes more then it was woont to be heat,

20 And he charged the moſt valiant men of warre that were in his armie, to binde Sidrach, Miſach, and Abednego, and to caſt them into the hot fierie furnace.

21 So theſe menne were bounde in their coates, hoſen, head attire, with their other garmentes, and caſt into the middes of the hotte fierie furnace.

22 Therefore becauſe the kinges commaundement was ſtraite, and the furnace was exceeding hot, the menne that put in Sidrach, Miſach, and Abednego, the flambe of the fyre deſtroyed them.

23 And theſe three men, Sidrach, Miſach, and Abednego, fell downe in the middes of the hotte fierie fornace bound.

24 Then Nabuchodonoſor the king was aſtonied, and roſe vp in all haſt: he ſpake vnto his counſel, and ſayde, Dyd not we caſt three men bounde into the middes of the fyre? They anſwearred and ſaide vnto the king, It is true, O king.

25 He anſwearred and ſayde, Loe I ſee foure men loſe, walking in the middes of the fire, and they haue no hurt: and the fourme of the fourth is like the (f) ſonne of God.

26 Vppon this went Nabuchodonoſor vnto the mouth of the hot fierie fornace, he ſpake alſo, and ſaide, O Sidrach, Miſach, and Abednego, ye ſeruantes of the high God, goe forth, and comme hyther. And ſo Sidrach, Miſach, and Abednego, came forth of the middes of the fyre.

27 The Dukes, Lordes, and Nobles, & the kinges counſell came togeather to ſee theſe men, vppon whom the fyre had no manner of power in their bodyes: in ſo much that ỳ very heare of their head was not burnt, and their clothes vnchaunged, yea there was no ſmel of fyre felt vpon them.

28 Then ſpake Nabuchodonoſor, and ſaide, Bleſſed be the God of Sidrach, Miſach, and Abednego, whiche hath ſent his angel, and deliuered his ſeruantes that put their truſt in him, and haue altered the kings commaundement, and ioparded their bodyes, rather then they would ſerue or worſhip any God, except their owne God onely.

29 Therefore I make a decree, that euery people, nation, & language, whiche ſpeake any blaſphemie againſt the God of Sidrach, Miſach, and Abednego, ſhalbe drawen in peeces, and their houſes ſhalbe made a ſtake: becauſe there is no God that can deliuer after this ſort.

30 So the king promoted Sidrach, Miſach, & Abednego, in the prouince of Babylon.

The.iii. Chapter.

Nabuchodonoſor dreameth agayne.

1 NAbuchodonoſor king, vnto al people, nations, and languages that dwel vppon the (a) whole earth, peace be multiplyed among you.

2 I thought it good to ſhewe the ſignes and maruelous woorkes that the high God hath wrought vpon me.

3 O howe great are his ſignes, and howe mighty are his wonders? his kingdome is an (b) euerlaſting kingdome, & his dominion is from generation to generation.

4 I Nabuchodonoſor bryng at reſt in my houſe,

(c) It ſeemeth that they named not Daniel, becauſe he was greatly in the kinges fauour, thinking if theſe three had benne deſtroyed, they might haue better occaſion to accuſe Daniel after: and this declareth that this pollicie of erecting this image, was inuented by the malitious flatterers, which ſought nothing but the deſtruction of the Iewes, whom they accuſed of rebellion, & ingratitude.

(d) They ſhould haue done iniurie to God, if they ſhoulde haue doubted in this holy cauſe, and therfore they ſay that they are reſolued to die for Gods cauſe.

(e) They grounde on two pointes: fyrſt on the power and prouidence of god ouer them: ſecondly on their cauſe, whiche was gods glory, & the reſtiſying of his true religion with their blood, and ſo make open confeſſion, that they wil not ſo much as outwardly conſent to idolatrie.

(a) Meaning ſo farre as his dominion extended.

(b) Reade Chap. 2. 6.

(f) That is, an angel of God, as verſe. 28.

house, and flozishing in my palace,

5 Sawe a (c) dreame whiche made me a-fraide, and the thoughtes vpon my bedde with the visions of my head troubled me.

6 Therefore made I a decree, that they shoulde bring all the wise men of Babylon before me, that they might declare vnto me the interpretation of the dreame.

7 So came the wise men, the soothsayers, the Chaldeans, and wysardes, to whom I tolde the dreame: but they coulde not shewe me the interpretation therof.

8 Tyll at the last Daniel came before me, (whose name was Baltassar, according to the name of my God) which hath the spirit of the holy Gods in him, and before hym I tolde the dreame, saying,

9 O Baltassar, thou prince of wise men, for so muche as I knowe that thou hast the spirite of the holy Gods, and no secrete troubleth thee: tel me therfore the visions of my dreame that I haue seene, and the interpretation therof.

10 Thus were the visions of my head vpon my bedde: and beholde, I sawe a tree in the myddes of the earth, and the height therof was great.

11 A great tree and strong, and the heyght therof reached vnto the heauen, and the sight therof to the endes of all the earth.

12 The leaues therof were fayre, and the fruite therof muche, and in it was meate for all: the beastes of the field had shadowes vnder it, and the foules of the ayre dwelt in the boughes therof: al flesh fedde of it.

13 I sawe in the visions of my head vpon my bed, and beholde, a (d) watcher, and a holy one came downe from heauen,

14 And cryed mightily, saying thus: Hewe downe the tree, breake of his branches, shake of his leaues, and scatter his fruite abroade: that the beastes may geat them away from vnder him, and the foules from his branches.

15 Neuertheleſſe, leaue the stumpe of his rootes styll in the earth, and with a band of yron and brasse (bynde it) among the grasse of the fielde, & let it be wet with the deawe of heauen, and let his portion be with the beastes among the grasse of the fielde.

16 Let his hart be (e) changed from mans (nature,) and let a beastes hart be geuen vnto hym, and let seuen tymes be passed ouer him.

17 This sentence (f) according to the (f) decree of the watchers, and the request according to the woorde of the holy ones: because lyuyng menne should knowe that the hyghest hath power ouer the kyngdome of men, & geueth it to whom it liketh him, and setteth vp ouer it the baseſt among men.

18 This is the dreame that I kyng Nabuchodonosor haue seene: therefore thou, O Baltassar, declare the interpretation therof, for so muche as all the wise menne of my kingdome are not able to shewe me what it meaneth: but thou canst doo it, for the spirit of the holy Goddes is in thee.

19 Then Daniel, whose name was Baltassar, held his peace byethe space of one houre, and his thoughtes (g) troubled him. So the kyng spake, and sayd, O Baltassar, let neyther the dreame, nor the interpretatiō therof trouble thee. Baltassar answeared, saying, O my Lorde, this dreame be to them that hate thee, and the interpretation therof to thine aduersaries.

20 As for the tree that thou sawest, whiche was great and mightye, whose height reached vnto the heauen, and the sight therof through al the worlde,

21 Whose leaues were fayre, and the fruite therof muche, and in it was meate for all, vnder the which the beastes of the field had their habitation, and vpon whose branches the foules of the ayre dyd syt:

22 It is thou, O kyng, which art great and myghtie, for thy greatneſſe encreaseth, and reacheth vnto the heauen, so dooth thy dominion to the endes of the earth.

23 But whereas the kyng sawe a watcher, and a holy one that came downe from heauen, and sayde, Hewe downe the tree, and destroye it, yet leaue the stumpe of the rootes therof in the earth, and with a bande of yron and brasse bynde it among the grasse of the field, and let it be wet with the deawe of the heauen, and let his portion be with the beastes of the fielde, tyl (h) seuen tymes passe ouer hym.

24 This, O king, is the interpretation, yea it is the very decree of hym that is hyghest of all, and it toucheth my Lorde the kyng.

25 Thou shalt be cast out from menne, and thy dwelling shalbe with the beastes of the fielde: with grasse shalt thou be fed like (i) oxen, thou must be wet with the deawe of the heauen, yea, seuen tymes shal passe ouer thee, tyll thou (k) knowe that the hyghest hath power ouer the kyngdome of menne, and geueth it to whom he lyst.

26 Moreouer, whereas it was sayde that the stumpe of the roote of the tree should be leaft styl: it betokeneth that thy kyngdome shal remayne whole vnto thee, after thou hast learned to knowe that the power commeth from heauen.

27 Wherefore, O king, let my counsaile be acceptable vnto thee, and (l) breake of thy sinnes shal the errours of thy former lyfe be redressed.

(a) This was another dreame, beside that whiche he had of the same matter.

(b) Whiche was an angel of God.

(c) That is, in hym he deprined of natural reason, & mans vnderstanding.

(d) This was the decree of God him selfe, as appeareth in the 24. verse following, but it is cal. led the decree of the watchmen or angelles, because they brought it & reuealed it: whiche the holy menedes se to came to passe, for medlaryng in the decree of God, that the proude might be brought lowe, and the humble exalted.

(e) Partly consydering the great iudgementes of god in the horrible punishment of this great prince: and partly mooued with pitie of his cause, whom god had commaunded the Iewes to wish well to, & pray for, as Ier. xxix. b.

(f) Whereby he meaneth a long space, as seuē yeres or seuē quarters of yeres, or seuen monethes: for the interpretation is diuers.

(i) Not that his shape or fourme was changed into a beast, but that he was eyther stricken mad, & so auoyded mans company: or was cast out for his tyrannie, & so wandered among the beasts, & ate hearbes and grasse.

(k) Daniel sheweth the cause why god thus punished hym.

(l) Ceasse from prouoking God to anger any lōger by thy sinnes, and where thou hast cruelly oppressed many poore, be now mercyful vnto the in righteousnesse, so shal the errours

ſinnes by righteouſneſſe, and thine iniquities by mercye towarde the poore: loe, let there be a healing of thine errour.

28 All theſe thinges touch thee kinge Nabuchodonoſor.

29 So after twelue monethes, the kyng walked in the palace of the kingdome of Babylon.

30 And the king ſpake, and ſayde, Is not this great Babylon that I haue buylte for the houſe of the kingdome by the myght of my power, and for the honour of my maieſtie?

31 While theſe woordes were yet in the kinges mouth, there fell a voyce from heauen, ſaying, O kinge Nabuchodonoſor, to thee be it ſpoken, thy kingdome is departed from thee,

32 And thou ſhalt be caſt out of mens companie, thy dwelling ſhalbe with the beaſtes of the fielde: ſo that thou ſhalt eate graſſe like oxen, and ſeuen tymes ſhal paſſe ouer thee, vntyll thou knoweſt that the higheſt hath power vppon the kingdome of men, & geueth it vnto whom it pleaſeth him.

33 The very ſame houre was this matter fulfilled vpon Nabuchodonoſor, ſo that he was caſte out of mens companie, and dyd eate graſſe like oxen, and his body was wet with the deawe of heauen, tyll his heares were growen as Eagles (feathers) and his nayles like byrdes clawes.

34 When this (m) tyme was paſt, I Nabuchodonoſor lift vp mine eies vnto heauen, & mine vnderſtanding was reſtored vnto me: then gaue I thankes vnto the higheſt, I magnified and prayſed him that liueth for euermore, whoſe power is an euerlaſtyng power, and his kingdome is from one generation to another.

35 And all they that dwell vppon the earth are to be reputed as nothing, and accordyng to his wyl he woorketh in the armie of heauen, and among the inhabiters of the earth: and there is none that may reſiſt his hand, or ſay vnto him, What doeſt thou?

36 At the ſame time was mine vnderſtanding geuen me againe, & I was (reſtored) to the honour of my kingdome, my glorye, and my beautie was reſtored vnto me, and my counſaillours and (n) princes ſought vnto me, and I was eſtabliſhed in my kyngdome, and my glory was augmented towarde me.

37 Nowe therefore I (o) Nabuchodonoſor, prayſe, and extoll, and magnifie the kyng of heauen, whoſe woorkes are all trueth, and his wayes iudgement, and thoſe that walk in pride, he is able to abaſe.

(m) That is, the ſeuen tymes or yeeres mentioned in the verſes, xvi. xxiii. & xxv.

(n) By whom it ſeemeth he was put from his kyngdome before

(o) He dooth not onely prayſe God for his deliuerance, but alſo confeſſeth his fault that god only may haue the glory, and man the ſhame, and that he may be exalted & man caſt downe.

The. v. Chapter.

I. Balthaſar kyng of Babylon abuſyng the veſſels of the temple, ſeeth a hande writyng in the wal. 8. The ſoothſayers called of the kyng, can not expounde the writyng.

1 KIng Balthaſar made a great feaſt to a thouſande of his princes, and dranke wyne (a) before the thouſande.

2 And Balthaſar when he had taſted the wyne, commaunded to bryng him the golden and ſiuer veſſels, which his father Nabuchodonoſor had brought from the temple in Hierualem, that the kyng and his princes, and his wyues, and his concubines, might drinke therin.

3 So were brought the golden veſſels that they had taken out of the temple of the Lordes houſe at Hierualem: and the king, and his princes, his wyues, and his concubines dranke in them.

4 They dranke wyne, and prayſed the gods of golde, ſyluer, braſſe, yron, wood, & ſtone.

5 In the very ſame houre there appeared fyngers of a mans hande writyng ryght ouer (b) againſt the candleſticke vppon the plaſter of the wal of the kynges palace, and the king ſawe the knockles of the hand that wrote.

6 Then changed the king his countenance, and his thoughtes troubled hym, ſo that the ioyntes of his loynes were looſed, and his (c) knees ſmote one againſt the other.

7 Wherefore the king cryed mightily, that they ſhoulde bryng the ſoothſayers, Chaldees, and wyſardes: the king ſpake alſo to the wiſe men of Babylon, and ſayde, What ſo can reade this writing, and ſhewe me the interpretation therof, ſhalbe clothed with purple, and haue a chayne of golde about his necke, and ſhalbe the third ruler in the kingdome.

8 Vppon this came al the kinges wiſe men, but they coulde neyther reade the writyng, nor ſhew the kyng the interpretation.

9 Then was king Balthaſar greatly troubled, and his countenance was changed in hym, and his princes were aſtonied.

10 Nowe the (d) queene by reaſon of the talke of the king and his princes, came into the banquet houſe: and the queene ſpake, and ſayd, O kyng, lyue for euer: let not thy thoughtes troubie thee, and let not thy countenance be changed.

11 There is a man in thy kyngdome that hath the ſpirite of the holy Goddes within hym: and in the dayes of thy father, lyght, and vnderſtandyng, and wiſedome, like the

(a) That is, not alone a commonly he was wont, but in a ſolemne banquet, whereunto he receyued all his nobles to accompanie hym,

(b) That it might the beter be ſeene,

(c) So he that before contemned god, was moued by this ſight to tremble for feare of Gods iudgements,

(d) This ſome thinke was his mother, other, his grandmothers or al likelyhood, woman of great age, that could remember the actes of Daniel,

the wysedome of the gods was found in hym, whom the kyng Nabuchodonosor thy father, the kyng (I say) thy father made cheefe of the (c) wyse men, soothsayers, Chaldeans, and wysardes,

(c) Reade Chap. 4. b, and this declareth both that this none was alone vnto him, and also that he dyd not vse these vnprofitable practises because he was not among them whyle all were gone.

13 Because that suche an abundant spirite, knowledge, & vnderstanding, to expounde dreames, to open secretes, and to declare hard doubtes, was found in him, yea euen in Daniel, whom the kyng named Baltasar: let Daniel be called, and he shal declare the interpretation.

13 Then was Daniel brought before the kyng: so the kyng spake vnto Daniel, and sayde, Art thou that Daniel, whiche art of the chyldren of the captiuitie of Iuda, whom my father the kyng brought out of Iurie?

¶ 14 I haue heard of thee that thou hast the spirite of the holy gods, and that lyght and vnderstandyng, and excellent wysedome is founde in thee.

15 Nowe haue there ben brought before me wyse men, and soothsayers, to reade this wryting, and to shewe me the interpretation therof: but they could not declare the interpretation of the thyng.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolue doubtes: nowe yf thou canst reade this wryting, and shewe me the meanyng therof, thou shalt be clothed with purple, and haue a chayne of gold about thy necke, and be the thyrde ruler in the kyngdome.

17 Then Daniel answeared, and sayde before the kyng, As for thy rewardes keepe them to thee selfe, and gene thy gyftes to another: yet I wyl reade the wryting vnto the kyng, and shewe hym the interpretation.

(f) Before he red the writing, he declareth to the king his great ingratitude toward god, who couldde not be moued nether by gene his the glorie, consyderyng his wonderful workes towarde his grandefather and forefathers that he knewe, and of whose power, and of whose mercy, and of whose iustice.

18 O thou kyng, the moste hygh God gaue vnto (f) Nabuchodonosor thy father a kingdome, & maiestie, and honour, & glory.

19 And for the maiestie that he gaue hym, all people, nations, and languages trembled and feared before him: he slue whom he would, he smote whom it pleased hym: agayne, whom he would he set vp, & whom he lyst he put downe.

20 But because his hart was lofty, and his mynde strengthened in pride, he was deposed from his kyngly throne, and they tooke his glory from hym.

21 He was driuen out from the sonnes of men, his harte was made lyke the beastes, and his dwellyng was with the wylde Asses, they fedde hym with grasse lyke Oxen, and his body was wet with the deawe of the heauen, til he knewe that the most hygh God bare rule ouer the kyngdome of men, and that he appoynteth ouer it whom so euer he pleaseth.

23 And thou his sonne, O Balthasar, hast not submitted thine hart, though thou knewest all these thynges,

23 But hast lyfte vp thee selfe agaynst the Lord of heauen, so that the vessels of his house were brought before thee, that thou and thy princes, with thy wyues and concubines, might drinke wyne thereout: and thou hast praysed the goddes of syluer, and golde, of brasse, and iron, of wood, & stone, which neither see, heare, nor vnderstande: as for the God in whose hande consysteth thy breath and al thy wayes, thou hast not glorified hym.

24 (g) Then was the knockles of the hande sent from him, and hath wrytten this wryting.

25 And this is the wryting that he hath wrytten: MENE (h) MENE, THECEL, VPHARSIN.

26 Nowe the interpretation of the thing is this, MENE, GOD hath numbred thy kyngdome, and brought it to an ende.

27 THECEL, thou art weyghed in the ballance, and art founde wantyng.

28 PHARES, thy kyngdome is diuided, and geuen to the Medes, and Perics.

29 Then commaunded Balthasar, and they clothed Daniel with purple, and a chaine of golde about his necke, and made a proclamation concernyng him, that he shoulde be the thyrde ruler in the kyngdome.

30 The very same night was Balthasar the kyng of the Chaldees slayne.

31 And (i) Darius of the Medes tooke the kingdome, being three score and two yeres of age.

* or, Belsasar.

(g) After that God had so long tyme deferred his anger, and patiently wayted for thyne amendement,

(h) This woorde is doubled, not only to exaggregate the certayntie of the matter, but also as some thinke, the one to signifie the ende of the kyng, the other the ende of the kyngdome,

(i) Cyrus his sonne in lawe gaue him this title of honor, although Cyrus in effecte had the dominion.

The. vi. Chapter.

Daniel is made ruler ouer the lordes.

1 IT pleased Darius to set ouer his kyngdome a hundred and twentie gouernours, whiche shoulde be ouer the whole kyngdome.

2 Aboue these he set three princes, of whom Daniel was one, that the gouernours myght geue accomptes vnto them, and the kyng shoulde haue no damage.

3 Nowe this Daniel was preferred aboue the princes and gouernours, for the spirite (of God) was plenteous in hym, so that the kyng was mynded to set hym ouer the whole realme.

4 Wherefore the rulers and gouernours (a) sought an occasion against Daniel concerning the kingdome, but they could fynde none occasion nor faulte: for he was so faythful,

(a) Thus the wicked can not abide the graces of god in others, but seeke by al occasions to deface them, therefore agaynst such assaults there is no better remedie then to walke vprightly in the feare of god, and to haue a good conscience.

faithfull, that there was no blame nor fault founde in him.

5 Then ſayd theſe men, We ſhal finde none occaſion againſt this Daniel, except we finde it againſt hym concernyng the lawe of his God.

6 Upon this went the princes and lordes togeather vnto the kyng, and ſayd thus vnto hym, Kyng Darius, lyue for euer.

7 All the rulers of thy kyngdome, the officers, and gouernours, the counſelours, and dukes, haue conſulted togeather to make a decree for the king, and to eſtabliſh a ſtatute, That who ſo deſyreth any petition eyther of any god or man within theſe thirtie dayes, except of thee, O kyng, he ſhalbe caſt into the Lions denne.

(b) Becauſe he woulde not by his ſcilēce ſhewe that he conſented to this wicked decree, he ſet opē his wyndowes toward Hieruſalem when he prayed, both to ſtirre vp him ſelfe with the remembrance of gods promiſes to his people when they ſhould pray toward the temple: and alſo that others might ſee that he would neuer conſent in harte nor deede, for theſe fewe dayes, to any thyng contrary to gods glorye.

8 Nowe, O kyng, confyrme the decree, and ſeale the wrytyng, that it be not changed, accordyng to the lawe of the Medes and Perſians, whiche altereth not.

9 Wherefore kyng Darius ſealed the wrytyng and decree.

10 Nowe when Daniel vnderſtoode that he had ſealed the wryting, he went into his houſe, and the (b) wyndowes of his chamber toward Hieruſalem ſtoode open, there kneeled he downe vpon his knees three tymes a day, he made his petition, & prayſed his God, as he dyd afore tyme.

11 Then theſe men aſſembled, and founde Daniel makyng his petition, and prayeng vnto his God.

12 So they came to the kyng, and ſpake before him concerning his commaundement, ſaying, O kyng, haſt thou not ſealed the decree, that within thirtie dayes who ſo requireth his petition of any god or man, but onely of thee ſelfe, O kyng, he ſhalbe caſt into the denne of Lions? The king anſwered, and ſayd, Yea it is true according to the lawe of the Medes and Perſes that altereth not.

13 Then anſwered they, and ſayde vnto the kyng, This Daniel whiche is of the children of the captiuitie of Iuda, O king, regardeth neither thee, nor thy decree that thou haſt ſealed: but maketh his petition three tymes a day.

14 When the kyng hearde theſe wordes, he was ſore diſpleaſed with hym ſelfe, and ſet his hart on Daniel to deliuer hym, and he laboured tyl the ſunne went downe to deliuer hym.

15 Then theſe men aſſembled vnto the kyng, and ſayde vnto hym, Knowe this, O kyng, that the lawe of the Medes & Perſes (n) that the commaundement and ſtatute whiche the kyng maketh, may not be (c) altered.

16 Then the kyng commaunded, and they brought Daniel, and they caſte him into the Lions denne. Nowe the king ſpake vnto Daniel, and ſayde, Thy God whom thou alway ſerueſt, euen he wyll deliuer thee.

17 And there was brought a ſtone, and laid vpon the mouth of the denne, this the kyng ſealed with his owne ryng, and with the ſignet of his princes, that the purpoſe concernyng Daniel ſhoulde not be changed.

18 So the kyng went into his palace, and remayned faſtyng, neyther was there any inſtrumentes of muſicke brought in before him, and his ſleepe went from him.

19 But betymes in the morneyng at the breake of the day, the kyng roſe, and went in al haſte vnto the denne of the Lions.

20 Nowe as he came nigh vnto the denne, he cryed with a piteous voyce vnto Daniel, yea the king ſpake, & ſayde vnto Daniel, O Daniel, thou ſeruant of the liuing God, is not thy God whom thou ſerueſt alwaye able to deliuer thee from the Lions?

21 Then ſayde Daniel vnto the kyng, O kyng, lyue for euer.

22 My God hath ſent his angel, whiche hath ſhut the Lions mouthes, ſo that they myght not hurt me, for myne (d) innocencie is founde out before hym: and as for thee, O kyng, I neuer (e) offended thee.

23 Then was the kyng exceedyng glad for him, and commaunded to take Daniel out of the denne: ſo Daniel was brought out of the denne, and no maner of hurt was founde vpon hym, for he (f) put his truſt in his God.

24 And as for thoſe men whiche had accuſed Daniel, the kyng commaunded to bryng them, & to caſt them into the Lions denne, them, their children, & their wyues: ſo the Lions had the maiſtrie of them, and brake al their bones a ſunder or euer they came at the grounde of the denne.

25 After this wrote kyng Darius vnto all people, nations, and tongues, that dwelt in al landes, Peace be multiplied vnto you:

26 My commaundement is in al my dominion and kyngdome, that men feare and ſtande in awe of Daniels God: for he is the lyuyng God which abydeth euer, his kyngdome ſhal not fayle, and his power is euerlaſtyng.

27 He is he that deliuereth and ſaueth, he doeth wonders and maruelous workes in heauen and in earth, he hath preſerued Daniel from the power of the Lions.

28 So

(c) Thus the wicked maintein yl lawes by cōſtancie and obſtinatie, which is oft tymes either lightneſſe or ſlubbernnes, when as the innocentes thereby periſh: & therfore gouernours ought neyther to feare, nor to be aſhamed to breake ſuche.

(d) Mine vprightneſſe in this thyng wherin I was charged, was approued of GOD,

(e) For he dyd diſobey the kynges wicked commaundemēt to obey god, and ſo did no iniury to the kyng, who ought to commaunde nothyng wherby god ſhuld be diſhonored.

(f) Bycauſe he committed him ſelfe wholly vnto God, which cauſe he did defende: he was aſſured that nothyng but good could come vnto hym, wherin we ſee the power of fayth. as Heb. 11.

28 So this Daniel prospered in the raigne of Darius, and in the raigne of Cyrus of Persia.

The. vii. Chapeter.

A vision of foure beastes is shewed vnto Daniel.

1 IN the first yeere of Balthasar kyng of Babylon, sawe Daniel a dreame, & there were visions in his head vppon his bed: whiche dreame he wrote, and declared the summe of the matter.

2 Daniel spake, and saide, I sawe in my vision by night, and beholde, the foure (a) windes of heauen strouе vpon the great sea.

3 And foure great beastes came vp from the sea, one diuers from another.

4 The first was as a (b) Lion, & had Eagles wynges: I beheld tyll his wynges were pluckt from him, and he lifted vp from the earth, and set vpon his feet like a man, and there was geuen him a mans hart.

5 Beholde, another beast (whiche was) the seconde, was like a (c) beare, and stood vpon the one side: betwixe his teeth in his mouth he had three rybbes, and it was said vnto hym thus, Aryse, eate vp much flesshe.

6 Then I looked, and beholde, there was another like vnto a (d) Leopарde, this had wynges as a foule, euen (e) foure vpon the backe: this beast had foure heads, and there was power geuen him.

7 After this I saw in a vision by night, and beholde, the fourth beast was (f) grymme and horrible, and marueylous strong: it had great yron teeth, it deuoured and destroyed, and stamped the residue vnder his feet, it was vnlike the other beastes that were before it: for it had (g) ten hornes.

8 As I consydered the hornes, behold, there came vp among them another litle horne, before whom there were three of the first hornes pluckt away: and behold, this horne had eyes like the eyes of a man, & a mouth speaking presumptuous thinges.

9 I beheld tyll the thrones were set vp, and the ancient of dayes did sit, whose garment was white as snowe, and the heares of his head like the pure wool: his throne was like the fiery flambe, and his wheeles as burnyng fire.

10 There issued foorth a fiery streame, and went out from before him: a thousand thousandes ministred vnto him, and ten thousande thousandes stoode before him: the iudgement was set, and the bookes opened.

11 Then tooke I heede thereunto, because of the voyce of the proud wordes which the horne spake: I beheld tyl the beast was slayne, and his body destroyed, and geuen to be brent in the fire.

12 As concerning the other beastes, they had their dominion taken away, but their lines were prolongued for a certaine time and season.

13 I sawe in visions by nyght, and beholde, there came one in the cloudes of heauen, like the sonne of man, which went vnto the ancient of daies, before whom they brought hym.

14 And he gaue him dominion and honour, and a kyngdome, that al people, nations, and languages shoulde serue hym: his dominion is an euerlastyng dominion, which shal neuer be taken awaye, and his kyngdome shal neuer be destroyed. ℭ

15 I Daniel was troubled in my spirite in the myddest of my body, and the visions of my head made me afrayde,

16 I gate me vnto (h) one of them that stoode by, and asked hym the trueth concernyng all these thynges: so he tolde me, and made me vnderstande the interpretation of these thynges.

17 These great beastes which are foure, are foure kynges whiche shall aryse out of the earth:

18 But the (i) hygh saintes shall receyue a kyngdome, and possesse a kyngdome for euer, euen for euer and euer.

19 After this, I required to knowe the trueth concerning the fourth beast, which was so vnlike the other beastes, and so horrible, whose teeth were of yron, and his naples of brasse, whiche deuoured and destroyed, and stamped the residue vnder his feete:

20 (I desired) also (to knowe the trueth) as touchyng the ten hornes that he had vppon his head, and this other which came vp afterward, before whose face there fel downe three, whiche horne had eyes, and a mouth that spake presumptuous thynges, and looked with a grymmer vysage then his (k) fellowes.

21 I beheld, and the same horne made battaile against the saintes, yea, and preuayled against them,

22 Untyl the (l) ancient of dayes came, that the iudgement was geuen to the high saintes, and tyll the tyme came that the saintes had the kyngdome in possession.

23 He gaue me this answere, That fourth beast shalbe the fourth kyngdome vppon earth, it shalbe vnlike to al the kingdomes: it shal deuoure, treade downe, and destroye all other landes.

24 The ten hornes, are ten kynges that shal aryse

(h) Meanyng of the angels as, verse. x.

(i) That is, Gods elect people, whiche shalhaue a kyngdome and churche to continue in for euer.

(k) That is, the three other empires ℭ

(l) That is, God whiche was before al tymes, as, verse. ix.

aryse out of the kyngdomes: after whom there shal stande vp another, whiche shalbe vnlike to the first, and he shal subdue three kinges:

25 And he shal speake wooꝛdes against the highest of al, he shal destroye the high saintes, and thinke that he may change times and lawes: they shalbe geuen into his hand vntyll a tyme, and tymes, and the diuiding of a tyme.

26 But the iudgement shal sit, and they shal take away his dominion, to consume and destroy it vnto the ende.

27 And the kingdome and dominion, and the greatnesse of the kyngdome vnder the whole heauen, shalbe geuen to the (m) people of high saintes, whose kingdome is an euerlasting kingdome, and all power shall serue and obey it.

(m) That is, to the church.

D 28 Hitherto the ende of the wooꝛdes: I Daniel had many cogitations (whiche) troubled me, & my countenance changed in me: but the wooꝛdes I kept styl in my hart.

The.viii. Chapter.

A vision of a stryfe betweene a Ramme and a hee Goate.

(a) After the general visiõ he cõmeth to certaine particuler visiõs as touching the destruction of the monarchie of the Persians and Macedoniãs, for the ruine of the Babylonians was at hand, and also he had sufficiẽtly spoken thereof.

1 IN the thirde yeere of the raigne of king Balthasar, there appeared a vision vnto me, (euen) vnto me Daniel, (a) after that which I had seene in the beginnyng.

2 I sawe in a vision, (and when I sawe it, I was in the palace of Susis, whiche is in the prouince of (b) Elam) and in the vision me thought I was in the ryuer of Ulai.

(b) Elam is Persia.

3 Then I looked vp, and sawe, and beholde, there stoode before the ryuer a (c) Ramme, whiche had two hoꝛnes, and these two hoꝛnes were high, but (d) one was higher then the other, and the highest came vp last.

(c) That is, the kingdõe of the Persians & Medes nowe ioyned togeather.

4 I sawe that this Ramme pushed with his hoꝛnes against the West, against the north, and against the south: so that no (e) beastes might stande before him, noꝛ defende them from his power, but he dyd as him lysted, and he came great.

(d) Meanyng Cyrus, whoꝛ after grewe greater in poꝛwer the Darius his vncle & father in lawe.

5 And as I consyderd, beholde, there came a hee (f) Goate from the West ouer the whole earth, and touched not the grounde, and this Goate had a (g) hoꝛne appeared betwixt his eyes.

(e) No kings or nations.

6 And he came vnto the Ramme that had the two hoꝛnes (whom I had seene standing by the ryuer) and ranne fiercely vpon him with his myght.

(f) Meaning Alexander, that came with great expedition. (g) Though he came in the name of al Grecia, yet he bare the title & dignitie of the general captaine, so that the strength was attributed to him, which is meant by this hoꝛne.

7 And I sawe hym drawe nygh vnto the Ramme, beyng very fierce vpon hym, yea, he (h) smote the Ramme, and brake his two hoꝛnes, neyther had the Ramme so much strength as to stand before hym: but he cast him downe to the ground, trode him vnder his feete, and there was none able to deliuer the Ramme out of his power.

(h) Alexander ouercame Darius in two battayles, and so had the kingdomes of the Medes and Persians.

8 Therefore the Goate waxed exceedyng great, and when he was at the strongest, his great hoꝛne was broken: then grewe there other foure notable ones in the steade of it, towarde the foure wyndes of the heauen.

9 And out of one of them came foorth a litle hoꝛne, whiche waxed very great towarde the South, towarde the East, and toward the pleasant lande.

(i) That is, God.

(k) Antiochus who raged against the church of God.

10 (i) It grewe vp vnto the host of heauen, whereof it dyd caste somme downe to the grounde, and of the starres also, and trode them vnder foote.

(l) This horne shal abolish for a time the true doctrine, and so corrupt Gods seruice.

11 Yea, it grewe vp against the (k) prince of the host, from whom the dayly (sacrifice) was taken away, and the places of the sanctuarie cast downe.

(m) Out of the angels.

12 And power was geuen vnto it ouer the dayly (sacrifice) for the iniquitie, and it shal (l) cast downe the trueth to the grounde: and thus shal it doo, and prosper.

(n) That is, a secret one, or a marueilous one, whose visiõs ded Christe the reuealer of al secrets.

13 Vpon this I hearde one of the saintes speakyng, and one of the (m) saintes spake vnto (n) Palmoni, saying, Howe long shall the vision of the dayly (sacrifice) and of the iniquitie of desolation (endure,) to giue both the sanctuarie and the power to be troden vnder foote?

(o) Euenyng & morning, do signifie a naturall day, that is, 24 houres.

14 And he answeared me, Vnto the (o) euenyng and the mornyng, two thousande and three hundred: then shal the sanctuarie be cleansed.

(p) That is, Christe.

15 Nowe when I Daniel had seene this vision, and sought for the vnderstanding of it: beholde, there stoode before me (p) like the similitude of a man.

(q) That is, betweene the banks of the ryuer Vlai.

16 And I hearde a mans voyce (q) betweene Ulai, whiche cryed, and sayde, O Gabriel, (r) make this man vnderstande the vision.

(r) This power to commaunde the angel, declareth it was God.

17 So he came and stoode by me, but I was afrayde at his commyng, and fel downe vpon my face: then sayde he vnto me, Vnderstande, O thou sonne of man: for at the (s) tyme of the ende this vision (shalbe.)

(s) That is, the vision shalbe fulfilled hereafter in tyme conuenient.

18 Now as he was speakyng vnto me, I fel in a slumber vpon my face to the grounde: but he touched me, and set me vp in my place.

19 And

19 And he sayd, Behold, I wyl shewe thee
what shalbe in the last wrath: for in the
tyme appoynted it shalbe fulfylled.
20 The Rammе whiche thou sawest ha-
uyng two hornes, is the king of the Medes
and Perses,
D 21 And the Goate is the kyng of Grecia:
and the great horne that is betwixt his
eyes, that is the fyrst kyng.
22 But where as it brake, and foure other
rose vp in the steade, (it signifyeth) that
out of one of this people shal stand vp foure
kyngdomes, but not so mightie as it.
23 And in the ende of their kyngdome,
whē the wicked are come to the ful, a king
of a (t) fierce countenance, and vnderstan-
dyng hard sentences, shal stande vp.
24 His power shalbe myghtie, but not in
(v) his strength, and he shall destroy won-
derfully, he shal prosper and practise, and
destroy the (x) mightie & the holy people.
25 And through his pollicie also he shall
cause craft to prosper in his handes, he shal
exalt him selfe in his hart, and in prosperi-
tie he shal destroy many, and many one shal
be put to death in his wealthynesse: he
shal stand vp agaynst the (y) prince of princes,
but he shalbe destroyed without (z)
handes.
26 And the vision of the *euenyng and the
mornyng whiche is declared, is true: there-
fore seale thou vp the vision, for it shalbe
after many dayes.
27 Upon this was I Daniel feeble, so that
I laye sicke (certayne) dayes: but when I
rose vp, I went about the kings businesse,
and was astonied at the vision, neuerthe-
lesse, no man vnderstoode it.

(t) that is, Antiochus, who should be impudent, shamelesse, subtil, and crafty.
(v) That is, not by the Almightes strength.
(x) both the people that dwell about Ian, and the Iewes.
(y) blaspheming against God.
(z) GOD would destroye hym with a cōtagious plague, 2. Mac. 9.b
* Reade verse. 14.

The. ix. Chapter.

1. Daniel desyreth to haue that performed of GOD, whiche he hath promised concernyng the returne of the people from theyr banyshmente in Babylon.
26. The dearth of Christe.

1 IN the fyrst yeere of Darius the sonne of (a) Ahasuerus, whiche was of the seede of the Medes, and was made king ouer the (b) realme of the Chaldees,
2 Euen in the fyrst yere of his raigne, I Daniel vnderstood by (c) bookes the nūmber of the yeeres, wherof the LORDE spake vnto Jeremie the prophete that he wouldе accomplishe seuentie yeeres in the desolation of Hierusalem.
3 And I turned my face vnto the lord GOD, and sought by prayer & supplication, with fastyng, sackecloth, and ashes.
4 I prayed vnto the LORDE my GOD, and made my confession, saying, O Lord GOD, great and fearful, which keepeth couenant and mercie with them that loue "him, and keepe his commaundementes.
5 We haue synned, and haue committed iniquitie, and haue done wickedly, yea we haue rebelled, and haue departed from thy preceptes, and from thy iudgementes.
6 We wouldе not obey thy seruauntes the prophetes that spake in thy name to our kinges, and princes, to our forefathers, and to al the people of the lande.
7 O LORDE, righteousnesse belongeth vnto thee, vnto vs open shame, as is come to passe this day vnto euery man of Juda, and to them that dwel at Hierusalem, yea vnto al Israel, whether they be farre or nygh, throughout all the landes whyther thou hast dryuen them, because of their offences that they haue done agaynst thee.
8 Yea, O Lord, vnto vs, to our kynges, and princes, to our forefathers that haue offended thee, belongeth open shame.
9 Unto the Lord our God parteyneth compassion and forgeuenesse, though we haue rebelled agaynst hym.
10 And we haue not obeyed the (d) voyce of the LORDE our God, to walke in his lawes whiche he laide before vs, by the hande of his seruantes the prophetes.
11 Yea al Israel haue transgressed & gone backe from thy lawe, so that they haue not hearkened vnto thy voyce: wherefore the (e) curse and othe that is written in the lawe of Moses the seruant of God, against whom we haue offended, is powred vppon vs.
12 And he hath confyrmed his wordes whiche he spake agaynst vs, and agaynst our iudges that iudged vs, to bryng vpon vs suche a great plague as neuer was vnder heauen, lyke as it is nowe come to passe in Hierusalem.
13 Yea all this plagne as it is wrytten in the lawe of Moses, is come vpon vs: yet made we not our prayers before the LORDE our GOD, that we myght turne agayne from our wickednesse, and vnderstand thy trueth.
14 Therefore hath the LORDE watched vpon the plague, and brought it vpon vs: for the LORDE our God is righteous in all his woorkes whiche he doeth: for we wouldе not hearken vnto his voyce.
15 And nowe, O LORDE our God, thou that with a mightie hand hast brought thy people out of ỹ land of Egypt, to get thee selfe a name,

(a) Otherwyse called Assuerus.
(b) For Cyrus led with ambition, went about many yeres in other countreyes, and therfore Darius had the rule, though Cyrus were kyng in effect.
(c) Though he were a excellent Prophete, yet dayly encreased in knowledge by readyng the Scriptures.
(d) He sheweth that they rebel against God, whiche serue hym not according to his commaundement and woorde.
(e) As Deut. 17.c. or the curse confirmed by an othe.
" ther.
B
C

a name, whiche remayneth this day, we haue synned, we haue done wickedly.

16 O Lorde, accordyng to al thy (f) righteousnesse, I beseche thee let thyne anger and thy wyath be turned awaye from thy citie of Hierusalem, thy holy hyll: for because of our synnes, and for the wickednesse of our fathers, Hierusalem and thy people are a reproche vnto al them that are about vs.

17 Nowe therefore, O our God, heare the prayer of thy seruant, and his intercession: O let thy face (g) shine ouer thy sanctuarie that lyeth waste, for the (h) Lordes sake.

18 O my God, enclyne thine eare, and hearken, open thyne eyes, beholde howe we be desolated, yea and the citie also whiche is called after thy name: for we doo not present our prayers before thee in our (i) owne ryghteousnesse, but in thy great mercies.

19 O Lord heare, O forgeue Lord, O Lord (k) consyder, & doo it, deferre not for thine owne sake, O my God: because thy name is called vpon thy citie, and vpon thy people.

20 As I was yet a speakyng at my prayers, knowledgyng myne owne [illegible], and the synnes of my people Israel, presentyng so mine intercession before the Lorde my God for the holy hyl of my God:

21 Yea while I was yet speakyng in my prayer, the man Gabriel (whom I had seene afore in the vision) came fleeyng, and touched me about the tyme of the euenyng oblation:

22 And he enformed me, and talked with me, and sayd, O Daniel, I am nowe come forth to geue thee knowledge and vnderstandyng.

23 At the begynnyng of thy supplications the commaundement came forth, and I am come to shewe thee, for thou art greatly beloued: therfore vnderstande the matter, and consyder the vision.

24 (l) Seuentie weekes are determined ouer thy people, and ouer thy holy citie, to finishe the wickednesse, and to seale vp the synnes, and to reconcile the iniquitie, and to bryng in euerlastyng ryghteousnesse, to seale vp the vision and prophecie, and to annoynt the most holy.

25 Knowe therefore and vnderstande, that from the goyng forth of the commaundement to bryng agayne the (people) and to buylde Hierusalem, vnto Messiah the prince, there shalbe seuen weekes, and three score and two weekes: and the streete shalbe buylt agayne, and the wal, (euen) in the straytenesse of tyme.

26 After these three score and two weekes shal Messiah be slayne, & not for him selfe: and the people of the prince that shal come, shal destroy the citie and the sanctuarie, and the ende thereof shalbe with a floodde, and vnto the ende of the battayle it shalbe destroyed by desolations.

27 He shal confyrme the couenaunt with many for one weeke, and in the myddest of the weeke he shal cause the sacrifice and the oblation to ceasse, and for the ouerspreadyng of the abominations, he shall make it desolate, (euen) vntyl the consummation determined shalbe powred vpon the desolate.

(f) That is, according to al thy merciful promises, and performance therof

(g) Shewe thee selfe fauourable.

(h) That is, for thy Christes sake, in whom thou wylt accept al our prayers.

(i) Declaring that the godly flee onely vnto Gods mercies, and renounce their owne workes, whē they seke for remission of their sinnes.

(k) Thus he coulde not content him selfe with any vehemencie of words, when he was so led with a feruēt zeale, consyderyng gods promise made to the citie in respect of the Church, and for the aduauncement of gods glory

(l) He alludeth to Ieremies prophecie, whereby he declared there should be seuentie yeres of the Iewes captiuitie, for the execution of Gods iudgement: but nowe Gods mercie should seuen folde exceede his iudgement, in geuyng them seuentie tymes seuen yeres of a happier state, though not altogeather voyde of affliction: which amounteth to foure hundred and nientie yeeres, euen to the commyng of Christe, and so then it shoulde continue for euer.

The. x. Chapeter.

I. There appeareth vnto Daniel a man clothed in lynnen, 11. whiche sheweth hym wherefore he was sent.

1 IN the (a) thirde yere of Cyrus kyng of Persia, there was shewed vnto Daniel, otherwyse called Baltassar, a matter, yea a true matter, but it is yet a long tyme vnto it: he vnderstood the matter, and perceyued what the vision was.

(a) He meaneth this third yere, because at this tyme the buyldyng of the temple began to be hyndred by Cambises Cyrus sonne, when the other made warre in Asia minor against the Scythians, which was discouraging to the Gods, and a great feare to Daniel.

2 At the same tyme I Daniel mourned for the space of three weekes of dayes.

3 I ate no pleasant bread, as for flesshe and wyne there came none within my mouth: no, I dyd not once annoynt my selfe til the whole three weekes of dayes were fulfylled.

4 Vpon the foure and twentieth day of the fyrst moneth, I was by the syde of that great ryuer, (euen) Hiddekel.

5 I lyft vp myne eyes, and looked, and beheld a man clothed in lynnen, whose loynes were gyrded vp with fyne gold of Vphaz.

6 His body was lyke the Thurkis stone, his face to looke vpon was like lightning, his eyes as lampes of fyre, his armes and fete were like in colour to pulished brasse, and the voyce of his wordes was like the voyce of a multitude.

7 And I Daniel alone sawe this vision, for the men that were with me sawe not the vision: but a great fearefulnesse fell vpon them, so that they fled away, and hyd them selues.

8 Therfore I was left alone, and sawe this great vision, & there remained no strength in me: for my colour was turned in me in-

to

no resistence, and I retayned no strength.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I fell astonied vpon my face, & my face toward the earth.

10 And beholde a hande touched me, which set me vp vpon my knees, and vpon the paulmes of my handes.

11 And he sayde vnto me, O Daniel, thou welbeloued man, take good heede to the wordes that I say vnto thee, and stande in thy place: for vnto thee am I nowe sent. And when he had saide these wordes vnto me, I stoode vp tremblyng.

12 Then sayde he vnto me, Feare not Daniel: for since the first day that thou diddest set thine hart to vnderstand, and to chasten thee selfe before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the (b) prince of the kyngdoms of Persia withstoode me one and twentie dayes: but lo, Michael one of the chiefe princes came to helpe me, and I remayned there by the kinges of Persia.

14 And I am come to shewe thee what shall come vnto thy people in the latter dayes: for it wil be long yet or the vision be fulfylled.

15 Nowe when he had spoken these wordes vnto me, I cast downe my head to the grounde, and helde my tongue.

16 And behold, there touched my lyppes one very like vnto a man: then opened I my mouth, and spake, and sayde vnto hym that stoode before me, O my Lord, by the vision my ſ ioyntes are turned out of (their) place, and I haue retayned no strength.

17 For how can the seruant of this my lord talke with my Lorde (beyng) suche a one? And as for me, straightway there remayned no strength in me, neyther is there breath left in me.

18 Then there came agayne and touched me one like the appearance of a man, and he strengthened me:

19 And saide, O man greatly beloued, feare not, peace be vnto thee, be strong, & of good courage. So when he had spoken vnto me, I was strengthened, and sayde, Speake on my Lord: for thou hast strengthened me.

20 Thus said he, Knowest thou wherefore I am come vnto thee? nowe wil I returne to fight with the prince of the Perſes: as soone as I goe foorth, lo the (c) prince of Greeke lande shal come.

21 Nevertheless I wyll shewe thee that that is noted in the scripture of truethe: and there is none that helpeth me in these thinges, but (d) Michael your prince.

The xi. Chapter.

1. A prophesie of the kynges of Persia. 3. Of the kyngdome of Greece. 5. Of the kyngdome of Egypt, and of the bonde thereof. 15. Of the battayle with the kyngdome of Syria.

1 AND in the fyrste yeere of Darius of Media (a) I stoode to comfort hym, and to strength hym.

2 And nowe wyll I shewe thee the trueth: behold, there shal stand vp yet three kynges in Persia, but the fourth shalbe far rycher then they all: and by his strength and by his richesse he shall styre vp al agaynst the realme of Greeke lande.

3 Then shal there aryse yet a mightie kyng, that shal rule with great dominion, and do what hym lyst.

4 And when he ſ is stande vp, his kyngdome shalbe ſ oken, and shalbe diuided towarde the ſ winds of the heauen, and not to ſ lueth for his posteritie, nor according to ſ time, timen whiche he ruled: for his kingdom haue ſ pinckt vp, euen for others of the holy ſ e.

5 And ſ ſtrnished. ſ the south shalbe mightie, a ſ one of his princes, and he shal preuay ſ gainst hym, and beare rule: his dominion shalbe a great dominion.

6 And ſ the ende of yeeres they shalbe ioyned togeather, and the kynges (c) daughter of the south shal come to the king of ſ north for to make agreement, but she shal not retayne the power of the (f) arme, neyther shal he continue nor his arme: but she shalbe deliuered (to death) and they that brought her, and he that begat her, and he that comforted her in these tymes.

7 But out of the budde of her rootes shall one stand vp in his stede, which shal come with an armie, and shall enter into the fortresse of the king of the north, and do with ſ lyst) and shal preuayle,

8 ſ also cary captiues into Egypt ſ ſ, with their moulten images, with their precious vesselles of siluer and of golde, and he shall continue more yeeres then the kyng of the north.

9 So ſ kyng of the south shall come into his kyngdome, and shall returne into his owne lande.

10 Wherefore his sonnes shalbe styred vp, and shal gether togeather a myghtie great host of people, and one shal come and ouerflowe, and passe through: then shal he turne agayne and be styred vp at his fortresse.

S 1 11 Then

(a) The angel assureth Daniel, that god hath geuen him power to performe these things, seeing he appointed hym to assist Darius when he ouercame the Chaldeans.

(b) Reade chap. 8. b.

(c) To wyt, Ptolomeus kyng of Egypt.

(d) That is, Antiochus the sonne of Seleucus and one of Alexanders princes shalbe more myghtie, for he shall haue both Asia and Syria.

(e) That is, Berenice the daughter of Ptolemeus Philadelphus shalbe geuen in marriage to Antiochus Theos, thynkyng by this affinitie that Syria and Egype should haue a continual peace togeather.

(f) That force and strength shal not continue: for soone after, Berenice and her young sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice the lawful wife of Antiochus, but put away for this womans sake.

a name, whiche remayneth this day, we haue synned, we haue done wickedly.

(f) That is, according to al thy merciful promises, and perfeurmance therof

16 O Lorde, according to al thy (f) righteousnesse, I beseche thee let thyne anger and thy wrath be turned awaye from thy citie of Hierusalem, thy holy hyll: for because of our synnes, and for the wickednesse of our fathers, Hierusalem and thy people are a reproche vnto al them that are about vs.

(g) Shewe thee selfe fauourable.

(h) That is, for thy Christes sake, in whom thou wylt accept al our prayers.

17 Nowe therefore, O our God, heare the prayer of thy seruant, and his intercession: O let thy face (g) shine ouer thy sanctuarie that lyeth waste, for the (h) Lordes sake.

18 O my God, enclyne thine eare, and hearken, open thyne eyes, beholde howe we be desolated, yea and the citie also whiche is called after thy name: for we doo not present our prayers before thee in our (i) owne ryghteousnesse, but in thy great mercies.

(i) Declaring that the godly flee onely vnto Gods mercies, and renounce their owne workes, whē they seke for remission of their sinnes.

19 O Lord heare, O forgeue Lord, O Lord (k) consyder, & doo it, deferre not for thine owne sake, O my God: because thy name is called vpon thy citie, and vpon thy people.

(k) Thus he coulde not content himselfe with any vehemencie of words, when he was so led with a feruēt zeale, consyderyng gods promise made to the citie in respect of the Church, and for the aduauncement of gods glory

20 As I was yet a speaking at my prayers, knowledgyng myne owne, [illegible], and the synnes of my people Israel, presentyng so mine intercession before the Lorde my God for the holy hyl of my God:

21 Yea while I was yet speakyng in my prayer, the man Gabriel (whom I had seene afore in the vision) came fleeyng, and touched me about the tyme of the euenyng oblation:

22 And he enformed me, and talked with me, and sayd, O Daniel, I am nowe come forth to geue thee knowledge and vnderstandyng.

23 At the begynnyng of thy supplications the commaundement came forth, and I am come to shewe thee, for thou art greatly beloued: therfore vnderstande the matter, and consyder the vision.

(l) He alludeth to Ieremies prophecie, whereby he declared there should be seuentie yeres of the Iewes captiuitie, for the execution of Gods

24 (l) Seuentie weekes are determined ouer thy people, and ouer thy holy citie, to finisshe the wickednesse, and to seale vp the synnes, and to reconcile the iniquitie, and to byyng in euerlastyng ryghteousnesse, to seale vp the vision and prophecie, and to annoynt the most holy.

25 Knowe therefore and vnderstande, that from the goyng forth of the commaundement to byyng agayne the (people) and to buylde Hierusalem, vnto Messiah the prince, there shalbe seuen weekes, and three score and two weekes: and the streete shalbe buylt agayne, and the wal, (euen) in the straytenesse of tyme.

26 After these three score and two weekes shal Messiah be slayne, & not for himselfe: and the people of the prince that shal come, shal destroy the citie and the sanctuarie, and the ende thereof shalbe with a floode, and vnto the ende of the battayle it shalbe destroyed by desolations.

27 He shal confyrme the couenaunt with many for one weeke, and in the myddest of the weeke he shal cause the sacrifice and the oblation to ceasse, and for the ouerspreadyng of the abominations, he shall make it desolate, (euen) vntyl the consummation determined shalbe powred vpon the desolate.

judgement: but nowe Gods mercie should seuen folde exceede his iudgement, in geuyng them seuentie tymes seuen yeres of a happier state, though not altogeather voyde of affliction: which amounteth to foure hundred and nienetie yeeres, euen to the commyng of Christe, and so then it shoulde continue for euer.

The. x. Chapter.

I. There appeareth vnto Daniel a man clothed in lynnen, II. whiche sheweth hym wherefore he was sent.

1 IN the (a) thirde yere of Cyrus kyng of Persia, there was shewed vnto Daniel, otherwyse called Baltassar, a matter, yea a true matter, but it is yet a long tyme vnto it: he vnderstood the matter, and perceyued what the vision was.

(a) He reckeneth this thirde yere, because at this tyme the buyldyng of the temple began to be hyndred by Cambyses Cyrus sonne, when the other made warre in Asia minor against the Scythians, which was discouraged to the Iewes, and a great feare to Daniel,

2 At the same tyme I Daniel mourned for the space of three weekes of dayes.

3 I ate no pleasant bread, as for flesshe and wyne there came none within my mouth: no, I dyd not once annoynt my selfe til the whole three weekes of dayes were fullylled.

4 Vpon the foure and twentieth day of the fyrst moneth, I was by the syde of that great ryuer, (euen) Hiddekel.

5 I lyft vp myne eyes, and looked, and beheld a man clothed in linnen, whose loynes were gyrded vp with fyne gold of Vphaz.

6 His body was lyke the Thurkis stone, his face to looke vpon was like lightening, his eyes as lampes of fyre, his armes and fete were like in colour to pullished brasse, and the voyce of his wordes was like the voyce of a multitude.

7 And I Daniel alone sawe this vision, for the men that were with me sawe not the vision: but a great fearefulnesse fell vpon them, so that they fled away, and hyd them selues.

8 Therfore I was left alone, and sawe this great vision, & there remained no strength in me: for my colour was turned in me in-

to

…corruption, and I reteyned no strength.

9 Yet heard I the voyce of his wordes: and when I hearde the voyce of his wordes, I fell astonisd vpon my face, & my face toward the earth.

10 And beholde a hande touched me, which set me vp vpon my knees, and vpon the paulmes of my handes.

11 And he sayde vnto me, O Daniel, thou beeloued man, take good heede to the wordes that I say vnto thee, and stande in thy place: for vnto thee am I nowe sent. And when he had saide these wordes vnto me, I stoode vp tremblyng.

12 Then sayde he vnto me, Feare not Daniel: for since the first day that thou hyddest set thine hart to vnderstand, and to chasten thee selfe before thy God, thy wordes were hearde, and I am come for thy wordes.

13 But the (b) prince of the kyngdome of Persia withstoode me one and twentie dayes: but loe, Michael one of the chiefe princes came to helpe me, and I remayned there by the kinges of Persia.

14 And I am come to shewe thee what shall come vnto thy people in the latter dayes: for it wil be long yet or the vision be fulfylled.

15 Nowe when he had spoken these wordes vnto me, I cast downe my head to the grounde, and helde my tongue.

16 And beholde, there touched my lyppes one very like vnto a man: then opened I my mouth, and spake, and sayde vnto hym that stoode before me, O my Lord, by the vision my * ioyntes are turned out of (their) place, and I haue reteyned no strength.

17 For how can the seruant of this my lord talke with my Lorde (beyng) suche a one? And as for me, straightway there remayned no strength in me, neyther is there breath left in me.

18 Then there came agayne and touched me one like the appearance of a man, and he strengthened me:

19 And saide, O man greatly beloued, feare not, peace be vnto thee, be strong, & of good courage. So when he had spoken vnto me, I was strengthened, and sayde, Speake on my Lord: for thou hast strengthened me.

20 Thus said he, Knowest thou wherefore I am come vnto thee? nowe wil I returne to fight with the prince of the Perses: as soone as I goe forth, loe the (c) prince of Greeke lande shal come.

21 Neuertheless I wyll shewe thee that that is noted in the scripture of truth: and there is none that helpeth me in these thinges, but (d) Michael your prince.

The .xi. Chapter.

1. A prophesie of the kynges of Persia. 3. Of the kyngdome of Greece. 5. Of the kyngdome of Egypt, and of the bonde thereof. 15. Of the battayle with the kyngdome of Syria.

1 AND in the fyrste yeere of Darius of Media (a) I stoode to comfort hym, and to strength hym.

2 And nowe wyll I shewe thee the trueth: behold, there shal stand vp yet three kynges in Persia, but the fourth shalbe far richer then they all: and by his strength and by his richesse he shall styre vp al agaynst the realme of Greeke lande.

3 Then shal there aryse yet a mighty kyng, that shal rule with great dominion, and do what hym lyst.

4 And when he [illegible] stande vp, his kyngdome shalbe [illegible]ken, and shalbe diuided towarde the [illegible] windes of the heauen, and not to [illegible]s posteritie, nor according to [illegible]n whiche he ruled: for his kin[illegible]e pluckt vp, euen for other [illegible].

5 And [illegible] of the south shalbe mighty, an[illegible] of his princes, and he shal preuay[illegible] gaynst hym, and beare rule: his dominion shalbe a great dominion.

6 And [illegible] the ende of yeeres they shalbe ioyned together, and the kynges (c) daughter of the south shal come to the king of the north for to make agreement, but she shal not reteyne the power of the (f) arme, neyther shal he continue nor his arme: but she shalbe deliuered (to death) and they that brought her, and he that begat her, and he that comforted her in these tymes.

7 But out of the budde of her rootes shall one stand vp in his steede, which shal come with an armie, and shall enter into the for[illegible] the king of the north, and do with [illegible]lyst) and shal preuayle,

8 [illegible] also cary captiues into Egypt their [illegible]s, with their moulten images, with their precious vesselles of siluer and of golde, and he shall continue more yeeres then [illegible] kyng of the north.

9 So [illegible] kyng of the south shall come into his kyngdome, and shall returne into his owne lande.

10 Wherefore his sonnes shalbe styred vp, and shal geather together a mighty great host of people, and one shal come and ouerflowe, and passe through: then shal he turne agayne and be styred vp at his fortresse.

(a) The angel assureth Daniel, that god hath geuen him power to perfourme these things, seeing he appointed hym to assist Darius when he ouercame the Chaldeans.

(b) Reade chap. 8. b.

(c) To wyt, Ptolomeus kyng of Egypt.

(d) That is, Antiochus the sonne of Seleucus and one of Alexanders princes shalbe more mighty, for he shall haue both Asia and Syria.

(e) That is, Berenice the daughter of Ptolemeus Philadelphus shalbe geuen in mariage to Antiochus Theos, thynking by this affinitie that Syria and Egypt should haue a continual peace together.

(f) That force and strength shal not continue: for soone after, Berenice and her young sonne after her husbands

11 Then

death, was slaine of her stepsonne Seleucus Callinicus the sonne of Laodice the lawful wife of Antiochus, but put away for this womans sake.

11 Then the king of the ſouth ſhalbe angry, & ſhal come forth to fight with him, (euen) with the king of the north: for he ſhall ſet forth a great multitude, and the multitude ſhalbe geuen into his hande.

12 Then the multitude ſhalbe proude, and theyr hartes ſhalbe lifted vp, for he ſhal caſt downe thouſandes: but he ſhal not ſtil preuayle.

13 For the king of the north ſhall returne, and ſhall ſet forth a greater multitude then afore, and ſhal come forth (after certayne yeeres) with a mightie armie and great richers.

14 And at the ſame time there ſhall many ſtande vp againſt the king of the ſouth, ſo that the ſeditious children of thy people alſo ſhall exalt them ſelues to eſtabliſhe the viſion, but they ſhal f[illegible]

15 So the king of the [illegible]th ſhall come and caſt vp a mount, and [illegible] ſtrong cities: and the (g) armes o[illegible] ſhal not reſiſt: neither his choſe[illegible]ryther ſhal there be any ſtrength [illegible]e.

16 And when he com[illegible]l handle him as he liſt, & no m[illegible]e againſt him: he ſhal ſtand in t[illegible]h) lande, whiche by his hande ſhalbe conſumed.

17 Againe he ſhal ſet his face to enter with the power of his whole kingdome, and his confederates with him, thus ſhal he do: and he ſhal geue him the (i) daughter of women to deſtroy her, but ſhe ſhal not ſtande (on his ſide) neither be for him.

18 After this ſhal he turne his face vnto the (k) iles, and ſhall take many: but a prince ſhal cauſe his ſhame to light vpon him, beſide that, he ſhall cauſe his owne ſhame to turne vpon him ſelfe.

19 For he ſhall turne his face towarde the fortes of his owne land: but he ſhalbe ouerthrowen and fal, and be no more founde.

20 Then ſhal ſtande vp in his place a taxer of taxes (m) the glory of the kyngdome, and after a fewe dayes he ſhalbe deſtroyed, neyther in wrath nor in battayle.

21 In his ſteede there ſhal ſtande vp a vyle perſon, to whom they ſhal not geue the honour of the kyngdome: but he ſhal come in peaceably, and obteyne the kingdome with flatteries.

22 And the armes ſhalbe ouerflowed with a floodde before him, and alſo the prince of the couenant.

23 And after the league made with him, he ſhal worke deceitfully, for he ſhal come vp, and ouercome with a ſmal people.

24 He ſhall enter into the quiet and plentifull prouince, and he ſhall do that whiche his fathers haue not done, nor his fathers fathers: he ſhall diuide among them the pray, and the ſpoyle, and the ſubſtance, yea and ſhall forecaſt his deuiſes agayne the ſtrong holdes (euen) for a tyme.

25 Alſo his powre and hart ſhal be ſtirre vp with a great armie againſt the kyng of the ſouth, the kyng of the ſouth ſhalbe moued vnto battaile with a great and a mightie hoſt alſo: neuertheleſſe, he ſhal not ſtande, for they ſhal forecaſt deuiſes againſt him.

26 Yea (l) they that feede of the portion of his meate ſhal deſtroy him, and his armie ſhall (m) ouerflowe, and many ſhal fal and be ſlayne.

27 Theſe two kynges hartes ſhalbe to do (n) miſcheefe, and they ſhal talke of deceit at one table, but it ſhal not proſper, for yet the ende ſhalbe at the time appointed.

28 Then ſhall he goe home againe into his lande with great (o) ſubſtance, and ſet his hart againſt the holy couenant, ſo ſhall he do, and returne to his owne lande.

29 At the time appointed he ſhall come againe, and goe towarde the ſouth: but the laſt ſhal not be as the fyrſt.

30 For the ſhippes of (p) Chithim ſhal come againſt him, therefore he ſhalbe ſory, and returne, and fret againſt the holy couenant: ſo ſhall he do, he ſhall (euen) returne and haue intelligence with them that forſake the holy couenant.

31 And armes ſhal ſtande on his part, and they ſhal pollute the ſanctuary of ſtrength, and ſhal take away the dayly (ſacrifice) and they ſhal ſet vp the abominable deſolation.

32 And ſuche as wyckedly breake the couenant, ſhal he cauſe to ſinne by flatterie: but the people that knowe their God, ſhal preuayle and proſper.

33 Thoſe alſo that haue vnderſtanding among the people, ſhall enkourme the multitude, and for a long ſeaſon they ſhall fall with the ſworde, with fyre, with captiuitie, and with the takyng away of theyr goodes.

34 Nowe when they ſhal fall, they ſhalbe holpen with a litle helpe, but many ſhall cleaue vnto them faignedly.

35 Yea ſome of thoſe that haue vnderſtanding ſhal fal, that they may be tryed, purified, and made white, tyl the tyme be out: for there is a tyme appointed.

36 And a king ſhall do what him lyſt, he ſhal exalt and magnifie him ſelfe againſt al that is good, yea he ſhal ſpeake marueilous thynges againſt the God of Gods, and he ſhal proſper tyl the wrath be fulfylled: for the determination is made.

37 He ſhall not regarde the God of his fathers,

(g) That is, the Egyptians with their captayne Scopas, were not able to withſtande Antiochus.

(h) He ſheweth that he ſhal not only afflict the Egyptians, but alſo the Iewes, and ſhall enter into theyr countrey, whereof he admoniſheth them before, that they may know that al theſe thinges come by gods prouidence.

(i) Antiochus maryed his daughter Cleopatra to Ptolomeus Epiphanes, thereby the rather to ouercome him: but ſhe fauoured her huſband, and obeyed not the ſubtile practiſes of her father

(k) The Iewes maner was to cal al coũtreyes, Iles, that were diuided from them by the Sea: yet Antiochus inuaded ſome that were Iles in deede, as Euboca, Phocea, Samos, Ciprus, &c. and at length conducted his armie into Grecia,

(l) ſignifyng Philometors princes and cheefe about him,

(m) Antiochus ſhal vanquiſhe the Egyptians.

(n) The vncle and nephewe ſhall take truce and bakke togeather, yet in theyr hartes they ſhall imagine miſcheefe one agayne another.

(o) Which Philometor ſhal take of the Iewes in ſpoiling Hieruſalem and the temple: this is table them before to mouthe to poſteritie, knowyng al thinges are done by gods prouidence.

(p) That is the Romane power ſhall come agayne hym: for Publius Popilius ambaſſadour appointed him to departe in the Romane name, which thyng he obeied though with grefe & to reuenge his rage, came againſt the people of God the ſo conde tyme

thers, nor the delyres of women, yea he shal not care for any god: for he shal magnifye him selfe aboue al.

38 But in his place shal he honour the god Mauzzim, and the god whom his fathers knewe not shall he honour with golde and syluer, with pretious stones, and pleasant thinges.

39 Thus shal he doo in the holdes of Mauzzim with a strange god whom he shall acknowledge, he shal encrease his glory, and shal cause them to rule ouer many, and shall deuide the lande for gayne.

40 And at the ende of time shal the kyng of the (q) south pushe at him, and the king of the north shall comme against him lyke a whirlewinde, with charrettes, horsemen, and with many shippes: he shal enter into the countreys, and shal ouer flowe & passe thyough.

41 He shal enter also into the pleasant lande, and many countreys shalbe ouerthrowen: but these shal escape out of his hand (euen) Edom and Moab, and the cheefe of the children of Ammon.

42 He shall stretch forth his hande also vpon the countreys, and the lande of Egypt shal not escape.

43 But he shal haue power ouer the treasures of gold and of siluer, and ouer al the pretious thinges of Egypt, and of the Libyans and Ethiopians in his passing (by them.)

44 Neuertheless, the tydinges out of the east (r) and the north shal trouble him, therefore he shall (s) goe forth with great wrath, to destroy and roote out many.

45 And he shal plant the tabernacles of his pallace betweene the seas, in the glorious and holy mountayne: yet he shall comme to his ende, and none shal helpe him.

The. xii. Chapter.

2. He propheseth the resurrection of the dead. 9. The darkenesse of the propheste of Daniel.

1 AND at that tyme shall (a) Michael stande vp, the great prince, whiche standeth for the children of thy people: for there shalbe a tyme of trouble, such as neuer was since there began to be a nation, vnto that same time: and at that tyme thy people shalbe deliuered euery one that shalbe founde written in the booke.

2 And many of them that sleepe in the dust of the earth, (b) shal awake, some to euerlasting lyfe, and some to shame and perpetual contempt.

3 They that (c) be wyse, shall shine as the brightnesse of the firmament: and they that (d) turne many to righteousnesse, as the starres for euer and euer.

4 But thou, O Daniel, shut vp the wordes, and seale the booke til the tyme of the ende: many shal (e) goe about here and there, and knowledge shalbe encreased.

5 Then I Daniel looked, and beheld there stoode other two, the one on this syde of the bancke of the (f) riuer, and the other on that syde of the bancke of the riuer.

6 And (one) sayde vnto the man clothed in linnen, whiche was ouer the waters of the riuer, When shall the end of these wonders be?

7 And I heard the man clothed in linnen, whiche was ouer the waters of the riuer, when he held vp his right (g) hande and his left hande vnto heauen, and sware by him that liueth for euer, that (it shal stay) for a (h) time, times, and a halfe: and when he shal haue accomplished to scatter the power of the holy people, al these thinges shalbe finished.

8 Then I heard it, but I vnderstoode it not: then saide I, O my Lorde, what shall be the ende of these thinges?

9 And he sayde, Goe thy way Daniel, for the wordes are closed vp and sealed tyll the time of the ende.

10 Many shalbe purified, made white, and tryed: but the wicked shall doo wickedly, and none of the wicked shall haue vnderstanding, but the wyse shal vnderstande.

11 And from the tyme that the (i) dayly (sacrifyce) shalbe taken away, and the abominable desolation set vp, there shalbe a (k) thousande, two hundred, and ninetie dayes.

12 Blessed is he that wayteth and commeth to the thousande, three hundred, and fyue and thirtie dayes.

13 But goe thou thy way til the ende be, for thou shalt rest, and stande vp in thy lot at the ende of the dayes.

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(q) South pushe at him, and the king of the north shall comme against him lyke a whirlewinde, with charrettes, horsemen, and with many shippes: he shal enter into the countreys, and shal ouer flowe & passe thyough.

(a) Michael stande vp, the great prince, whiche standeth for the children of thy people: for there shalbe a tyme of trouble, such as neuer was since there began to be a nation, vnto that same time: and at that tyme thy people shalbe deliuered euery one that shalbe founde written in the booke.

(b) Meanyng al shal ryse at the generall resurrees, which here he mentioneth, that the faythful may euer

(c) Or suche as teache and instruct others, or such as haue kept the feare of god, and his religion.

(d) He cheefly meaneth the ministers of Gods woorde, and next, al the faithful whiche instruct the ignorant, and bryng them to the true knowledge of God.

(e) Not wandring as vagabondes, but to search for knowledge of God.

(f) Which was Tygris, in Hebrue Hiddekel, as Exec 10.a.

(g) Whiche was a double oth, and dyd the more confirme the thing.

(h) Whereby the angel declareth rather that which pertayneth to the comfort of the elect, that these afflictions should once haue a certayne ende, then that the tyme thereof should be certaynely knowen, as a thing not expedient for creatures to knowe. Actes. 1.a.

(i) From the time that Christ by his sacrifyce shal take away the sacrifyce and ceremonies of the lawe, and the destruction of the temple and citie, which is ment here by the abominable desolation.

(k) Signifying that the time shalbe long, and yet the children of God ought not to be discouraged though it be deferred.

The ende of the propheste of Daniel.

The booke of the prophete Oſee.

The fyrſt Chapter.

1. The time wherein Oſee propheſied. 2. The idolatrie of the people, 10. The calling of the Gentiles. 11. Chriſte is the head of al people.

¶ 1 The wooꝛd of the loꝛd came vnto Oſee the ſonne of Beeri, in the dayes of Vzia, Joathan, Ahas, and Hezekias, kynges of Iuda, and in the tyme of Ieroboam the ſonne of Joas king of Iſrael.

2.king.15. 16.and.17.

2 When the Loꝛde ſpake fyrſt vnto Oſee, he ſayde vnto him, Goe take vnto thee a wyfe of (a) fornications, and chyldren of fornications: foꝛ the lande hath committed great fornication (departing) from the Loꝛde.

Leuit.21.b. Ezec.44.d. (a) That is, one that of long time hath accuſtomed to play the harlot, not that the prophete did this in deede, but he ſawe this in a viſion: or als was commaunded by god, to ſet foorth vnder this parable or figure, the idolatrie of the Iſraelites.

3 So he went and tooke Gomer the daughter of Diblaim: whiche conceyued and bare him a ſonne.

4 And the Loꝛde ſayde vnto him, Call his name Jezrahel: foꝛ I wyl ſhoꝛtly auenge the blood of Jezrahel vppon the houſe of Jehu, and wyl bring the kyngdome of the houſe of Iſrael to an ende.

5 And in that day wyll I alſo breake the bowe of Iſrael in the valley of Jezrahel.

6 And ſhe conceyued agayne, and bare a daughter: and (the Lorde) ſayde vnto him, Call her name Lohuhamah (that is, not obteyning mercie,) foꝛ I wyl no moꝛe haue pitie vpon the houſe of Iſrael, but I wyll vtterly take them away.

7 Yet I wyl haue mercie vpon the houſe of Iuda, and wyl ſaue them, euen thoughe the Loꝛd their God: and wyl not ſaue them by bowe, ſwoꝛde, batel, hoꝛſes, oꝛ hoꝛſemen.

8 Nowe when he had weaned Lohuhamah, ſhe conceyued agayne, and bare a ſonne.

9 Then ſaide he, Call his name Leammi, (that is, not my people:) foꝛ ye are not my people, therefoꝛe I wyl not be your (God.)

10 Yet the number of the chyldren of Iſrael ſhalbe as the ſande of the ſea, whiche can neyther be meaſured nor tolde, and in the place where it was ſayde vnto them, Ye are not my people: it ſhalbe ſayde vnto them, Ye are the chyldren of the lyuyng God.

Rom.9.c.

11 Then ſhall the chyldren of Iuda and the chyldren of Iſrael be gearthered togeather, and appoint them ſelues one head, and they ſhall comme vp out of the lande: foꝛ great ſhalbe the day of Jezrahel.

John.1.a. Ezec.37.c.

The.ii. Chapter.

I. The people is called to repentance. 5. He ſheweth their idolatrie, & threatneth them, except they repent.

1 TEl your bꝛethren that they are my people, and your ſyſterne that they haue obteyned mercie.

A

2 As foꝛ your mother, ye ſhal chyde with her, and reproue her, foꝛ ſhe is not my wyfe, neyther am I her huſbande: let her therefoꝛe put away her whoꝛedome from her face, & her aduulterie from her bꝛeaſtes:

Jere.3.a.

3 Leſt I ſtrip her naked, and ſet her euen as ſhe came into the woꝛlde, and make her as a wyldernes, and as a dꝛye land, and ſlay her foꝛ thirſt.

Ezec.16.a.

4 And I wyl haue no pitie vppon her chyldren: foꝛ they be the chyldren of fornication.

John.8.a. 2.king.16.a

5 Their mother hath played the harlot, and ſhe that bare them is comme to confuſion: foꝛ ſhe ſayde, I wyll goe after my louers, that geue me my bꝛead and my water, my wool, and flaxe, my oyle and my dꝛinke.

6 Therefoꝛe beholde, I wil ſtoppe thy way with thoꝛnes, and make a hedge, that ſhe ſhal not fynde her pathes.

7 And though ſhe runne after her louers, yet ſhal ſhe not ouertake them: ſhe ſhal ſeke them, but not fynde them. Then ſhall ſhe ſay, I wyll goe and returne to my fyrſt huſbande: foꝛ at that tyme it was better with me then nowe.

B

Leuit.15.c.

8 And ſhe dyd not knowe that I gaue her coꝛne, and wine, and oyle, and multiplied her ſiluer and golde, whiche they beſtowed on Baal.

Ezec.16.c.

9 Therefoꝛe wyl I returne and take away my coꝛne in the tyme thereof, and my wine in the ſeaſon thereof, and ket againe my wooll and my flaxe, (whiche I gaue her) to couer her ſhame.

10 And nowe wyll I diſcouer her ſhame, (euen)

Jere.13.a.

(same) in the sight of her louers, & no man shal deliuer her out of my handes.

11 Moreouer I wil take away all her mirth, her holy dayes, her newe moones, her Sabbothes, and al her solemne feastes.

Iud.16.d. 12 I wil destroy her vineyardes and fygge trees, whereof she sayde, These are my rewardes that my louers haue geuen me: I wil make them as a wood, & wilde beastes shal eate them vp.

Iud.2.b. 13 I wil visite vpon her the dayes of Baal, wherin she burned incense to him, and decked her selfe with eare ringes and iewels, she followed her louers, & forgate me, sayth the Lorde.

C 14 Wherfore beholde, I will allure her and bring her into the wildernesse, and speake friendly vnto her.

15 From thence wyll I geue her her vineyardes agayne, yea and the valley of Achor for an entrie of hope: and she shal sing there as in the dayes of her youth, and as in the day when she came out of the lande of Egypt.

Iud.7.b. Iud.5.a. Esch.15.a.

16 And at that day (sayth the Lorde) thou shalt cal me, O my husbande, and shalt call me no more Baal.

17 For I wyll take away the names of Baal from her mouth, yea she shal neuer remember their names any more.

Iudi.26.a. 18 Then wyll I make a couenant for them, with the beastes of the fielde, with the foules of the ayre, and with euery thyng that creepeth vpon the earth: As for bowe, sworde, and battaile, I will destroy out of the land, and will make them to sleepe safely.

Esch.16.b. 19 And I will marry thee vnto mine owne selfe for euer, yea euen to mee selfe wyll I marrye thee in righteousnesse, in iudgement, in louing kindnesse, and mercy.

20 In faythfulnesse also will I marry thee vnto mee selfe, and thou shalt knowe the Lorde.

D 21 At the same time will I shewe mee selfe gratious vnto the heauens, sayth the Lord, and the heauens shal helpe the earth:

22 And the earth shal helpe the corne, wine, and oyle: and they shal helpe Iezrahel.

1.Pet.2.b. Iam.9.c. 23 And I will sowe her for mee selfe in the earth, and will haue mercy vpon her that had not obteyned mercy: and to them whiche were not my people, I wyl say, Thou art my people: and they shal say, Thou art my God.

The .iii. Chapter.

I. The Iewes shalbe cast of for their idolatrie. 5. Afterwarde they shall returne to the Lorde.

1 Then sayde the Lord to me, Goe yet and loue a woman beloued of her husband, and yet an aduoutresse, according to the loue of the Lorde towarde the children of Israel: and yet they haue respect to strange gods, and loue the wine pottes.

A Esech.42.b

2 So I gate her for fiftene syluerlynges, and for an Homer and an halfe of barley,

Esai.28.a. Amos.6.a.

3 And said vnto her, Thou shalt byde with me a long season, thou shalt not play the harlot, thou shalt be to no other man, and I wyl be so vnto thee.

4 For the children of Israel shal sit a great while without king, without prince, without sacrifice, without image, without Ephod, and without Theraphim.

2.Chr.15.a.

5 But afterwarde the children of Israel shalbe conuerted and seeke the Lorde their God, and Dauid their king, and in the latter dayes they shal worshyp the Lord, and his louing kindnesse.

Esech.34.b

The .iiii. Chapter.

A complaint against the people, and the priestes of Israel.

1 Heare the worde of the Lorde, O ye children of Israel, for the Lorde hath a controuersie with the inhabitantes of the lande: for there is no trueth, there is no mercy, there is no knowledge of God in the lande.

A

2 But swearing, lying, manslaughter, theft, and aduoutrie hath gotten the ouer hande, and one bloodgiltinesse followeth another.

3 Therfore shal the lande mourne, and al they that dwel therein shalbe rooted out, the beastes of the fielde, the foules of the ayre, and the fyshes in the sea, shalbe consumed.

4 Yet let no man rebuke or reproue another, for thy people (are) as they that are at controuersie with the priest.

Mala.1.b. or, contendes.

5 Therefore shalt thou fal in the day tyme, and the prophete with thee in the nyght, and I wyl bryng thy mother to destruction.

6 My people perish for lacke of knowledge: because thou hast refused knowledge, therfore wyl I refuse thee also, so that thou shalt no more be my priest: and forsomuch as thou hast forgotten the lawe of thy God, I wyl also forget thy children.

Baruc.3.b. Esai.5.b.

7 The more they increased in multitude, the more they sinned against me, (therefore) wyl I change their honour into shame.

(a) That is, the priestes seeke to eate the peoples offeringes, & flatter thē in their sinnes.

8 They eate vp the (a) sinnes of my people, and encourage them in their wickednes.

9 Thus the prieſt is become like the people: wherefore I will punithe them for their wicked wayes, and rewarde them accordyng to their imaginations.

Leuit. 26.b. Miche. 6.c. Aggæ. 1.a. 10 They eate, and not haue ynough, they haue vſed whoredome, but ſhall not proſper, they haue forſaken the Lorde, and not regarded him.

11 Whoredome, wine, and newe wine, take the hart away.

2. King. 1.a. 12 My people aſke counſel at theyr ſtockes, and their ſtaffe teacheth them: for the ſpirit of fornication hath cauſed (them) to goe aſtray, and they haue committed fornication agaynſt theyr God.

2. Kin. 17.b. 13 They make ſacrifices vpon the toppes of the mountaynes, and burne theyr incenſe vpō the hilles, yea vnder the okes, poplars, and elmes, for there are good ſhadowes: therefore your daughters are become harlottes, and your ſpouſes haue broken their wedlocke.

C 14 I will not punithe your daughters for beyng defiled, and your ſpouſes that became whoores, ſeeyng the fathers them ſelues Num. 25.d. haue medled with harlottes, and ſacrificed with whoores: but the people that wyll not vnderſtande, muſt be punished.

15 Thoughe thou Iſrael play the harlot, yet let not Iuda ſinne, come not ye vnto Gilgal, 1. King. 21.d Deut. 10.d. neyther goe ye to Bethauen, neyther ſweare ye, The Lord liueth.

16 For Iſrael is rebellious lyke an vnruly heiffer: nowe the Lorde will feede them as a lambe in a large place.

17 Ephraim (is become) partaker of idols, let hym alone.

18 Their drunkenneſſe ſtinketh, they haue committed whoredome: their rulers loue (to ſay) with ſhame, Bryng ye.

19 The winde hath bounde them vp in her wynges, and they ſhalbe aſhamed of theyr ſacrifices.

The. v. Chapter.

1. Agaynſt the prieſtes and rulers of Iſrael,
13. The helpe of man is in vayne.

A 1 O Ye prieſtes heare this, take heede, O thou houſhold of Iſrael, geue eare, O thou houſe of the king, for iudgement is againſt you, becauſe you are become as a ſnare on Mizpah, and a ſpread nette vpon the mount of Thabor.

* or, they were profounde wyfe to offer ſacrifices. 2 They * kyl ſacrifices by heapes, & turne farre from the Lorde, and I haue ben a rebuker of them al.

3 I knowe Ephraim wel ynough, and Iſrael is not hid fro me: for nowe, O Ephraim thou art become an harlot, and Iſrael is defiled.

4 They wil not geue their mindes to turne vnto their God: for the ſpirit of fornication (is) in the middeſt of them, and they haue not knowen the Lorde.

Oſe. 7.b. 5 And the pride of Iſrael doth teſtifie to his face, therefore both Iſrael and Ephraim ſhal fal for theyr wyckednes, and Iuda with them alſo.

Ier. 3.b. Deut. 4.d. Ezech. 13.d. 6 They ſhal come with their sheepe and bullockes to ſeeke the Lorde, but they ſhal not finde him: for he is gone from them.

7 They haue tranſgreſſed againſt the lord, and brought vp baſtarde children: a moneth therefore ſhal deuour them, with theyr portions.

8 Blowe with the shawmes at Gibea, and with the trumpet in Ramah, crye out at Bethauen, after thee, O Beniamin.

9 In the time of the plague ſhall Ephraim be layde waſte, in the tribes of Iſrael haue I ſhewed the trueth.

10 The princes of Iuda haue ben like them that remoue the lande markes: therefore will I powre out my wrath vpon them lyke water.

11 Ephraim is oppreſſed & broken in iudgement, becauſe he willingly folowed the commaundement.

12 Therefore wyl I be vnto Ephraim as a moth, and to the houſe of Iuda as a caterpyller.

13 When Ephraim ſawe his ſickneſſe, and Iuda his diſeaſe, Ephraim went vnto Aſſur, & ſent vnto king Iareb, yet coulde not 2. King. 15.b. he helpe you, nor eaſe you of your payne.

14 I will be vnto Ephraim as a lion, and as a lions whelpe to the houſe of Iuda: I (euen) I wyl ſpoyle, and goe my way: I wil take away, and no man ſhal reſcue.

15 I wyl goe and returne to my place, tyll they knowledge that they haue ſinned, and ſeeke me. In theyr aduerſitie they ſhal (a) early ſeeke me. (a) Thatis, diligently.

The. vi. Chapter.

1. Affliction cauſeth a man to turne to God,
9. The wickednes of the prieſtes,

1 COme, let vs turne againe to the Lord: for he hath ſmitten vs, & he ſhall heale vs, he hath wounded vs, and he ſhal bynde vs vp againe. Iob. 5.b.

2 After two dayes ſhal he quicken vs, in the thirde day he ſhall rayſe vs vp, ſo that we ſhal liue in his ſyght.

3 Then ſhal we haue vnderſtandyng, and endeuour our ſelues to knowe the Lord: he ſhall goe forth as a ſpryng of the day, and come vnto vs as the rayne, and as the latter rayne vnto the earth.

4 O Ephraim, what ſhal I doo vnto thee? O Iuda, howe ſhall I entreate thee? for your goodneſſe is lyke a morning cloude, and like a deawe that goeth early away.

5 Therefore haue I cut downe the prophets, and ſlayne them by the wordes of my mouth, and let them be ſlaine for my woordes ſake, ſo that thy puniſhment ſhal come to light.

6 For I deſyred mercie and not ſacrifice: and the knowledge of god more then whole burnt offerings.

7 But euen lyke as Adam dyd, ſo haue they broken my couenant, and ſet me at nought.

8 Gilead is a citie of wicked doers, and (is) polluted with blood.

9 And as theeues (armed) wayte for hym that paſſeth by the way: ſuche is the counſel of the prieſtes, whiche with one agreed counſell murder cruelly ſuche as keepe the way, yea they dare doo all vnſpeakeable miſchefe.

10 Horrible thinges haue I ſeene in the houſe of Iſrael: there is the fornication of Ephraim, and Iſrael is defyled.

11 Yea and thou Iuda keepeſt an harueſt for thee ſelfe, when I returne the captiuitie of my people.

The. vii. Chapter.

1. Of the vices and wantonneſſe of the people.
12. Of their puniſhment.

1 When I vndertooke to make Iſrael whole, then the vngratiouſneſſe of Ephraim, and the wickednes of Samaria came to lyght, for they goe about with lyes, therefore the theefe robbeth within, & the ſpoyler deſtroyeth without.

2 They conſyder not in their hartes that I remember all their wickednes: Nowe their owne inuentions haue beſet them, which I ſee wel enough.

3 They made the king glad with their wickednes, and the princes with their lyes.

4 All theſe burne in aduulterie, as it were an ouen that the baker heateth when he hath left kneading, til the dowe be leauened.

5 (That is) the day of our kyng, the princes haue made him ſicke with bottels of wine, he hath ſtreatched out his hande to ſcorners.

6 For whyles they lye in wayte, they haue made redy their hart like an ouen, their baker ſleepeth al night, in the morning it burneth as a flame of fyre.

7 They are altogether as hot as an ouen, and haue deuoured their owne iudges, al their kinges are fallen, yet is there none of them that calleth vpon me.

8 Ephraim hath mixt him ſelfe among (heathen) people, Ephraim is become like a cake that no man turneth.

9 Strangers haue deuoured his ſtrength, and he regardeth it not: he wareth full of gray heares, yet wyl he not knowe it.

10 And the pryde of Iſrael teſtifyeth to his face, yet wyll they not turne to the Lorde their God, nor ſeeke him for al this.

11 Ephraim is lyke a doue that is beguyled, and hath no hart: nowe cal they vppon the Egyptians, nowe goe they to the Aſſyrians.

12 But whyle they be goyng here and there, I ſhal ſpread my net ouer them, and drawe them downe as the foules of the ayre: and accordyng as they haue ben warned, ſo wyl I punniſhe them.

13 Woe be vnto them, for they haue forſaken me, they muſt be deſtroyed, for they haue ſet me at nought: I am he that hath redeemed them, yet haue they ſpoken lyes agaynſt me.

14 They cal not vpon me with their hartes, but lye howlyng vppon their beddes: they wyl aſſemble them ſelues for corne & wine, but they rebel againſt me.

15 I haue bounde (vp) and ſtrengthened their arme: yet doo they imagine miſchefe agaynſt me.

16 They turne them ſelues, but not to the moſt higheſt, and are become as a broken bowe, their princes ſhalbe ſlaine with the ſwoorde for the malice of their tongues: this ſhalbe their derriſion in the lande of Egypt.

The. viii. Chapter.

The deſtruction of Iuda and Iſrael, becauſe of their idolatrie.

1 SEt the trumpe to thy mouth, (wickedly) as an Eagle (ſhal the enemie comme) agaynſt the houſe of the Lorde: for they haue broken my couenant, and tranſgreſſed my lawe.

2 Iſrael ſhoulde haue ſayde vnto me, Thou art my God, we knowe thee.

3 But he hath refuſed the thing that is good, therefore ſhal the enimie purſue him.

4 They haue ordeyned kynges, but not through me, they haue made princes, and I knewe it not: of their ſiluer and golde haue they made them idols, therefore ſhall they be deſtroyed.

5 Thy Calfe, O Samaria, hath caſt thee of, for my wrathful indignation is gonne footh agaynſt them: howe long wyl they be without innocencie?

6 For (the Calfe) came from Iſrael, the workeman made it, therefore can it be no

God: but euen in peeces shal the calfe of Samaria be broken.

ℬ 7 They haue sowen winde, therefore shal they reape a whirlewinde: it hath no stalke, the bud shal bring foorth no meale: and if happly it bo, strangers shal deuoure it vp.

8 Israel is deuoured, nowe shall they be among the gentiles as a vessel of no reputation.

9 For they haue gonne vp to Assyria, (and are as) a wylde Asse solitarie by him selfe: Ephraim hath hyred louers.

2.king.17.c. Ezec.16.b. 10 And though they haue hyred them among the heathen, yet nowe will I gather them, and they shall begin to be weerie with the burden of the king and the prince.

11 Ephraim hath made many aulters to doo wickednesse, his aulters (I say) be had to his sinne.

12 I haue written to them the great thinges of my lawe, (but) they are counted as a strange thing.

13 They sacrifyce flesh for the sacrifyce of myne offeringes, and eate it, (but) the lord hath no pleasure in it: nowe wyl he remember their iniquitie, and visite their sinnes, they shal returne into Egypt.

℃ 14 For Israel hath forgotten him that made him, and hath buylded fayre palaces, and Iuda hath encreased strong cities: but I wyl sende a fyre into their cities, and it shal consume their palaces.

The. ix. Chapter.

Of the hunger and captiuitie of Israel.

𝔄 1 DO not thou triumph, O Israel, make no boasting ouer ioyous things as doo the heathen: for thou hast committed adulterie agaynst thy GOD, whyche the rewardes hast thou loued more then all the corne floores.

2 The corne flooze and the wine presse shall not feede them: and the newe wine shall fayle them.

Ezr. 4.c. 3 They shal not dwel in the Lordes lande, but Ephraim shal turne againe into Egypt, and eate vncleane thinges among the Assyrians.

4 They powre out no wine for a drinke offering vnto the Lorde, neyther shal their slayne offerings be pleasant vnto him, they shalbe vnto them as ꝑ bread of mourners, al they that eate shalbe defyled: for their bread (a) for their soules shal not come into the house of the Lorde.

(a) The sacrifyce whiche they offered for their sinnes.

5 What wyl ye doo then in the solempne day, and in the feast day of the Lorde?

6 For beholde, they are gonne away for destruction, (but) Egypt shal gather them, and Memphis shall burie them: the nettles shall possesse the pleasant (places) of their siluer, thorne shalbe in their tabernacles.

7 The dayes of visitation are comme, the dayes of recompence are comme: and then shal Israel knowe that they were deceyued by a foolishe, mad, and frantick prophete: for the multitude of their iniquitie (God) shal multiplie enimies agaynst thee.

8 The watchman of Ephraim (was) with my (b) God (but) the prophete (is) the snare of a fouler in all his wayes, and an abomination in the house of his God.

(b) At the beginning the teachers instructed the people out of gods worde only: but afterwarde trayned them in idolatrie.

9 They haue gonne to the bottome, they are corrupt as in the dayes of Gibea: (therefore) he wyl remember their iniquitie, and visyte their sinnes.

10 I founde Israel lyke grapes in the wyldernesse, and sawe their fathers as the fyrst fruyte in the fygge tree at her fyrst season: but they went to Baal Peor, and separated them selues to that shame, and became as abominable as their louers.

11 Ephraim their glory shall flee away lyke a byrde: from the byrth, from the wombe, and from the conception.

12 And though they bryng vp children, yet I wyl destroy them before they be menne: Yea wo shal come to them when I depart from them.

13 Ephraim (as me thinke) is planted in a pleasant place, lyke as is Tyrus: but nowe must he bryng her owne children foorth to the manslayer. Gen.41.a.

14 O Lorde geue them: what shalt thou geue them? Geue them an vnfruitefull wombe, and drye breastes. ℭ

15 All their wickednesse is bonne at Gilgal, there doo I abhorre them: for the vngratiousnesse of their owne inuentions I wyll driue them out of my house, I wyl loue them no more, for al their princes are vnfaythful. Iosue.4.b.

16 Ephraim is beten downe, their roote is dryed vp, so that they shall bryng no more fruite: yea and though they bryng foorth any, yet wyll I slay euen the best beloued of their body.

17 My God shall cast them away, for they haue not benne obedient vnto him, therefore shal they wander among the heathen.

The. x. Chapter.

1. Agaynst Israel and his idols. 14. His destruction for the same.

1 ISrael (is) an (a) emptie vine, (yet) hath it brought foorth fruite to it selfe, according to the multitude of the fruit thereof he hath encreased the aulters, according to the

(a) As the vine spoyled of her grapes beareth newe the yeere following, so the Israelites enioying rest after afflictions, renewed their former wickednesse and idolatrie.

the goodnesse of their land, they haue made them fayre Images.

3 Their hart is diuided, (therfore) shal they nowe be destroyed, (the Lorde) shal breake downe their auters, he shal destroye their Images.

4 For now shal they say, We haue no king, because we haue not feared the Lorde, and what shoulde then a king do to vs?

5 They haue spoken wordes, swearing falsly in making a(b) couenant: thus (c) iudgement groweth as woormewood in the furrowes of the fielde.

6 They that dwel in Samaria shall feare, because of the Calfe of Bethauen, for the people thereof shal mourne ouer it, yea, and the priestes also reioyced on it for the glory thereof, because it is departed from it.

7 It shalbe brought to the Assyrian for a present to the king Iareb: Ephraim shal receiue shame, and Israel shalbe confounded for his owne imaginations.

8 Samaria with his king shall vanishe away as the forme vpon the water.

9 The high places of Auen where Israel hath sinne, shalbe destroyed, thystles and thornes shal grow vpon their auters: then shal they say to the mountaines, Couer vs, and to the hilles, Fal vpon vs.

10 O Israel, thou hast sinned from the dayes (d) of Gabaa: there they stood, the batayle in Gabaa against the children of iniquitie dyd not touche them.

11 It is my desire that I shoulde chastice them, and the people shalbe geathered against them, when they shal ioyne them selues togeather in their two (e) furrowes.

12 And Ephraim (is as) an heyfer vsed to delite in(f) treading out of corne: but I wyl passe by her fayre (g) necke, I wyl make Ephraim to (h) ryde: Iuda shal (i) plow, and Iacob shal breake his cloddes.

13 Sowe to your selues in righteousnesse, and reape the fruites of wel doing, plowe vp your freshe lande: for it is time to seeke the Lorde, tyl he come and rayne righteousnesse vpon you.

14 For you haue plowed vngodlinesse, ye haue reaped iniquitie, you haue eaten the fruite of lyes, because thou puttest thy confidence in thine owne wayes, and leanest to the multitude of thy strong men.

15 There shal growe a sedition among thy people, all thy strong cities shalbe layde waste, euen as Salma destroyed Beth Arbel in the day of batayle, where the mother with the children were dashed in peeces.

16 Euen so shal Bethel doo vnto you, because of your malitious wickednesse: in a morning shal the king of Israel be destroyed.

The. xi. Chapter.

I. The benefites of the Lorde towarde Israel.
5. Theyr ingratitude against hym.

1 When Israel was young, I loued him, and called my sonne out of the land of Egypt. A

2 They (a) called them, (but) they went thus from them: they sacrificed vnto Baal, and burned incense to Images. (a) The prophetes called the people.

3 I gaue to Ephraim ons to leade (b) him, who shoulde beare him in his armes: but they knewe not that I healed them. (b) He meaneth Moses.

4 I led them with cordes of a man (euen) (c) with bands of loue: and I was to them as he that taketh of the yoke from their iawes, and I layde (d) meate to them. (c) That is, freendly, not as beastes. (d) He fedde them with Manna in the desart.

5 He shal no more returne into Egypt, but Assur (e) shalbe his kyng, because he refused to conuert. (e) For their vnthankfulnesse they shalbe ledde captiue into Assyria.

6 Therefore shal the swoorde fal on his cities, and shal consume his (f) branches, & deuoure them, because of their owne counsayles. (f) The villages adioyning to the cities.

7 And my people shalbe in a doubt for their rebellion against me: for when the (prophetes) called them to the most high, not one yet would geue him his glory.

8 How shal I geue thee vp Ephraim? (howe) shal I deliuer thee Israel? howe shal I make thee as (g) Adama? (howe) shal I set thee as Zeboim? myne hart is turned within me, my repentynges are kyndled within me. (g) Whiche were two of the cities destroyed with Sodome. Gene. 19. b. Deut. 29. B

9 I wyl not execute the fiercenesse of my wrath, I wil not returne to destroy Ephraim: for I am God, and not man, the holy one in the myddest of thee, and I wyl not enter into the citie.

10 They shal walke after the Lorde, he shal roare lyke a Lion: when he shal roare then the chyldren of the West shal feare.

11 They shal feare as a sparowe out of Egypt, and as a doue out of the lande of Assur, and I wyl place them in theyr houses, sayth the Lorde.

12 Ephraim compasseth me about with lies, and the house of Israel with deceite: but Iuda yet ruleth (h) with God, and is faithful with the saintes. (h) Ruleth their people agreeyng to Gods word.

The. xii. Chapter.

He admonisheth by Iacobs example to trust in God, and not in man.

Ephraim is fed with the wynde, and followeth after the East wynde, he daily encreaseth lyes and destruction, they be confede- A 2. king. 16. b Esai. 57. b.

confederate with the Aſſyrians, their oyle is carryed into Egypt.

2 The Lorde hath a controuerſie with Iuda, and wyll viſite Iacob according to his wayes, according to their owne inuentions wyl he recompence them.

Gene.25.c. 3 He tooke his brother by the heele when he was yet in his mothers wombe, and in his ſtrength he wreſtled with God:

Gene.32.d. Gene.35.b. 4 He ſtrout with the angel, and gate the victorie, he wept, and prayed to him, he found hym at Bethel, and there he ſpake with vs.

5 Yea, the Lorde God of hoſtes, euen the Lorde him ſelfe is his memorial.

6 Therefore turne to thy God, keepe mercy and iudgement, and hope ſtyl in thy God.

(a) More like to the wicked Chananites, thē to Abraham, & the godly patriarches.

7 (He is) (a) Chanaan, the ballances of deceite are in his hande, he loueth to oppreſſe.

8 And Ephraim hath ſayde, Tuche, I am riche, I haue good yenough: in al my woorkes ſhall not one iniquitie be founde wherin I haue offended.

Apoc.3.c. 9 Yet am I the Lorde thy God from the lande of Egypt, I wyl yet make ther dwel in the tabernacles, as in ỹ high feaſt dayes.

10 I haue ſpoken through the prophets, and haue multiplyed viſions, and ſhewed ſimilitudes by the miniſterie of the prophetts.

11 In Galaad is iniquitie, they are fallen to vanitie: at Gilgal they haue ſacrificed oxen, and their aulters are as heapes in the furrowes of the fielde.

Gene.28.b. 12 Iacob fled into the lande of Syria, and Iſrael ſerued for a wyfe, and for a wife he kept (ſheepe.)

13 By a prophete the Lorde brought them out of Egypt, and by a prophet was he preſerued.

¶ 14 But Ephraim hath prouoked him to diſpleaſure through his abominations, therefore ſhall his blood be powred vppon hym ſelfe, and the Lorde his God ſhall rewarde him his blaſphemies.

The.xiii.Chapter.

I. The abomination of Iſrael. 9. and cauſe of their deſtruction.

Eſai.46.a. Ezech.16.b Oſee.2.b. (a) when thei ſacrificed their childrē to Moloch. (b) That is, worſhyp the calues ſet vp by king Ieroboam. 1.king.12.

1 When Ephraim ſpake, there was trembling, he was exalted among the Iſraelites: but he hath ſinned in Baal, and is dead.

2 And nowe they ſinne more and more, and of their ſyluer they haue made them molten Images after the imaginations of their owne braynes, (that is) very Idols, and yet all is nothing but the woorke of the craftesman, they ſay one to another, Whiles they (a) ſacrifice a man, let them kyſſe (b) the Calues.

3 Therefore they ſhalbe as the morning cloude, and as the deawe that early paſſeth away, and like as duſt that the whirlwynd taketh away from the flooze, and as ſmoke that goeth out of the chimney.

4 Yet I am the Lord thy god (which brought thee) out of the land of Egypt, & thou ſhalt knowe no God but me only, neither is there any ſauiour beſides me. Eſai.43.b

5 I did knowe thee in the wyldernelle in the lande of drought.

6 But when they were wel fed and had yenough, they waxed proude, and forgate me.

7 Therfore wyl I be vnto them as a Lion, and as a Leoparde in the ways to the Aſſyrians. Deut.32.b

8 I wyll meete them as a thee beare that is robbed of her whelpes: and I wyl breake that ſtubburne hart of theirs, there wyl I deuoure them like a Lion, yea, the wylde beaſtes ſhal teare them.

9 O Iſrael (thyne iniquitie) hath deſtroyed thee: but in me (only is) thy helpe. Iob.22.a

10 I am: where is thy kyng now that ſhould helpe thee in all thy cities? yea, & thy Iudges of whom thou ſaydeſt, Geue me a king and princes. 1.Sam.8.a

11 I gaue thee a king in my wrath, & in my diſpleaſure I tooke him from thee againe.

12 The wickednelle of Ephraim is bounde togeather, and his ſinne lyeth hyd.

13 Therefore ſhall ſorowes come vpon hym as vpon a woman that trauaileth: an vndiſcrete ſonne is he, els would he not ſtand ſtyl at the tyme (c) of byrth of chyldren. (c) As a woman not labouring at the byrth of her childe, deſtroyeth her ſelfe, and the childe, ſo the people they doo not repent when God puniſheth for ſinnes, are occaſion of their owne deſtruction.

14 I wyll redeeme them from the power of the graue, and deliuer them from death: O death, I wyl be thy death: O hel, I wyl be thy ſtyng: yet can I ſee no comfort.

15 Though he growe among his brethren, the eaſt winde (euen) the winde of the Lord ſhal come vp from the wyldernelle, and dry vp his veyne, & his fountaines ſhalbe dried vp: he ſhal ſpoyle the treaſure of al pleaſant veſſels.

16 Samaria ſhalbe made waſte, for ſhe is diſobedient vnto her God: they ſhal periſhe with the ſwoorde, their children ſhalbe daſhed in peeces, and their women great with chylde ſhalbe rypt vp.

The.xiiii.Chapter.

I. The deſtruction of Samaria. 3. He exhorteth the Iſraelites to turne to GOD, who requyreth prayſe and thankes.

1 O Iſrael, returne vnto the Lorde thy God, for thou haſt fallen through thine owne wickednelle. Ieremi.18.c Ezech.18.c

2 Take theſe woordes with you when ye turne 1.king.12.c

tuene to the Lorde, and say vnto hym, O forgeue vs all our sinnes, receiue vs graciously, and then wyl we offer Calues of our lippes vnto thee.

3 Assur shalbe no more our helper, neyther wil we ride vpon horses any more, neyther wyl we say any more to the worke of our handes, Ye are our goddes: for in thee the fatherlesse fyndeth mercie.

4 I wyl heale their rebellion, I wyl loue them freely: for mine anger is turned away from hym.

5 I wyl be vnto Israel as the deawe, and he shal grow as the lylie, and his roote shal sheake out as the (trees) of Libanus.

6 His branches shal spreade out abrode, and be as fayre as the Olyue tree, and swel as Libanus.

7 They that dwel vnder his shadowe, shal returne and growe vp as the corne, and flourishe as the vine: he shal haue as good a name as the wyne of Libanus. B

8 Ephraim (shall say,) What haue I to doo with idols any more? I haue heard hym, and looked vpon hym, I am lyke a greene Fyre tree, vpon me is thy fruite founde. * or, sauour

9 Who so is wyse, shal vnderstande these thynges, and he that is ryght instruct wyl regarde them: for the wayes of the Lord are ryghtwous, such as be godly wyl walke in them: as for the wicked, they shal stumble therein. Iere. 9. b. Psal. 18. c.

The ende of the prophecie of Osee.

¶ *The booke of the Prophet Ioel.*

The first Chapter.

1. A propheeie agaynst the Iewes. 14. He exhorteth the people to prayer and fastyng for the miserie that was at hande.

1 THE worde of the Lord that came to Ioel the sonne of Bethuel.

2 Heare ye this you elders, & hearken with your eares al you that dwel in this lande: was there euer suche a thing in your dayes, or in the dayes of your fathers?

3 Of this thing tel your children, & let your children (shewe it) to their children, & their children to (their) posteritie afterward.

4 That whiche the caterpyller hath left, the grashopper hath eaten, and what the grashopper left, hath the (a) canker worme eaten, and what the canker worme left, the locust hath deuoured.

5 Awake ye drunkardes, and weepe, howle al ye wine bybbers for lacke of newe wine: for it is cleane taken awaye from your mouth.

6 For a nation is come vp vpon my lande, myghtie and without number: his teethe are as the teeth of a Lion, and he hath the iawes of a great Lion.

7 He hath destroyed my vine, and barked my fygge tree, he hath pylled it, and caste it from him, and hath left boughes therof whyte.

8 Lament as a virgin gyrded with sackecloth for the husbande of her youth. B

9 The meate offering and drinke offring is cut of from the house of the Lorde, the priestes (I meane) the Lordes ministers mourne.

10 The feeld is wasted, the land mourneth: for corne is destroyed, the newe wyne is dryed vp, the oyle is vtterly taken away.

11 Be ye ashamed, O ye husbandmen, howle, O ye vine dressers, for the wheate and for the barley: for the harueste of the feelde is perished.

12 The vine is dried vp, and the figge tree is decayed, the pomgranate tree, & the palme, and the apple tree, (euen) al the trees of the feelde are withered vp: for ioy is withered away from the sonnes of men.

13 Gyrde your selues, and lament, O ye priestes, howle ye out ye ministers of the aulter, come, and lye al nyght in sackecloth ye seruantes of my God: for the meate and drinke offeringes are taken away from the house of your God.

14 Proclaime a fast, cal a congregation, gather ye elders together, (with) al the inhabitantes

drumme of the lande, vnto the house of the Lorde your God, and crie vnto the Lorde,

15 Alas for this day, for the day of the Lord is at hande, euen as a destruction from the almyghtie shal it come.

16 Is not the meate cut of before our eyes, (yea) myrth and ioye from the house of our God?

17 The seede is rotten vnder their clodes, the garners are destroyed, the barnes are ouerthrowen: for the corne is withered.

18 O howe sore yle mourne, the heardes of beastes are in woful case for lacke of pasture, yee the flockes of sheepe are destroyed.

19 Vnto thee, O Lorde, wyl I crie, for fyre hath destroyed the fruiteful places of the desart, and the flame hath burnt vp all the trees of the feelde.

20 The beastes also of the feelde crie out vnto thee: for the ryuers of water are dried vp, and fyre hath deuoured vp the fruiteful places of the desart.

The. ii. Chapter.

I. He prophecieth of the comming and cruelte of their enimies. 13. An exhortation to mone them to conuert. 18. The loue of God towarde his people.

A 1 BLowe vp a trumpet in Sion, & showte in my holy hyl, let al the inhabitantes of the earth tremble: for the day of the Lorde is come, for it is nygh at hande.

2 A darke and gloomie day, a cloudie and blacke day: as the mornyng is spread ouer the mountaynes (so is this) populus and mouny people: lyke vnto it there was none from the beginnyng, nor shalbe hereafter for euermore.

3 Before hym is a deuouryng fyre, & behynde hym a burnyng flame: the lande is as a pleasant garden before hym, and behynde hym a waste desart, yea and nothing shal escape hym.

4 The shape of hym is as the shape of horses, and lyke horsemen, so shal they runne.

5 Lyke the noyse of charrettes vpon the toppes of the mountaynes they shal skyp, lyke the noyse of a flamyng fyre deuouring the stubble, (and) as a strong people prepared to batayle.

6 Before his face shall the people tremble, the countenance of al folkes shal waxe blacke.

B 7 They shal runne lyke strong men, and clyme the walles lyke men of warre: and euery one shal marche on in his waye, and they shal not lynger in their pathes.

8 No man shal thrust another, but euery one shal walke in his path: and yf they fal on the sworde, they shal not be wounded.

9 They shal runne to and fro in the citie, they shal clyme vp & downe vpon the wal, they shal clyme into the houses, they shal enter in at the windowes lyke a theefe.

10 The earth shal quake before hym, the heauens shal tremble, the sunne and the moone shalbe darke, and the starres shal withdraw their shynyng.

11 And the Lorde shal geue his voyce before his host, for his campe is exceedyng great, for he is myghtie that executeth his commaundement: for the day of the Lorde is great and very terrible, and who can abyde it?

12 But nowe, sayth the Lord, Turne you vnto me with al your hartes, with fasting, and with weepyng, and with mournyng. The Hebr. text, Adhuc, wednesday

13 And rent your hartes, and not your garmentes, and turne you vnto the Lorde your God, for he is gracious and merciful, slowe to anger, & of great goodnesse, and he wyl repent hym of the euyl.

14 Who knoweth whether the Lorde wyll C returne and take compassion, & wyl leaue behynde hym a blessyng, (euen) meate offeryng and drynke offeryng vnto the Lorde your God?

15 Blowe vp a trumpet in Sion, proclaime a fast, cal an assemblie, sanctifie the congregation.

16 Gather the people, gather the elders, assemble the children and sucking babes: let the bridegrome come forth of his chamber, and the bride out of her closet.

17 Let the priestes the Lordes ministers weepe betwixt the porche and the aulter, and let them say, Spare thy people, O Lorde, and geue not ouer thine heritage to reproche, that the heathen should rule ouer them: Wherefore should they say amongst the heathen, Where is their God?

18 And (then) the Lord wil be iealous ouer his lande, and wyl spare his people.

19 Yea the Lorde wyl answeare, and say to his people, Beholde, I wyll sende you corne, and wine, and oyle, and wyl satisfie you therewith, and wyl not geue you ouer any more to be a reproche among the heathen.

20 And I wyl remoue farre of from you the northren (army) and I wyl dryue hym into a lande barren and desolate, with his face towardes the east sea, and his hynder partes towardes the vttermost sea: and his stinche shal aryse, and his corruption shal assend, because he hath exalted him selfe to doo this.

21 Feare

21 Feare not, O thou land, be glad and reioyce: for the Lord wyl doo great thinges.

22 Be not afrayde ye beastes of the fielde, for the fruitefull places of the desart are greene: for the tree beares her fruite, the figge tree & the vine yeelde their strength.

23 Be glad then, ye children of Sion, and reioyce in the Lord your God: for he hath geuen you moderate (a) rayne, and he wyl sende downe for you the rayne, (euen) the first rayne and the latter rayne, and in the first (moneth.)

24 And the barnes shalbe filled with corne, and the presses shall ouerflowe with wyne, and oyle.

25 And I wil restore to you the yeeres which the grashopper, the canker worme, the locust, and the caterpyller haue deuoured, my great armie which I sent amongst you.

26 And you shall eate in plentie, and be satisfied, and shal praise the name of the Lord your God, which hath deale woonderously with you, and my people shall not be ashamed any more.

27 And you shal knowe that I am in the myddle of Israel, and (that) I am the Lord your God, and none but I: and my people shal neuer be ashamed.

28 And it shal comme to passe after this, I wyl powre out my spirite vpon al flesh, and your sonnes and your daughters shall prophesie, your olde men shal dreame dreames, your young men shal see visions.

29 Also in those dayes vpon the seruantes, and vpon the handmaydens wyll I powre out my spirite:

30 And I wil shewe woonders in heauen & in earth, blood, & fire, and pillers of smoke.

31 The sunne shalbe turned into darknesse, and the moone into blood, before that great and terrible day of the Lorde come.

32 But who so euer shal call on the name of the Lorde shalbe saued: for there shalbe deliuerance in mount Sion, and in Hierusalem, as the Lord hath promised, and (also) in the remnant whom the Lorde shal cal.

The. iii. Chapter.

Of the iudgement of God agaynst the enimies of his people.

3 FOR beholde, in those dayes and in that time when I shal bring againe the captiuitie of Iuda and Hierusalem,

2 I wil also geather al the Gentiles, & cause them to come into the valley of (a) Iehosaphat, and I wil pleade with them there for my people and heritage Israel, which they haue scattered amongst the nations, and haue parted my lande.

3 And they haue caste lottes for my people, and changed the boy for an (b) harlot, and solde the gyrle for wine, that they might drinke.

4 And what haue you to doo with me, O Tyre and Sidon, and al the coast of Palestine? wyl you render me recompence? and if you recompence me, I shal swiftly (and) speedily returne your recompence vpon your owne heades.

5 For ye haue taken my syluer and my gold, my pleasant and precious iewes, and haue carryed them into your temples.

6 You haue sold also the children of Iuda, & the children of Hierusalem to the Grecians, that you might sende them farre from their owne countrey.

7 Beholde, I wyl raise them out of that place whyther you haue sold them, and wyl returne your recompence vpon your owne heades.

8 And I wyl sel your sonnes & your daughters into the handes of the children of Iuda, and they shall sell them vnto the Sabeans, to a nation that dwelleth farre off: for the Lorde hath spoken it.

9 Publishe this thing among the Gentiles, proclayme warre, wake vp the mightie men, let all the men of warre drawe neare, and come vp.

10 Breake your plough shares into swords, and your sythes into speares, let the weake say, I am strong.

11 Assemble your selues, and come al you heathen, and geather your selues together round about, there shal the Lord cast downe thy mightie men.

12 Let the heathen arise, and come vp to the valley of Iehosaphat: for there wyl I sit to iudge al nations counde about.

13 Put in your sythes, for the harueste is ripe, come ye (and) descende: for the (c) wine presse is ful, (yea) the presses ouerflowe: for their wickednesse is multiplyed.

14 O people, people, (come) into the valley of finall iudgement: for the day of the Lord is at hand in the valley of final iudgement.

15 The sunne and the moone shalbe darkened, and the starres shall withdrawe their lyght.

16 The Lord also shal roare out of Sion, and out of Hierusalem shall he gene his voyce, the heauens and the earth shall shake: but the Lorde wyll be the hope of his people, and the strength of the children of Israel.

17 So shall ye knowe that I am the Lorde your god, dwelling in Sion my holy mountayne: then shal Hierusalem be holy, and there shall no strangers passe through her any

(a) At the full begynning belongs yong to sowing, and in the first bes ginning belonging to sowing or husbandry ofmeate, that there be no ignorance hereafter of necessarie thinges.

(b) They bestowed the spoyle of Gods people on whoredome and drunkennes.

(c) When the measure of wickednesse is ful, then destruction is at hande.

(a) Or, the iudgement of the Lord.

2. Chro. 20.

any more.
18 And in that day shal the mountaines drop downe sweete wine, and the hylles shall flowe with mylke, and all the ryuers of Iuda shall ronne with water, and a fountaine shal come out of the house of the Lorde, and shal water the valley of Sittim.
19 Egypt shalbe waste, and Edom shalbe a desolate wylderneſſe: for the iniuries (done) to the children of Iuda, because they haue shed innocent blood in their lande.
20 But Iuda shal dwell for euermore, and Hierusalem from generation to generation.
21 I wyll also cleanse the blood of them (that) I haue not cleansed, and the Lorde dwelleth in Sion.

The ende of the prophete Ioel.

The booke of the prophete Amos.

The first Chapter.

1. The condition and state of Amos, and the tyme of his prophesie 3. The woorde of the Lorde against Damascus, the Philistines, Tyrus, Idumes, and Ammon.

1 THe woordes of Amos, who was among the * heepeheardes at Thecua, whiche he * saw vpon Israel in ỹ dayes of Ozia king of Iuda, and in the dayes of Ieroboam the sonne of Ioas king of Israel, two yeere before the earthquake.

* or, heardmenne.
* or, prophesied.

Zacha. 14. a. 2 And he said, The Lorde shal roare out of Sion, and vtter his voyce from Hierusalem: and the * dwellyng places of the heepheardes shal * mourne, and the top of Charmel shal wyther.
* or, pastures.
* or, perish.
(a) The manifold sinnes of Damascus are meant by three and foure, which make seuen. 3 Thus saith the Lorde, For (a) three * wickednesses of Damascus, and for foure I wyl not * spare her, because they haue thresshed Gilead with yron flayles.
* or, transgressions.
4 But I wyll sende a fyre into the house of Hazael, and it shal deuoure the palaces of Benhadad.
* or, bryng her againe, or turne to it
5 I wyll breake also the barres of Damascus, and * roote out the inhabitours from the * playne of Auen, and him that holdeth the scepter out of the house of * Eden, and the people of Syria shal goe into captiuitie vnto Kir, saith the Lorde.
* or, cut of.
* or, valley.
* or, pleasure.
6 Thus saith the Lorde, For three wickednesses of * Aza, and for foure, I wyl not spare her: because they carried * away prisoners into captiuitie, to shutte them vp in Edom.
* or, Gaza.
* or, away prisoners the whole captiuitie.
7 Therefore wyll I sende a fire vppon the walles of * Aza, whiche shal deuoure her palaces.
* or, Gaza.
8 And I wyll cut of the inhabiter from Asdod, and him that holdeth the scepter from Ascalon, and turne my hande to * Ecron, and the remnant of the Philistines shal perishe, saith the Lorde God.
* or, Accaron.
9 Thus saith the Lorde, For three * wickednesses of Tyre, and for foure, I wyl not spare her: because they shut the whole captiuitie in Edom, and haue not remembred the (b) brotherly couenant.
* or, transgressions.
(b) For Esau (of whom came the Idumites) & Iacob were brethren.
10 Therefore wyll I sende a fire vppon the wal of Tyre, and it shal consume the palaces therof.
11 Thus sayth the Lorde, For three wickednesses of Edom, and for foure, I wyll not spare him: because he pursued his brother with the swoorde, and dyd "cast of al pitie, and * in his anger spoyled him continually, and his indignation he kept alwayes.
"Heb. Corrupt his compassions.
* or, his anger spoyled.
12 Therefore wyl I sende a fire into Theman, whiche shall deuoure the palaces of Bozra.
13 Thus saith the Lorde, For three wickednesses of the children of Ammon, and for foure, I will not spare them: because they (c) haue rypt vp the women with childe of Gilead, that they might enlarge their borders.
(c) He noteth the great crueltie of the Ammonites, that spared not the women with childe.
14 Therefore wil I kindle a fire in the walles of Rabbah, that shall consume her palaces, with a great crye in the day of batayle, and with a tempest in the day of the whirle wyndes.
15 And their king shall goe into captiuitie, he, & his princes together, saith the Lorde.

The. ii. Chapter.

He prophesieth against Moab, Iuda, and Israel.

1 Thus

THus sayth the Lorde, For three wickednesses of Moab, and for foure I wyl not * spare him: because he burnt the bones of the kyng of Edom into (a) lyme.

2 Therfore wyl I sende a fyre into Moab, whiche shal consume the palaces of Carioth, and Moab shal dye with tumult, with howlyng, and with the sounde of the Trumpet.

3 And I will cut of the iudge out of the middes therof, and will slay al the princes therof with hym, sayth the Lorde.

4 Thus sayth the Lorde, For three wickednesses of Iuda, and for foure I wyl not spare hym: because they haue cast away the lawe of the Lorde, and haue not kept his ordinances, and their lyes caused them to erre, after the whiche their fathers walked.

5 Therefore wyl I sende a fyre into Iuda, whiche shal consume the palaces of Hierusalem:

6 Thus sayth the Lorde, For three wickednesses of Israel, & for foure I wyl not spare him: because they solde the ryghteous for syluer, and the poore for a payre of shoes.

7 They * gape for breath ouer the head of the poore in the dust of the earth, and peruert the way of the * meeke: A man and his father wil goe in to one * maide, to dishonour my holy name.

8 And they * lye vppon clothes layde to pledge by euery aulter: and in the house of their god they drynke the wyne of * the condemned.

9 Yet destroyed I the Amorite before them, whose heigth was lyke the heigth of the Cedar trees, & he was strong as the okes: notwithstanding, I destroyed his fruite from aboue, and his roote from beneathe.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeres through the wyldernesse, to possesse the lande of the Amorites.

11 And I rayled vp of your sonnes for prophetes, and of your young men for * Nazarites: Is it not euen thus, O ye children of Israel, sayth the Lorde?

12 But ye gaue the Nazarites wyne to drynke, and commanded the prophetes, saying, Prophecie not.

13 Beholde, I am pressed vnder you, as a cart is pressed that is ful of sheaues.

14 Therefore the * flyght shal not perishe from the swyfte, and the strong shall not strengthen his force, neyther shal the mightie saue his lyfe.

15 Nor he that handleth the bow, shal stand, nor he that is swifte of foote shal escape, neither shal he that rydeth the horse saue his lyfe.

16 And he that is of mightie courage among the strong men, shal flee away naked in that day, sayth the Lorde.

The. iii. Chapter.

1. He reproueth the house of Israel of ingratitude, foreshewyng Gods most iust punishment for the same. 9. Strangers are called to see the equitie of gods iudgmentes against Israel.

1 HEare the woorde that the Lorde pronounceth against you, O children of Israel, euen against the whole familie which I brought vp from the lande of Egypt, saying,

2 You onely haue I knowen of al the families of the earth, therfore I wyl visite you for al your iniquities. Deut. 4.

3 Can two walke together, except they be agreed?

4 Wyl a Lion roare in the forrest when he hath no pray? or wyl a Lions whelpe crye out of his denne if he haue taken nothyng?

5 Can a byrde fal in a snare vpon the earth where no fowler is? or wyl he take vp the snare from the earth, and haue taken nothyng at al?

6 Or shal a trumpet be blowen in the citie, and the people be not afrayde? or shal there be (a) euyl in a citie, and the Lorde hath not done it? (a) That is calamitie or aduersitie, * or, for.

7 * Surely the Lord God wyl doo nothing, but he reuealeth his secrete vnto his seruantes the prophetes.

8 The Lion hath roared, who wil not be afrayde? The Lord God hath spoken, who * can but prophecie? * or, who wyl not prophecie.

9 Proclayme in the palaces at Asdod, and in the palaces of the lande of Egypt, and say, Assemble your selues vpon the mountaynes of Samaria, and beholde the great tumultes in the myddes therof, and the oppressed in the myddes therof:

10 For they knowe not to doo ryght, sayth the Lord, they store vp * violence and robberie in their palaces. * or, iniurie.

11 Therfore thus sayth the Lord God, An aduersarie (shal come) euen rounde about the countrey, and shal bryng downe thy strength from thee, and thy palaces shalbe spoyled.

12 Thus sayth the Lord, As the shepheard taketh out of the mouth of the Lion two legges or a peece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus (as in) a couche.

13 Heare

18 Heare and testifie in the house of Iacob, sayth the Lorde God, the God of hostes:

14 That in the day that I shal visite the transgressions of Israel vpon hym, I wyl also visite the aulters of Bethel, and the hornes of the aulter shalbe • broken of, and fal to the grounde.

, • or, wickednesse.

• or, cut of.

15 And I wyl smyte the wynter house with the sommer house, and the houses of yuorie shal perishe, and the great houses shalbe consumed, sayth the Lorde.

The.iiii. Chapter.

Vnder the name of fat Kyne of Basan, he inueyeth agaynst the gouernors of Samaria, and foresheweth their punishment.

1 HEare this worde, ye kyne of Basan, that are in the mountayne of Samaria, whiche oppresse the poore, and destroy the needie, whiche say to their (a) maisters, Bryng, and let vs drynke.

(a) That is, to the creditours, to whō the pore are indebted.

2 The Lorde God hath sworne by his holynesse, that loe, the dayes shal come vpon you, that he wyll take you away with (b) thornes, and your posteritie with fleshehookes.

(b) He alludeth to fyshers, which catche fyshe by hookes and thornes.

3 And ye shal goe out at the breaches, euery (Cowe) straight forward, and ye shal • cast your selues out of the palace, sayth the Lorde.

• or, caste downe the palace.

4 Come to Bethel, & transgresse: to Gilgal, and multiple transgression: and bring your sacrifices in the morning, and your tythes after three yeeres.

5 And offer a thankesgiuing of leauen, publishe and proclayme the free offerynges: for this lyketh you, O ye chyldren of Israel, sayth the Lorde God.

• or, commit wyckednesse.

(b) That is, lacke bread and meate.

6 Therefore haue I geuen you (c) cleannesse of teethe in al your cities, and scarsenesse of bread in al your places: yet haue ye not returned vnto me, sayth the Lorde.

7 And also I haue withholden the rayne from you when there were yet three monethes to the haruest, & I caused it to rayne vpon one citie, and haue not caused it to rayne vpon another citie: one peece was rayned vpon, and the peece whereupon it rayned not, wytthered.

8 So two (or) three cities wandered vnto one citie to drynke water, but they were not satisfied: yet haue ye not returned vnto me, sayth the Lorde.

9 I haue smytten you with blastyng and mylderaw, your great gardens, and your vineyardes, and your figge trees, and your olyue trees, did the • palmer woorme deuoure: yet haue ye not returned vnto me, sayth the Lorde.

• or, caterpyller.

10 Pestilence haue I sent among you after the maner of Egypt: your young men haue I slayne with the swoorde, and haue taken away your horses, and I haue made the stynke of your tentes to come euen vp to your nosethyrlles: yet haue ye not returned vnto me, sayth the Lorde.

11 I haue ouerthrowen • you, as God ouerthrewe Sodoma and Gomorrha: and ye were as a fyrebrande pluckt out of the burnyng: yet haue ye not returned vnto me, sayth the Lorde.

• or, among you, meaning some part of their countrey to haue ben ouerthrowen.

12 Therefore thus wyl I doo vnto thee, O Israel, (and) because I wyl doo this vnto thee, (d) prepare to meete thy God, O Israel.

(d) Turne to hym by repentance.

13 For lo, he that formeth the mountaines, and createth the wynd, and declareth vnto man what is his thought, whiche maketh the • morning darkenesse, and walketh vpon the high places of the earth, the Lord God of hostes is his name.

• or, morning and darkenesse.

The.v. Chapter.

1. The Prophete lamenteth the captiuitie of Sion. 4. He calleth to repentance. 8. He describeth the power of God.

1 HEare ye this woorde whiche I lyft vp vpon you (euen) a lamentation • of the house of Israel.

• or, O ye house.

2 The virgin in Israel is fallen, and shal no more ryse, she is left vpon her land, and there is none to rayse her vp.

3 For thus sayth the Lorde God, The citie whiche went out by a thousande, shal leaue an hundred, and that whiche went forth by an hundred, shal leaue tenne to the house of Israel.

4 For thus sayth the Lorde vnto the house of Israel, Seeke ye me, and ye shal lyue.

5 But seeke not Bethel, nor enter into Gilgal, and goe not to Beer-seba: for Gilgal shall goe into captiuitie, and Bethel shall come to nought.

6 Seeke the Lorde, and ye shal lyue: lest he breake out lyke fyre in the house of Ioseph, and deuoure it, and there be none to quench it in Bethel.

7 They turne iudgement to woormwood, and forsake ryghteousnesse in the earth.

8 He maketh the seuen starres and Orion, and he turneth the (a) shadowe of death into the mornyng, and he maketh the day darke as nyght: he calleth the waters of the sea, & powreth them out vpon the open earth, the Lorde is his name.

(a) That is, the thicke darkenesse to the morning light.

9 He strengtheneth the destroyer agaynst the myghtie, and the destroyer shal • come agaynst the fortresse.

• or, shal

10 They hate hym that rebuketh (b) in the gate

(b) That is, in open assemblies.

gate, and they abhorre hym that speaketh vprightly.

11 Forasmuche then as your treading is vpon the poore, and ye (c) take from him burdens of wheate: ye haue built houses of hewen stone, but ye shal not dwel in them: ye haue planted pleasant vineyardes, but ye shal not drinke wine of them.

12 For I knowe your * manyfolde transgressions, and your mightie sinnes: they afflict the iust, they take rewardes, & they oppresse the poore in the gate.

13 Therefore the wise shal keepe scilence in that time: for it is an euil time.

14 Seeke good, and not euil, that ye may liue: and so the Lorde God of hostes shalbe with you, as you haue spoken.

15 Hate the euil, and loue the good, and stablishe iudgement in the gate: it may be, that the Lord God of hostes wil be mercyful vnto the remnant of Ioseph.

16 Therefore the Lorde God of hostes, the Lorde sayth thus, Mourning shalbe in all streetes, and they shall say in al the hygh wayes, Alas, alas: and they shal call the husbandman to lamentation, and suche as can mourne * to mourning.

17 And in al the vines shalbe lamentation: for I wyl passe through ther, saith the lord.

18 Woe vnto you that desire the day of the Lorde, what haue ye to do with it? the day of the Lorde is darkenesse, and not light.

19 As if a man did flee from a Lion, and a Beare meete him, and went into the house, and leaned his hande vnto the wal, and a serpent byte him:

20 Shal not the day of the Lord be darkenesse, and not light? euen darkenesse and no * light in it.

21 I hate, I abhorre your feast dayes, and I will not (d) smell in your solemne assemblies.

22 Though ye offer me whole burnt offerings, and meate offerings, I wyll not accept them, neyther will I regarde the peace offering of your fat beastes.

23 Take thou away from me the multitude of thy songues, for I will not heare the melodie of thy vials.

24 And * let iudgement runne downe as water, and righteousnesse as a mightie ryuer.

25 Haue ye offered vnto me sacrifices and offerings in the wildernesse fourtie yeeres, O house of Israel?

26 But ye haue borne (e) Sicuth your king, and Chiun your images, and the starre of your goddes, whiche ye made to your selues.

27 Therfore wil I cause you to go into captiuitie beyonde Damascus, sayth the Lord, whose name is the God of hostes.

The .vi. Chapter.

1. He propheciseth against the princes of Israel liuing in pleasures.

1 WOe to them that are at ease in Sion, and trust in the mountayne of Samaria, which were famous at the beginning of the nations, and the house of Israel came to them.

2 Goe you vnto Calneh, and see, and from thence goe you to Hemath the great, then goe downe to Gath of the Philistines: be (a) they better then these kyngdomes? or the border of theyr lande greater then your border?

3 Ye that put farre away the euil day, and * approche to the seate of iniquitie.

4 They lye vpon beds of yuorie, and stretch themselues vpon theyr couches, and eate the lambes out of the flocke, and the calues out of the stall.

5 They syng to the sounde of the viall, and inuent to them selues instrumentes of musicke, like Dauid.

6 They drinke wine in bowles, & annoynt themselues with cheefe ointments: but no man is sory for the affliction of Ioseph.

7 Therfore now shal they goe captiue with the first that goe captiue, and * the sorowe of them that stretched themselues is at hande.

8 The Lord God hath sworne by him selfe, sayth the Lorde God of hostes, I abhorre the * excellencie of Iacob, and hate his palaces, therefore wyl I deliuer vp the citie, with al that is therein.

9 And if there remaine ten men in one house, they shal dye.

10 And his vncle shal take him vp, and burne him, to carry out the bones out of the house, and shall say to hym that is by the (b) sydes of the house, Is there yet any with thee? And he shal say, None. Then shall he say, Holde thy tongue: for we may not remember the name of the Lorde.

11 For beholde the Lorde commaundeth, and he wil smite the great house with breaches, and the litle houses with clefts.

12 Shal horses runne vpon the (c) rocke? or wyl one plowe there with oxen? for ye haue turned iudgement into * gal, and the fruit of righteousnesse into wormewood.

13 Ye reioyce in a thyng of nought, ye say, Haue not we gotten vs hornes by our owne strength?

14 But beholde, I wil raise vp against you a nation, O house of Israel, sayth the Lord

(c) If God haue destroied these excellent cities in three diuers kyngdomes, as in Babylon, Syria, & of the Philistines, & hath brought theyr wyde borders into a greater straightnesse then yours yet are: thynke you to be better, or to escape?

* or, bryng vpon you.

* or, the ioy of them that stretched the selues, shall depart.

* or, magnificencie, that is the ryches and pompe.

(b) That is, some neighbour that dwelleth neare about.

(c) He compareth them to barren rocks, wherupon it is in vayne to bestow labour, shewing that Gods benefities can haue no place among them.

TI God

God of hoſtes, & they ſhall afflict you from the entring of Hemath, vnto the riuer of the wildernesse.

The. vii. Chapter.

I. God ſheweth certayne viſions whereby he ſignifieth the deſtruction of the people of Israel.

A 1 THus hath the Lorde God ſhewed vnto me, and beholde, he fourmed graſhoppers in the beginning of the ſhootyng vp of the latter growth, & loe it was in the latter growth, after the (a) kings mowing.

(a) After the publique commaundement for mowing was geuen, or as ſome reade, after the kings ſheepe were ſhorne.

2 And when they haue made an ende of eating the graſſe of the lande, then I ſayd, O Lorde God, ſpare I beſeeche thee: Who ſhal rayſe vp Jacob? for he is ſmal.

3 So the Lord (b) repented for this: it ſhal not be, ſayth the Lorde.

(b) That is, ſtayed this plague at my prayer.

4 Thus alſo hath the Lord God ſhewed vnto me, and beholde the Lord God called to iudgement by fyre, and it deuoured the great deepe, and did eate vp * a part.

* Or, the poſſeſſion, meaning the whole ſeede.

5 Then ſayde I, O Lorde God, ceaſſe I beſeech thee: Who ſhall raiſe vp Jacob? for he is ſmal.

6 So the Lorde repented for this: this alſo ſhal not be, ſaith the Lorde God.

B 7 Thus againe he ſhewed me, & behold the Lord ſtoode vpon a wal (made) by lyne (c) with a line in his hande.

(c) Signifiing that this ſhoulde be the laſt meaſuring of the people, and that he would defer his iudgement no longer.

8 And the Lord ſayd vnto me, Amos what ſeeſt thou? And I ſayde, A lyne. Then ſayde the Lord, Beholde, I wyl ſet a line in the middeſt of my people Israel, and wil paſſe by them no more.

9 And the high places of Isahac ſhalbe deſolate, and the * temples of Israel ſhalbe deſtroyed, and I wyl riſe againſt the houſe of Jeroboam with the ſwoorde.

* Or, ſanctuaries, or holy places.

10 Then Amazia the prieſt of Bethel ſent to Jeroboam king of Israel, ſaying, Amos hath conſpired againſt thee in the myddeſt of the houſe of Israel: the lande is not able to beare al his woordes.

11 For thus Amos ſaith, Jeroboam ſhal dye by the ſwoorde, and Israel ſhalbe led away captiue out of theyr owne lande.

12 Alſo Amazia ſayde to Amos, O thou the ſear, goe, flee thou away into the lande of Juda, and there eate thy bread, and propheſie there.

13 But propheſie no more at Bethel: for it is the kinges chappel, and it is the kynges court.

C 14 Then anſweared Amos, and ſayde vnto Amazia, I was no prophete, neyther was I a prophetes ſonne: but I was an heardman, and a gatherer of wylde fygges.

15 And the Lord tooke me as I followed the flocke, and the Lorde ſayde vnto me, Goe, propheſie vnto my people Israel.

16 Now therfore heare thou the woord of the Lorde: Thou ſayeſt, Propheſie not againſt Israel, & ſpeake nothing againſt the houſe of Isahac.

17 Therefore thus ſayth the Lorde, Thy wyfe ſhalbe an harlot in the citie, and thy ſonnes and thy daughters ſhall fall by the ſwoorde, and thy lande ſhalbe diuided by line, and thou ſhalt die in a polluted lande, and Israel ſhall ſurely goe into captiuitie foorth of his lande.

The. viii. Chapter.

By a viſion of a baſket of Sommer fruite, the ende of the kyngdome of Israel is ſhewed.

1 THus hath the Lorde God ſhewed vnto me: and beholde, a baſket of ſommer fruite. A

2 And he ſaid, Amos what ſeeſt thou? And I ſayd, A baſket of ſommer (a) fruit. Then ſayd the Lorde vnto me, The ende is come vpon my people of Israel, I wyl paſſe by them no more.

(a) Which ſignifieth the ripeneſſe of their ſinnes, and the readineſſe of gods indgement.

3 And the ſongues of the temple ſhalbe howlynges in that day, ſayth the Lorde God: many dead bodyes ſhalbe in euery place, they ſhal caſt them forth with ſilence.

4 Heare this, O ye that ſwalowe vp the poore, that ye may make the needie of the lande to fayle,

5 Saying, When wyl the newe moneth be gone, that we may ſell corne? and the Sabboth, that we may ſet foorth wheate, and make the (b) Ephah ſmal, & the ſicle great, and falſifie the weightes by deceipt?

(b) That is the meaſure ſmal, and the price great.

6 That we may buy the poore for ſiluer, and the needy for ſhoes, yea, and ſel the refuſe of the wheate?

7 The Lord hath ſwoorne by the excellencie of Jacob, Surely I wyl neuer forgeat any of theyr woorkes. B

8 Shal not the lande tremble for this, and euery one mourne that dwelleth therein? And it ſhall riſe vp wholly as a floodde, and it ſhalbe caſt out, and (c) drowned, as by the floodde of Egypt.

(c) That the inhabitantes of the lande ſhall be drowned, Nilus ouerneth manye whe it ouerfloweth.

9 And in that day, ſayth the Lorde God, I wil cauſe the (d) ſunne to goe downe at noone, & I wyll darken the earth in the cleare day.

(d) In the myddeſt of their proſperite, I wyl ſende great affliction.

10 And I wil turne your feaſtes into mourning, and al your ſongues into lamentation: and I will bynd ſackcloth vpon all loynes, and baldneſſe vpon euery head, and I wyll make it as the mourning of an only

only sonne, and the ende thereof as a bitter day.

11 Beholde the dayes comme, sayth the Lord GOD, that I wyll sende a famine in the lande, not a famine of breade, nor thirste for water, but of hearing the woorde of the Lorde.

12 And they shall wander from sea to sea, and from the north euen vnto the east shall they runne to and fro to seeke the woorde of the Lorde, and shal not fynde it.

13 In that day shal the fayre virgins, and the young men perishe for thirst.

14 They that sweare by the (c) sinne of Samaria, and that say, Thy God, O Dan, liueth, and the (f) manner of Beer-seba liueth, euen they shal fal, and neuer ryse vp agayne.

(b) For the idolaters did vse to sweare by their idols, whiche here he calleth their sinne.
(f) That is, the common maner of worshipping, and the iourney or resorting there vnto.

The. ix. Chapter.

1. Threatnynges agaynst the temple. 5. The subuertion of the people.

1 I Sawe the Lorde standing vpon the (a) aulter, and he sayde, Smite the tintel of the doore, that the postes may shake, and * cut them in peeces, euen the (b) heades of them al, and I wyl slay the last of them with the swoorde: he that fleeth of them, shal not flee away, and he that escapeth of them, shal not be deliuered.

2 Though they digge into hel, thence shall my hande take them, though they clime vp to heauen, thence wil I bryng them downe.

3 And though they hyde them selues in the toppe of Charmel, I wyl searche, and take them out thence: and though they be hyd from my syght in the bottome of the sea, thence wyl I commaunde the (c) serpent, and he shal byte them.

4 And though they goe into captiuitie before their enimies, thence wyl I cõmaund the swoorde, and it shal slay them: and I wyl set myne eyes vpon them for euyl, and not for good.

5 And the Lorde God of hoastes shal touche the lande, and it shall melt away: and all that dwell therein shall mourne, and it shal ryse vp whole lyke a flood, & shalbe drowned as by the flood of Egypt.

(a) Both the deede of them and al the company of the people.
(b) That is, the Whale whome God ordeined for huge bignes of the fish.
(c) That is, the inhabitantes of the lande shal be drowned, Nilus drowneth many whe it ouerfloweth, (d) In the mydddes of their prosperitie, I wyl sende great affliction.

6 He buildeth his * spheres in the heauen, and hath layde the fundation of his globe of elementes on the earth: he calleth the waters of the sea, and powreth them out vpon the open earth, the Lord is his name.

* or, ascentes, or degrees.

7 Are ye not as the Ethiopians (d) vnto me, O children of Israel, sayth the Lorde? haue not I brought vp Israel out of the lande of Egypt? and the Philistines from Cappadocia, and the Syrians from Cyrene?

(b) That is, am I more bound vnto you, then to the Ethiopians, or black Moores? yet haue I bestowed vpon you greater benefytes.

8 Beholde, the eyes of the Lorde God are vpon the sinful kingdome, and I wyl destroy it cleane out of the earth: neuertheles, I wyl not vtterly destroy the house of Iacob, sayth the Lorde.

9 For loe, I wyl commaunde, and I wyll sift the house of Israel among al nations, lyke as corne is sifted in a syue: yet shal not the (e) least stone fal vpon the earth.

(e) Meaning that none of his should perishe in his wrath.

10 But all the sinners of my people shall dye by the swoorde, whiche say, The cuyl shal not comme, nor haften for vs.

11 In that day wyl I rayse vp the tabernacle of Dauid that is fallen downe, and close vp the breaches thereof, and I wyl rayse vp his ruines, and I wyll buylde it, as in the dayes of olde.

12 That they may possesse the remnant of Edom, and of al the heathen, * because my name is called vppon them, sayth the Lorde, that dooth this.

* or, vpon whom my name is called.

13 Beholde, the dayes comme, sayth the Lorde, that the plowman shall (f) touche the mower, and the treader of grapes him that soweth seede, and the mountaynes shal droppe sweete wine, and al the hilles shall melt.

(f) Signifying that there shalbe great plentie of al thinges, so that when one kinde of fruite is ripe, another shoulde follow, and euery one in course. Leuit. 26.

14 And I wyl bring agayne the captiuitie of my people of Israel, and they shal buyld the wast cities, and inhabite them: and they shal plant vineyardes, and drynke the wine thereof, they shal also make gardens, and eate the fruites of them.

15 And I wyl plant them vppon their lande, and they shall no more be pulled vp agayne out of their lande whiche I haue geuen them, sayth the Lorde thy God.

The ende of the prophete Amos.

The booke of the prophete Abdias.

Agaynſt Edom, and the truſt that they had in rycheſſe.

¶ 1  he viſion of Abdi, Thus ſayeth ỹ lord GOD agaynſt Edom, We haue herde a rumour frō the Lord, & an ambaſſadour is ſent among the heathen: Ariſe, and let vs ryſe vp agaynſt her to batayle.

2 Beholde, I haue made thee ſmal among the heathen, thou art vtterly deſpiſed.

3 The pryde of thyne hart hath deceyued thee, thou that dwelleſt in the cleftes of the rockes, whoſe habitation (is) hygh, that ſayth in his hart, Who ſhall bryng me downe to the grounde?

4 Yea though thou exalt thee ſelfe as the Eagle, & make thy neſt among the ſtarres, thence wyl I bryng thee downe, ſayth the Lorde.

5 Came therues to thee, or robbers by night? howe waſt thou brought to ſylence? wouldе they not haue ſtollen tyl they had ynough? If the grape gatherers came to thee, would they not leaue (ſome) grapes?

6 Howe are the thinges of Eſau ſought vp, (and) his treaſures ſearched?

B 7 Al the men of thy confederacie haue dryuen thee to the borders, the men that were at peace with thee haue deceyued thee, and preuayled agaynſt thee, (they that eate) thy bread haue laid a wounde vnder thee, there is none vnderſtanding in him.

8 Shal not I in that day, ſayde the Lorde, euen deſtroy the wyſe men out of Edom, & vnderſtanding from the mount of Eſau?

9 And thy ſtrong men, O Theman, ſhalbe afrayde: becauſe euery one of the mount of Eſau ſhalbe cut of by ſlaughter.

10 For thy crueltie agaynſt thy brother Iacob, ſhame ſhall couer thee, and thou ſhalt be cut of for euer.

11 When thou ſtoodeſt on the other ſyde, in the day that the ſtrangers caryed away his ſubſtance, and ſtrangers entred into his gates, and caſt lottes vppon Hieruſalem, euen thou waſt as one of them.

12 But thou ſhouldeſt not haue beholden the day of thy brother in the day that he was made a ſtranger, neyther ſhouldeſt thou haue reioyced ouer the chyldren of Iuda in the day of their deſtruction, thou ſhouldeſt not haue ſpoken proudly in the day of affliction:

13 Thou ſhouldeſt not haue entred into the gate of my people in the day of their deſtruction, neither ſhouldeſt thou haue once looked on their affliction in the day of their deſtruction, nor haue layde handes on their ſubſtance in the day of their deſtruction:

14 Neyther ſhouldeſt thou haue ſtand in the C croſſe wayes to cut of them that ſhould eſcape, neyther ſhouldeſt thou haue ſhut vp the remnaunt thereof in the day of affliction.

15 For the day of the Lorde is neere vpon all the heathen: as thou haſt donne, it ſhalbe donne to thee, thy rewarde ſhall returne vpon thyne head.

16 For as ye haue (a) dronke vpon myne holy mountayne, ſo ſhall all the heathen drinke continually: yea, they ſhall drinke and ſwalowe vp, and they ſhalbe as though they (b) had not ben.

(a) that is, reioyced and triumphed.

(b) that is, at the length they ſhal vtterly periſhe.

17 But vpon mount Sion ſhalbe deliuerance, and it ſhalbe holy, and the houſe of Iacob ſhal poſſeſſe their poſſeſſions.

18 And the houſe of Iacob ſhalbe a fyre, and the houſe of Ioſeph a flame, and the houſe of Eſau as ſtubble, and they ſhal kindle in them and deuoure them, and there ſhalbe no remnaunt of the houſe of Eſau: for the Lorde hath ſpoken it.

19 And they ſhal poſſeſſe the ſouth ſyde of the mount of Eſau, and the playne of the Philiſtines, and they ſhal poſſeſſe the feeldes of Ephraim, and the feeldes of Samaria, and Beniamin (ſhal haue) Gilead.

20 And the captiuitie of his hoaſt of the chyldren of Iſrael, whiche were among the Chananites (ſhal poſſeſſe) vnto Zarephath, and the captiuitie of Hieruſalem whiche is in Sepharad, ſhall poſſeſſe the cities of the ſouth.

(c) Meaning that god wyl rayſe vp in his Church ſuche as ſhal rule and gouerne for the defence of the ſame, and deſtruction of his enimies vnder Meſſias.

21 And they that ſhal (c) ſaue, ſhal comme vp to mount Sion to iudge the mount of Eſau, and the kingdom ſhalbe the lordes.

The ende of the prophete Abdias.

¶ The booke of the prophete Ionas.

Th first Chapter.

3. Ionas fled when he was sent to preache. 4. A tempest aryseth, and he is cast into the sea for his disobedience.

1 THe worde of the lord came vnto (a) Ionas the sonne of Amittai, sayeng,

2 Aryse, and goe to (b) Minive ỹ great citie, and crye against it: for their wickednesse is come vp before me.

3 And Ionas rose vp to flee into Tharsis from the presence of the Lorde, and went downe to (c) Joppa, and founde a ship going to (d) Tharsis: so he paied his fare, and went downe into it, that he might go with them vnto Tharsis from the (e) presence of the Lorde.

4 But the Lord sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the ship was in danger of splitting in sunder.

5 Then the maryners were afrayd, & cryed euery man vnto his God, & cast the wares that were in the ship into the sea, to lighten it of them: but Ionas was gone downe into the sydes of the ship, and he lay downe & slepte.

6 And the shipmaister came vnto him, and said, What meanest thou sleeper? Up, and cal vpon thy God, yf so be that God wyl thynke vnto vs, that we perishe not.

7 And they said euery one vnto his felowe, Come, let vs cast lots: that we may knowe for whose cause this euil is on vs. And they cast lottes: and the lot fel on Ionas.

8 Then sayde they vnto him, Tel vs, for whose cause is this euill come vpon vs? what is thyne occupation? whence camest thou? what countreyman art thou? and of what nation?

9 And he answered them, I am an Hebrue, and I feare the Lorde God of heauen, which hath made the sea, and the drye lande.

10 Then were the men exceedingly afraide, and sayde vnto him, Why hast thou done this? (for the men knewe that he fledde from the presence of the Lorde, because he had tolde them.)

11 And they sayde vnto hym, What shal we do vnto thee, that the sea may be calme vnto vs? for the sea wrought and was troublous.

12 And he sayde vnto them, Take me, and cast me into the sea, & the sea shalbe calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuertheles, the men assayed with rowyng to bring the shyp to lande, but they coulde not, because the sea wrought, and was troublous against them.

14 Wherfore they cried vnto the Lord, and sayde, We beseeche thee, O Lorde, we beseeche thee, let vs not perishe for this mans lyfe, and lay not to our charge innocent blood: for thou, O Lorde, hast done as it pleased thee.

15 So they toke vp Ionas, and cast him into the sea, and the sea left raging.

16 And the men feared the Lord exceedyngly, and offred a sacrifice vnto the Lord, and made (f) vowes.

17 And the Lorde prepared a great fishe to swalowe vp Ionas: and Ionas was in the belly of the fishe three dayes & three nights.

The .ii. Chapter.

1. Ionas is in the fishes belly. 13. His praier. 10. He is deliuered.

1 AND Ionas prayed vnto the Lord his God out of the (a) fishes belly,

2 And sayde, In affliction I cryed vnto the Lord, and he hearde me: out of the belly of hel cryed I, and thou hearedest my voyce.

3 Thou haddest cast me downe into ỹ deepe, into the middest of the sea, and the floods compassed me about: all thy billowes and wawes passed ouer me.

4 And I sayde, I am cast away out of thy sight, yet wil I loke agayne towarde thyne holy temple.

5 The waters compassed me euen vnto the soule, the deapth closed me on euery syde, & the weedes were wapt about my head.

6 I went downe to ỹ bottome of the mountaynes, the earth with her barres was about me for euer: yet hast thou brought vp my

T3

(a) He preached vnto Israel in the time of Ieroboam the sonne of Ioas. 2. Kin. 14.

(b) It was the greatest citie of the Assyrians, situate by the ryuer Tygris as Strabo writeth, hauing in number a hundred and fiftie towres.

(c) It is an hauen towne in the which Ionas lodged Act. 27.

(d) It is the same of a place likely to be Cilicia, for there was a great citie of that name, whose also Paul was borne.

(e) As the Lawes which enable to the Lord are said to stande before him: so they which forsake his commaundements are said to be before his presence, that is, to be forsaken.

(f) To serue the Lorde, to cal vpō hym, as Dauid often times in the Psalmes maketh mention, none other vowes.

(a) He afterward calleth it hel, & the worde is taken often for the graue: being come to him selfe, he in great affliction called vpon the Lorde.

my life from corruption, O Lord my God.
7 When my ſoule fainted within me, I remembred the Lorde, and my prayer came in vnto thee into thy holy temple.
8 They that holde vpon (b) lying vanitie, forſake his mercy.
9 But I wyl ſacrifice vnto thee with the voyce of thankeſgeuing, and wyll pay that that I haue vowed: for ſaluation is of the Lorde.
10 And the Lorde ſpake vnto the fyſhe, and it caſt out Jonas vpon the (c) drye lande.

(b) Al that is lyeing vanitie that a man inuenteth of hym ſelf to truſt in, or, theyr owne.
(c) Ioſephus in the nynth booke of antiquities ſaith, He was caſt out on the ſhore of the ſea Euxinum, which is not farre from Aſia.

The. iii. Chapter.

2. Jonas is ſent agayne to Niniue. 5. The repentance of the kyng of Niniue.

1 AND the worde of the Lorde came vnto Jonas the ſeconde time, ſaying,
2 Ariſe and go to Niniue that great citie, and preache agaynſt it the preachyng whiche I ſpeake vnto thee.
3 So Jonas aroſe and went to Niniue, according to the worde of the Lorde: (Niniue was a great citie and (a) excellent, of three dayes iourney.)
4 And Jonas began to enter into the citie a dayes iourney, and he cryed, and ſayde, Yet fourtie dayes, and Niniue ſhalbe deſtroyed.
5 And the men of Niniue beleeued GOD, and proclaymed a faſt, and put on ſackcloth from the greateſt of them to the leaſt of them.
6 And worde came vnto the kyng of Niniue: whiche aroſe from his throne, and put of his robe, & couered him ſelfe with ſackcloth, and ſate downe in aſhes.
7 And he cauſed a cryer to crye, and ſay thorow the citie by the counſel of the king and his nobles, Let neither man nor beaſt, bullocke, nor sheepe taſte ought at al, neyther feede, nor drinke water.
8 And let both man and beaſt put on ſackcloth, and crye mightily vnto GOD: yea let euery man turne from his euyll way, and from the wyckednesſe that is in his handes.
9 Who can tel whether God wyl turne and be moued with (b) repentance, and turne from his fierce wrath, that we periſhe not?
10 And god ſaw their workes that they turned from their euill wayes, and he repented of the (c) euill that he ſayd he would do vnto them, and dyd it not.

(a) In the Hebrue it is a great citie to God: but ſo the Hebrues call great and excellent thinges. So the hyl of God the Cedar of God, for a great hyl and hygh Cedar.
(b) God is ſaid to repēt whē he doth thoſe thinges that men do repentyng.
(c) Of the euyl, that is, of the plague which is euyl to our ſelfe, although not in his owne nature.

The. iiii. Chapter.

The great goodneſſe of God towarde his creatures.

1 AND this diſpleaſed Jonas greatly, and he was (a) angry (within him ſelfe.)
2 And he prayed vnto the Lorde, and ſayde, I pray thee, O Lorde, was not this my ſaying when I was yet in my countreyche? for I - haſted to flee vnto Tharſis: For I knewe that thou art a gracious GOD, and mercyful, long ſuffering, and of great kindneſſe, and repenteſt thee of euyl.
3 And nowe O Lorde, take I beſeeche thee my life from me: for it is better for me to dye then to liue.
4 Then ſayde the Lord, Doeſt thou wel to be angry?
5 And Jonas went out of the citie, and ſate hym downe on the eaſt ſyde thereof, and there made him a boothe, and ſate vnder it in the ſhadow, til he might ſee what ſhould be done in the citie.
6 And the Lorde God prepared a gourde, and made it ſpring vp ouer Jonas, that it might be a ſhadowe ouer his head, to deliuer him from his greefe: So Jonas was exceeding glad of the gourde.
7 But GOD prepared a wourme when the morning roſe the next day, whiche ſmote the gourde, that it withered.
8 And when the ſunne roſe, God prepared a feruent eaſt winde, and the ſunne beat vpon the head of Jonas that he fainted, and wyſhed vnto his ſoule that he might dye, and ſayde, It is better for me to dye, then to liue.
9 And the Lorde ſayde vnto Jonas, Doeſt thou wel to be ſo angry within thee ſelfe for the gourde? And he ſayde, I do wel to be angry euen vnto death.
10 Then ſayde the Lorde, Thou haſt had compaſſion on the gourde about the which thou beſtowedſt no labour, neyther madeſt it growe, whiche came vp in a night, and periſhed in a night:
11 And ſhalnot I ſpare Niniue that great citie, in the whiche are more then ſixe ſcore thouſande perſons that knowe not theyr ryght hande and theyr left, and alſo mucht cattayle?

(a) Becauſe hereby he ſhoulde be taken as a falſe prophete, and ſo the name of God whiche he preached, ſhoulde be blaſphemed. Or, grieued.

The ende of the prophecie of Ionas.

The booke of the prophete Micheas.

The fyrst Chapter.

Of the destruction of Samaria because of their idolatrie.



A 1 THE woorde of the Lorde came vnto Micheas ỳ Morasthite, in the dayes of Iotham, Ahas, and Ezekias, kinges of Iuda, whiche he sawe concernyng Samaria and Hierusalem.

1 king. 15. a 2. Chr. 27. a 1 king. 16. a 2 king. 18. a.

2 Heare al ye people, marke this well, O earth, and al that therein is, yea let the Lorde God him selfe be witnesse agaynst you, (euen) the Lorde from his holy temple.

3 For beholde, the Lorde shal comme out of his holy place, and comme downe & treade vpon the high thinges of the earth.

4 The mountaynes shal melt vnder him, and the valleyes shal cleaue a sunder, lyke as waxe (melteth) before the fyre, and as the waters runne downewarde.

5 And al this shalbe for the wickednesse of Iacob, and the sinnes of the house of Isel: but what is the wickednesse of Iacob? is not (a) Samaria? whiche are the high places of Iuda? is not Hierusalem?

(a) Samaria and Hierusalem were the cheefe cities of the two kingdomes: idolatrie vsed in them, shewing a generall corruption throughout.

6 Therefore I wyl make Samaria an heape of the feelde (meete) for the planting of a vineyarde: her stones wyll I tumble downe into the valley, and discouer her foundations.

7 Al her images shalbe broken downe, and al her (b) garmentes shalbe burnt in the fyre, yea al her idols wyl I destroy: for they are gathered out of the hyre of an harlot, and into an harlots hyre shal they be turned agayne.

(b) Iust gotten, euil gear.

8 Therefore I wyll mourne and make lamentation, bare and naked wyl I goe: I wyl mourne lyke the dragons, and take sorowe as the Estriches.

9 For their wounde is past remedie, it is comme into Iuda, and hath touched the gate of my people at Hierusalem alreadye.

10 Declare it not at Gath, neyther weepe ye: for the house of Aphra roule thee selfe in the dust.

(c) Names of cities that shalbe hurt annoyed by the enimies.

11 Thou that dwellest in Saphir, goe thee hence naked with shame: he that dwelleth at (c) Zaanan, shal not comme forth in the mournyng of Bethezel: (the enimie) shal receyue of you for his (d) standing.

(d) The long continuance of an armie in one place is hurtful.

12 For the inhabitantes of Maroth wayted for good, but the plague shal comme from the Lorde, euen vnto the gates of Hierusalem.

13 O thou (e) inhabitaunt of Lachis, binde the charet to the (swyftest (f)) beast, she is ỳ beginning of the sinne of the daughter of Sion: for the transgressions of Israel were founde in thee.

(e) It appeareth that this citie was one of the fyrst which receyued the worshipping of the golden calues, set vp by Ieroboam

(f) Make haste to flee away.

14 Therefore shalt thou bring presentes to (g) Morasthath Gath: the houses of Achzib (shalbe) as a lye to the kinges of Israel.

(g) A citie so named.

15 And as for thee, O thou that dwellest at Mareza, I wyl bring a possessioner vpon thee, he shal comme to Adullam, the glory of Israel.

16 Make thee bauldy, (h) and shaue thee because of thy tender children: make thee cleane bauldy as an Eagle, for they shalbe caryed away captiue from thee.

(h) Shauing and plucking of heare, was vsed in time of mourning

The.ii. Chapter.

Threatninges agaynst the sinfull people.

6. They wouldе teache the prophetes to preache.

1 WO vnto them that imagine iniquitie, and worke wickednesse vpon their beddes: when the morning is lyght they practise it, because their hande hath power. A

2 And they couet feeldes, and take them by violence, and houses, and take them away: so they oppresse a man and his house, (euen) man and his heritage.

3 Therefore thus sayth the Lorde, Behold, agaynst this housholde haue I deuised a plague, wherefore ye shal not plucke your neckes: ye shal no more goe so proudly, for it wyl be a perilous tyme.

4 In that day shal this parable be vsed, and a mournyng shalbe made ouer you on this maner: We be vtterly "desolate, the portion of my people is changed: how wyll he part vnto vs? the lande that he hath taken from vs.

"or, waster.

5 Therefore there shalbe no man to diuide thee thy portion in ỳ congregation of the

"or, howe that he take our lande to restore it vnto me, (seeing the enimie) hath diuided it

6 Ye ſhal not (a) propheſie (ſay they) to them that propheſie: (b) they ſhal not propheſie to them, neyther ſhal they take ſhame.

7 O thou that art named the houſe of Jacob, is the ſpirite of the Lorde ſhortened? are theſe his woorkes? are not my woordes good vnto him that walketh vpzightly?

8 But he that was yeſterday my people, is ryſen vp on the other ſyde (as) againſt an enimie: they ſpoyle the beautiful garment from them that paſſe by peaceably, as though they returned from the warre.

9 The women of my people haue ye chut out from their pleaſant houſes, & taken away "myne excellent gifts from their children.

10 Up, geat you hence, for here ſhall ye haue no reſt: becauſe (the lande) is defyled, it ſhall deſtroy (you) with biter deſtruction.

11 If a man (c) walke in the ſpirite, & would lye falſly (ſayeing,) I will propheſie to thee of (d) wine and ſtrong drinke: that were a prophete for this people.

12 I will ſurely geather (e) thee wholy, O Jacob, I wyl ſurely geather ye remnant of Iſrael, I wyl put them togeather as the ſheepe of (f) Bozra, as the flocke in ye middeſt of their folde, they ſhall make great noyſe by reaſon of the (multitude) of men.

13 The breaker ſhal comme vp before them, they ſhall breake out, and paſſe by the gate, and goe out by it: and their king (g) ſhall goe before them, and the Lorde ſhalbe vpon (h) their heades.

(a) The people toke vpon them to forbid the prophetes to preache and rebuke ſinne

(b) GOD threatneth he wyl ſende no mo prophetes to preache vnto them, which is the greateſt plague that can comme to a nation.

" or, my glory.

(c) Taking vpon them the office of a prophete, and pretendyng that he is directed by the ſpirite of God.

(d) Flattring them, by promiſing plentie, and not reproouing their ſinnes.

(e) To make an vniuerſall deſtruction.

(f) Where was great plentie of ſheepe, by reaſon of the good paſtures.

(g) As a priſoner, or captiue.

(h) To ſtirre his wrathfull indignation againſt the Iraelites, for their obſtinate wickedneſſe.

The.iii. Chapter.

Againſt the tyranny of princes and falſe propheres.

1 AND I ſayde, Heare, I pray you, O heades of Jacob, and ye princes of the houſe of Iſrael, ſhoulde not ye knowe iudgement?

2 (But) they hate the good, and loue the euyll, they plucke of their ſkinnes from them, and their fleſhe from their bones.

3 And they eate alſo the fleſhe of my people, and flay of their ſkinne from them: and they breake their bones, and chop them in peeces as for the pot, and as fleſhe within the cauldzon.

4 Then ſhal they crie vnto the Lorde, but he wyl not heare them: he wyl turn hyde his face from them at that tyme, becauſe they haue donne wickedly in their woorkes.

5 Thus ſayth the Lorde concernyng the prophetes that deceyue my people, (a) and byte them with their teeth, and crie peace: but yf a man put not into their mouthes, they prepare warre againſt him.

(a) Falſe prophetes deuoured the ſubſtance of their followers, & make gayne of religion.

6 Therefore (b) night (ſhalbe) vnto you for a viſion, and darkeneſſe (ſhalbe) vnto you for a diuination: and the ſunne ſhal goe downe ouer the prophetes, and the day ſhalbe darke ouer them.

7 Then ſhal the ſears be aſhamed, and the ſoothſayers confounded: yea (c) they ſhal al couer their lippes, for they haue no anſweare of God.

8 Yet notwithſtanding, I am full of power by the ſpirite of the Lorde, and of iudgement, and of ſtrength, to declare vnto Jacob his tranſgreſſion, and to Iſrael his ſinne.

9 Heare this, I pray you, ye heades of the houſe of Jacob, and princes of the houſe of Iſrael: they abhorre iudgement, and peruert al equitie.

10 (d) They buylde vp Sion with blood, and Hieruſalem with iniquitie.

11 (The heades thereof iudge for rewardes, and the prieſtes thereof teache for hyre, and the prophetes thereof propheſie for money: yet wyl they leane vpon the Lorde, and ſay, Is not the Lorde among vs? no euyll can comme vpon vs.)

12 Therefore ſhall Sion for your ſake be plowed (as) a feelde, and Hieruſalem ſhal be an heape, & the mountayne of the houſe as the high places of the foreſt.

(b) The knowleige whiche we nowe pretende, ſhalbe knowen to be groſſe ignorance.

(c) They ſhal couer their faces for ſhame.

(d) They fortifie and garniſhe their citie with goodes wrongfully gotten, whiche here are called blood and iniquite

The.iiii. Chapter.

The calling of the Gentiles and conuerſion of the Iewes.

1 BVT in the (a) latter dayes it wyll come to paſſe, that the hil of the Lordes houſe ſhalbe prepared in the toppe of the mountaynes, and ſhalbe ſet vp hyther then any mountaynes or hilles, and people ſhall preaſſe vnto it.

2 Yea the multitude of the Gentiles ſhall haſt them thither, ſayeing, Comme, let vs goe vp to the hyl of the Lorde, and to the houſe of the GOD of Jacob, and he ſhal teache vs his wayes, and we wyll walke in his pathes: for the lawe ſhal comme out of Sion, and the woorde of God from Hieruſalem.

3 And he ſhall iudge many people, & rebuke mighty nations of farre countreys: ſo that of their ſwoordes they ſhal make ploughſhares, and ſythes of their ſpeares: one people ſhall not lyft vp a ſwoorde againſt another, yea they ſhal no moze learne to fyght.

4 But euery man ſhall ſyt vnder his vineyarde, and vnder his fygge tree, and no man ſhal make them afrayde: for ye mouth of the Lorde of hoaſtes hath ſpoken it.

5 Therefore all people wyll walke euery man

(a) When Chriſte ſhal comme.

Eſai.2.

man in the name of his God: and we wyll walke in the name of our Lorde God for euer and euer.

6 At the same time, saith the Lorde, wyl I gather vp the lame and the outcaste, and suche as I haue chastened.

B 7 And wyl geue a remnant vnto the lame, & make of the outcast a mighty people: and the Lorde him selfe shalbe their king vpon the mount Sion, from this time forth for euermore.

8 And vnto thee, O thou towre of ỹ flocke, thou strong hold of the daughter Sion, vnto thee shal it come, euen the lordshyp and kingdome to the daughter Hierusalem.

9 Why then doest thou crye and lament? is there no king in thee? are thy counsailours perished, that thou art so pained as a woman in her trauaile?

10 And nowe, O thou daughter Sion, sorowe and lament as a woman in her trauaile: for nowe must thou goe out of the citie, and dwel vppon the plaine fielde: yea, vnto Babylon shalt thou goe, (but) there shalt thou be deliuered, and there the Lorde shal redeeme thee from the hande of thine enimies.

11 Now also are there many people gathered togeather against thee, saying, Sion shalbe condemned, and our eye shal loke vpon Sion.

12 But they know not the thoughtes of the Lorde, they vnderstande not his counsaile: for he shall gather them togeather as the sheaues in the barne.

13 Therefore geat thee vp, O thou daughter Sion, & threshe out the corne: for I wyl make thy horne yron, and thy bones brasse, that thou mayst breake in peeces many people: their goodes shalt thou consecrate vnto the Lorde, and their substance vnto the ruler of the whole worlde.

The.v. Chapter.

Of the destruction of Hierusalem.

A 1 NOw * shalt thou be robbed thee self, O thou robbers daughter: they shall laye siege against vs, and smyte the Iudge of Israel with a rodde vppon the cheeke.

* 1. wyne semble thy gardions, O daughter of gardions

2 And thou Bethlehem Ephrata art litle among the thousandes of Iuda, out of thee shal he come forth vnto me whiche shalbe the gouernour in Israel, whose outgoyng hath benne from the begynnyng, and from euerlasting.

3 Therefore wyll he geue them vp for a season, vntyl the tyme that shee whiche shall beare, haue borne: then shal the remnant of his brethren be conuerted vnto the children of Israel.

4 He shal stande faste, and geue foode in the strength of the Lorde, and in the maiestie of the name of the Lorde his God: and when they be conuerted, he shalbe magnified vnto the farthest partes of the worlde.

5 And he shalbe our peace: when the Assyrians shal come into our lande, when he shall treade in our palaces, then shal we rayse against him seuen shepheardes, and eyght principal men.

6 These shal subdue the land of Assur with the swoorde, and the land of Nimrod with their naked weapons: thus shal he deliuer vs from the Assyrian when he commeth within our land, and setteth his foote within our borders.

7 And the remnant of Iacob shalbe among B the multitude of people as the dewe of the Lord, and as the drops vpon the grasse, that tarryeth for no man, and wayteth on no body.

8 Yea, the residue of Iacob shalbe among the Gentiles, and the multitude of people, as the lion among the beastes of the wood, and as the lions whelpe among the flockes of sheepe, whiche when he goeth through, treadeth downe, teareth in peeces, & there is no man that can deliuer.

9 Thine hande shalbe lyft vp vppon thyne enimies, and al thine aduersaries shall perishe.

10 And it shal comme to passe in that daye, saith the Lord, that I wyl take thine horses from thee, and destroye thy charets.

11 I wyll breake downe the cities of thy land, and ouerthrowe al thy strong holdes.

12 Al witchecraftes wil I roote out of thine hande, there shal no mor soothsayeinges be within thee.

13 Thine Idols and thine Images wyll I destroye out of thee, so that thou shalt no more bowe thee selfe vnto the woorkes of thine owne handes.

14 Thy groues wil I plucke vp by the roo- C tes, and breake downe thy cities.

15 And I wyl execute a vengeance in my wrath, and indignation vppon the heathen, suche as they haue not hearde.

The.vi. Chapter.

1. An exhortation to heare the iudgement against Israel beyng vnkynde. 8. What maner of sacrifices doo please God.

1 HEarken ye now what the Lord saith, A Aryse thou, and contende with the mountaynes, and let the hylles heare thy voyce.

2 Heare

2 Heare, O ye mountaines, the Lordes quarel, and myghtie fundations of the earth: for the Lorde hath a quarel againſt his people, and wyl pleade with Iſrael.

3 O my people, what haue I donne vnto thee? or wherein haue I greeued thee, geue me anſweare.

4 I haue brought thee out of the land of Egypt, and deliuered thee out of the houſe of bondage, and I made Moſes, Aaron, and Miriam to leade thee.

5 Remember, O my people, what Balach the kyng of Moab had deuiſed againſt thee, and what anſweare that Balaam the ſonne of Beor gaue him, from Sethin vnto Galgal, that ye may knowe the righteouſneſſe of the Lorde.

6 Wherewith ſhal I come before the Lorde, and bowe meſelfe to the hizh God? Shal I come before him with burnt offeringes, and with calues of a yeere olde?

7 Hath the Lorde a pleaſure in many thouſandes of Rammes, or innumerable ſtreames of oyle? ſhal I geue my firſt borne for mine offences, and the fruite of my body for the ſinne of my ſoule?

8 He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee: (namely) to doo iuſtly, to loue mercye, and to humble thee ſelfe to walke with thy God.

9 The Lordes voyce cryeth vnto the citie, and the man that ſhalbe ſaued conſydereth thy name: hearken what is your rodde, and heare him that warneth you.

10 Are not yet the treaſures of wickednes in the houſe of the wicked, and the ſcant meaſure whiche is abominable?

11 Should I iuſtifie the falſe balances, and the bagge of deceitful wayghtes?

12 For the riche men thereof are full of cruelte, and the inhabitantes therof haue ſpoken lyes, and haue deceitful tonges in their mouthes.

13 Therefore I wyll take in hande to puniſhe thee, and to make thee * deſolate, becauſe of thy ſinnes.

14 Thou ſhalt eate, and not haue ynough: yea, thou ſhalt byde thee ſelfe downe in the myddes of thee, thou * ſhalt flee, but not eſcape, and thoſe that thou wouldeſt ſaue, wyll I deliuer to the ſwoorde.

15 Thou ſhalt ſow, but not reape, thou ſhalt preſſe out Olues, but oyle ſhalt thou not haue, to annoynt thee ſelfe with oyle: thou ſhalt treade out ſweete muſt, but thou ſhalt drinke no wine.

16 Ye keepe the ordinances of Amri, and al the cuſtomes of the houſe of Ahab, ye walke in their counſailes: therefore wyl I make thee waſte, and cauſe thy inhabiters to be hyſſed at, and ye ſhal beare the reproche of my people.

* or, ſticke.

* or, the women ſhal conceyue, but not bryng foorth, and whom they bring foorth wyl I deliuer to the ſwoorde.

The. vii. Chapter.

1. A complaynt of the litle number of the righteous. 5. Againſt the trueth ought we not to holde with our greateſt freendes. 14. The proſperitie of the churche.

1 WOe is me, I am become as the ſommer geatherynges, and as the grapes of the vintage: there are no mor grapes to eate, yet wouldſt I fayne with al my hart haue of the beſt fruite. A

2 There is not a godly vpon earth, there is not one righteous among men, they al lie in waite for blood, and euery man hunteth his neyghbour as with a net.

3 To make good the euyll of their handes, the prince & the iudge (a) aſketh a reward, therefore the great man ſpeaketh out of the corruption of his ſoule, and ſo they wrappe it vp.

(a) Both the prince and iudges for gayne peruert iuſtice: and ſo the mightie and the riche ſeke vayniſhed, though they commit greeuous crymes.

4 The beſt of them (is) as bryer, the moſte righteous of them is (harper) then a thorne edge: the day of thy watchmen (and) of thy viſitation commeth: then ſhalbe their confuſion.

5 Let no man beleeue his freende, nor put his confidence in * his brother: keepe the dooze of thy mouth from her that lyeth in thy boſome.

Ieremy. 9.d. * or, an elder. Matth. 10.c. Deut. 13.b. and. 33. Pſal. 37.b. and. 54.b.

6 For the ſonne diſhonoureth his father, the daughter ryſeth againſt her mother, the daughter in lawe againſt her mother in lawe: and a mans foes are euen they of his owne houſholde.

7 Neuertheleſſe I wyll looke vp vnto the Lorde, I wyll pacientlye abyde God my ſauiour: my God ſhal heare me. B

8 O thou enimie of mine, reioyce not at my fal, for I ſhal riſe againe: and though I ſyt in darkeneſſe, yet the Lorde is my lyght. Pſal. 17.d.

9 I wyl beare the wrath of the Lorde, for I haue offended him, tyll he ſyt in iudgement vpon my cauſe, and ſee that I haue ryght: then wyl he bryng me foorth to the lyght, & I ſhal ſee his righteouſneſſe.

10 Shee that is mine enimie, ſhal loke vpon it, and be confounded, whiche nowe ſayth, Where is the Lorde thy God? myne eyes ſhall beholde her when ſhe ſhalbe troden downe as the myre in the ſtreetes. 2. king. 19.d. Amos. 9.c.

11 This is the daye that thy walles ſhalbe buylte, this daye ſhal dyue farre away the (b) decree. (b) Thou ſhalt no more be ſubiect to the ſore raine tyrannie of the Babylonians

12 And at that tyme ſhall they comme vnto thee

thee from Assur, from the strong cities, and from the strong holds, turn vnto the riuer: from the one sea to the other, & from mountayne to mountayne.

13 Notwithstandyng, the lande must be wasted, because of them that dwel therein, and for the fruites of their owne imaginations.

¶ 14 Therefore fede thy people with thy rod, the flocke of thyne heritage (whiche dwelt desolate in the wood) let them fede vpon the (c) mount of Carmel: in Basan, and Gilead, as aforetyme.

(c) that the people may returne out of the captiuitie of Babylon, and enioy the lande of promise as they dyd before.

15 Marueylous thynges wyl I shewe thee, lyke as when thou camest out of the lande of Egypt.

16 The heathen see, & be ashamed for al their power: so that they shal laye their hande vpon their mouth, and their eares shalbe deafe.

17 They shal licke the dust lyke a serpent, and as the wormes of the earth that tremble in their holes: they shalbe afrayde of the Lord our GOD, and they shal feare thee. Iob.39.v. Deut.3.c.

18 Who is such a God as thou, that pardonest wickednesse, and forgeuest the offences of the remnant of thine heritage? He keepeth not his wrath for euer: for his delyte is to haue compassion.

19 He shal turne agayne, and be merciful to vs, he shal put downe our wickednesses, and cast al our synnes into the bottome of the sea. Ierr.9.v.

20 Thou wylt performe to Iacob thy truth, and thy mercie to Abraham, lyke as thou hast sworne vnto our fathers in old tyme.

The ende of the prophecie of Micheas.

¶ The booke of the Prophet Nahum.

The first Chapter.

Of the destruction of the Assyrians, and of the delyuerance of Israel.

A 1 THE burden of (a) Niniue: the booke of the vision of Nahum the Elkoshite.

(a) The Niniuites were feared, because they repented at the preaching of Ionas: but afterwardes they returned to their former wickednesse, therefore God threatneth them by this prophete.

2 God is ielous, and the Lorde auengeth, the Lord auengeth & hath wrath in store: the Lord taketh vengeance on his aduersaries, and keepeth wrath in store for his enimies.

3 The Lorde is slowe to anger, and (also) of great power, and in no case wyl acquite (the wicked,) the Lordes dealing is with blustring tempest and whirle winde, and the cloudes are the dust of his feet.

4 He rebuketh the sea and dryeth it vp, al the ryuers also he maketh drye: Basan and Carmel are destroyed, the spryng also of Libanus is destroyed.

5 The mountaynes quake at his power, and the hylles are resolued: the earth also burneth at his countenance, the worlde, and al that dwelleth therin.

6 Who can stand before his wrath? or who can ryse vp before the anger of his countenance? his fiercenesse is powred out lyke fyre, yea the rockes cleane in peeces at his myght.

7 The Lorde is gratious, a strong holde in the day of trouble, and knoweth them that trust in hym. ℥

8 But with an ouerrunnyng flood he wyl destroy her place, and wyl pursue his enimies with darknesse.

9 What imagine (b) ye agaynst the Lord? he makes an vtter destruction: ye shal not be troubled twyse. (b) Meaning Niniue, and the Assyrians

10 For though they be as thornes folden one in another, and as drunkards in their banquet, yet shal they be deuoured vp as very dry stubble.

11 There came out of thee such as thought euyl agaynst the Lorde, suche as gaue wicked counsayle.

12 Thus saith the Lorde, Though ye be in concorde, and also many, yet shal ye be cut downe, and passe: and (though) I haue afflicted thee, yet wyl I trouble thee no more.

13 And nowe I wyl breake of his yoke from thee, and I wyl breake thy bondes in sunder.

14 The Lord also hath geuen a commaundement touching thee, that there shalbe no ℭ more

more offpryng of thy name: from the houſe of thy god I wyl cut of the caruen & moulten image, I wyl make (it) thy graue, for thou art vile.

15 Beholde vpon the mountaynes the feate of hym that bryngeth good tydynges, that preacheth peace, keepe thy feſtiual dayes, O Iuda, pay thy vowes: for the wicked ſhal hereafter paſſe no more thyough thee, he is vtterly cut of.

The.ii. Chapter.

He deſcribeth the victories of the Chaldeans agaynſt the Aſſyrians.

1 THE deſtroyer is come vp before thy face, kepe thy Fort, lye to (thy) way, ſtrengthen (thy) loynes, encreaſe (thy) ſtrength mightily:

2 For the Lorde reſtores agayne the glorious eſtate of Iacob, as (alſo) the glorious eſtate of Iſrael: for ſpoylers hath ſpoyled them, and hath waſted their braunches.

3 The ſhielde of his valiant ſouldiers (is) dyed red, his captaynes of warre are clad with ſkarlet: the charret (is compaſſed) with flamyng torches in the day of his expedition, and the Fyrre ſtaues are drenched in poyſon.

4 The charrets ſhal rage in the ſtreetes, they ſhal make a terrible noyſe in the brode wayes, to looke to lyke (flamyng) creſſets, ſhootyng as lyghtenyng.

5 He ſhal remember his notable ſouldiers, they ſhal ſtumble in goyng, they ſhal haſten to the wal, the coueryng fence is prepared.

6 The ryuer gates are opened, and the palace diſſolued.

B 7 (a) Huzab is brought forth captiue, made to aſſende (into the charrets,) her handmaydens alſo leadyng (one another) as in the voyce of Doues, knockyng vppon their breaſtes.

(a) The name of the queene of the Aſſyrians, ſo called becauſe ſhe ſtoode by her huſbande the kyng.

8 Yea many a day Niniue was as a pond ful of water, yet (nowe) they flee: Stand ye, ſtande ye, and no man looketh backe.

9 Take your ſpoyle of ſyluer, take your ſpoyle of gold: for there is no end of riches: and her treaſure paſſyng al treaſure.

10 Backyng, reſtackyng, raſyng, a diſſolued hart, and colliſion of knees, ſorowe in al loynes alſo, and the faces of them al as blacke as a pot.

11 Where is the abydyng place of Lions, and the feedyng plot of Lions whelpes, whither the young and olde Lion had their reſort? there dwelt the Lion, & there was no man to put him in feare.

12 The Lion made his pray abundantly for his whelpes, and ſtrangled his fyer Lions, and hath fylled his dennes with pray, and his abydyng places with ſpoyle.

13 Beholde me agaynſt thee, ſaith the Lord of hoſtes, and I wyl burne in ſmoke her charrets, and the ſwoorde ſhal deuoure thy Lions, I wyl roote out alſo from the earth thy ſpoylyng, and the voyce of thy meſſingers ſhalbe heard no more.

The.iii. Chapter.

I. Of the fal of Niniue. 8. No power can eſcape the hande of God.

1 O Bloody citie, ſtuffed throughout with falſhood, with "extreame dealyng, "robbery. nor wyl be brought from ſpoylyng.

2 The noyſe of the whyppe, the noyſe of ratlyng of wheeles, the prannſyng of horſes, and the iumpyng of charrets:

3 The horſeman lyfting vp both the glyſteryng blade of the ſwoorde, and alſo the fyrning ſpeare, many wounded, many coppes, and no ende of carkaſſes, they ſhal ſtumble at dead bodyes.

4 Becauſe of the manifolde fornication of the beautiful harlot, ful of charmes, that ſelles nations by the meanes of her whoredome, & the people through her charmings.

5 Loe, I agaynſt thee, ſayth the Lorde of hoſtes, and wyl turne vp thy ſkyrtes ouer thy face, and wyl ſhewe the Gentiles thy filth, and kyngdomes thy ſhame:

6 And wyl caſt vpon thee abominable filth, and wyl bryng thee downe, and wyl make thee as vile as doung.

7 And it ſhal come to paſſe that al that ſhal B behold thee, ſhal flee from thee, & ſhal ſay, Niniue is deſtroyed, and who is greeued therewith? from whence ſhal I ſeeke out comfoorters for thee?

8 Wylt thou count thee ſelfe better then Alexandria the great, that was ſcituate amonges the riuers, compaſſed round about with water, whoſe fortreſſe was the ſea, (and had) her wal from the ſea?

9 Ethiopia and Egypt (were thy) ſtrength, and there was none ende (of ayde:) Phut and Lubim were thy helpers.

10 Notwithſtandyng, ſhe paſſed away, ſhe went into captiuitie, her chyldre alſo were daſhed in peeces in the toppe of all the ſtreetes: for her honourable men they caſt lottes, and al her great ſtates they chained in fetters.

11 And thou (alſo) ſhalt be dronken (with trouble) thou ſhalt be hydde: thou * alſo ſhalt ſeeke after ſtrength agaynſt thine enemie. * or, ouer.

12 Al thy ſtrong aydes (are as) fygge trees with

with the firſt ripe ſyggeſ: if they be ſtyrred, they fal into the mouth of the eater.

13 Beholde, thy men (are as barren) women in the myddeſt of the, the gates of thy land ſhalbe ſet wide open to thine enimies, fire hath deuoured thy barres.

¶ 14 Draw thee water for the ſiege, ſtrengthen thy fortes, go into the claye, treade the mor-tre, make ſtrong the bricke woorke.

15 There the fire ſhall deuoure thee, the ſwoorde ſhal cut ther of, it ſhal deuoure as the locuſt, though (thou) be multiplied as the locuſt, and though thou be as many as the graſhopper.

16 Thou haſt encreaſed thy marchaunts as the ſtarres of heauen, the locuſt ſpoyleth & fleeth away.

17 Thy princes are as graſhoppers, and thy rulers as great locuſtes, they ſwarme in hedges in colde weather, the ſunne aryſeth and they flee, and the place where they were is not knowen.

18 Thy ſheepeheardes, O kyng of Aſſur, ſlumber, thy noble men ſhal dwel (in death) thy people is ſcattered vpon the mountaynes, and there is none to gather them to-gether.

19 Thy wounde (ſhal) not be healed, thy plague is great, all that heare of thee, clap their handes: for vpon whom hath not thy cuyl dealing paſſed continually?

The ende of the propheſie of Nahum.

The booke of the prophete Habacuc.

The firſt Chapter.

A complaynt agaynſt the wicked that perſecute the iuſt.

1 THE (a) burthen which Habacuc the Prophets ſyd ſee.

2 O Lord, how long ſhal I cry and thou wyle not heare? (euen) crye out vnto thee for violence, and thou wyle not helpe?

3 Why cauſeſt thou ſhewe me iniquitie, and cauſe me to beholde ſorowe? for ſpoylyng and violence are before me, and there are that raiſe vp ſtryfe and contencion.

4 Therefore the lawe is "diſſolued, and iudgement dooth neuer goe forth: for the wicked dooth compaſſe about the righte-ous, therefore wrong iudgement proceedeth.

5 Beholde among the heathen, and regard and woonder, and marueyle: for I wyl woorke a woorke in your dayes, ye wyl not beleeue it though it be tolde you.

6 For loe, I rayſe vp the Caldeans, that byter and furious nation, which ſhal "goe vpon the breadth of the lande, to poſſeſſe the dwellyng places that are not theyrs.

7 They are terrible and fearful: (b) theyr iudgment and theyr dignitie ſhal proceede of them ſelues.

8 Theyr horſes alſo are ſwyfter then the leopardes, and are more fierce then the woolues in the euenyng, and theyr horſemen are many, and ſhal come from farre: they ſhal flee as the Egle haſtyng to meate.

9 They came al to ſpoyle: before theyr faces ſhalbe (c) an eaſt wynde, and they ſhal gea-ther the captiuitie as the ſande.

10 And they ſhal mocke the kynges, and the princes ſhalbe a ſcorne vnto them: they ſhal deride euery ſtrong holde, for they ſhal gea-ther (d) duſt and take it.

11 Then ſhal they "take a courage, & tranſ-greſſe, and doo wickedly, (imputing) this their power vnto their god.

12 Art not thou of olde, O Lorde my God, my holy one? we ſhal not dye, O Lord, thou haſt ordeyned them for iudgement, and, O God, thou haſt eſtabliſhed them for correc-tion.

13 Thou art of pure eyes, and canſt not ſee euyll; thou canſt not beholde wickednes: wherefore (then) dooſt thou looke vpon the tranſgreſſours, and holdeſt thy tongue, whe the wicked deuoureth the man that is more righteous then he,

14 And makeſt men as the (e) fiſhe of the ſea, and as the creeping thinges that haue no ruler ouer them?

15 They take vp all with the angle, they catche it in their net, & gather it in their yarne: wherof they reioyce, and are glad.

16 Therefore they ſacrifice vnto their (f) net, and burne incenſe vnto their yarne: becauſe

(a) That is, the great calamitie which ſhe the pro-phecied to come vn-to Iu-da as a moſt pernicious ſinken, which they were vnable to auoyde.

" Or, bro-ken.

" Or, paſſe through.

Hebr. 12. k.

(b) That is, they them ſelues ſhalbe your iudges in this cauſe, & none ſhal haue auctho-rite ouer them to con-troll them.

(c) For the Iewes moſt feared this wynde, be-cauſe it de-ſtroyed their fruites.

(d) They ſhal caſt vp moun-taynes a-gainſt it.

" Change their ſpirite. Jerem. 12. a Job. 21. a.

(e) That is, the great de-youre the ſmal.

(f) Meanyng that the ene-mies flatter them ſelues, and glorye in their owne forces, wyl-dome, and prudi-ce.

because

because by them their portion is fatt, and their meate * plenteous.

* or, dainty.
* or, empty.

17 Shall they therefore * stretche out their net, & not spare continually to slay the (g) nations?

(g) Meanyng that they should not.

The.ii. Chapter.

A vision against pryde, couetousnesse, drunkennesse, and idolatrie.

1 I Wyl stande vpon my watche, and set me vpon the towre, & will looke and see what he wyl say vnto me, and what I shall answeare to * him that rebuketh me.

* or, concerning my rebuke or checke, meanyng suche rebuke as the wicked obiected vnto hym.

2 And the Lorde answeared me, and sayde, Write the vision, and make it plaine vpon tables, that he may runne that (a) readeth it.

(a) write it in great letters, that he that runneth maye reade it.

3 For the vision is yet for an appoynted tyme, but at the last it shal speake, and not lye: though it tary, wayte: for it shal surely come, and shal not staye.

4 Behold (b) his that lifteth * vp him selfe, his minde is not vpright in him: but the iust shal liue by his fayth.

(b) To trust in him selfe, or in any worldly thing, is neuer to be quiet: for the onely rest is, to stay vpon God by faith Rom. 1. b. Gala. 3. b. Heb. 10. c.

* or, lyfteth hym selfe as in a strong hold.

5 Yea, in deede the proud man (is as) he that transgresseth by wine, therefore shall he * not endure, because he hath enlarged his desyre as the hel, and is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him al people.

* or, haue no rest.

6 Shal not al these take vp a parable against him? and a * taunting prouerbe against him, and say, Woe to him that encreaseth that which is not his? Howe long? and he that ladeth him selfe with thicke claye.

* or, prinie taunt.

7 Shal they not ryse vp sodainely that shall byte thee? and awake, that shal skyrre thee? and thou shalt be * their pray?

* or, troden downe their feete.

8 Because thou hast spoyled many nations, al the remnant of ỹ people shal spoyle thee, because of mens blood, and for the wrong (done) in the lande, in the citie, and vnto al that dwel therein.

9 * Woe to him that coueteth an euyl couetousnesse to his house, that he may set his neast on hygh, to escape from the power of * euyl.

* or, wo vnto him that coueteth euyl against.
* or, misfortune.

10 Thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the stone shal crye out of the wal, and the beame out of ỹ timber shal answeare it.

12 (c) Woe vnto him that buyldeth a towne with blood, & * erecteth a citie by iniquitie.

(c) He sheweth what the stone shal crye, & what the wood shal answere in ỹ stablishyng.

* or, stablisheth.

13 Beholde, is it not of the Lorde of hostes, that the people shal * labour in the very (o) fire? the people shal euen weery them selues for very vanitie.

* or, for the fire.

(o) That is, God wyl destroye al their labours, as though they were consumed with fyre.

14 For the earth shalbe (e) filled with the knowledge of the glory of the Lorde, as the waters couer the sea.

(e) In the destruction of the Babylonians his glorye shal appeare thorow al the worlde.

15 Woe vnto him that geueth his neyghbour drinke, thou poynest thy * rage, & makest (him) drunken also, that thou mayest see their priuities.

* or, thy bottel.

16 Thou art filled with shame for glorye, drinke thou also, * & be made naked: ỹ cup of the Lords right hand shalbe turned vnto thee, & shamefull spuing shalbe for thy glory.

* or, tyll thou slumber wittial.

17 For the cruelties of (f) Libanus shall couer thee: so shal the spoyle of the beastes * whiche he made afrayde, because of mens blood, and for the wrong done in the land, in the citie, and vnto al that dwel therin.

(f) By Libanus and the beasties therof, he meaneth the land and people of Iurie.

* or, which he destroyed.

18 What profiteth the Image? for the maker therof hath made it an image and a teacher of lyes, though he that made it trust therein when he maketh dumbe Idols.

19 Woe vnto him that saieth to the wood, Awake: and to the dumbe stone, Ryse vp, * it shal teache (cheer:) beholde, it is layde ouer with golde and syluer, and there is no breath in it.

* or, shal it teache thee?

20 But the Lorde is in his holy temple: let al the earth keepe silence before him.

The.iii. Chapter.

A prayer for the faythful.

1 A Prayer of Habacuc the prophet for (a) the ignoiances.

(a) That is, the people of Israel.

2 O Lorde, I haue heard thy voyce, and was afrayde, O Lorde reuiue thy (b) woorke in the myddes of the yeeres, in the myddes of the yeeres make it knowen, in wrath remember mercy.

(b) That is, the state of thy churche, whiche is nowe readye to perish, before it come to halfe a perfect age, which shold be vnder Christe.

3 God commeth from Theman, and the holy one from mount Paran, Selah. his glory couereth the heauens, and the earth is full of his prayse.

(c) That is, the tentes, (d) Meanyng charged was not angrye with the waters, but that by this meanes he would destroye his enemies, and deliuer his churche.

4 And (his) bryghtnesse was as the lyght: he had hornes (comming) out of his handes, and there was the hyding of his power.

5 Before him went the pestilence, and burnyng coales went forth before his feete.

6 He stoode and measured the earth, he beheld, and dissolued the nations, and the euerlastyng mountaynes were broken, and the ancient hylles dyd bowe, his wayes are euerlastyng.

7 For iniquitie I sawe the tentes of Chusan, (and) the (c) curtaynes of the lande of Madian dyd tremble.

(e) And so diddeste vse al the elementes as instrumentes for the destruction of thine enimies,

8 Was the Lorde angrye against the (d) ryuers? or was thine anger against the floodes? or was thy wrath against the sea, that thou dyddest ryde (e) vpon thy horses? thy charets (brought) saluation.

(f) That is, thy power.

9 Thy (f) bowe was manifestly reuealed, and

and the (e) othes of the tribes (were) a sure worde. Selah. thou diddest cleaue the earth with ryuers.

10 The mountaynes sawe thee, and they trembled, the streame of the water (h) passed by, the deepe made a noyse, and lyft vp his handes on hygh.

11 The sunne (and) moone stoode styl in (their) habitation, (i) at the light of thyne arrowes they went, (and) at the bryght shynyng of thy speares.

12 Thou trodest downe the land in anger: (and) diddest threshe the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, (euen) for saluation with thine (k) annoynted: thou hast wounded the head of the house of the wicked, and discouerdst the fundations vnto the (l) necke. Selah.

14 Thou diddest thrust through with his owne staues the heades of his villages, they came out as a whyrlewynde to scatter me: their reioycyng was as to deuoure the poore secretely.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I heard, my belly trembled, my lyppes shooke at the voyce, rottennesse entred into my bones, and I trembled in me selfe, that I myght rest in the day of trouble: for when he commeth vp vnto the people, he shal destroy them.

17 For the figge tree shal not florishe, neyther shal fruit be in the vines: the labour of the olyue shal fayle, and the feeldes shal yeelde no meate: the sherpe shalbe cut of from the fold, and there shalbe no bullocke in the stalles.

18 But I wyl reioyce in the Lorde, I wyl ioy in the God of my saluation.

19 The Lorde God is my strength, he wyl make my feete like hindes (feete) & he wyl make me to walke vpon my hygh places. To the cheefe synger on Neginothai, (or vpon the instrumentes of musicke.)

(e) For he had not only made a couenant with Abraham, but renewed it with his posterite.

(h) He alludeth to the reedes and bulrushe, which grow pulage to fish people, and likewise figures of their obedience, as it were by lyfting vp of their handes.

(i) According to Gods commaundement the sunne was directed by the weapons of Gods people whiche sought in his cause, as though it durst not goe foreward, whose weapons are here called the arrowes and speares of GOD.

(k) Signifying that there is no saluation but by Christ.

(l) From the top to the necke thou hast destroyed the enimies.

C

The ende of the prophecie of Habacuc.

¶ *The booke of the Prophete Sophonia.*

The first Chapter.

Threatninges agaynst Iuda and Hierusalem, because of their idolatrie.

1 THe C. woorde of the Lorde whiche came vnto Sophoni the sonne of Chusi the sonne of Godaliah, the sonne of Amarias, the sonne of Ezekias, in the tyme of Iosia the sonne of Amon kyng of Iuda.

2 I wyl surely destroy al thynges in the lande, sayth the Lorde.

3 I wyl destroy man and beast, I wyl destroy the fowles in the ayre, and the fyshe in the sea, and great ruine shal fal on the wicked, and I wyl vtterly destroy the man out of the lande, sayth the Lorde.

4 I wyl stretche out myne hande vpon Iuda, and vpon al suche as dwel at Hierusalem: thus wyl I roote out the remnant of Baal from this place, and the names of the Remurims and priestes:

5 Yea and suche as vpon their house toppes worshyp and bowe them selues vnto the host of heauen, which sweare by the Lorde, and by their (a) Malchom also.

6 Whiche start backe from the Lorde, and neither seeke after the Lorde, nor regarde hym.

7 Be styl at the presence of the Lorde God, for the day of the Lord is at hande: yea the Lorde hath prepared a sacrifice, and called his gheastes thereto.

8 And thus shal it happen, In the day of the Lordes sacrifice I wyl visite the princes and the kynges chyldren, and al suche as weare strange clothyng.

9 In the same day also wyl I visite al those that leape ouer the threshold so proudely, whiche fyl their lordes house with robberie and falshood.

10 At the same time, saith the Lord, (there shalbe heard) a great crie from the fysshe poste, & an howlyng from the seconde poste, and a great destruction from the hylles.

(a) That is, the idol Moloch, & mixing idolatrie with true religion.

1.Kin.23.a. 2.Kin.12.b.

2.Sa.27.b. Ierr.39.b.

3.Esd.3.a.

11 Howle

D 11 Howle ye that dwell in the lowe places, for all the marchant people are destroyed, and all they that were laden with syluer, are rooted out.

12 At the same tyme wyl I searche Hierusalem with lanternes, and visite them that continue in their dregges, and say in their hartes, Tushe, the Lorde wyl doo neither good nor euyl.

Jerem.5.c. Deut.19.c. Jerr.23.c.

13 Therefore their goodes shalbe spoyled, and their houses layde waste: they shall buylde houses, and not dwel in them, they shal plant vineyardes, but not drynke the wyne therof.

Amos.5.c.

C 14 For the great day of the Lorde is at hand, it is hard by, and commeth on a pace, euen the bytter voyce of the Lordes day, then shal the strong man crye out.

Joel.2.a.

15 That day is a day of wrath, a day of trouble and heauinesse, a day of bitter destruction and miserie, a darke & glowmyng day, a cloudie and stormie day.

16 A day of the trumpet and alarum against the strong cities and hygh towres.

17 I wyl bryng the people into such vexation, that they shal goe about lyke blynde men, because they haue synned against the Lorde, their blood shalbe powred out as dust, and their bodyes as the myre.

Ezech.7.a. 18 Neither their syluer nor their gold shalbe able to deliuer them in that wrathful

Sophon.3.b. day of the Lorde, but the whole land shalbe consumed through the fyre of his iealousie: for he shal soone make cleane ryddance of al them that dwel in the lande.

The.ii. Chapter.

1. He moueth to returne to God, 5. prophecying vnto the one destruction, and to the other delyuerance.

A 1 GAther your selues, euen gather you, O nation not worthie to be beloued.

2 Before the decree goe foorth that God hath concluded, (and ye be) as chaffe that passeth in a day, and before the fierce wrath of the Lorde come vpon you, and before the day of the Lordes fore displeasure come vpon you.

2.Kin.20.a Jonas.3.a. 3 Seeke the Lorde al ye meeke harted vpon earth, ye that worke after his iudgement: seeke righteousnesse, seeke lowlynesse, that ye may be * defended in the wrathful day of the Lorde.

* or, hydde.

Esai.14.c. Jerr.46.a. Ezech.25.c 4 For Gaza shalbe destroyed, and Ascalon shalbe layde waste, they shal cast out Asdod at the noone day, and Accaron shalbe rooted vp.

5 Woe vnto you that dwel vpon the sea coast, the nation of the Cherethims: the worde of the Lorde shal come vpon you, O Chanaan thou land of the Philistines, I wyll destroye thee, so that there shal no man dwel in thee any more.

6 And as for the sea coast, it shalbe heardmens cotages, and sheepefoldes.

7 Yea it shalbe a portion for suche as remayne of the house of Iuda, to feede thereupon, in the houses of Ascalon shal they rest toward nyght: for the Lord their God shal visite them, and turne away their captiuitie. B

8 I haue heard the despite of Moab, and the blasphemies of the children of Ammon, howe they haue shamefully intreated my people, and magnified them selues within the borders of their lande. Esa.15.16.c Jerr.48.a. Ezech.25.b

9 Therefore as I lyue, sayth the Lorde of hostes the God of Israel, Moab shalbe as Sodoma, and Ammon as Gomorra, euen the breedyng of nettles, and salt pytte, and a perpetual wylderneſſe: the residue of my folke shal spoyle them, the remnant of my people shal haue them in possession.

10 This shalbe vnto them for their pryde, Zach.2.b. because they haue dealt so shamefully with the Lorde of hostes people, and magnified them selues aboue them.

11 The Lorde shalbe terrible vnto them, Esai.2.c. and destroy al the gods in the land: and al the Iles of the heathen shal worshyp hym, euery man in his place.

12 Ye Moryans also shal perishe with my swoorde.

13 Yea he shal stretche out his hande ouer Tobi.14.c. the North, and destroy Assur: as for Nineue he shal make it desolate, dryc, and waste.

14 The flockes, and al the beastes of the C people shal lye in the myddest of it, Pellicanes and Owles shal abyde in the vpper postes of it, fowles shal syng in the wyndowes, & desolation shalbe vpon the postes, for the Cedars are vncouered.

15 This is the proude and carelesse citie 2.Kin.19.c. that sayde in her hart, I am, and there is Esai.47.b. els none besydes me: O howe is she made so wake that the beastes lye in her! Who so goeth by, mocketh her, and poynteth at her with his synger.

The.iii. Chapter.

4. Against the gouernours of Hierusalem.
8. Of the callyng of all the Gentles.
14. A comforte to the residue of Israel.

1 WOE to that abominable, spitchie, and A cruel citie,

2 She heard not the voyce, she receyued

ceiued not correction, she trusted not in the Lorde, she drewe not neare to her God.

3 Her rulers within her are as roring Lions, her iudges are as Woolues in the euening, which leaue nothing behinde them tyl the morowe.

4 Her prophetes are lyght persons and vnfaythfull men, her priestes haue polluted the sanctuarye, and haue wrested the lawe.

5 But the iust Lorde that dwelleth in the middes thereof, euery morning shewing them his lawe clearely, & ceaseth not: but the vngodly wyl not learne to be ashamed.

6 I haue destroyed the nations, their towres are desolate, I haue made theyr streetes waste, that none shal passe by: theyr cities are destroyed without man, and without inhabitant.

7 I sayde vnto them, O feare me, and be content to be reformed, so theyr dwelling shoulde not be destroyed, howsoeuer I visited them: but neuertheless they rose vp early, and corrupted al theyr workes.

8 Therefore wayte ye vpon me, sayth the Lorde, vntil the tyme that I ryse vp to the pray: for I am determined to geather the people, and to bring the kingdomes together, that I may powre out mine anger, yea al my wrathful displeasure vpon them: for al the earth shalbe consumed with the fyre of my iealousie.

9 And then wyl I cleanse the lyppes of the people, that they may euery one call vpon the name of the Lorde, and serue him with one consent.

10 From beyonde the riuers of Ethiopia, the daughter of my dispearsed praying vnto me, shal bring me an offering.

11 In that time shalt thou no more be confounded, because of all the imaginations wherethrough thou haddest offended me: for I wyl take away the proude boasters of thine honour from thee, so that thou shalt no more triumph because of my holy hil. Iere. 1.b

12 In thee also wil I leaue a smal poore simple people, whiche shal trust in the name of the Lorde.

13 The remnant of Israel shal do no wyckednesse, nor speake lyes, neyther shal there any deceitful tongue be founde in theyr mouthes, for they shalbe fedde, and take theyr rest, and no man shal make them afrayde.

14 Reioyce, O daughter Sion, be ioyful, O Israel: reioyce and be glad from thy whole hart, O daughter Hierusalem: C

15 For the Lorde hath taken away thy punishment, & hath cast out thyne enimies: the king of Israel, euen the Lorde him selfe is with thee, so that thou needest no more to feare any misfortune. * or, iudgement. * or, thou shalt see no more euyl.

16 In that time it shalbe sayde to Hierusalem, Feare not: and to Sion, Let not thine handes be slacke: * or, sayne.

17 For the Lorde thy God in the middes of thee is mighty, he wil saue (thee,) he wyl reioyce ouer thee with ioy, he wyll quiet him selfe in his loue, he wyll reioyce ouer thee with gladnesse.

18 After a certaine time will I geather the afflicted that were of thee, and them that bare the reproche for it.

19 And beholde, in that time wil I destroy all those that vexe thee, I wyll helpe the lame, and geather vp the cast away: yea I wil geat them prayse & honour in al landes where they haue ben put to shame.

20 At the same tyme will I bring you agayne, and at the same time wil I geather you: I wyl get you a name and a good report among al people of the earth, when I turne backe your captiuitie before your eyes, sayth the Lorde.

Here endeth the prophesie of Sophonia.

¶ The booke of the Prophet Aggeus.

The firſt Chapter.

1. The time of the prophecie of Aggeus. 8. An exhortation to builde the temple agayne.

IN the ſecond yeere of king Darius, in the ſixth moneth, the firſt day of the moneth, came the worde of the Lord by the miniſterie of the prophet Aggeus (a) vnto Zorobabel (b) the ſonne of Salathiel a prince of Iuda, and to Iosua the ſonne of Iosedech the high prieſt, ſaying,

(a) Though the people tranſgreſſe: yet the prophet is ſent to the prince and prieſte, whoſe negligence oftentymes is the cauſe of the peoples ſinne

2 Thus ſpeaketh the Lorde of hoſtes, ſaying, This people ſaith, (c) The time is not yet come for the lordes houſe to be builded.

(b) Zorobabel was the ſonne of Phadaia, as 1. Chron. iii. & ver. 18. his fathers name is left out, & his grandfathers name ſupplied, becauſe it was not ſo obſcure as was the other.

3 Then came the worde of the Lorde by the miniſterie of the prophete Aggeus, ſaying,

4 Is it tyme for you your ſelues to dwell in ſeeled houſes, and this houſe lye waſte?

5 Nowe thus ſaith the Lord of hoſtes, Conſyder your owne wayes in your hartes.

(c) And yet there were nowe ſeuentiene yeeres paſt ſince Cyrus had graunted the libertie to builde.

6 Ye haue (d) ſowen much, but ye bring little in: ye eate, but ye haue not ynough: ye drinke, but ye are not filled: ye cloth you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

(d) God is the geuer of encreaſe, neither may any thing proſper without his bleſſing.

7 Thus ſayth the Lord of hoſtes, Conſyder your owne wayes in your hartes.

8 Get you vp to the mountayne, and fetche wood, and builde this houſe, & I will take pleaſure in it, and I wil be glorified, ſayth the Lorde.

9 Ye loked for much, and lo it came to litle, and when ye brought it home, I did blowe vpon it: and why, ſaith the Lord of hoſtes? becauſe of my houſe that is waſte, and you runne euery man into his owne houſe.

(e) For the greater part taryed in Babylon, and woulde not take the liberte which Cyrus had geuen them,

10 Therfore vpon you the heauen is ſtayed from deawe, and the earth is ſtayed from yeelding her encreaſe.

11 And I haue called for a drought vpon the lande, and vpon the mountaynes, and vpon the corne, and vpon the wine, and vpon the oyle, and vpon al that the ground bringeth forth, vpon men, and vpon cattayle, and vpon al the labour of the handes.

12 Then Zorobabel the ſonne of Salathiel, and Iosua the ſonne of Iosedech the high prieſt, with al the (e) remnant of the people heard the voyce of the Lord their God, and the (f) wordes of the prophete Aggeus, as the Lorde their God had ſent him, then the people dyd feare before the Lorde.

(f) Here is no difference made betweene the worde of the prophete and the worde of God, to ſhew that the prophet muſt ſo ſpeake, & the people ſo feare them as the words of God.

13 Then Aggeus the Lordes meſſenger ſaid in the lordes meſſage vnto the people, ſaying, I am with you, ſayth the Lord.

14 And the Lorde ſtirred vp the ſpirite of Zorobabel the ſonne of Salathiel a prince of Iuda, and the ſpirite of Iosua the ſonne of Iosedech the high prieſt, and the ſpirite of al the people: and they came and did the worke in the houſe of the Lorde of hoſtes their God.

The. ii. Chapter.

He ſheweth that the glory of the latter temple ſhal exceede the firſt.

IN the (a) twentie and fourth day of the ſixth moneth, in the ſecond yeere of king Darius,

(a) They had but three weekes and three dayes to heare the prophete, & to prepare their ſoules for their worke, ſo diligent were they after the preaching of the prophets.

2 In the (b) ſeuenth moneth, in the twentie and one day of the moneth, came the worde of the Lord by the miniſtery of the prophete Aggeus, ſaying,

(b) They had nowe not wrought a full moneth yet their was ed worke. Therfore had needs to be ſet on a freſh by the prophete, who was therfore now ſent to the againe

3 Say nowe to Zorobabel the ſonne of Salathiel prince of Iuda, & to Iosua the ſonne of Iosedech the high prieſt, and to the reſt of the people, ſaying,

4 Who is among you left, which ſawe this houſe in her firſt glory, and howe do ye ſee it nowe? Is it not in your eyes in comparſon of it as nothing?

5 Yet nowe be of good cheare, O Zorobabel, ſayth the Lorde, and be of good comfort O Iosua thou high prieſt ſonne of Iosedech, and be ſtrong al ye people of the land, ſayth the Lorde, and worke: for I am with you, ſayth the Lorde of hoſtes,

6 According to the (c) worde that I couenanted with you, when ye came out of Egypt: and my (d) ſpirite ſhal remaine with you, feare ye not.

7 For

(c) God made many promiſes to his people after their departure out of Egypt: but in as muche as he ſpeake of Chriſte in this place, it may wel be ment, Act. 7. verſ. 27. (d) Before he confyrmed his promiſe made of Chriſte, nowe he promyſeth his ſpirite: therefore there is no cauſe of feare.

7 For thus saith the Lorde of hoastes, (c) Yet a litle whyle, and I wyl shake the heauens, and the earth, and the sea, and the drye lande:

8 And I wyl moouе all nations, and the desyre of all nations shal come, and I wyl fyll this house with glory, sayth the Lorde of hoastes.

9 The siluer is myne, and the gold is mine, sayth the Lorde of hoastes.

10 The glory of the latter house, shalbe greater then the glory of the fyrst, sayth the lord of hoastes: and in this place wyl I gene peace, saith the Lorde of hoastes.

11 In the twentie & fourth day of the ninth moneth, in the seconde yeere of king Darius, came the woorde of the Lorde vnto the prophete Haggeus, sayeing,

12 Thus sayth the Lorde GOD of hoastes, Aske nowe ye priestes (concerning) the law, sayeing,

13 If one beare holy flesshe in the skirt of his coate, and with his skirt doo touche the bread, potage, wine, oyle, or any other meate, shal it be holy? And the priestes answeared and sayde, No.

14 And Haggeus saide, If a polluted person touche any of these, shal he not be polluted? And the priestes answeared and sayde, He shalbe polluted.

15 Then Haggeus answeared, and sayde, So is this people, and so is this nation before me, sayth the Lorde, and so is all the woorke of their handes: and that whiche they offer there is vncleane.

16 And nowe consyder, I pray you, in your myndes, from this day and vpwarde, before there was layde one stone vppon another in the house of the Lorde,

17 Before these thinges (were donne) when one came to a heape of twentie (measures) there were but tenne: so who came to the wine presse for to drawe out fiftie (vessels of wine) out of the presse, there were but twentie.

18 I smote you with blasting and with mildewe, and with hayle, in all the woorke of your handes, and you turned not vnto me, sayth the Lorde.

19 Consyder nowe in your myndes from this day, and afore, from the foure & twentieth day of the ninth (moneth) euen from the day that the fundation of the Lordes temple was layd, consyder it in your myndes:

20 Is the seede yet in the barnes, as yet the vines, and the fygge tree, and the pomegranate, & the olyue tree hath not brought foorth? from this day wyl I blesse (you.)

21 And (f) agayne the woorde of the Lord came vnto Hagget in the foure and twentieth (day) of the moneth, sayeing, (f) He is sene twyse in one day to prophesie vnto the people.

22 Speake to Zorobabel the prince of Iuda, and say, I wyl shake the heauens and the earth:

23 And I wyl ouerthrowe the * throne of kyngdomes, and I wil destroy the strength of the kingdomes of the heathen, and I wil ouerthrowe the charettes and the sitters thereon, and the horse and the ryders shal fall downe euery one by the swoorde of his brother. * or, seate.

24 In that day, sayth the Lorde of hoastes, wyl I take thee Zorobabel my seruant, sonne of Salathiel, sayth the Lorde, & wyl make thee as a signet: for I haue chosen thee, saith the Lorde of hoastes.

The ende of the prophete Aggeus.

The booke of the prophete Zacharias.

The fyrst Chapter.

1. He moueth the people to returne to the Lorde, and eschewe the wickednesse of their fathers. 36. He prefigureth Christ and his Apostles.



IN the eyght moneth of the seconde yeere of king Darius, came the woord of the Lord vnto Zacharias the sonne of Barachias the sonne of Addo the Prophete, sayeing,

Ier.25.b.

2 The Lord hath ben sore displeased with your forefathers.

Iere.31.c. Hab.3.b.

3 And say thou vnto them, thus sayth the Lorde of hoastes, Turne you vnto me, sayth the Lorde of hoastes, and I wyll turne vnto you, sayth the Lorde of hoastes.

4 Be ye not lyke your forefathers, vnto whom Prophetes cryed, sayeing, Thus sayth the Lorde of hoastes, Turne you from your euyll wayes, and from your wicked imaginations: but they wouldе not heare nor regarde me, sayth the Lorde. Ierr.44.a Psal.78.a. Oseе.14.a.

5 What is nowe become of your forefathers? and doo the prophetes liue for euer? Zeb.13.b. Ierr.44.a.

6 But dyd not my woꝛdes & ſtatutes which I commaunded by my ſeruantes the Pꝛophetes take holde of youꝛ foꝛefatheꝛs? and they returned, and ſayde, Like as the Loꝛde of hoaſtes determined to doo vnto vs acꝛoꝛding to our owne wayes and imaginations, euen ſo hath he dealt with vs.

B 7 Upon the twentie and fourth day of the eleuenth moneth, (whiche is the moneth Sebah) in the ſeconde yeere of Darius, came the woꝛde of the Loꝛde vnto Zacharias the ſonne of Barachias the ſonne of Addo the pꝛophete, ſayeing,

Zach.6.a. Apoc.6.a. 8 I ſawe by night, and beholde, there ſate one vpon a red hoꝛſe, and ſtoode ſtill among the Myꝛte trees that were in a bottome: and behinde him were there red, ſpeckled, and white hoꝛſes.

9 Then ſayde I, O my Loꝛde, what are theſe? And the angel that talked with me, ſayd vnto me, I wyl ſhewe thee what theſe be.

10 And the man that ſtoode among ꝑ Myꝛte trees anſweared, and ſaid, Theſe are they whom the Loꝛde hath ſent to goe through the woꝛlde.

11 And they anſweared the angel of the loꝛde that ſtoode among the Myꝛte trees, and ſaide, We haue gonne through the woꝛld, and beholde, al the woꝛlde ſitteth ſtyl, and is careleſſe.

12 Then the Loꝛdes angel gaue anſweare, and ſayde, O Loꝛde of hoaſtes, howe long wylt thou be mercyfull vnto Hieruſalem, and to the cities of Iuda, with whom thou haſt ben diſpleaſed nowe theſe threeſcoꝛe and tenne yeeres?

Ier.25.b. and.29.b. 1.Eſd.1.a.

13 So the Loꝛde gaue a louing and a comfoꝛtable anſweare vnto the angel that talked with me.

C 14 And the angel that communed with me, ſayde vnto me, Crie thou, & ſpeake, Thus ſayth the Loꝛde of hoaſtes, I am exceeding ielous ouer Hieruſalem and Sion,

15 And ſoꝛe diſpleaſed at the careleſſe heathen: foꝛ where as I was but a litle angry, they helped foꝛwarde the affliction.

Zach.8.a. 16 Therefoꝛe thus ſayth the Loꝛde, I wyll returne vnto Hieruſalem in tender mercie, ſo that my houſe ſhalbe builded in it, ſayth the Loꝛde of hoaſtes: yea and the (a) line ſhalbe ſtretched vpon Hieruſalem.

(a) Such as Maſons and Carpenters vſe in buyldyng.

17 Crie alſo and ſpeake, thus ſayth the Loꝛd of hoſtes, My cities through proſperitie ſhalbe ſpread abꝛode, the Loꝛde ſhall yet comfoꝛt Sion, and chooſe Hieruſalem.

18 Then lyft I vp myne eyes and ſawe, and beholde foure hoꝛnes.

19 And I ſayde vnto the angel that talked with me, What be theſe? He anſwearede me, Theſe are the hoꝛnes which haue ſcattered Iuda, Iſrael, and Hieruſalem. Dan.7.d.

20 And the Loꝛde ſhewed me foure carpenters.

21 Then ſayde I, What wyl theſe doo? he anſwearede, and ſayd, Theſe are the hoꝛnes whiche haue ſcattered Iuda, ſo that no man durſt lyft vp his head: but theſe are comme to fray them away, and to caſt out the hoꝛnes of the Gentiles whiche lyft vp their hoꝛne ouer the lande of Iuda to ſcatter it abꝛode.

The.ii. Chapter.

The renewyng of Hieruſalem and Iuda.

1 I Lyft vp myne eyes agayne and looked: and beholde a man, with a meaſure line in his hande. Ezech.14.a Apoc.21.c.

2 Then ſayde I, Whyther goeſt thou? And he ſaide vnto me, To meaſure Hieruſalem, that I may ſee howe long and howe bꝛode it is.

3 And beholde the angel that talked with me, went his way foꝛth: then went there out another angel to meete him,

4 And ſayde vnto him, Runne, ſpeake to this young man, and ſay, Hieruſalem ſhalbe inhabited without any wal, foꝛ the very multitude of people and catel that ſhalbe therein. Dan.4.b.

5 Foꝛ I mee ſelfe, ſayth the Loꝛde, wyl be vnto her a wall of fyre rounde about, and wylbe the glozy in the middeſt of her.

6 O get you foꝛth, O flee from the lande of the noꝛth, ſayth the Loꝛde: foꝛ I haue ſcattered you into the foure windes of the heauen, ſayth the Loꝛde.

7 Saue thee ſelfe, O Sion, thou that dwelleſt with the daughter of Babylon: B

8 Foꝛ thus ſayth the Loꝛde of hoſtes, After this glozy hath he ſent me out to the heathen whiche ſpoyled you: foꝛ who ſo toucheth you, ſhall touche the apple of his owne eye.

9 Beholde, I wyl lyft vp myne hande ouer them, ſo that they ſhalbe ſpoyled of thoſe whiche afoꝛe ſerued them: and ye ſhal know that the Loꝛde of hoſtes hath ſent me. Jer.22. Pſal.17.d.

10 Be glad and reioyce, O daughter Sion: foꝛ loe I am comme to dwel in the middeſt of thee, ſayth the Loꝛde. Zach.2.d.

11 At the ſame tyme there ſhal many heathen cleaue to the Loꝛde, and ſhalbe my people: thus wyll I dwell in the middeſt of thee, and thou ſhalt knowe that the Loꝛde of hoſtes hath ſent me vnto thee.

12 The Loꝛde ſhal haue Iuda in poſſeſſion foꝛ his part in the holy lande, and ſhall chooſe

thenne Hierusalem yet agayne.

Esay. 1.2. 13 Let all fleshe be styl before the Lorde: for he is raysed vp out of his holy place.

The.iii. Chapter.

3. Of the lowe and high estate of Christe vnder the figure of Iosua the priest. 8. A prophesie of Christe.

Ps. 109.2 1 AND he shewed me Iosua the high priest standing before the angel of the Lord, and Satan stoode at his right hande to resist him.

2 And the Lorde sayde vnto Satan, The Lord rebuke thee thou Satan, yea the lord that hath chosen Hierusalem rebuke thee: is not this a brande taken out of the fyre?

3 Now Iosua was clothed in vncleane raymente, and stoode before the angel.

4 And he answeared and sayde vnto those that stoode before him, Take away the foule clothes from hym. And vnto hym he sayde, Beholde, I haue taken away thy sinne from thee, and I wyl cloth thee with change of rayment.

5 And I sayde, Let them set a fayre myter vpon his head. So they set a fayre myter vpon his head, & put on clothes vpon hym, and the angel of the Lorde stoode there.

6 Then the angel of the Lord testified vnto Iosua, and spake,

1. Esdr. 7 Thus saith the Lorde of hostes, If thou wylt walke in my wayes, and keepe my watch, thou shalt iudge my house, and kepe my courtes, and I will geue thee place among these that stande here.

8 Heare O Iosua thou high priest, thou and thy felowes that sit before thee, for they are monstruous persons: beholde, I wyl bring forth the branche my seruant.

Esai.4.2. Ier.33.4. 9 For loe, the stone that I haue layde before Iosua, vpon one stone shalbe seuen eyes: beholde, I will cut out the grauing thereof, sayth the Lorde of hostes, and I will take away the sinne of the lande in one day.

10 In that day shal euery man cal his neighbour vnder the vine, and vnder the figtree, sayth the Lorde of hostes.

The.iiii. Chapter.

The vision of the golden candelsticke, and the exposition thereof.

1 AND the angel that talked with me came agayne, and waked me, as a man that is raysed out of his sleepe,

2 And sayd vnto me, What seest thou? And I sayd, I haue loked, and beholde a candlestycke al of golde, with a bowle vpon it, and his seuen lampes therein, and vpon euery lampe seuen pypes.

3 And two olyue trees therby: one vpon the right side of the bowle, and the other vpon the left side. Apoc.11.a.

4 So I answeared and spake to the angel that talked with me, saying, O my Lorde, what are these?

5 The angel that talked with me answered and saide vnto me, Knowest thou not what these be? And I sayde, No my Lord.

6 He answeared and sayde vnto me, This is the worde of the Lorde vnto Zorobabel, saying, Neither through an host of men, nor through strength: but through my spirite, sayth the Lorde of hostes. Esai.11.a.

7 What art thou great mountayne before Zorobabel? thou must be made euen, and he shal bring forth the head stone thereof, with shoutinges, crying, Grace, grace vnto it. B

8 Moreouer, the worde of the Lorde came vnto me, saying,

9 The handes of Zorobabel haue layde the fundation of this house, his handes shal also finishe it: and thou shalt knowe that the Lord of hostes hath sent me vnto you: Phil.1.a.

10 For who hath despised the day of small thynges? they shal reioyce, and shal see the stone of (a) tyne in the hande of Zorobabel: these seuen are the eyes of the Lorde, which goe through the whole worlde. (a) A plummet of tinne, as nowe men vse plummets of lead.

11 Then answeared I, and sayd vnto hym, What are these two olyue trees vpon the right and left side of the candlesticke?

12 I spake moreouer, and saide vnto him, What be these two olyue branches which through the two golden pypes emptie themselues into the golde?

13 He answeared me, and sayde, Knowest thou not what these be? and I sayd, No my Lorde. Apoc.11.a.

14 Then sayde he, These are the two olyue branches, that stande with the ruler of the whole earth.

The.v. Chapter.

1. The vision of the fleeyng booke, signifiyng the curse of theeues, and suche as abuse the name of God. 6. By the vision of the measure, is signified the bringing of Iuda to Babylon.

1 SO I turned me, lyfting vp mine eyes, and loked, and beholde a fleeing booke. A

2 And he sayde vnto me, What seest thou? I answered, I see a fleeing booke of twentie cubites long, & ten cubites waade.

3 Then sayd he vnto me, This is the curse that goeth forth ouer the whole earth: for al theues shalbe * iudged after this booke, and all periured persons shalbe iudged according to the same.

* or, cut of as is written on the one side: & al periured persons shalbe cut of as is on the other syde.

4 And I will bring it forth, sayeth the Lorde of hostes, so that it shal enter into the house of the theefe, and into the house of him that falsly sweareth by my name, and shall remayne in the middest of his house, and consume it, with the timber and stones thereof.

5 Then the angel that talked with me, went forth, and sayde vnto me, Lyft vp thyne eyes, and see what is this that goeth forth.

6 And I sayd, What is it? He answeared, This is a * measure goeing out. He sayde moreouer, Euen thus are they that dwell vpon the whole earth to looke vpon.

* or, ephah.

B 7 And beholde there was lift vp a talent of lead: and loe, a woman sate in the myddest of the * measure.

* or, ephah.

8 And he sayde, This is vngodlinesse: so he cast her into the middest of the * measure, and threwe the lumpe of lead into the mouth of the * measure.

* or, ephah.

* or, ephah.

9 Then lyft I vp mine eyes, and looked, and beholde there came out two women, and the winde was in their wynges: for they had wynges lyke the wynges of a storke, and they lyft vp the * measure betwixt the earth and the heauen.

* or, ephah.

Gen.15.b. 10 Then spake I to the angel that talked with me, Whyther will these beare the measure?

11 And he sayde vnto me, Into the lande of Shinaar to builde it an house, and it shalbe stablished, and set there vpon her owne place.

The.vi. Chapter.

I. By the foure charets he describeth the prosperitie of foure kingdomes.

¶ 1 MOreouer I turned me, lyfting vp myne eyes, and looked, and beholde there came foure charrets out from betwyxt two hylles, whiche hylles were of brasse.

Zacha.1.b. Apoc.6.a. 2 In the first charret were red hozses, in the seconde charret were blacke hozses,

3 In the thirde charret were whyte hozses, in the fourth charret were hozses of diuers colours, and strong.

4 Then spake I, and sayde vnto the angel that talked with me, O my Lorde, What are these?

Ierr.4.b. 5 The angel answered and sayde vnto me, These are the foure spirites of the heauen, which be come forth to stande before the ruler of al the earth.

6 That with the blacke hozses went forth into the lande of the north, and the whyte folowed them, & the speckled hozses went forth towarde the south.

7 And the * strong hozses went out, and required to goe and take their iourney ouer the whole earth: and he sayde, Get you hence, and goe through the worlde: so they went throughout the worlde.

B * or, the speckled.

8 Then cryed he vpon me, and spake vnto me, saying, Beholde, these that goe towarde the north, shal stylle my wrath in the north countrey.

9 And the worde of the Lord came vnto me, saying,

10 Take of the prisoners that are come from captiuitie, namely, Heldai, Tobiah, and Idaia, whiche came from Babylon: and come thou the same day, and goe vnto the house of Iosiah the sonne of Sophonia.

11 Then take golde and syluer, and make crownes therof, and set them vpon the head of Iosua the sonne of Iosedech the high priest,

12 And speake vnto hym, Thus sayth the Lorde of hostes, Beholde the man whose name is the branche, and he shall growe vp out of his place, and he shal buylde vp the temple of the Lorde.

Zach.3.b. Psal.117.d.

13 Yea euen he shal buylde vp the temple of the Lorde, and he shal beare the prayse: he shal sit vpon * the Lordes throne, and haue the dominatien: a priest shal he be also vpon his throne, and a peaceable counsell shal be betwixt them both.

Apoc.4.b. * or, his. Psal.109.d. Heb.5.6.7.

14 And the crowne shalbe to Helem, and to Tobiah, and to Idaia, and to Hen the sonne of Sophoni, for a memoriall in the temple of the Lorde.

15 And suche as be farre of shall come and builde in the temple of the Lorde, that ye may knowe howe that the Lorde of hostes hath sent me vnto you: and this shal come to passe, yf ye will hearken diligently vnto the voyce of the Lorde your God.

The.vii. Chapter.

I. The true fasting. II. The rebellion of the people, is the cause of theyr affliction.

1 AND the fourth yere of king Darius, the worde of the Lorde came vnto Zacharia in the fourth (day) of the ninth moneth, which is called Casleu,

2 What tyme as Sarasar and Rogommelech, and the men that were with them, sent vnto the house of GOD for to pray before the Lorde:

3 And that they shoulde speake vnto the priestes whiche were in the house of the lord of hostes, and to the prophetes, saying, Shoulde

Shoulde I weepe in the fyfth moneth, and abstayne as I haue donne nowe these so many yeeres?

4 Then came the woorde of the Lorde of hostes vnto me, sayeing,

5 Speake vnto al the people of the lande, and to the preestes, and say, When ye fasted and mourned in the fyfth and seuenth moneth nowe this threescore and ten yeeres, dyd ye fast vnto me?

6 When ye dyd eate also and drinke, did ye not eate and drinke for your owne selues?

7 Are not these the woordes whiche the Lorde spake by his Prophetes aforetyme, when Hierusalem was yet inhabited and wealthy, she and the cities rounde about her, when there dwelt men both towarde the south and in the playne countreys?

8 And the woorde of the Lorde came vnto Zacharie, sayeing,

9 Thus sayth the Lorde of hostes, Execute true iudgement, shewe mercie and louing kindnesse euery man to his brother.

10 Doo the widowe, the fatherlesse, the strangers and poore no wrong, and let no man imagine euyll against his brother in his hart.

11 Neuertheless, they would not take heede, but turned their backes, and stopped their eares that they should not heare.

12 Yea they made their hartes as an Adamant stone, lest they shoulde heare the law and woordes whiche the Lorde of hostes sent in his holy spirite by the Prophetes aforetyme: wherefore the Lorde of hostes was very wroth at them.

13 And thus is it comme to passe, that lyke as he cryed, and they would not heare: euen so they cryed, and I would not heare, sayth the Lorde God of hostes:

14 But scattered them among al the nations whom they knewe not: thus the lande was made so desolate after them, that there trauayled no man in it, neither to nor fro: for that pleasant lande was vtterly layde waste.

The. viii. Chapter.

2. Of the returne of the people vnto Hierusalem, and of the mercie of God towarde them. 16. Of good woorkes. 20. The calling of the Gentiles.

AGAIN the woorde of the Lorde of hostes came vnto me, saying,

2 Thus sayth the Lorde of hoastes, I was in great iealousie for Sion, yea I haue ben very ielous for her with great wrath.

3 Thus sayth the Lorde, I wyl returne vnto Sion, and wyl dwel in the middest of Hierusalem: so that Hierusalem shalbe called, A faythful and true citie, the hil of the Lorde of hostes, an holy hil.

4 Thus sayth the Lorde of hostes, There shal yet olde men and olde women dwell agayne in the streetes of Hierusalem: yea and suche as goe with staues in their handes for very age.

5 The streeters of the citie also shalbe ful of young boyes and damsels, playing in the streetes thereof.

6 Thus sayth the Lorde of hostes, If the residue of this people thinke it to be impossible in (their) eyes in these dayes: shoulde it therefore be impossible in my syght, saith the Lorde of hostes?

7 Thus sayth the Lorde of hostes, Behold, I wyll deliuer my people from the countreys of the east and west,

8 And wyl bryng them agayne, that they may dwell in the middest of Hierusalem: they shalbe my people, and I wylbe their God in trueth and righteousnesse.

9 Thus sayth the Lorde of hostes, Let your handes be strong ye that nowe heare these woordes by the mouth of the prophets whiche are in these dayes, that the fundation of the house of the Lorde of hostes is layde, that the temple may be buylded.

10 For before these dayes neyther men nor catayle could winne any (a) thing, neythr mygbt any man comme in and out in rest for trouble: but I let euery man goe agaynst his neighbour.

11 Neuertheless, I wyll nowe intreate the residue of this people no more as aforetyme, sayth the Lorde of hostes.

12 For the seede shall prosper, the wine shal geue her fruite, the grounde shall geue her encrease, and the heauens shall geue their dewe, and I shall cause the remnant of this people to haue al these in possession:

13 And it shal comme to passe, that lyke as ye were a curse among the heathen, O ye house of Iuda and ye house of Israel, euen so wyl I deliuer you, that ye shalbe a blessing: feare not, but let your handes be strong:

14 For thus sayth the Lorde of hostes, Lyke as I thought to punnishe you, what tyme as your fathers prouoked me vnto wrath, sayth the Lorde of hostes, and spared not:

15 Euen so am I determined nowe in these dayes for to doo well vnto the house of Iuda and Hierusalem: (therefore) feare ye not.

16 Nowe the thinges that ye shall doo, are these, Speake euery man the trueth vnto his neighbour, execute iudgement truely &

Ier.33.b.
Ier.41.a.
Ier.39.b.
Iud.13.b.
Deu.22.c.
Ier.14.
Ier.11.
1.Pet.1.b.
Ier.11.b.
Esai.1.b.
Matt.19.b.
Ier.32.c.
Apoc.21.c.
Aggæ.1.a.
(a) They laboured and toyled themselues and their catel without encrease, because they cared not for gods glory in reedifying of the temple, but went about their priuate gayne.
Ephe.4.c.
Iacob.3.b.

peaceably within your portes:

17 And let none of you imagine euyll in his hart agaynſt his neighbour, and loue no falſe othes: for all theſe are the thinges that I hate, ſayeth the Lorde.

18 And the woorde of the Lorde of hoſtes came vnto me, ſayeing,

19 Thus ſayth the Lorde of hoſtes, The faſt of the fourth (moneth) the faſte of the fyfth, the faſt of the ſeuenth, and the faſt of the tenth, ſhalbe ioy and gladneſſe, proſperous dayes vnto the houſe of Iudah: only loue the truth and peace.

20 Thus ſayth the Lorde of hoſtes, There ſhal yet comme people, and the inhabitants of many cities:

Eſai.2.a. Pſal.122. D

21 And they that dwell in one citie ſhall goe to another, ſayeing, Vp, Let vs goe & pray before the Lorde, let vs ſeeke the Lorde of hoſtes: I wyl goe with you.

22 Yea manie people and mighty nations ſhal comme to ſeeke the Lorde of hoſtes at Hieruſalem, and to pray before the lord.

23 Thus ſayth the Lorde of hoſtes, In that tyme ſhal tenne menne (out of al manner of language of the Gentiles) take one Iewe by the hemme of his garment, and ſay, We wyl goe with you: for we haue heard that God is among you.

The.ix. Chapter.

1. The conuertion of the Gentiles. 9. The commyng of Chriſt ſytyng on an Aſſe.

A 1 THe burden of the woorde of the Lorde in the lande of Hadrach: and Damaſcus ſhalbe his reſt, when the eyes of men, euen of all the tribes of Iſrael ſhalbe towardes the Lorde.

Ioel.4.a. 2 The borders of Hemath ſhalbe harde thereby, Tyrus alſo and Sidon, for they are very wyſe.

3 Tyrus ſhall make her ſelfe ſtrong, heape vp ſiluer as the ſande, and golde as the claye of the ſtreetes.

Exod.14.c. 4 Beholde, the Lorde ſhal ſpoyle her, he ſhal ſmite downe her power in the ſea, and ſhe ſhalbe conſumed with fyre.

5 This ſhal Aſcalon ſee, and be afraid: Gaza ſhalbe very ſory, ſo ſhal Accaron alſo, Ieremy.47.a. Amos.1.d. becauſe her hope is comme to confuſion: for the king of Gaza ſhal periſhe, and at Aſcalon ſhal no man dwel.

6 Strangers ſhal dwel at Aſdod, and as for the pryde of the Philiſtines I ſhall roote it out.

Actes.15. 7 Their blood wil I take away from their mouth, and their abominations from betweene their teeth: Thus they that ſhalbe leaft ſhalbe for our God, he ſhalbe as a prince in Iuda, and Accaron likeas a Ieubuſite.

8 And I wyl pitche a campe (a) about mine houſe againſt the armie, againſt him that paſſeth by, and againſt him that returneth, and no oppreſſour ſhall comme vpon them any more: For nowe I haue ſeene with myne eyes. (a) God is ſtrong enough to defende his Churche, againſt all his aduerſaries, Eſai.62.d.

9 Reioyce thou greatly, O daughter Sion, be glad, O daughter Ieruſalem: For lo, the king commeth vnto thee, iuſt & hauing ſaluation, lowly and ſimple ſitting vpon an Aſſe, and vpon the foale of an Aſſe.

10 I wyl roote out the charettes from Ephraim, and the horſe from Hieruſalem, the batayle bowes ſhalbe deſtroyed, he ſhall geue the doctrine of peace vnto the heathen: and his dominion ſhalbe from the one ſea to the other, and from the riuer to the ende of the worlde. Pſal.72.b.

11 Thou alſo (ſhalt be ſaued) through the blood of thy couenant: I haue looſed thy priſoners out of the pit wherein is no water.

12 Turne you nowe to the ſtrong holde ye that be in priſon and long ſore to be deliuered: euen this day I bryng thee woorde, that I wyl reward thee double agayne.

13 For Iuda haue I bent as a bowe for me, Ephraim (his ſtaffe) haue I fylled, and thy ſonnes, O Sion, wyl I raiſe vp againſt the Grecians, and make thee as a Giantes ſwoorde.

14 The Lorde God ſhalbe ſeene aboue them, C and his dartes ſhal goe forth as the lightning: the Lorde God ſhal blowe the trumpet, and ſhal comme forth as a ſtorme out of the ſouth.

15 The Lorde of hoaſtes ſhal defend them, they ſhall conſume and deuoure, and ſubdue them with ſling ſtones, they ſhall drinke and rage as it were through wine, they ſhalbe filled like the baſons, and as the hornes of the aulter.

16 The Lorde their God ſhall deliuer them Zacha.2.a. in that day, as the flocke of his people: for 1.Sam.17.f as pretious ſtones of a Diademe they ſhalbe ſet vp ouer his lande.

17 O howe great is his goodneſſe, and howe excellent his beautie? For the corne ſhall make the young men cheereful, and the newe wine the maydens.

The.x. Chapter.

1. The people is moued to require the doctrine of trueth of the Lorde. 3. The Lord promiſeth to viſyte and comfort the houſe of Iſrael.

Pray

10 Pray the Lorde then betime to gene the latter rayne, so shall the Lorde make hyghe cloudes, and gene you rayne ynough, and to euery one grasse in the fielde.

2 For vaine is the ymadynacion of Idolles, the soothsayers seke lyes, and the dreamers tell but vaine thinges, the comfort that they gene is nothing worthe: therefore they went away like a flocke of sheepe, and were troubled, because they had no shepherde.

3 My wrathfull displeasure was moued against the shepheardes, and I wyll visite the goates: for the Lorde of hoostes will visite his flocke the house of Juda, and will make them as a goodly horse in the battaile.

4 Out of (Juda) shall come the corner, the nayle, the battaile bowe, and the appoyntes of tribute also.

5 They shalbe as gyauntes which in the battaile treade downe their enimies in the myre of the stretes: they shal fight, for the Lorde shalbe with them, and the horsemenne shalbe confounded.

6 I will comfort the house of Juda, and preserue the house of Joseph, I will bring them againe, for I pitie them, and they shalbe like as they were when I had not cast them of: for I the Lord am their God, and wyl heare them.

7 Ephraim shalbe as a giant, and their hart shalbe chearful as though wyne: yea, their children shal se it, and be glad, and their hart shal reioyce in the Lorde.

8 I wyl hysse for them, and gather them together, for I wyl redeme them, they shal encrease, as they encreased afore.

9 I wyl sowe them among the people, that they may thinke vppon me in farre countreys, they shal line with their children, and turne againe.

10 I wyll bring them againe also from the lande of Egypte, and gather them out of Assyria: I wyl carry them into the lande of Galead, and to Libanus, and place (a) shal not be founde for them.

11 And affliction shal passe ouer vnto the sea, and smite the sea waues, so that all the deepe floodes shalbe dryed vp, the prowde boasting of Assur shalbe cast down, and the scepter of Egypte shalbe taken away.

12 I wyll comfort them in the Lorde, that they maye walke in his name, sayeth the Lorde.

The. xi. Chapter.

1. The destruction of the temple. 4. The care of the faythful is committed to Christe by the father. 7. A greuous vision agaynst Hierusalem and Iuda.

1 Open thy doores, O Libanus, that the fire may consume thy Cedar trees.

2 Howle ye fyrre trees, for the Cedar is fallen, yea, all thy goodes are wasted away: Howle, O ye Okes of Basan, for the myghtie strong wood is cut downe.

3 Hen may heare the shepheardes mourne, for their glory is destroyed, when may heare the Lions whelpes roare, for the pryde of Jordan is wasted away.

4 Thus saith the Lord my God, Fede the sheepe of the slaughter,

5 Whiche haue ben slaine of those that possessed them, yet they (tooke it) for no sinne, but they that solde them, saide, The Lorde be thanked, for I am riche, yea, their owne shepheardes spare them not.

6 Therefore wil I no more spare those that dwel in the lande, saith the Lorde: but lo, I wyl deliuer the people, euery man into his neighbours handes, and into the hand of his king, that they may smite the lande, and out of their handes I wyll not deliuer them.

7 I fore fede the slaughter sheepe, a poore flocke verely, and tooke vnto me two staues, the one called Beautie, the other called bandes: and so fedde the sheepe. B

8 Three shepheardes I put out of office in one moneth, for I might not away with them: neither had they any delight in me. Apoc. 22. c.

9 Then saide I, I wyl fede you no more: the thing that dyeth, let it die: and that that wyl perishe, let it perishe: and let the remnant eate euery one the flesh of his neighbour.

10 I tooke also my staffe (euen) beautie, and brake it, that I might disanul the couenant which I made with al people.

11 And so it was broken in that day, then the poore simple sheepe that had a respecte vnto me, knewe thereby that it was the worde of the Lorde. Deut. 2. c.

12 And I saide vnto them, If ye thinke it good, bring hyther my wages, if no, then leaue. So they wayed downe thirtie syluer pence, the value that I was prised at.

13 And the Lord said vnto me, Cast it vnto the potter, a goodly price for me to be valued at of them. And I tooke the thirtie syluer pence, and caste them to the potter in the house of the Lorde. Mat. 27. c.

14 Then broke I my other staffe also, (namely) bandes, that I myght loose the brotherhood betwixt Juda and Israel.

15 And the Lorde sayde vnto me, Take thee also the "staffe of a foolishe shepherde. or, instrument.

16 For lo, I wyl raise vp a shepherd in the lande, whiche shal not seeke after the thynges that be lost, nor seeke the tender lambes,

lambes, he ſhall not heale the wounden, he ſhal not nourith the thinges that are whole: but he ſhal eate the flesshe of ſuch as be fat, and teare their clawes in peeces.

17 O idol ſherpheard that leaueth the flocke, the ſwoorde ſhal come vppon his arme, and vppon his right eye: his arme ſhalbe cleane dryed vp, and his right eye ſhalbe ſore blinded.

The. xii. Chapter.

Of the deſtruction, and buyldyng agayne of Hieruſalem.

1 THe (heauie) burden whiche the Lorde hath deuiſed for Iſrael. Thus ſaith the Lorde which ſpread the heauens abroade, layd the fundation of the earth, and gaue man the breath of lyfe. Eſai. 10. a.

2 Behold, I wyl make Hieruſalem a cup of * ſurfet vnto al the people that are rounde about: yea Iuda him ſelfe alſo ſhalbe in the ſiege againſt Hieruſalem. * or, poyſon Zach. 14. c.

3 At the ſame time wyll I make Hieruſalem an heauie ſtone for al people, ſo that all ſuche as lyft it vp ſhalbe torne and rent, and all the people of the earth ſhalbe gathered together againſt it.

4 In that day, ſaith the Lord, I will make al horſes aſtonied, and thoſe that ride vpon them to be out of their wittes: I wyl open mine eyes vppon the houſe of Iuda, and ſmite al the horſes of the people with blindneſſe. Abdias. 1. c.

5 And the princes of Iuda ſhall ſay in their hartes, The inhabiters of Hieruſalem thal geue me conſolation in the Lorde of hoſtes their God.

6 In that time wyll I make the princes of Iuda like an hot burning ouen with wood, and like a fyrebrande among the * ſtrawe, ſo that they ſhall conſume all the people rounde about them, both vppon the ryght hande, and vpon the leaft: Hieruſalem alſo ſhalbe inhabited againe, (namely) in the ſame place where Hieruſalem ſtandeth. * or, cheafe.

B 7 The Lord ſhall preſerue the tentes of Iuda as afore time, ſo that the glorye of the houſe of Dauid, and the glory of the citizens of Hieruſalem ſhall not be exalted againſt Iuda.

1. Sam. 17. f 8 In that day ſhal the Lord defend the citizens of Hieruſalem, ſo that the weakeſt then among them ſhalbe as Dauid, and the houſe of Dauid ſhalbe as Gods houſe, and as the angel of the Lorde before them.

9 At the ſame time wyll I goe about to deſtroy all ſuche people as goe againſt Hieruſalem.

10 Moreouer, vppon the houſe of Dauid, & vppon the citizens of Hieruſalem wyll I powre out the ſpirite of grace and compaſſion, ſo that they ſhal looke vpon me whom they haue pearſed, and they ſhal lament for him, as men mourne for their onely begoten ſonne tyre, and be ſory for hym, as men are ſory for their firſt childe. Ezech. 36. d

11 Then ſhal there be a great mourning at Hieruſalem, like as the lamentation at Hadarremmon in the fielde of Mageddon. Luke. 23. c. 2. Chr. 35. d

12 And the lande ſhal bewayle, euery kynred by them ſelues alone: the kynred of the houſe of Dauid by them ſelues, and their wyues by them ſelues: the kynred of the houſe of Nathan them ſelues, and their wyues by them ſelues:

13 The kynred of the houſe of Leui them ſelues alone, and their wyues by them ſelues: the kynred of the houſe of Semei them ſelues alone, & their wyues by them ſelues. 2. Sam. 2.

14 In like maner, all the other generations euery one by them ſelues alone, and their wyues by them ſelues.

The. xiii. Chapter.

1. Of the well of grace and trueth. 2. Of the cleane ryddance of idolatrie, and of falſe propheters.

1 IN that time ſhal the houſe of Dauid and the citizens of Hieruſalem haue an open well to waſhe of ſinne and vncleanneſſe. A Ezech. 36. d Zache. 13. b

2 And then ſaith the Lorde of hoſtes, I wyl deſtroy the names of the Idolles out of the lande, ſo that they ſhal no more be put in remembrance: yea the falſe propheters alſo, and the vncleane ſpirites, I wil take them out of the lande. Ioha. 10. b Eſai. 22. Ezech. 30. Ierem. 14.

3 So that if any of them propheſie any more, his owne father and mother that begate him, ſhal ſay vnto him, Thou ſhalt not lyue, for thou ſpeakeſt lyes vnder the name of the Lorde: yea, his owne father and mother that begate him ſhal wound him when he propheſieth. Deut. 13. b

4 And then ſhal thoſe propheters be confounded, euery one of his viſion when he propheſieth: neither ſhal they weare heare cloth any more to deceiue men withal. Amos. 7. c

5 But he ſhal be layne to ſay, I am no propheter, I am an huſbandman: for ſo am I taught by man from my youth vp. Gen. 3. b

6 And if it be ſaide vnto him, Howe came theſe wounders then in thine hands? he ſhal anſweare, Thus was I wounded in the houſe of mine owne frendes.

7 Ariſe, O thou ſwoord, vpon my ſherpheard, and vpon the man that is my felowe, ſayth B the

the Lord of hoſtes: ſmite the ſherpheards, & the ſheepe ſhalbe ſcattered abrode: and ſo wyl I turne my hande to the litle ones.

8 And it ſhal come to paſſe, ſayth the Lorde, that in al the lande two partes ſhalbe rooted out and dye, but the thirde part ſhal remayne therein.

9 And the ſame thirde part wil I bryng thorough the fire, and wyl cleanſe them as the ſylver is cleanſed, yea and trye them lyke as gold is tryed: then ſhal they cal vpon my name, and I will heare them. I wil ſay, It is my people, & they ſhal ſay, Lorde my God.

The. xiiii. Chapter.

1. The waſting of the Church vnder the figure of Hierusalem. 9. Of the kyngdome of the Lorde.

1 BEholde, the day of the Lord commeth, and thy ſpoyle ſhal be diuided in the myddeſt of thee.

2 For I wyl gether togeather al the heathen to fyght againſt Hierusalem, ſo that the citie ſhalbe wonne, the houſes ſpoyled, and the women defyled: the halfe of the citie ſhal goe away into captiuitie, and the reſidue of the people "ſhal not be carried out of the citie.

3 After that the Lord ſhal goe forth to fyght againſt thoſe heathen, as men vſe to fyght in the day of batayle.

4 Then ſhal his feete ſtand vpon the mount Oliuete that lyeth vpon the eaſt ſyde of Hierusalem, and the mount Oliuete ſhal cleaue in two, eaſtwarde and weſtwarde, ſo that there ſhalbe a great valley: and the halfe mount ſhall remoue towarde the north, and the other towarde the ſouth.

5 And ye ſhal flee vnto the valley of my hilles, for the valley of the hilles ſhal reach vnto Azal: yea flee ſhal ye lyke as ye fledde for the earthquake in the dayes of Oziah kyng of Iuda: and the Lorde my God ſhal come, and al the ſaintes with hym.

6 In that day ſhal there be no cleare lyght, but darke,

7 This ſhalbe that ſpecial day whiche is knowen vnto the Lorde, neyther day nor nyght: but about the euenyng tyme it ſhalbe lyght.

8 In that tyme ſhal there waters of lyfe runne out from Hierusalem: the halfe part of them towarde the eaſt ſea, and the other halfe towarde the vttermoſt ſea, and ſhal continue both ſommer and wynter.

9 And the Lorde him ſelfe ſhalbe kyng ouer al the earth: At that tyme ſhal there be one Lorde one(ly), and his name ſhalbe but one. Abdi.1.b.

10 Al the lande ſhalbe turned as a playne from Gibea to Remmon towardes the ſouth of Hierusalem: She ſhalbe ſet vp, and inhabited in her place, from Beniamins port, vnto the place of the fyrſt port, & vnto the corner port, and from the towre of Hananeel vnto the kynges wyne preſſes. 2.Eſd.3.f. Ierem.41.f

11 There ſhal men dwel, and there ſhalbe no more deſtruction, but Hierusalem ſhalbe ſafely inhabited.

12 This ſhalbe the plague wherewith the Lord wyl ſmyte al people that haue fought againſt Hierusalem, their fleſhe ſhal conſume away, though they ſtande vpon their feete, their eyes ſhalbe corrupt in their holes, and their tongue ſhal conſume in their mouth.

13 In that day ſhal the Lorde make a great ſedition among them: ſo that one man ſhal take another by the hand, & lay his handes vpon the handes of his neyghbour.

14 Iuda ſhal fyght againſt Hierusalem, & the armies of al the heathen ſhalbe geathered togeather round about with golde and ſilver, & a very great multitude of apparel. E Zach.12.a.

15 And this plague ſhal goe ouer Horſes, Mules, Camels, Aſſes, & al the beaſts that ſhalbe in the hoſt, lyke as ponder plagne was.

16 Euery one that remaineth then of al the people whiche came againſt Hierusalem, ſhal goe vp yeere by yeere to worſhyp the kyng (euen) the Lord of hoſtes, & to keepe the feaſt of tabernacles. Leuit.23.f. Num.29.b

17 And looke what generation vppon the earth goeth not to Hierusalem for to worſhyp the kyng the Lorde of hoſtes, vpon the ſame ſhal come no rayne.

18 If the kynred of Egypt goe not vp, and come not, it ſhal not (rayne) vpon them: This ſhalbe the plague wherewith the Lorde wyl ſmyte al the heathen that come not vp to keepe the feaſt of tabernacles,

19 Yea this ſhalbe the plague of Egypt, and the plague of al people that goe not vp to keepe the feaſt of tabernacles.

20 At that time ſhal the riding geare of the horſes be holy vnto the Lord: the kettles in the Lordes houſe ſhalbe lyke the baſons before the aulter.

21 Yea, al the kettles in Hierusalem and Iuda ſhalbe holy vnto the Lorde of hoſtes: and al they that ſlay offrynges, ſhal come and take of them, and ſeethe therein: And at that time there ſhalbe no moe Chananites in the houſe of the Lorde of hoſtes, D

The ende of the prophecie of Zacharias.

¶ The booke of the Prophete Malachias.

The first Chapter.

A complayne against Israel, and cheefely the Priestes.

1 THE (a) burden of the worde of the Lord to Israel, by the ministerie of Malachi.

2 I haue loued you (sayth the Lorde: yet ye say, Wherein hast thou loued vs? (b) Was not Esau Iacobs brother, (sayth the Lorde, yet loued I Iacob.

3 And I hated Esau, and made his mountaynes waste, and his heritage a wylderneſſe for dragons.

4 Though Edom say, we are impouerished, but we will returne and buylde the desolate places: yet sayth the Lord of hostes, They shal buylde, but I wyl destroy: and they shal cal them, The border of wickednesse, and the people with whom the Lord is angrie for euer.

5 And your eyes shal see: and you shal say, The Lord wyl be magnified vpon the borders of Israel.

6 A sonne honoureth his father, and a seruaunt his maister: If then I be a father, where is myne honour: If I be a maister, where is my feare, sayth the Lorde God of hostes to you, O ye priestes that despise my name? and ye say, Wherein haue we despised thy name?

7 Ye offer vpon myne aulter (c) vncleane bread, and say, Wherein haue we polluted thee? In that ye say, The table of the Lord is not to be regarded.

8 When ye bryng the blynde for sacrifice (you say) it is not euyl: and when ye bring the lame and sicke (you say) it is not euyl: offer it nowe (d) to thy prince, wyl he be content with thee, or accepte thy person, sayth the Lorde of hostes?

9 And nowe I pray you, pray before God, that he may haue mercie vpon vs (this (euyl) hath ben done by your meanes) wil he regarde your persons, sayth the Lord of hostes?

10 Who is there euē among you that would shut the doores, and kindle not fire on mine

(a) That is, the greuous and threatening prophecie.

(b) In our election is gods great loue to vs warde declared.

(c) Vnpure sacrifices: for by bread in scripture, are signified al thinges that nourysshe.

(d) Thou offereſt that to me, whiche thou art ashamed to geue to a mortal man, so greatlye doeſt thou contemne my lawe.

aulter in vayne? (e) I haue no pleasure in you, sayth the Lord of hostes, neither wyl I accepte anoffering at your handes.

11 From the rising of the sunne vnto the going downe of the same, my name is great among the gentiles, & in euery place (f) incense shalbe offred to my name, and a pure offering: for my name is great among the very heathen, sayth the Lorde of hostes.

12 But ye haue (g) polluted it, in that ye say, The table of the Lord is polluted, and the fruite therof, (euen) his meate is not to be regarded.

13 And ye sayd, Behold, (it is) a werynesse, and you haue snuffed at it, sayth the Lord of hostes, and ye haue offred the stolne, and the lame, and the sicke, ye haue offered in offering: shoulde I accepte this of your handes, sayth the Lorde?

14 Cursed be the deceiteful which hath in his flocke a male, and vowerh, and sacrificeth a corrupt thyng to the Lorde: because I ame a great king, saith the Lord of hostes, and my name is feareful among the heathen.

The. ii. Chapter.

Threatninges against the priestes, being seducers of the people.

1 AND nowe, O ye priestes, this commaundement is for you.

2 If ye wyl not heare it, nor regarde it, to geue the glorie to my name, sayth the Lorde of hostes, I wyl sende a curse vpon you, and wyl curse your blessynges, yea I haue cursed them alredie, because ye doe not confyder it in your hart.

3 Beholde, I wyl (a) corrupt your seede, and cast (b) doung on your faces (euen) the doung of your solemne feastes, and you shalbe lyke vnto it.

4 And you shal know that I haue sent this commaundement vnto you, that my couenaunt which I haue made with Leui might stande, sayth the Lorde of hostes.

5 My couenaunt was with him of lyfe and peace, and I gaue them him (for) the feare wherewith he feared me, and was afrayde before my name.

6 The lawe of trueth was in his mouth, and there was no iniquitie founde in his lyppes,

(e) Agreable thoſe to folowe religion for hys sake. (f) Almes oblation vppon my name, incense & the sacrifice of God, (g) The priestes shal neuer be honoured, but you despise my name. Thou sayst you serue God, when you indge and rule.

(a) God the auther of sacrifice shal not accept them.

(b) Dung is vncleane.

lippes, he (c) walked with me (d) in peace and (e) equitie, and he turned many from their iniquitie.

7 (f) For the priestes lippes shall keepe knowledge, and they shal seeke the lawe at his mouth: because he is the messenger of the Lord of hostes.

8 But ye haue gone out of the way, ye haue caused many to fal by the lawe, ye haue corrupted the covenant of Leui, saith the Lord of hostes.

9 Therefore haue I also made you despised and vile before al the people, because you kept not my wayes, but haue ben partial in the lawe.

10 Haue we not al one father? hath not God made vs al: why then is euery one deceyued of his brother, to violate the covenant of our fathers?

11 Juda hath offended, and abomination is committed in Israel & in Hierusalem: for Juda hath defiled the holynesse of the Lord whiche he loued, and hath marryed the daughter of a strange God.

12 The Lorde wyll destroye the man that doth this, both the * rayser vp, and the answeare out of the tabernacle of Jacob, and him that offereth an offering vnto the Lord of hostes.

13 (g) And this againe haue ye done in couering the aulter of the Lorde with teares, with weepyng and mourning, and therefore there is no more respect to the offering, neither acceptable receiuyng of it at your handes.

14 Yet ye say, Wherein? Because the Lord hath benne witnesse betweene thee and the wyfe of thy youth, agaynst whom thou hast transgressed, yet is shee thyne owne companion, and the wyfe of thy couenant.

15 And dyd not he make one? yet had he abundance of spirite: And wherfore one? Because he sought a godly seede: therefore keepe your selues in your spirite, and let none transgresse agaynst the wyfe of his youth.

16 If thou hatest her, put her awaye, sayth the Lorde God of Israel: yet he couereth the iniurie vnder his garment, sayth the Lorde of hostes, and be ye kept in your spirite, and transgresse not.

17 Ye haue wearyed the Lorde with your wordes, & you haue sayd, Wherein haue we wearyed him? Whilest you say, Euery one that doth euyl, is good in the syght of the Lorde, and he is pleased in them: or where is the God of iudgement?

The. iii. Chapter.

Of the messenger of the Lorde Iohn Baptist, and of Christes office.

1 BEhold, I wyl sende my messenger, and he shal prepare the way before me, and the Lord (a) whom ye seeke, shal speedily come to his temple, and the messenger of the couenant whom ye desire, beholde he commeth, saith the Lord of hostes.

2 But who maye abide the day of his comming? and who shal stande when he appeareth? for he is like a purgyng fire, and like Fullers sope.

3 And he shall syt downe to trye & fine the syluer, & he shal purge the children of Leui, and purifie them as golde & syluer: and they shall bring vnto the Lord offerings in righteousnesse.

4 Then shal the (b) offeringes of Juda and Hierusalem be acceptable vnto the Lord as in olde time, and as in the yeeres afore.

5 And I wyll comme neare to you in iudgement, and I wyll be a (c) swyft witnesse against the (d) soothsayers, and against the adulterers, & against false sweerers, and against those that wrongfully kepe backe the hyrelynges wages, and vexe the wydowe and the fatherlesse, and oppresse the straunger, and feare not me, saith the Lorde of hostes.

6 For I am the Lorde, I change not: and ye sonnes of Jacob are not consumed.

7 From the dayes of your fathers ye are gonne away from mine ordinances, & haue not kept (them:) turne you to me, and I wil turne to you, saith the Lorde of hostes. And ye saide, Wherein shal we returne?

8 Wyl a man (e) spoyle his goodes? yet ye haue spoyled me, and ye say, Wherein haue we spoyled thee? In tythes and offeringes.

9 Ye are cursed with a curse, and me haue ye spoyled, euen this whole nation.

10 Bryng euery tythe into the store house, that there may be meate in myne house, and prooue me withal, saith the Lord of hostes: if I wyll not open the windowes of heauen vnto you, & powre you out a blessyng without measure.

11 And I wyl reproue the deuourer for your sakes, and he shall not destroye the fruite of the ground, neither shal your vine be baren in the fielde, saith the Lorde of hostes.

12 And all nations shall call you blessed: because you shalbe a pleasant lande, sayth the Lorde of hostes.

13 Your woordes haue benne stoute against me, saith the Lorde: and you sayd, Wherein haue we spoken against thee?

14 Ye haue sayde, (It is but) vayne to serue God,

(a) Though not as you shoulde: for you seeke an earthly Messias, and a worldly king.

(b) When Christe shal haue cleansed his, and reconciled them to his fatheragaine, then shal their seruice be accepted.

(c) Offenders thynke themselues safe, if they may deny their fault: but when the iudge hymselfe is a witnesse agaynst them, they shal not escape.

(d) Soothsaying not inferior to adulterie, swearing, & such like vices, with whom it is here numbered.

(e) Suche regarde hath God to his ministers & poore members, that he thinketh himselfe robbed when they are defrauded.

God, and what profite (is it) that we haue kept his commaundement, & that we haue walked humbly before the face of the Lord of hostes?

15 And nowe we call the proude happy: yea, the woorkers of wickednesse are set vp, and also they that tempt God, yea, they are deliuered.

16 Then they that feared God, spake euery one to his neighbour, and the Lorde considered and heard, and there was written a booke of remembrance before him, for them that feared the Lorde, and for them that thinke vpon his name.

17 And they shalbe to me, saith the Lorde of hostes, in that day wherin I shal do (iudgement) a flocke, and I wyll spare them as a man spareth his owne sonne which serueth him.

18 Then shal ye returne, & discerne betweene the iust and the wicked, betweene him that serueth God, and him that serueth him not.

The.iiii. Chapter.

The day of the Lorde, before the whiche Elias shoulde come.

1 LOR marke, the day commeth burnyng like an Ouen: and all the proude, and all that woorke wickednesse shalbe stubble, and the day that is for to come shal burne them, saith the Lorde of hostes, and shall leaue them neyther roote nor blanche.

2 But to you that feare my name shall that sonne of righteousnesse arise, and health shalbe vnder his wynges: and ye shal goe forth and skippe like fatte calues.

3 And ye shall treade downe the vngodly: for they shalbe ashe vnder the soles of your feete in the day that I shal do this, saith the Lorde of hostes.

4 Remember the lawe of Moses my seruant, which I commaunded him in Horeb for al Israel, with the ordinances & iudgementes.

5 Beholde, I wyll sende you Elias the prophete, before the comming of the great and fearful day of the Lorde.

6 He shall turne the hart of the fathers to their children, and the hart of the children to their fathers, least I come and smite the earth with cursyng.

The ende of the prophesie of Malachias, and consequently of al the prophetes.

The volume of the *bookes called Apocrypha, conteynyng theſe* bookes folowing.

The thirde booke of Eſdras.
The fourth booke of Eſdras.
The booke of Tobia.
The booke of Iudith.
The reſt of the booke of Eſther.
The booke of wyſedome.
Eccleſiaſticus.
Baruch the prophete.
The ſong of the three chyldren.
The ſtory of Suſanna.
The ſtory of Bel and the Dragon.
The prayer of Manaſſes.
The firſt booke of Machabees.
The ſeconde booke of Machabees.

The fyrſt Chapter.

1. Ioſias appoynteth prieſtes and keepeth the paſſeouer. 7. Offeringes for the prieſtes and the people. 23. The vpright lyfe of Ioſias. 53. The deſtruction of Hieruſalem.

1 AND Ioſias helde the feaſt of Eaſter in Hieruſalem vnto his lord, and offered the paſſeouer the fourteenth day of the firſt moneth.

2 He ſet the prieſtes alſo in order accordyng to their dayly courſes, beyng arayed in long garmentes, in the temple of the Lorde.

3 And he ſpake vnto the Leuites the holye miniſters of Iſrael, that they ſhould halowe them ſelues vnto the Lorde, to ſet the holy arke of the Lorde in the houſe that kyng Salomõ the ſonne of Dauid had buylded,

4 And ſaid, Ye ſhal no more beare the arke vpon your ſhoulders: and nowe ſerue the Lord your God, and take the charge of his people Iſrael, and prepare you after your villages and tribes,

5 Accordyng as kyng Dauid the king of Iſrael hath left in writyng, & * according as Salomon his ſonne hath honourably prepared, and ſtandyng eche of you in that degree of authoritie whiche in the diſtribution was appoynted vnto your fathers the Leuites, in the preſence of your brethren the chyldren of Iſrael:

6 Offer the paſſeouer in order, and make redy the ſacrifyces for your brethren, and kepe the (paſſeouer) accordyng to the commaundement of the Lorde whiche was geuen vnto Moſes.

7 And vnto the people that was founde there, Ioſias gaue thirtie thouſand lãbes and kiddes, and three thouſand calues. Theſe thynges were geuen of the kynges owne poſſeſſions, accordyng as he promiſed to the people, to the Prieſtes, and to the Leuites.

8 And Helkias, and Zacharias, and Syelus the gouernours of the temple, gaue to the prieſtes for the paſſeouer, two thouſand and ſixe hundred theepe, & three hundred calues.

9 Moreouer Iechonias, and Samaias, and Nathanael his brother, and Sabias, and Ozdiel, and Ioram, captaynes ouer thouſandes, gaue to the Leuites for the paſſeouer, fyue thouſand theepe, and ſeuen hundred calues.

10 And when theſe thinges were brought to paſſe, the Prieſtes and Leuites ſtoode goodly in their order, and had the vnleauened bread throughout the tribes.

11 And after the degrees of preeminence appointed to their fathers, to offer to the Lorde in the ſyght of the people, accordyng as it is written in the booke of Moſes: and thus dyd they in the morning.

12 And they roſted the Eaſter lambe with fyre, as accordyng was: as for the offeryngs, they dight them in kettles and pottes with good ſauours,

13 And ſet them before all them of the people, and afterward they prepared for them ſelues and the prieſtes their brethren the ſonnes of Aaron.

14 For the prieſtes offered the fat, * vntyll the tyme was expired, & the Leuites prepared for them ſelues, and for the prieſtes their brethren the chyldren of Aaron.

15 The holy ſingers alſo the chyldren of Aſaph, ſtoode in their orders accordyng as Dauid deuiſed, to wit, Aſaph, * Zacharias, and Idithum, whiche was appoynted by the king.

16 Moreouer, the (poners and) doore kepers ſtoode by the doores (and that diligently,) ſo that none went out of his * ſtandyng and ſeruice, for their brethren the Leuites prepared for them.

17 Thus were all thynges performed that belonged to the offering of the Lord in that day, that they might holde the paſſeouer,

18 And offer ſacrifyces vppon the aulter of the Lorde, accordyng to the commaundement of king Ioſias.

19 So the chyldren of Iſrael whiche were then preſent, helde a (honorable) paſſeouer, and the feaſt of ſweete bread ſeuen dayes long:

20 Yea ſuche a paſſeouer was not kept in Iſrael, from the tyme of the prophete Samuel.

21 And all the kynges of Iſrael helde not ſuche an Eaſter as this which kyng Ioſias helde, and the Prieſtes, the Leuites, the Iewes, & all Iſrael, of al them that * were at Hieruſalem.

22 In the eyghteenth yeere of the raigne of Ioſias was this paſſeouer kept.

23 And with an hart full of godlynes dyd kyng Ioſias ryghtly order al his woorkes before the Lorde.

24 And the thinges that came to paſſe in his tyme, they were written of olde before thoſe dayes, concernyng thoſe that ſinned, and were vngodly againſt the Lorde aboue all people and kyngdomes, and howe they

1.Ch.25.a
2.Chr.23.6

* 2. according to Salomon his ſonnes yeer therein.

* 02. vntyl the euenyng tyme.

* 02. Aſaras and Eddimus.

* 02. his watche, or turne and courſe.

* 02. ſomtyme dwellyng at Hieruſalem.

greeued him in seruyng sensible thinges, so that the woordes of the Lorde rose vp agaynst Israel.

25 Nowe, after all these actes of Iosias, it came to passe that Pharao the kyng of Egypt came to Carchamis vpō Euphrates, to moue warre: & Iosias went out agaynst him.

26 But the king of Egypt sent to him, sayeng, What haue I to doo with thee, O king of Iudea?

27 I am not sent of the Lorde God agaynst thee, for my warre is vpon Euphrates, and nowe the Lorde is with me, yea the Lorde maketh diligent * speede with me: depart from me, and be not against the Lord.

* or, haste.

28 Howbeit Iosias wouldе not turne backe his chariot from him, but vndertooke to fight with him, and hearkened not to the woordes of the prophete Ieremie spoken by the mouth of the Lorde:

29 But pitched a batayle agaynst him in the feelde of * Mageddo: and the princes preassed to king Iosias.

* or, Megiddo.

30 Then sayde the king vnto his seruantes, Cary me away out of the batayle, for I am very weake. And immediatly his seruantes tooke hym away out of the front of the battayle.

31 Then gate he vp vppon his seconde charret, came to Hierusalem, dyed, and was buryed in his fathers sepulchre.

32 And in al Iurie they mourned for Iosias, yea Ieremie the Prophet lamented for Iosias, and the rulers also with their wyues made lamentation for him vnto this day, and it became a custome to be donne continually in al the kinred of Israel.

33 These thinges are written in the booke of the stories of the kynges of Iuda: and all the actes of Iosias, and his glory, and vnderstandyng in the lawe of the Lorde, and the thinges whiche he had done before, and that was nowe (recited) are written in the booke of the kinges of Israel and Iuda.

3. Reg. 23. f 2. Chr. 26. a

34 And the people tooke Iechonias the sonne of Iosias, & made him king in stede of Iosias his father, when he was twentie and three yeres olde.

(a) This place is corrupt, & thus it seemeth to be: As for Ioacim and his rulers he bounde, and hauing take his brother Zaracen, led them away into Egypt.

35 And he raigned in Iuda and in Hierusalem three monethes: and then the kyng of Egypt put him downe from raigning in Hierusalem:

36 And layed vp a tare of the people, namely an hundred talentes of siluer, and one talent of golde.

37 The kyng of Egypt also made Ioacim his brother king of Iuda & Hierusalem.

38 (a) And (thus) he * bounde Ioacim and his gouernours: but Zaracen his brother he apprehended, and led away with him into Egypt.

* or, established.

39 Fiue and twentie yeres olde was Ioacim when he was made kyng in the lande of Iuda and Hierusalem, and he dyd euyl before the Lorde.

40 Wherefore agaynst him Nabuchodonosor the king of Babylō came vp, and bound him with bandes of iron, and caryed hym vnto Babylon.

41 Nabuchodonosor also tooke of the holye vesselles of the Lorde, caryed them away, and set them in his owne Temple at Babylon.

42 But al his actes, and his prophanation and reproche, are written in the Chronicles of the kinges.

43 And Ioachin his sonne raygned in his stede. He was made kyng being eyghteene yeeres olde,

44 And raygned but three monethes and ten dayes in Hierusalem, and dyd euyl before the Lorde.

45 So after a yeere Nabuchodonosor sent, and caused him to be brought vnto Babylon with the holy vessels of the Lorde,

46 And made Zedechias king of Iuda and Hierusalem when he was twentie and one yeeres olde, and he raigned a leuen yeeres.

47 And he dyd euyll also in the sight of the Lorde, and cared not for the woordes that were spoken vnto him by the Prophete Ieremie from the mouth of the Lorde. Ier. 38. vers. 21.

48 And where he had made an othe vnto kyng Nabuchodonosor, he forswore hym selfe by the name of the Lorde, and hardened his necke and heart, and transgressed the lawes of the Lord God of Israel. 6

49 The gouernours also of the people and priestes dyd many thinges agaynst the lawes, and passed all the pollutions of al nations, & defyled the temple of the Lorde which was sanctifyed in Hierusalem.

50 Wherefore the God of their fathers sent his (b) messenger to call them backe, because he spared them and his tabernacle also. (b) Meaning Ieremie.

51 But they had his messengers in derision: and looke when the Lord spake vnto them, they made a spoyt of his prophetes.

52 This drewe on so long tyll the Lorde was wroth with his people for their great vngodlynesse, so that he caused the kinges of the Chaldees to come vp agaynst them:

53 Whiche slue their young men with the swoorde, yea * euen in the compasse of their holy temple, and spared no body, neither young man nor mayden, olde man nor childe among them.

* or, round about the

54 But they were all deliuered into their handes,

handes, and al the holy veſſels of the Lorde both great and ſmal, with the veſſels of the arke of GOD: and they tooke and caryed away the kinges treaſure into Babylon.

55 As for the houſe of the Lorde, they went vp into it, and brent it, brake downe the walles of Hieruſalem, ſet fyre vpon her towres,

56 Deſtroyed al her * noble buildings, and brought them to nought, & the people that were not ſlayne with the ſwoorde, he caryed vnto Babylon:

57 Whiche became ſeruantes to hym and his children, tyl the Perſians raigned, to fulfil the woorde of the Lorde (ſpoken) by the mouth of Jeremias:

58 Tyl the lande had fully * taken her eaſe from them, whiche tooke that eaſe all the tyme ſhe lacked her inhabitantes, to the ende and tearme of ſeuentie yeeres.

* a. great things.

* a. kept ſabbaths.

The. ii. Chapter.

1. Cyrus gaue leaue to the Iewes to returne. 13. The names of them that returned. 16. Their aduerſaries did let theyr building. 17. and the kinges letters for the ſame.

1 NOwe when king Cyrus raigned ouer the Perſians (in his firſt yeere, when the Lord would perfourme the woord that he had promiſed by the mouth of (the prophete) Jeremie:

2 The Lord raiſed vp the ſpirite of Cyrus the king of the Perſians, ſo that he cauſed this writing to be proclayned throughout his whole realme,

3 Saying, Thus ſayth Cyrus kyng of the Perſians, The Lorde of Iſrael, that hygh Lorde, hath made me kyng of the whole worlde:

4 And commaunded me to buylde him an houſe at Hieruſalem in Jurie.

5 If there be any nowe of you that are of his people, let the Lorde, euen his Lorde, be with him, and let hym goe vp to Hieruſalem that is in Judea, and buylde the houſe of the Lorde of Iſrael, that is, the Lorde that dwelleth in Hieruſalem.

6 And al they that dwelt rounde about that place, ſhall helpe him, all that dwell in his place I ſay, whether it be with gold, with ſiluer,

7 With gyftes, with hoſſes, and neceſſary cattel, & all other thinges that are brought with a freewyl to the * houſe of the Lorde at Hieruſalem.

* a. temple

8 Then the principall men out of the tribes and villages of Juda and Beniamin ſtoode vp: ſo did the prieſtes alſo and the Leuites, and al they whoſe minde the Lord had moued to goe vp, and to buylde the houſe of the Lorde at Hieruſalem.

9 And they that dwelt about them, helped them in al thinges, with ſiluer and golde, hoſſes, and cattel, and with * many free gyftes of many men, whoſe mindes were ſtyred vp thereto.

* or, ſundry voyces of ſundry men.

10 King Cyrus alſo brought foorth the veſſels and ornamentes that were halowed vnto the Lorde, whiche Nabuchodonoſor had carried away from Hieruſalem, and conſecrated them to his idol (and image.)

11 And hauing brought them foorth, he deliuered them to Mithridates his treaſurer.

12 And by him they were deliuered to Abaſſar the deputie in Jurie.

13 And this was the number of them: a thouſande golden cups, and a thouſande of ſiluer, baſons of ſiluer twentie and nine for the ſacrifices, vials of golde thirtie, and of ſiluer two thouſande, foure hundred and ten, and a thouſande other veſſels.

14 So al the veſſels of golde and ſiluer whiche they caried away, were fiue thouſande, foure hundred, threeſcore and nine. C

15 These were brought by Salmanaſar, with them of the captiuitie, from Babylon to Hieruſalem.

16 But in the tyme of Artaxerxes king of the Perſians, Belemus, and Mithridates, and Tabelius, and Rathumus, and Beeltethmus, & Semellius the ſecretarie, with other that were ioyned to them, dwelling in Samaria and other places, wrote vnto him againſt them that dwelt in Judea and Hieruſalem, theſe letters folowing: To the kyng Artaxerxes our lorde.

17 Thy ſeruantes, Rathumus the ſtory writer, and Semellius the ſecretarie, and the reſt of theyr counſel, and the iudges that are in Coeloſyria and Phenice:

18 Be it nowe knowen to our lord the kyng, that the Jewes whiche are come vp from you vnto vs into the rebellious and wicked citie, begin to buylde the market places, and to make vp the walles about it, and to ſet vp the temple a newe.

19 Nowe if this citie and the walles thereof be ſet vp agayne, they ſhal not only refuſe to geue tributes (and rates) but alſo rebel vtterly againſt kynges.

20 And forſomuch as they take this in hande nowe about the temple, we thought it reaſon to thinke no ſcorne of it:

21 But to ſhewe it vnto the lord the kyng, to the intent that yf it pleaſe the kyng, he may cauſe it to be ſought in the bookes of olde, D

22 And thou ſhalt fynde in recordes hereof written, & ſhalt vnderſtande that this citie

hath alway ben rebellious and disobedient, that it hath troubled kynges and cities,

23 And that the Iewes were rebellious, and rayled alwayes warres therein: for the whiche cause this citie is wasted.

24 Wherefore nowe we certifie our lorde the kyng, that yf this citie be buylded (and occupied) agayne, and the walles therof set vp a newe, thou canst haue no passage into Coelosyria and Phenice.

25 Then wrote the king to Rathumus the * stoup writer, to Beeltethmus, to Semellius the scribe, and to the other officers and dwellers in Samaria, and Syria, and Phenice, after this manner.

* or, registers.

26 I haue read the epistle which ye sent vnto me: therefore I commaunded to make diligent searche, and haue founde that this citie hath euer resisted kinges,

27 That the same people are disobedient, and haue caused much warre, and that mightie kinges haue raigned in Hierusalem, which also haue raised vp tayes of Coelosyria and Phenice.

28 Wherefore I haue commaunded to forbid those men that they shal not builde vp the citie, and heede to be taken that there be no more done in it:

29 And that they proceede no further in those wicked workes, forsomuche as it myght be occasion of trouble vnto princes.

30 Nowe when Rathumus, and Semellius the scribe had read the writing of king Artaxerxes, they gate them together, and came in al the haste to Hierusalem, with an host of horsmen, and with much people on foote,

31 And forbad them to builde: and so they left of from building of the temple, vnto the seconde yeere of king Darius, kyng of the Persians.

The.iii. Chapter.

I. The feast of Darius. 16. The three wyse sentences.

A 1 KYng Darius made a great feast vnto his * seruantes, vnto al his court, and to al the officers of Medea & Persia,

* or, subiectes.

2 Yea to al the gouernours and captaynes, and lieftenants that were vnder him, from India vnto Ethiopia, an hundred & twentie and seuen * countreys.

* or, prouinces.

3 So when they had eaten and dronken, being satisfied, and were gone home agayne, Darius the kyng went into his chamber, layde him downe to sleepe, and after that awaked.

* or, were of the garde.

4 Then the three young men that * kept the kinges person, and watched his body, (communed among them selues, and) spake one to another,

5 Let euery one of vs speake a sentence, and looke who shal ouercome, & whose sentence may seeme wiser then the others, vnto him shall kyng Darius gene great gyftes, and great thinges, in token of victorie:

6 As to weare purple, to drinke in golde, and to sleepe in golde, and a chariot with bridles of golde, and an * head tyre of fyne linnen, and a chayne about his necke:

* or, a kerchef.

7 Yea he shal sit next to Darius, because of his wysedome, and shalbe called Darius cosin.

8 So euery one wrote his * meanyng, sealed it, and layde it vnder kyng Darius pelowe,

* or, sentence.

9 And sayde, When the kyng aryseth, they woulde gene him the writinges, and loke whose wordes the king and the three princes of Persia shal iudge to be the moste wisely spoken, the same shal haue the victorie as it was appointed.

10 One wrote, Wine is a strong thing.

11 The seconde wrote, The king is strong.

12 The thirde wrote, Women haue very muche strength, but aboue al thinges the trueth beareth away the victorie.

13 Nowe when the kyng was risen vp, they tooke their writinges, and deliuered them vnto hym, and so he read them.

14 Then sent he foorth to call al his chiefe lordes of Persia, and of Medea, and the rulers, and the captaynes, and lieftenantes, and consuls:

15 And when he had set hym downe in the counsel, the writinges were read before them.

16 And he commaunded to cal for the young men, that they might declare their * meaninges them selues by mouth. So they were sent for, and came in.

* or, sentences.

17 And then he sayde vnto them, Shew vs, and make vs to vnderstande what the thinges are that ye haue written. Then beganne the first, whiche had spoken of the strength of wine,

18 And sayde thus, O ye men, howe strong is wine, that deceiueth al menne whiche drinke it?

19 It maketh the kynges mynde and the fatherlesse to be both one, the bondmans and the free, the poore mans and the riche.

20 It turneth also euery thought into ioy and gladnesse, so that a man remembreth neither heauynesse nor debt.

21 And it maketh euery hart (thinke it selfe) riche, so that a man remembreth neyther kyng nor gouernour, & it maketh to speake al

al thinges by talrytes.
22 Moreouer, when menne haue dronke, they forgete all frendship and brotherly kyndnesse, and a litle after they drawe out swordes:
23 And afterwardes when they are from the wyne, they remember nothing what was donne.
24 O ye menne, is not wyne the strongest, that thus enforceth (menne) to doo? And when he had spoke this, he helde his peace.

The.iiii. Chapter.

1. Of the strength of a kyng. 13. Of the strength of women. 34. Of the strength of trueth, whiche sentence is approued, 47. and his petition graunted.

1 Then the seconde that had spoken of the strength of the kyng, began to say,
2 O ye menne, are not menne the strongest of all, that conquer both by lande and sea, & al the thinges that are in them?
3 Nowe is the king stronger, as lorde of al these thinges, and that hath the dominion ouer them: and looke what he commaundeth them, it is al donne.
4 If he byd them the one agaynst the other to make warre, they doo it: if he send them out agaynst the enimies, they goe, & breake downe mountaynes, walles, and towres.
5 They slay and are slayne, and ouerpasse not the kynges commaundement: if they geat the victory, they bryng al to the kyng, so wel the spoyle as other thinges.
6 Lykewyse the other that meddle not with warres and fyghting, but tyl the grounde: when they haue sowen and reaped, they bryng to the king, and compel one another to pay his tribute vnto the king.
7 And if the kyng, though he be but one man, commaunde to kyl, they kyl, if he commaunde to * forgeue, they forgeue:
8 If he commaunde to smite, they smyte, yf he byd * dryue away, they dryue away, yf he commaunde to buylde, they buylde:
9 If he commaunde to breake downe, they breake downe, if he commaunde to plant, they plant.
10 * So the common people and the rulers are obedient vnto him, and the king in the meane season sytteth him downe, eateth and drinketh, and taketh his rest.
11 And these keepe him rounde about, and not one of them dare geat him out of the way to doo his owne businesse, * but must be obedient vnto the king at a woorde.
12 Iudge ye nowe, O ye menne, how should not the kyng goe farre aboue, when in such sort he is obeyed? And (when he had spoken thus) he helde his tongue.
13 The thirde (whose name was Zorobabel) whiche had spoken of women, & of trueth, beganne to say (after this manner.)
14 O ye menne, it is not the great king, it is not the multitude of menne, neyther is it wine that excelleth. Who is it then that ruleth them, or hath the lordshippe ouer them? is it not women? ℭ
15 Women haue borne the kyng, and all the people whiche beare rule by sea and by lande.
16 And euen of them were they borne, and they brought those vp that planted the vines, wherof the wine commeth.
17 They make garmentes for menne, they geat honour vnto menne, and without women, can not men continue.
18 Yea if they haue geathered togeather gold and siluer, or any other pretious thing, doo they not loue a woman for her comely shape and beautie?
19 And letting all those thinges goe, doo they not gape, and euen with open mouth fixe their eyes fast on her? and haue not al men more desyre vnto her, then vnto syluer & golde, or any manner of pretious thing?
20 A man leaueth his owne father that brought him vp, leaueth his owne natural countrey, and cleaueth vnto his wyfe. Gene. 2. b. Mat. 19. a.
21 Yea, he * leopardeth his lyfe with his wyfe, and remembreth neyther father nor mother, nor countrey. 1. Cor. 6. b.
22 By this also ye must needes knowe, that women haue dominion ouer you: do ye not labour, and trauayle, and gene and bryng al to the woman? D * or, passeth
23 A man taketh his swoorde, and goeth his way to steale, (to kyl,) to murther, to sayle vpon the sea, and vpon riuers,
24 And seeth a Lion, and goeth in the darkenesse: and whē he hath stollen, * deceiued, and robbed, he bryngeth it vnto his loue. * or, spoyled.
25 Wherefore, a man loueth his wife better then father and mother:
26 Yea, many there be that runne out of their wits, and become bondmen for their * wyues sake.
27 Many one also haue perished, haue erred, and sinned also for women. * or, for womens.
28 And nowe doo ye not beleeue me? is not the kyng great in his power? doo not al regions feare to touche him?
29 Yet dyd I see him, & Apame the daughter of the great kyng Bartacus the kynges concubine, sate beside the kyng vpon the right hande,
30 And tooke of his crowne from his head, and set it vpon her owne head, and stroke the king with her left hande.
31 And therwhyle stedily the king loked vpō

her with open mouth: if she laughed vpon him, he laughed also: but if she tooke any displeasure with him, the kyng was fayne to flatter her (and to get her good woorde) tyll he had gotte her fauour againe.

32 O ye men, are not women then stronger, that doo these thinges?

33 Then ỹ king & the princes loked one vpon another: so he began to speake of the trueth,

Eccle.1.a. 34 O ye menne, are not women stronger? Great is the earth, hygh is the heauen, swift is the course of the sunne, he compasseth the heauens round about, and fetcheth his course agayne to his owne place in one day.

35 Is he not excellent that maketh these thynges? therefore great is the trueth, and stronger then al thinges.

36 All the earth calleth vpon trueth, the heauen prayseth it, all woorkes shake and tremble at it, and with it is no vnrighteous thing.

C 37 Wine is wicked, the kyng is wicked, women are wicked, al the children of men are wicked, yea and suche are al their wicked woorkes, & there is no trueth in them, in their vnrighteousnesse also shall they (be destroyed and) perishe:

Esai.40.a. Psal.117.a. 38 As for the trueth it endureth, and is alway strong, it liueth, and conquereth for euermore worlde without ende.

39 With her there is no exception or difference of persons, but she dooth that iust is, and refraineth from all vniust and wicked things, & al men do wel lyke of her woorkes.

40 In the iudgement of it there is no vnrighteous thyng, and she is the strength, kingdome, power, and maiestie of all ages. Blessed be the God of trueth.

41 And with that he held his peace: and all the people cryed, and then sayde, Great is trueth, and aboue al.

42 Then sayde the kyng vnto hym, Aske what thou wylt, more then is appointed in the writing, and we shall geue it thee, for thou art found wyser (then thy companions) thou shalt sit next me, and shalt be called my kinsman.

43 Then sayde he vnto the kyng, Remember thy (promise and) vowe whiche thou hast vowed (and promised) in the day when thou camest to the kingdome, to buylde vp Hierusalem:

F 44 And to sende agayne al the vessels (and iewels) that were taken away out of Hierusalem, whiche Cyrus set apart when he vowed to destroy Babylon, and to sende them agayne thyther.

45 And thy mynde was also to buylde vp the temple, whiche the Edomites burnt, when Iuda was destroyed by the Chaldees.

46 And nowe this onely (O kyng) is ỹ thyng that I require and desire of thee, this is the princely liberalitie that I aske of thee, I desyre therefore, that thou performe the vowe, which thou with thyne owne mouth hast made vnto the king of heauen.

47 Then Darius the kyng stoode vp, and kissed him, wrote him letters vnto all the deputies and lieftenantes, to al the lordes and nobles, that they should conuey hym forth, and al them that went vp with him, to buylde Hierusalem. 2.Esd.2.b 4.Esd.6.a.

48 He wrote letters also vnto al the lieftenantes that were in Coelosyria and Phenices, and vnto them in Libanus, that they shoulde bryng Cedar trees from Libanus vnto Hierusalem, and builde the citie with hym.

49 Moreouer, he wrote for all the Iewes that were gonne out of his * realme into Iurie concernyng their freedome, that no officer, no ruler, no Lieftenant, nor Gouernoure, shoulde enter into their doores: * or, kingdom.

50 And that all their land which they kept, shoulde be free, and not tributary: and that the Edomites shoulde geue ouer the (cities and) villages of the Iewes which they had taken in:

51 Yea, and that there should be yeerely geuen twentie talentes to ỹ buylding of the temple, vntil the time that it were finished:

52 And to maynteyne the whole burnt offerings vpon the aulter euery day, (as they had a commaundement to offer seuentene) other ten talentes euery yeere.

53 And that al they whiche came from Babylon to builde the citie, should haue free libertie, they and their children, and all the priestes that went away.

54 He wrote also concernyng the charges, & the priests garment wherein they minister,

55 And lykewyse for the charges of the Leuites, to be geuen them, vntyl the day that the house were fynished, and Hierusalem buylded vp.

56 And he commaunded, that all they that watched the citie, shoulde haue their pensions and wages.

57 He sent away also all the vesselles that Cyrus had separated from Babylon: and al that Cyrus had geuen in commaundement, ỹ same charged he also that it should be donne, and sent vnto Hierusalem.

58 Nowe when this young man was gonne forth, he lyfted vp his face to heauen, towarde Hierusalem, and praysed the king of heauen,

59 And sayde, Of thee commeth victorie, Eccle.1.d.
of thee commeth wisdome, and thine is the glory,

glory, and I am thy ſeruant.

60 Bleſſed art thou whiche haſt geuen me wiſedome, for to thee I acknowledge it, O Lorde (thou God) of our fathers.

61 And ſo he tooke the letters, and went out, and came vnto Babylon, and tolde it al his brethren.

62 And they praiſed the god of their fathers, that he had geuen them freedome and libertie,

63 To goe vp, and to buylde Hieruſalem and the temple, * wherein the name of the Lorde is called vppon: and they reioyced with inſtrumentes of muſicke and gladneſſe ſeuen dayes long.

* a, where his name is called vpon.

The. v. Chapter.

1. The number of them that returne from the captiuitie. 42. Their vowes and ſacrifices. 54. The temple is begunne to be buylte. 66. Theyr enimies woulde craftyly ioyne with them.

1 AFter this, were the principal menne of the houſes of their fathers choſen in their tribes & kinreds, that they ſhould goe with their wyues, and ſonnes, & daughters, with their ſeruantes and maydens, with al their cattel and ſubſtance.

2 And Darius (the kyng) ſent with them a thouſand horſmen, to conuey them ſafely vnto Hieruſalem, and with muſical inſtrumentes, with tabrets, and fluites.

3 And al their brethren played, and he made them goe vp togeather with them.

4 And theſe are the names of the men whiche went vp out of the villages, accordyng to the tribes, and after the order of their dignitie.

5 The prieſtes the ſonnes of Phinehes the ſonne of Aaron, Jeſus the ſonne of Joſedec the ſonne of Sariab, and Joachim the ſonne

Ezech. 1. b. of Zorobabel the ſonne of Salathiel, of the kinred of Dauid, out of the kinred of Phares, of the tribe of Juda,

* a, wyſe. 6 Whiche ſpake * woonderfull woordes before Darius the kyng of Perſia, in the ſeconde yeere of his raigne, in the firſt moneth (called) Nilan.

B 7 And theſe are they of Jurie that came vp from the captiuitie of the tranſmigration, whom Nabuchodonoſor the kyng of Babylon had brought away vnto Babylon,

8 And returned vnto Hieruſalem to the reſt of Jurie, euery man to his owne citie, whiche came with Zorobabel, with Jeſus, Nehemias, and Zacharias, Reſaias, Enenius, Mardocheus, Beelſarus, Aſpharaſus, Reelius, Roimus, and Baana their guides.

The number of them of the nation, and

9 theyr gouernours: the ſonnes of Phares, two thouſand an hundred ſeuentie and two: the ſonnes of Saphat, foure hundred ſeuentie and two.

10 The ſonnes of Areh, ſeuen hundred fiftie and fiue.

11 The ſonnes of Phaath moab, two thouſand eyght hundred and twelue.

12 The ſonnes of Eilam, a thouſand two hundred fiftie and foure: the ſonnes of Zathui, nine hundred fourtie and fiue: the ſonnes of Zozbe, ſeuen hundred and fiue: the ſonnes of Bani, fiue hundred fourtie and eyght.

13 The ſonnes of Bibai, fiue hundred twentie and three: the ſonnes of Aſgad, three thouſande two hundred twentie and two.

14 The ſonnes of Adonicam, fiue hundred C fiftie and ſeuen: the ſonnes of Bagoi, two thouſande fiftie and fiue: the ſonnes of Adim, foure hundred fiftie and foure.

15 The ſonnes of Aterhezetia, nientie and two: the ſonnes of Ceilam & Azota, three ſcore and ſeuen: the ſonnes of Azuram, foure hundred thirtie and two.

16 The ſonnes of Ananias, an hundred and one: the ſonnes of Arom, and the ſonnes of Baſſa, three hundred twentie & three: the ſonnes of Arſiphurith, an hundred & two.

17 The ſonnes of Peterus, three thouſand & fiue: the ſonnes of Bethleem, an hundred twentie and three.

18 They of Netophah, fiftie and fiue: they of Anathoth, an hundred fiftie and eyght: they of Bethſamos, fourtie and two.

19 They of Kiriath iarim, twentie and fiue: they of Caphiras and Beroth, ſeuen hundred fourtie and three: they of Pirah, ſeuen hundred.

20 They of Chadias and Ammidioi, fiue D hundred twentie and two: they of Cyzama & Gabdes, fiue hundred twentie & one.

21 They of Macamos, an hundred twentie and two: they of Bethel, fiftie and two: the ſonnes of Nebus, an hundred fiftie and ſixe.

22 The ſonnes of Calamolau and Onus, ſeuen hundred twentie and fiue: the ſonnes of Jerechus, three hundred fourtie and fiue.

23 The ſonnes of Danaab, three thouſande three hundred and thirtie.

24 The prieſtes, the ſonnes of Jeddu, the ſonne of Jeſus, whiche are counted among the ſonnes of Sanaſib, nine hundred ſeuentie and two: the ſonnes of Peruth, a thouſand fiftie and two.

25 The ſonnes of Pathur, a thouſand fourtie and ſeuen: the ſonnes of Charim, a thouſande and ſeuenteene.

26 The Leuites, the ſonnes of Jeſue, Cadmiel, Banua, and Suta, ſeuentie & foure.

27 The

27 The ſonnes (whiche were) holy ſyngers the ſonnes of Aſaph, an hundred fourtie and eyght.

28 The porters, the ſonnes of Sallum, the ſonnes of Iatal, the ſonnes of Talmon, the ſonnes of Dacobi, the ſonnes of Teca, the ſonnes of Sami, al (were) an hundred thirtie and nine.

29 The miniſters of the temple, the ſonnes of Eſau, the ſonnes of Aſipha, the ſonnes of Tabaoth, the ſonnes of Ceras, the ſonnes of Sud, the ſonnes of Phalen, the ſonnes of Labana, the ſonnes of Hagaba,

30 The ſonnes of Acub, the ſonnes of Ita, the ſonnes of Cetab, the ſonnes of Agab, the ſonnes of Sibe, the ſonnes of Anan, the ſonnes of Cathua, the ſonnes of Geddur,

31 The ſonnes of Raia, the ſonnes of Diaſan, the ſonnes of Necoda, the ſonnes of Chaſeba, the ſonnes of Gazema, the ſonnes of Azias, the ſonnes of Phinees, the ſonnes of Aſara, the ſonnes of Baſte, the ſonnes of Aſana, the ſonnes of Meunim, the ſonnes of Naphiſon, the ſonnes of Bacubub, the ſonnes of Acupha, the ſonnes of Aſſur, the ſonnes of Pharacim, the ſonnes of Baraioth,

32 The ſonnes of Mehida, the ſonnes of Couth a, the ſonnes of Charesca, the ſonnes of Bareus, the ſonnes of Aſerar, the ſonnes of Thomoth, the ſonnes of Naſib, & ſonnes of Atipha,

33 The ſonnes of the ſeruantes of Solomon, the ſonnes of Hazophereth, the ſonnes of Pharuda, the ſonnes of Geelah, the ſonnes of Lozon, the ſonnes of Iſdael, the ſonnes of Staphelia,

34 The ſonnes of Agia, the ſonnes of Pharareth, the ſonnes of Sabin, the ſonnes of Spartia, the ſonnes of Aſias, the ſonnes of Gar, the ſonnes of Addu, the ſonnes of Subah, the ſonnes of Apherra, the ſonnes of Barodis, the ſonnes of Sabat, the ſonnes of Allon:

35 Al the miniſters of the temple, and the ſonnes of the ſeruantes of Solomon, were three hundred ſeuentie and two.

36 Theſe came vp from Thelmelah and Thelharſa, Carathalat, and Alar leadyng them:

37 Neyther coulde they ſhewe their families nor their ſtocke, howe they were of Iſrael. The ſonnes of Dalaias, the ſonnes of Thobia, the ſonnes of Necodan, ſixe hundred fiftie and two.

38 Of the prieſtes that executed the office of the prieſthood, and were not found, the ſonnes of Iobia, the ſonnes of Hacoz, the ſonnes of Addus, whiche marryed Augia, one of the daughters of Barzelens,

39 And was named after hym: The writyng of the ſame kynrede, was ſought in the regiſter of their generation, but it was not founde, and therefore were they forbydden to execute the office of the prieſthood.

40 For vnto them ſayde Nehemias and Atharias, that they ſhoulde haue no portion in the ſanctuarie, tyll there roſe vp an holy prieſt that were well inſtruct in the playne clearenesſe and trueth.

41 So of Iſrael from them of twelue yeres olde, and chyldren, they were all in number fourtie and two thouſande, three hundred and three ſcore, beſides men ſeruantes and women ſeruantes.

42 Their ſeruantes and handmaydens, were ſeuen thouſande three hundred fourtie and ſeuen. The ſyngyng menne and ſyngyng women, two hundred fourtie and fiue,

43 Foure hundred thirtie and fiue camels, ſeuen thouſande thirtie and ſixe horſes, two hundred fourtie and fiue mules, fiue thouſande fiue hundred twentie and fiue beaſtes vſed to the yoke.

44 And of their rulers alſo after their families, when they came to the temple of God that is in Hieruſalem, there were that vowed to ſet vp the houſe agayne in his owne place, accordyng to their habilitie:

45 And to geue into the holy treaſure of the woorkes, a thouſand pounde of golde, fiue thouſande of ſyluer, and an hundred precious garmentes.

46 And ſo dwelt the prieſtes and the Leuites, and the people in Hieruſalem, and in the countrey (thereabout) the ſyngers alſo and the porters, and all Iſrael in their villages.

47 But when the ſeuenth moneth came, and when the chyldren of Iſrael were euery man in his owne, they came altogether with one conſent into the open place of the gate, whiche is towardes the eaſt. 1.Eſd.5.1.

48 And there Ieſus the ſonne of Joſedec, & his brethren the prieſtes, and Zorobabel the ſonne of Salathiel and his brethren, ryſyng vp, made ready the aulter of the God of Iſrael,

49 To offer whole burnt ſacrifices vpon it, ſo as it is written in the lawe of Moſes the man of God.

50 And thyther were geathered agaynſt them, diuers of other nations of the lande: but they dreaſſed the aulter in his owne place, although al the nations in the lande were enimies to them, and vexed them: and they offered ſacrifices to the Lord both morning

mornyng and euenyng.

51 And alſo they helde the feaſt of tabernacles as it is • commaunded in the lawe, and ſacrifices dayly as it was appartey-nyng. • as, &c. lyeth.

52 And after that alſo the continual oblations, and the offerynges of the ſabbothes, and of the newe monethes, and of al holy feaſtes.

53 And al they whiche had made any vowe to God, beganne to offer ſacrifice to God, from the fyrſt day of the ſeuenth moneth, although the temple of the Lorde was not yet buylt vp.

54 And they gaue vnto the Maſons & Carpenters, money, meate, and drynke, with chearefulneſſe.

55 Unto them of Sidon alſo, and Tyre, they gaue Carres, that they ſhould bryng Cedar trees from Libanus, which ſhoulde be brought by flote to the hauen Joppe, accordyng as it was commaunded them by Cyrus kyng of the Perſians.

Eſdr.29.b 56 And in the ſeconde yere and ſeconde moneth, came into the temple of God at Hieruſalem, Zorobabel the ſonne of Salathiel, and Jeſus the ſonne of Joſedec, and their brethren, and the prieſtes and Leuites, and al they that were come vnto Hieruſalem out of the captiuitie (of Babylon.)

'.in the firſt day. 57 And they layde the fundation of the houſe of God, in the • newe moone of the ſeconde moneth, in the ſeconde yeere that they were come to Iurie & Hieruſalem.

58 And they appoynted the Leuites that were aboue twentie yeres olde, ouer the woorkes of the Lorde: So Jeſus and his ſonne and brethren aſſyſted, and Cadmiel alſo his brother, and the ſonnes of Phahiabon, with the ſonnes of Joda, the ſonne of Eliadon, and his ſonnes and brethren, euē al the Leuites with one accorde folowed on earneſtly to aduance the woorkes in the houſe of God: ſo the woorkemen built vp the temple of the Lorde.

59 And the prieſtes ſoode, and had their garmentes, with muſical inſtrumentes, & trumpettes, and the Leuites the ſonnes of Aſaph had Cymbales,

1.Eſd.10.d 60 Geuyng thankes and prayſes vnto the Lord, accordyng as Dauid the kyng of Iſrael had ordeyned.

61 And they ſong with loud voyces, ſonges to the prayſe of the Lorde, becauſe his mercie and glorie is for euer in Iſrael.

62 And al the people blew out with trumpetts, and cryed with a loude voyce, prayſyng the Lord togeather for the rearyng vp of the houſe of the Lorde.

63 There came alſo from among the prieſtes and Leuites, and of the cheefeſt, accordyng to the tribes and kynredes, to wite, the elders, whiche had ſeene the former houſe, 1.Eſd.3.a.

64 To the buyldyng of this, with great crye and great mournyng, many alſo with trumpettes and (great) ioy cried with loud voyce:

65 Inſomuche that the trumpettes myght not well be hearde for the weepyng and mournyng of the people: yet there was a great multitude that blewe trumpettes marueylouſly, ſo that it was hearde farre of.

66 Wherefore, when the enimies of the tribes of Iuda and Beniamin hearde it, they came to knowe what that noyſe of trumpettes ſhoulde meane. 1.Eſd.4.a.

67 And they perceyued that they whiche were come agayne out of captiuitie, built the temple vp a newe vnto the Lorde God of Iſrael.

68 So they went to Zorobabel and Jeſus, and to the rulers of the villages, and ſayde vnto them, Shall we buylde with you alſo?

69 For we lykewyſe, as you, doo obey your Lorde, and doo ſacrifice vnto him from the dayes of Aſbazareth the kyng of Aſſyria, whiche brought vs hyther.

70 Then Zorobabel, and Jeſus, and the rulers of the villages of Iſrael, ſayde vnto them, It dooth not agree that ye ſhoulde buylde the temple of our God with vs.

71 We our ſelues alone wyl buylde vnto the Lord of Iſrael, as is meete, and lyke as Cyrus the king of the Perſians hath commaunded vs. 1.Eſd.1.a.

72 But the heathen in the land made them ſluggyſhe that were in Iurie, and ſtopped them, and letted them buyldyng.

73 And by their embuſhmentes, ſedicions, and conſpiracies, ſtopped that the building coulde not be finiſhed, al the tyme that kyng Cyrus lyued, ſo that they put of the buyldyng for the ſpace of two yeeres, vntil the raigne of kyng Darius.

The. vi. Chapter.

1. Of Aggeus and Zacharias. 2. The buildyng of the temple. 3. Siſinnes woulde let them. 7. His letters to Darius. 23. The kynges anſweare to the contrary.

1 NOtwithſtandyng in the ſeconde yeere of the raigne of Darius, Aggeus and Zacharias the ſonne of Jddo the prophets, 1.Eſd.5.a.

phetes, prophecied vnto the Iewes, and to them in Iurie and Hierusalem, euen in the name of the Lorde God of Israel.

2 Then Zorobabel the sonne of Salathiel, and Jesus the sonne of Iosedec, stoode vp, and began to builde the house of the Lorde at Hierusalem, when the prophetes of the Lorde were with them, and helped them.

3 At the same time, came Sisinnes the gouernour of Syria & Phenice, with Sathrabuzanes, and his companions, and sayde vnto them,

4 Who hath bidden (and commaunded) you to build this house, to make this roofe, and all other thynges agayne? and who are the * workemen that builde them?

* or, builders that dyd these thynges.

5 Neuertheleſſe, the elders of the Iewes had (ſuche) grace of the Lorde, after he had viſited the captiuitie,

6 That they were not letted from building, vntyl the tyme that kyng Darius was certified thereof, and an anſweare receyued (from hym.)

B 7 The copie of the letters which he wrote, & ſent vnto Darius. Sisinnes gouernour of Syria and Phenice, and Sathrabuzanes, with their companions, whiche are head rulers in Syria and Phenice, sende their ſalutation vnto Darius the kyng.

8 We certifie our Lorde the kyng, that we came into the lande of Iurie, and went to Hierusalem, where we founde the auncientes of the Iewes, that were of the captiuitie, in the citie of Hierusalem,

9 Building an house vnto the Lorde, great and newe, of hewen and coſtly ſtones, and the tymber alredy layde vpon the walles.

10 Yea, they make great haſte with the worke, and it goeth forth proſperouſly in their handes, and with great diligence and worſhyp is it made.

11 Then aſked we the elders, saying, By whoſe commaundement buyld you vp this house, and lay the fundations of theſe workes?

12 Whiche we demaunded of them, to the intent that we myght geue knowledge vnto thee, & wryte vnto thee of thoſe that gouerned it: and we requyred of them their names in wryting, that were their cheefe leaders to it.

13 So they gaue vs this anſweare, We are the ſeruantes of the Lorde, whiche made heauen and earth.

C 14 And as for this house, it was buylded many yeeres agone, by a kyng of Israel, great and strong, and was finished. 3. King. 6. a.

15 But when our fathers prouoked GOD vnto wrath, and synned agaynſt the Lorde of Israel, which is in heauen, he gaue them ouer into the power of Nabuchodonoſor kyng of Babylon, of the Caldees:

16 Whiche brake downe the house, & burnt it, and caryed away the people prysoners vnto Babylon. 4. King. 24. Iere. 39.

17 Neuertheleſſe, in the firſt yeere that kyng Cyrus raigned ouer the countreys of Babylon, Cyrus the king wrot (and commaunded) to builde vp this house (agayne.) 1. Eſd. 5. a.

18 And the holy veſſels of golde, and of ſiluer, that Nabuchodonoſor had caryed away out of the house at Hierusalem, and had dedicated them in his owne temple: thoſe brought Cyrus forth agayne out of the temple at Babylon, and delyuered them to Zorobabel, and to Sanaballarus the ruler:

19 Commaunding him, that he ſhould cary away thoſe ſame veſſelles, and put them in the temple at Hierusalem, and that the temple of the Lorde ſhoulde be builte in his (owne) place.

20 Then the ſame Sanaballarus beyng comme hyther, layde the fundations of the house of the Lord at Hierusalem, and from that to this, beyng styl a buyldyng, it is not yet fully ended.

21 Now therfore, O kyng, if thou thinkeſt it good, let it be ſought in the libraries (and rolles) of kyng Cyrus: D

22 And if it be founde then, that the buyldyng of the house of the Lorde at Hierusalem hath ben done with the (counſayle and) conſent of kyng Cyrus, and yf our Lorde the kyng be ſo mynded, let hym geue anſweare vnto vs thereof.

23 Then commaunded kyng Darius to ſeeke in the kynges libraries at Babylon: and ſo at Ecbatane, a towne in the region of Medea, there was founde a place where * of, in theſe thynges was layde vp for * memorye. 1. Eſd. 6. a. 2. Eſd. 4. c. membrance

24 In the firſt yeere of the raigne of Cyrus, (the ſame) kyng Cyrus commaunded that the house of the Lorde at Hierusalem ſhoulde be buylded agayne, where they doo ſacrifice with the continual fyre.

25 Whoſe height ſhalbe ſixtie cubites, and the breadth ſixty cubites, with three rowes of hewen ſtones, & one rowe of newe wood, and of that countrey, and the expences therof, to be geuen out of the houſe of kyng Cyrus:

26 And the holy veſſelles of the house of the Lord, both of golde and of ſyluer, that Nabuchodonoſor tooke out of the house at Hierusalem, and brought to Babylon, ſhoulde be reſtored to the house at Hierusalem, and be ſet in the place where it was (before.)

27 And

27 And alſo he commaunded that Siſinnes the gouernour of Syria and Phenice, and Sathrabuſanes, with their companions, and other conſtituted rulers in Syria and Phenice, ſhoulde take heede not to meddle with that place, but to ſuffer Zorobabel the ſeruant of the Lorde and gouernour of Iuda, and the elders of the Iewes, to buylde the houſe of the Lorde in that place.

28 I haue commaunded alſo to haue it built vp whole againe, and that they be diligent to helpe thoſe that be of the captiuitie of the Iewes, tyl the houſe of the Lord be finiſhed.

29 And out of the tribute of Coeloſyria and Phenice, a portion diligently to be geuen thoſe men vnto the offeringes of the Lorde, and the ſame to be deliuered vnto Zorobabel the officer, that he therewithal may ordaine oxen, rammes, lambes,

C 30 And alſo corne, ſalt, wine, and oyle, and that continually euery yeere, after the expences whiche the prieſtes that be at Hieruſalem ſhal teſtifie to be made dayly (this ſhalbe geuen vnto them) without delay,

31 That they may offer ſacrifices dayly to the higheſt God for the king & for his children, and to pray for their liues.

32 And he commaunded alſo, that who ſo euer ſhould breake any poynt of the foreſaid and foredecreed thinges, or make it voyde, of his owne goodes ſhoulde a tree be taken, and he thereon be hanged, and al his goodes ſeaſed vnto the king.

33 The Lord therefore whoſe name is there called vppon, roote out and deſtroye euery kyng & nation that ſtreatcheth out his hand to hynder or (hurt and) endamage that houſe of the Lord in Hieruſalem.

34 I Darius the kyng haue ordeyned, that according to theſe thinges it be done with diligence.

The.vii.Chapter.

1. Siſinnes and his companions folowe the kynges commaundement, and helpe the Iewes to buylde the temple. 5. The tyme that it was buylte. 10. They keepe the Paſſeouer.

A 1 Then Siſinnes the gouernour in Coeloſyria and Phenice, and Sathrabuzanes, with their companions, obeyed the thinges that king Darius had ordeyned.

2 And were diligent aſſyſters in the holy woorkes, worcking with the auncientes and gouernours of the ſanctuarie:

3 And ſo the holy woorkes went forth and proſpered, when Aggeus and Zacharias the prophetes prophecied.

4 And they perfourmed al thinges through the commaundement of the Lorde God of Iſrael, and with conſent of Cyrus, Darius, and Artaxerxes kynges of Perſia.

5 And thus was the holy houſe finiſhed in the twentie and three day of the moneth Adar, in the ſyxt yeere of Darius kyng of the Perſians.

6 And the children of Iſrael, the prieſtes and the Leuites, and other that were of the captiuitie that had any charge, dyd accordyng to the thynges written in the booke of Moſes.

7 And to the dedication of the temple of the Lorde, they offered an hundred * oxen, two hundred rammes, foure hundred lambes, B * or, bulles.

8 And twelue goates, for the ſinnes of al (the people of) Iſrael, after the number of the cheefe of the tribes of Iſrael.

9 The prieſtes alſo and the Leuites ſtoode arayed in their long robes, after their kinredes, in al the woorkes of the Lord God of Iſrael, accordyng to the booke of Moſes, and the porters at euery doore.

10 And the chyldren of Iſrael, with thoſe that were come out of captiuitie, helde the Paſſeouer the fourteenth daye of the firſt moneth, after that the prieſtes and the Leuites were ſanctified.

11 They that were of the captiuitie were not al ſanctified together: but the Leuites were al ſanctified together.

12 And ſo they offered the Paſſeouer for all them of the captiuitie, and for their brethren the prieſtes, and for them ſelues.

13 And the chyldren of Iſrael that came out of captiuitie, did eate, al they that had ſeparated them ſelues from the abominations of the people of the lande, and ſought the Lorde:

14 And they kept the feaſt of the vnleauened C breade ſeuen dayes long, makyng merry before the Lorde,

15 That the Lord had turned the counſel of the kyng of Aſſyria towards them, to ſtrengthen their handes vnto the woorkes of the Lorde God of Iſrael.

The.viii.Chapter.

1. Eſdras commeth from Babylon to Hieruſalem. 10. The copie of the commiſſion geuen by kyng Artaxerxes. 26. Eſdras geueth thankes to the Lorde.

1 AND after theſe, when Artaxerxes the A kyng of the Perſians raigned, there 1.Eſd. 7.d. went vnto hym Eſdras the ſonne of Saraias, the ſonne of Ezerias, the ſonne of

of Helchiah, the sonne of Sallum,

2 The sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Ezias, the sonne of Menerath, the sonne of Sarias, the sonne of Sanias, the sonne of Boccas, the sonne of Abisun, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron the first priest:

3 This Esdras went vp from Babylon, beyng a scribe of good vnderstanding in the law of Moses that was geuen by the Lord God of Israel.

4 And the king fauoured him, and dyd him great (worshyp and) honour * after all his desires.

* or, in all his suites.

5 There went vp with hym also certayne of the children of Israel, of the priestes, of the Leuites, of the syngers, porters, and ministers of the temple, vnto Hierusalem.

6 In the seuenth yeere of the raigne of king Artaxerxes, in the fifth moneth, which was the seuenth yeere, (for they went from Babylon in the first daye of the first moneth,

7 And came to Hierusalem accordyng as G O D gaue them speede in their iourney.)

8 For Esdras had gotten great knowledge to omit nothing of that was in the law and the commaundementes of the Lorde, and to teach al Israel al the * ordinances & iudgementes.

* or, righteousnesse.

9 The copie of the commission whiche Artaxerxes the kyng wrote, and that was geuen to Esdras the priest and reader of the lawe of the Lorde, this is it that foloweth.

10 Kyng Artaxerxes sendeth his greetyng vnto Esdras the priest and reader of the lawe of the Lorde.

11 I hauyng waied thinges with pitie, haue (ordeyned and) charged, if there be any of the Iewes, of the priestes and Leuites in my * realme, which desireth and is content to go with thee vnto Israel, that he may do it.

* or, kyngdome.

12 Therfore, so many as long thereafter, let them depart togeather, and goe with thee, like as I am content and my seuen frendes my counsaylours,

13 To see what they doo at Hierusalem and in Iurie, conuenientlye, accordyng as thou hast in the lawe of the Lorde:

14 And to bryng the gyftes vnto (God) the Lorde of Israel, that I and my frendes haue * promised to Hierusalem, and all the syluer and gold that in the countrey of Babylon may be found (paieyong) to the lord in Hierusalem,

* or, bound

15 With the thing that is geuen of the people to the Lorde their Gods temple at Hierusalem: that the same syluer and gold may be geathered for oxen, rammes, sheepe, and goates, and other that belong to these thinges,

16 That they may offer sacrifices vnto the Lord, vpon the aulter of the Lord their God which is at Hierusalem. C

17 And what so euer thou and thy brethren wyl doo with the syluer and golde, that doo accordyng to the wyll of thy God.

18 And the holy vessels of the Lorde, whiche are geuen thee for the seruice of the temple of thy God whiche is in Hierusalem, thou shalt set (them) before thy God in Hierusalem.

19 And what so euer thing els thou shalt remember for the vse of the temple of thy God, thou shalt geue it out of the kinges treasure.

20 And I kyng Artaxerxes haue also commaunded the keepers of the treasures in Syria and Phenice, that what so euer Esdras the priest and the reader of the lawe of the hyghest God shal sende for, they shoulde geue it him with speede:

21 Euen to the summe of an hundred talentes of syluer: of corne also an hundred * measures, and tyl an hundred * vesselles of wyne, and other thinges abundantly.

* or, cores.
* or, pecces.

22 Let all thinges be done after the lawe of God diligently vnto the hyghest God, that wrath come not vppon the kingdome of the kyng and of his sonnes.

23 I commaunde you also, that ye require no D tare nor tribute of the priestes, Leuites, holy syngers, porters, & ministers of the temple, nor of any that haue dooynges in this temple, and that no man haue auctoritie to put any impost vpon them.

24 As for thee, O Esdras, set thou Iudges and arbitrers to iudge in the whole land of Syria and Phenice after the wisedome of God, al skilful in the lawe of God, & teache such as are ignorant.

25 And let al them which shal offend against the lawe of God and the kyng, be diligently punished, whether it be by death or other payne, by pounishyng in money, or els by banishment.

26 Then said Esdras the scribe, Blessed be 3. Esd. 7.
the only Lord God of my fathers, that hath geuen so good a mynd and wyl into the hart of the kyng, to magnifie his house that is at Hierusalem,

27 And hath * made me to be accepted in the syght of the kyng, of his counsaile, of his frendes, and of his nobles.

* or, honored me.
* or, of a good courage.

28 And so I was * stedfast in my mynde, accordyng

accordyng as the Lord my God helped me, and I gathered vp men of Iſrael to goe vp with me.

29 And theſe are the guydes after their families and orders of dignities, that went vp with me from Babylon in the raigne of kyng Artaxerxes.

30 Of the ſonnes of Phinees, Gerſom: of the ſonnes of Ithamar, Gamaliel: of the ſonnes of Dauid, Hattus the ſonne of Sechemah:

31 Of the ſonnes of Pharez, Zacharias, & with him there returned againe an hundred and fyftie men.

32 Of the ſonnes of Pahath, Moab, Elioenai, the ſonne of Zacharias, and with hym two hundred men.

33 Of the ſonnes of Zathoe, Sechenias the ſonne of Iezolus, and with him three hundred men: and of the ſonnes of Adin, Obed the ſonne of Jonathan, and with him two hundred and fyftie men.

34 Of the ſonnes of Elam, Jeſias, ſonne of Gotholias, and with hym ſeuentie men.

35 Of the ſonnes of Saphatias, Zarias ſonne of Machael, and with him threeſcore and ten men.

36 Of the ſonnes of Joab, Badias, ſonne of Jezelus, and with him two hundred and twelue men.

37 Of the ſonnes of Banid, Aſſalimoth ſonne of Joſaphias, and with him an hundred and threeſcore men.

38 Of the ſonnes of Babi, Zacharias ſonne of Bebai, & with him twenty & eyght men.

39 Of the ſonnes of Aſtath, Johannes ſonne of Acatan, and with hym an hundred and tenne.

40 Of the ſonnes of Adonicam the laſt: and theſe are the names of them, Eliphalet, Jeuel, and Maias, and with them ſeuentie men.

41 Of the ſonnes of Bagouthi, ſonne of Iſtacournus, and with hym ſeuentie men.

42 Al theſe called I togeather by the water Thia, where we pitched our tentes three dayes, and there I muſtred them.

43 As for the ſonnes of the prieſtes and Leuites, I founde none there.

44 Then ſent I vnto Eleazar, and behold there came Maaſman, and Maloban,

45 And Alnathan, and Samaian, and Joribon, and Nathan, Ennatan, Zacharian, and Moſollamon the cheefe & beſt learned:

46 And I bad them that they ſhoulde goe vnto Daddeus the captaine, which was in the place of the treaſurie:

47 And commaunded them that they ſhould ſpeake vnto Daddeus, and to his brethren, and to thoſe that were the treaſourers, to ſende vs ſuche men as myght execute the prieſtes office in the houſe of our Lorde.

48 And with the mightie hand of our Lord (God) they brought vnto vs men of good * experience, from among the ſonnes of Moli, the ſonne of Leui, the ſonne of Iſrael, Sereebia, and his ſonnes, and his brethren, whiche were eyghtiene. * or, learnyng.

49 And Aſebia, and Amon, and Oſaian his brethren, of the ſonnes of Canaineus, their ſonnes were twentie men.

50 And of them that ſerued in the temple, whom Dauid had ordeyned, and the principal men to the worke of the Leuites, that were miniſters in the temple, two hundred and twentie, whoſe names are al ſigned vp in wryting.

51 And then commaunded I a faſtyng vnto the young men before the Lorde, that I myght deſyre of him a proſperous iourney, (and a good way) both for vs and them that were with vs, for our children, and for the cataple.

52 For I feared to deſyre of the kyng men of horſe and of foote, to conueygh vs ſafely againſt our enimies.

53 For we haue ſayd vnto the king, that the power of the Lorde our God ſhoulde be with them that ſeeke hym, to directe them in al thynges.

54 And therefore we beſought our Lorde agayne, as touchyng theſe thynges, and founde hym fauourable vnto vs.

55 Then I ſeparated from among the cheefe of the tribes, and from the prieſtes, twelue men, (to wit,) Eſebrias, and Aſſanias, and ten men of their brethren with them.

56 And I weighed them the gold, and the ſyluer, and the holy veſſelles of the houſe of our Lord, whiche the king & his counſel, and his princes, & whole Iſrael had geuen.

57 And when I had weighed it, I deliuered vnto them syxe hundred and fyftie talentes of ſyluer, and an hundred talentes in ſyluer veſſelles, and an hundred talentes of golde,

58 And twentie golden baſons, and twelue veſſeles of braſſe, euen fine braſſe, like ſhyning golde.

59 And I ſayde vnto them, ye are holy vnto the Lorde, and the veſſelles are holy, and the gold and the ſyluer is * promiſed vnto the Lord (God) of our fathers. * or, vowed

60 Be * diligent nowe, and keepe it vntil the tyme that ye deliuer it to the cheefe of the prieſtes and Leuites, and to the principal men of the families of Iſrael in Hieruſalem, in the chambers of the houſe of our God. * or, watch

61 So

1.Esd.8.a. 61 So the priestes and the Lenites whiche
receyued of me the golde, the syluer, & the
vessellies, brought it vnto Hierusalem vnto
the temple.
62 And from the ryuer Thia we brake vp
the twelfth day of the fyrst moneth, accor-
dyng to the myghtie hande of our Lorde
whiche was with vs: and from the begin-
nyng of our iourney, the Lorde delyue-
red vs from euery enimie, so that we came
vnto Hierusalem:
63 And when the thirde day was past, the
weyghed golde and syluer was delyuered
in the house of the Lord on the fourth day,
vnto Marimoth the priest, & sonne of Iozi:
64 And with him was Eleazar the sonne
of Phinees, & with them were Iosabdus
the sonne of Iesu, and Moeth the sonne of
Sabbanus, Leuites: al was deliuered them
by number and weyght.
65 And al the weight of them was wrytten
vp the same houre.
66 After that, they that were come out of
captiuitie, offered sacrifice vnto the Lorde
God of Israel, euen twelue Oxen for al Is-
rael, foure score and syxtene Rammes,
67 Three score and twelue Sheepe, twelue
Goates for saluation, al in sacrifice to the
Lorde.
68 And the kynges commission delyuered
they vnto the kynges Seewardes, & to the
gouernours of Coelosyria & Phenice, who
honored the people and the temple of God.
69 Nowe when these thynges were done,
the rulers came vnto me, and sayde,
1.Esd.6.a. 70 The nation of Israel, the princes, the
priestes & Leuites haue not put away from
them the strange people of the lande, nor
the vncleannesse of the Gentiles: to wit, of
the Chanaanites, Hethites, Pherezites,
Iebusites, and the Moabites, Egyptians,
and Edomites:
71 For both they & their sonnes haue ming-
led them selues with the daughters of
them, and the holy seede is myxt with the
strange people of the lande: and since the
begynnyng of the affayres, the rulers and
head men haue ben partakers of this wic-
kednesse.
1.Esd.9.a. 72 And as soone as I had hearn these thyn-
ges, immediatly I rent my clothes and the
holy garment, and pulled of the heare of
my head and my beard, & sate me downe
sorowful and heauie.
73 So al they that were moued though the
woorde of the Lorde God of Israel, came
vnto me wyleyst I wept for the iniquitie:
but I sate styl ful of heauinesse vntyl the
euenyng sacrifice.
74 Then stoode I vp from fasting, hauing
rent clothes, and the holy garment, and
kneeled downe vpon my knees, and helde
out my handes vnto the Lorde,
75 And sayde, O Lorde, I am confounded,
and ashamed before thy face.
76 For our synnes are become many, euen
aboue our heades, and our ignorances are
lyfted vp, euen vnto heauen:
77 For sines the time of our fathers, we are
in great synne vnto this day.
78 And for the synnes of vs, & our fathers,
we with our brethren, and with our kings,
and with our priestes, haue benne geuen
vp vnto the kynges of the earth, into the
swoorde, and into captiuitie, and became
a spoyle with confusion (and shame) vn-
to this day.
79 And nowe, O Lorde God, howe great
is the mercie that we haue gotten of thee,
in that thou hast left vs a roote and a name
in the place of thy sanctuarie,
80 And that thou hast discouered to vs a
lyght in the house of the Lorde our GOD,
and hast geuen vs meate in the tyme of our
seruitude:
81 And when we were in captiuitie, we
were not forsaken of the Lorde our God:
but he made the kinges of Persia gracious
and fauourable vnto vs, so that they gaue
vs victualles (and meate,)
82 Yea, and honoured the temple of our
Lorde, and repayred the wasted places of
Sion, and gaue vs assurance in Iurie and
Hierusalem.
83 And nowe, O Lorde, what shal we say,
hauyng al these thynges (in possession?)
For we haue broken thy commaundemen-
tes, whiche thou gauest vnto vs by the
handes of thy seruauntes the prophetes,
saying,
84 Because the lande whiche ye goe to pos-
sesse as an heritage, is a land defyled with
the vncleannesse (and fylthynesse) of the
strangers of the lande, and with their a-
bomination they haue polluted it altoge-
ther:
45 Therefore nowe shal ye not ioyne your
daughters vnto your sonnes, neyther mar-
rie your daughters to their sonnes.
86 Moreouer, ye shal neuer seeke to make
peace with them, that ye may * encrease
and eate the best in the lande, and that ye
may leaue the inheritance of the land vnto
your chyldren for euermore.
87 As for the thynges that are come to
passe, they come al for our wicked woorkes
and great synnes: for thou, O Lorde, hast
made our synnes lyght,
88 And geuen vs such a roote: but we haue
turned backe agayne, so that we haue bro-
ken

* or, be strong, eate the good of the land

ken thy lawe, and mingled our selues with the vncleannesse of the outlandyshe heathen.

89 Wyghdraw not thou be angry with vs to destroy vs, so that thou shouldest leaue vs neyther roote, seede, nor name?

90 O Lorde God of Israel, thou art true: for our roote endureth yet vnto this present day.

91 And beholde, nowe are we before thee in our sinnes, neyther can we stande before thee for them.

1.Esd.10.a. 92 And when Esdras with this prayer had knowledged the synne, weeping, and lying flat vpon the grounde before the temple, there gathered vnto hym from Hierusalem, a great multitude of men and women, of young men and maidens: for there was a very great (weeping and) mourning among the multitude.

93 Then Iechonias the sonne of Iehell, one of the children of Israel, cryed out, and sayde, O Esdras, we haue sinned against the Lorde God, (because) we haue maryed strange women of the nations of the land.

94 And nowe al Israel hangeth in doubt: We wyl sweare another therefore vnto the Lorde, that we shal put away al our wyues

*n. strangers. which we haue taken of the * heathen, with theyr children:

95 Like as it may seeme good to thee, and to al those that obey the lawe of the Lorde.

96 Stande vp, and put it in execution: for to thee both this matter apparteyne, and we are with thee, to adde thee strength.

97 So Esdras arose, and tooke an othe of the cheefe of the priestes and Leuites of al Israel, to do after these thynges: and they sware.

The. ix. Chapter.

7. After Esdras had read the lawe for the strange wiues, 18. They promised to put them away.

THen Esdras rysyng from the courte of the temple, went to the chamber of Joannan, the sonne of Eliasib,

2 And remayned there, and dyd eate no meate, nor dronke * drinke, weeping for the great wyckednesse of the people.

*or, bread. 3 And there was made a proclamation in al Iurie, & at Hierusalem, for al them that were of the captiuitie, that they should gather togeather at Hierusalem,

4 And that who so euer met not there within two or three dayes, according as the elders that bare rule appoynted, theyr cattel shoulde be sealed to the vse of the temple, and he be excluded from them that were of the captiuitie.

5 And in three dayes were al they of ꝑ tribe of Iuda and Beniamin geathered together at Hierusalem, the twentieth day of the nienth moneth.

6 And the whole multitude sate trembling in the * courte of the temple, for it was wynter. *or, the large rooms

7 So Esdras arose vp, and said vnto them, Ye haue done vnrighteously, in that ye haue taken * outlandishe wiues to mary- *or, strange age, and so to encrease the sinnes of Israel.

8 And nowe knowledge the same, and gene prayse vnto the Lorde God of our fathers:

9 And performme his wyl, departyng from the heathen of the lande, and from the * *or, strange outlandishe wiues.

10 Then cryed the whole multitude, and sayd with a loude voyce, Lyke as thou hast spoken, so wyl we do.

11 But forasmuche as the people are many, and wynter season, so that we may not stande without the house, and because this worke is not a thing that can be finished in a day or two, seeyng we be many that haue sinned in these thinges:

12 Ordeyne therefore that the rulers of the multitude, and they of our families that haue strange wyues, tary.

13 And let the priestes and iudges come out of euery place in theyr time appoynted, tyll they swage the wath of the Lorde in this businesse.

14 Then Ionathas the sonne of Azahel, and Ezechias the sonne of Thecan, reteined the charge of this matter: and Mosollam, and Leuis, and Sabatheus helped them thereto. C

15 And they that were of the captiuitie, did accordyng to al these thinges.

16 And Esdras the priest chose vnto hym the principal men from among the fathers, and them all by name: and in the fyrst day of the tenth moneth, they sate togather, to examine this matter.

17 And so the matter was a determining concerning the men that had maried strange wyues, vntil the newe moons of the fyrst moneth.

18 And of the priestes that had myxte them selues with * outlandish wiues, there were *or, strange founde,

19 Of the sonnes of Iesu the sonne of Iosedec, and his brethren, Mathelas, Eleazar, Joribus, and Joadanus:

20 Whiche offered them selues to put away theyr wyues, and to offer a ramme vnto reconcilement for theyr purgation.

21 And of the sonnes of Emmer, Ananias, and Zabdeus, and Canes, and Samaias,

and Hieriel, and Azarias.

22 And of the sonnes of Phaisu, Elionas, Maasias, Elmaelus, and Nathanael, and Ocidelus, and Talsas.

23 And of the Leuites, Jozabadus, and Semis, and Colius, who was called Calitas, and Patheus, and Dudas, and Jonas.

24 Of the holy singers, Eleazarus, Bacchurus.

25 Of the porters, Sallumus, & Tolbantes.

26 Of them of Israel, of the sonnes of Phoros, Hiermas, and Eddias, and Melchias, and Maelus, and Eleasar, and Asbias, and Banaias.

27 Of the sonnes of Ela, Mathanias, Zacharias, and Hierelias, and Hieremoth, and Aedias.

28 And of the sonnes of Zamoth, Eliadas, Eliasimus, Othonias, Jarimoth, and Sabatus, and Sardeus.

29 Of the sonnes of Bebai, Joannes, and Ananias, and Josabad, and Emathetas.

30 Of the sonnes of Hani, Olamus, Maluchus, Israias, Jasubus, Jasael, and Jeremoth.

31 And of the sonnes of Addi, Naathus, Moosias, Laccunus, and Naidus, and Mathanias, and Seichel, and Balnuus, and Manasseas.

32 And of the sonnes of Annas, Elionas, and Aseas, and Melchias, and Sabbeus, and Simon a Chosamite.

33 And of the sonnes of Asom, Altaneus, and Mattithias, and Banaias, Eliphalet, and Manasses, and Semei.

34 And of the sonnes of Haani, Jeremias, Mombis, Omairus, Inel, Mamai, and Baelias, and Amos, Carabasion, and Enasibus, and Mammimata, Haius, Elisiasis, Uamus, Eliali, Samis, Selemias, Nathanias: and of the sonnes of Dzozas, Sesis, Ekril, Ezailus, Samatas, Sambis, Josiphus.

35 And of the sonnes of Ethna, Nazitias, Zabadias, Ethes, Inel, Banaias.

36 All these had taken * outlandishe women to mariage, and they put them away with their children.

37 And the priestes and Leuites, and (all) they that were of Israel, dwelt at Hierusalem, and throughout all the lande in the * newe moone of the seuenth moneth: and the children of Israel were in their * dwellynges.

38 And the whole multitude came together with one accorde, into the wyde place before the east gate of the temple.

39 And they spake vnto Esdras the high priest and reader, that he woulde bring the lawe of Moses, whiche had ben geuen of the Lorde God of Israel.

40 So Esdras the high priest brought the lawe vnto the whole multitude, to man, and woman, and to all the priestes, that they myght heare the lawe in the * newe moone of the seuenth moneth. 2.Esd.3.1

41 And he read in the first wide place that is before the porte of the temple, from the morning early vnto midday, before men and women: and they applied their minde al vnto the lawe.

42 And Esdras the priest, and reader of the lawe, stoode vp vpon a pulpit of wood, whiche was made therefore:

43 And vpon his right hande, there stoode by hym, Mathathias, Samus, Ananias, Azarias, Urias, Ezechias, and Balalan:

44 Upon his left hande, stoode Phaldeus, Sael, Melchias, Nolathuphus, and Nabarias.

45 Then toke Esdras the booke of the lawe before the whole multitude, (for he was the principal, & had in most honor of them al.)

46 And when he expounded the lawe, they stoode al straight vpon their feete. So Esdras * prayed the Lorde the most high God, the almighty God of hostes.

47 And al the people answered, Amen.

48 And Jesus, Anus, Sarabias, Adinus, Jacobus, Bataias, Autamas, Maianias, Calitas, Azarias, Iohalabdus, Ananias, and Biatas the Leuites, lift vp their handes, and fell downe on the grounde, and worshypped the Lorde,

49 And taught the lawe of the Lorde, and were earnestly occupied together in the reading therof.

50 Then spake Atharates vnto Esdras the high priest and reader, and to the Leuites that taught the multitude, saying,

51 This day is holy vnto the Lorde: and al when they heard the lawe, wept.

52 (So Esdras sayd.) Depart your way therfore: and eate the fatte meates, and drynke the sweete drynkes, and sende gyftes vnto them that haue nothyng. 2.Esd.8.

53 For this day is holy vnto the Lorde, and be not ye sory: for the Lorde wyl bryng you to honour.

54 So the Leuites * published al these thinges to the people, saying, This day is holy to the Lorde, be not sory.

55 Then went they their way euery one to eate and drinke, and were mery, and sent presentes to them that had nothing, and made very good cheare.

56 For they were as yet * filled with the wordes that had ben taught them, and for the which they had ben assembled.

¶ The ende of the thirde booke of Esdras.

The

* or, strange

* or, fyrst day.

* or, owne houses.

* or, begynnyng.

* or, blessed

* or, vnderstanded.

* or, and manded.

¶The fourth booke of Eſdras.

The firſt Chapter.

8. The people is reproued for their vnthankfulneſſe. 30. God wyl haue another people, if theſe wyl not be reformed.

1 THe ſecond booke of the Prophete Eſdras, the ſonne of Saraias, the ſõne of Azarias, the ſonne of Helchia, the ſonne of Sadanias, the ſon of Sadoc, the ſonne of Achitob,

2 The ſonne of Achia, the ſonne of Phines, the ſonne of Heli, the ſonne of Amerias, the ſonne of Aziel, the ſonne of Marimoth, the ſonne of Arna, the ſonne of Ozias, the ſonne of Bozith, the ſonne of Abiſei, the ſonne of Phinees, the ſonne of Eleazar,

3 The ſonne of Aaron, of the tribe of Leui, whiche (Eſdras) was priſoner in the lande of Medes, in the raigne of Artaxerxes king of Perſia.

4 And the worde of the Lorde came vnto me, ſayeing,

5 Goe thy way, and ſhewe my people their ſinful deedes, and their chyldren their wickednes whiche they haue done agaynſt me, that they may tell their childers chyldren the ſame.

6 For the ſinnes of their fathers are increaſed in them: and why? they haue forgotten me, and haue offered vnto ſtrange gods.

7 Am not I euen he that brought them out of the lande of Egypt from the houſe of bondage? But they haue prouoked me vnto wrath, and deſpiſed my counſels.

8 Pul thou * out then the heare of thy head, and caſt all euil vppon them, for they haue not benne obedient vnto my lawe: but it is a people without (learning and) nurture.

9 Howe long ſhal I forbeare them, vnto whom I haue donne ſo muche good?

10 Many kynges haue I deſtroyed for their ſakes, Pharao with his ſeruantes and all his * power haue I ſmitten downe (and ſlayne.)

11 And the nations haue I deſtroyed (and rooted out) before them, and in the Eaſt haue I brought two landes & people to nought, euen Tyre and Sidon, and haue ſlayne all their enimies.

12 Speake thou therefore vnto them, ſayeing, Thus ſayth the Lorde,

13 I led you through the ſea, and haue geuen you ſure ſtretes ſince the beginning: I gaue you Moſes to be your captayne, and Aaron to be the prieſt:

14 I gaue you lyght in a pyller of fyre, and great woonders haue I donne among you: yet haue ye forgotten me, ſayth the Lorde.

15 Thus ſayth the almightie Lorde, The quales were as a token for you, I gaue you tentes for your * ſuccour, neuertheleſſe in them ye murmured:

16 And * aſcribed not the victorie of your enimies vnto my name, but euer to this day doo ye yet murmure.

17 Where are the benefites that I haue done for you? When ye were hungry in the wyldernelle, dyd ye not crye vnto me,

18 Sayeing, Why haſt thou brought vs into this wyldernelle to kyl vs? It had ben better for vs to haue ſerued the Egyptians, then to dye in this wyldernelle.

19 Then had I pitie vpon your mournings, and gaue you Manna to eate. So ye dyd eate angels foode.

20 When ye were thirſtie, dyd not I cleaue the rocke, and waters flowed out, to ſatiſfie you withal? for the heate, I couered you with the leaues of the trees.

21 A good pleaſant fat lande gaue I you: I caſt out the Chananites, the Pherezites, and Philiſtines before you: what ſhall I doo more for you, ſayth the Lorde?

22 Thus ſayth the almighty Lorde, When ye were in the wyldernelle * in the water of the Amorites, beyng a thirſte and blaſpheming my name,

23 I gaue you not * fyre for your blaſphemies, but caſt a tree into the water, and made the ryuer ſweete.

24 What ſhall I doo vnto thee, O Jacob? thou Juda wouldeſt not obey me: I wyl turne me to other nations, and vnto thoſe wyl I geue my name, that they may keepe my ſtatutes.

25 Seeyng ye haue forſaken me, I wyl forſake you alſo. When ye deſire me to be gratious vnto you, I ſhal haue no mercie vpon you.

26 When ye call vpon me, I wyl not heare you: for ye haue defyled your handes with blood, and your feete are ſwifte to commit manſlaughter.

27 Ye haue not as it were forſaken me, but your owne ſelues, ſayth the Lorde.

1 A
2.Chr.7.a.
3.Eſd.8.a.
Eſa.5.a.
9.ſ.
Sam.21.b. Mac.8.10. 12. Eſd.14.g. 9.annũc.
Exod.14.g. Exod.3.b. C Num.18.a. Exod.13.b. Exod.16.c. * or, ſafegards. * or, and triumphed not in my name for the deſtruction of your enimies. Num.14.a.
Sapi.16.g. Num.20.b.
B
Eſai.5.a. Exod.15.b. * or, at the bitter waters. * or, wood.
Deut.32.b. D
Eſai.1.b.

28 Thus ſayth the almightie Lorde, Haue I not prayed you, as a father his ſonnes, as a mother her daughters, and a nurſe her young babes,

29 That ye woulde be my people, and I ſhoulde be your God, that ye woulde be my chyldren, and I ſhould be your father?

Mat.23.b.

30 I gathered you together, as a henne gathereth her chickens vnder her wings: but nowe, what ſhal I doo vnto you? I wyl caſt you out from my face.

31 When you offer vnto me, I wyll turne my face from you: for your ſolemne feaſte dayes, your newe moones, and your circumciſions haue I forſaken.

Eſai.1.b. and.65.a.

32 I ſent vnto you my ſeruantes the prophetes, whom ye haue taken and ſlaine, and torne their bodyes in peeces, whoſe blood I wyll · require of your handes, ſayth the Lorde.

· or, require.

33 Thus ſayth the almightie Lorde, Your houſe ſhalbe deſolate, I wyl caſt you out, as the wynde doth ſtubble:

34 Your chyldren ſhal not · be fruitfull, for they haue deſpiſed my cõmaundement, and donne the thing that is euil before me.

· or, haue procreation.

35 Your houſes wyll I geue to a people that ſhall comme, whiche not hauyng heard of me, yet ſhall beleeue me: to whom I haue ſhewed no ſignes, yet they ſhal doo that I haue commaunded them.

36 They haue ſeene no Prophetes, yet ſhall they · call their ſinnes to remembrance, and knowledge them.

· or, hate their iniquities.

37 I wyll declare the grace that I wyll doo for the people that is to comme, whoſe chyldren reioyce in gladneſſe: and though they haue not ſeene me with bodyly eyes, yet in ſpirite they beleeue the thing that I ſay.

38 And nowe brother, beholde what great · worſhyp: and ſee the people that commeth from the eaſt.

· or, glory.

Eſai. 12. b. Luke. 13.f. Mat. 8.b.

39 Unto whom I wyll geue for leaders Abraham, Iſahac, and Jacob, Oſeas, Amos, and Michees, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zacharie, and Malachie, whiche is called alſo an angel (or meſſenger) of the Lorde.

The.ii. Chapter.

2. The ſynagogue fyndeth fault with her owne chyldren. 18. The Gentiles are called.

THus ſayth the Lorde, I brought this people out of bondage, I gaue them my commaundements by my ſeruants the prophetes, whom they would not heare, but deſpiſed my counſayles.

2 The mother that bare them, ſayth vnto them, Goe your way ye chyldren, for I am a wydowe and forſaken.

3 I brought you vp with gladneſſe, but with ſorowe and heauyneſſe haue I loſt you: for ye haue ſinned before the Lorde your God, and donne that thing that is euyll before him.

4 But what ſhall I nowe doo vnto you? I am a widowe and forſaken: goe your way, O my chyldren, & aſke mercy of the Lorde.

5 As for me, O father, I call vpon thee for a witneſſe ouer the mother of theſe chyldre, which woulde not keepe my couenant:

6 That thou bryng them to confuſion, and their mother to a ſpoyle, that ſhe beare no more.

7 Let their names be ſcattered abroade among the Heathen, let them be put out of the earth: for they haue · thought ſcorne of my couenant.

· or, deſpiſed.

8 Wo be vnto thee Aſſur, thou that hydeſt the vnrighteous in thee: thou wicked people, remember what I dyd vnto Sodome and Gomorrhe,

Gen.19.c.

9 Whoſe lande is turned into cloddes of pitche, and heapes of aſhes: euen ſo alſo, wyll I doo vnto al them that heare me not, ſayth the almighty Lorde.

10 Thus ſayth the Lorde vnto Eſdras, Tel my people that I wyll geue them the kingdome of Hieruſalem, whiche I would haue geuen vnto Iſrael.

11 Their glory alſo wil I take vnto me, and geue them the euerlaſting Tabernacles, which I had prepared for thoſe.

12 They ſhal haue the tree of lyfe at wyll, as in the ſweete ſauour of ointment, they ſhal neyther labour, nor be weery.

13 Goe ye your way, and ye ſhall receyue it: pray that there may be but fewe dayes, and the long tyme may be ſhortened for them: the kyngdome is already prepared for you, therefore watche.

14 Take heauen and earth to witneſſe, for I haue broken the euyl in peeces, and created the good: for I liue, ſayth the Lorde.

15 Mother embrace thy chyldren, and bryng them vp with gladneſſe, make their feete as faſt as a piller: for I haue choſen them, ſayth the Lorde.

16 And thoſe that be dead, wyl I rayſe vp agayne from their places, and bryng them out of the graues: for I haue knowen my name in Iſrael.

17 Feare not thou mother of the chyldren: for I haue choſen thee, ſayth the Lorde.

18 And for thy helpe I ſhall ſende thee my ſeruantes Eſai and Jeremie, after whoſe counſayle I haue ſanctified and prepared for thee twelue trees, laden with dyuers fruites.

19 And as many fountaynes flowing with myl-

with milke and honye: and seuen mightie mountaynes, whereupon there grow roses and lylies, wherebye I will fil thy children with ioye.

20 Execute iustice for the widowe, iudge for the fatherlesse, geue to the poore, defend the fatherlesse, clothe the naked,

21 Heale the wounded and sycke, laugh not a lame man to scorne, defende the creeple, and let the blind come into the lyght of my clearnesse.

Tobi.i.d. 22 Keepe the olde and young that are within thy walles.

23 Wherlocuer thou findest the dead, take them, and bury them, and I shal geue thee the first place in my reuerrection.

24 Abyde styl, O my people, and take thy rest, for thy quietnesse shal come.

25 Feede thy children, O thou good nurse, stablishe their feete.

26 As for the seruantes whom I haue geuen thee, there shal not one of them perisher for I will seeke them from among thy number.

27 Be not weery: for when the day of trouble & heauinesse commeth, other shal weepe and be sorowfull, but thou shalt be mery and plenteous.

E 28 The heathen shalbe ielous (as ie) but they shalbe able to do nothing against thee, saith the Lorde.

29 My handes shal couer thee, so that thy children shal not see the * fyre euerlasting.

* g, hel.

30 Be ioyful, O thou mother, with thy children, for I will deliuer thee, sayth the Lorde.

31 Remember thy children that sleepe, for I shall bring them out of the sydes of the earth, and shewe mercy vnto them: for I am merciful, sayth the Lorde almightie.

32 Embrace thy children until I come, and shewe mercie vnto them: for my * welles runne ouer, and my grace shal not fayle.

* g, fountayne.

33 I Esdras receiued a charge of the Lorde vpon the mount Oreb, that I shoulde goe vnto Israel: but when I came vnto them, they set me at nought, & despised the commaundementes of the Lorde.

34 And therfore I say vnto you, O ye heathen that heare and vnderstande, * Looke for your shephearde, he shal geue you euerlasting rest: for he is nigh at hand that shal come in the ende of the worlde.

* h, kepar.

F 35 Be redy to the reward of the kyngdome, for the euerlasting lyght shal shine vpon you for euermore.

36 Flee the shadowe of this world, receiue the ioyfulnesse of your glory: I testifie my sauiour openly.

37 O receiue the gyfte that is geuen you, and be glad, geuing thankes vnto hym that hath called you to the heauenly kingdome.

38 Aryse vp, and stande fast, beholde the number of those that be sealed * in the feast of the Lorde,

* or, for.

39 Which are departed from the shadowe of the worlde, and haue receiued glorious garmentes of the Lorde.

40 Take thy number, O Sion, and shutte vp * thy purified which haue fulfylled the lawe of the Lorde.

* or, those of thyne that are clothed in white.

41 The number of thy children whom thou longedst for, is fulfilled: beseech the power of the Lorde, that thy people which haue ben called from the beginning, may be hallowed.

42 I Esdras sawe vpon the mount Sion a great people, whom I coulde not number: and they al praysed the Lord with songues (of thankesgeuing.)

G Apoc. 7.8.

43 And in the middest of them there was a young man of an high stature, more excellyng then all they, and vpon euery one of theyr heades he set crownes, and was euer * higher and higher: which I marueyled at greatly.

* or, & was higher then the other.

44 So I asked the angel, and sayde, Syr, what are these?

45 He answeared and sayd vnto me, These be they that haue put of the mortall clothing, and put on the immortal, and haue * confessed and knowledged the name of God: nowe are they crowned, and receiue the * rewarde,

* o, haue confessed.

46 Then sayd I vnto the angel, What yong person is it that crowneth them, and geueth them the Palmes in theyr handes?

* or, the Palmes.

47 So he answeared and sayd vnto me, It is the sonne of GOD, whom they haue * knowledged in the worlde: then began I greatly to commende them that stoode so stedfastly for the name of the Lorde.

* or, confessed.

48 Then the angel saide vnto me, Goe thy way, and tel my people what maner of thynges, and howe great woonders of the Lorde thy God thou hast seene.

The.iii. Chapeter.

4. The wonderous workes which God did for the people are recited. 31. Esdras marueyleth that God suffereth the Babylonians to haue rule ouer his people, whiche yet are sinners also.

1 IN the thirtieth yeere after the fall of the citie, I was at Babylon, & lay troubled vpon my bedde, and my thoughtes came vp ouer my hart.

A

2 For I sawe the desolation of Sion, and the plenteous wealth of them that dwelt at Babylon.

3 And my spirite was sore moued, so that I began to speake fearefull woordes to the moste hyghest, and sayde,

4 O Lord, Lord, thou spakest at the begynning, when thou plantedst the earth (and that thee selfe alone) and gauest commaundement vnto the people,

5 And a body vnto Adam without soule, which was a * creature of thy handes, and hadst breathed in him the breath of lyfe, and so he lined before thee:

* or, woorkemanshyp.

6 And thou leddest him into paradise, whither thy right hande had planted or euer the earth brought fruites:

B 7 And vnto him thou gauest commaundement to loue thy way, whiche he transgressed, & immediatly thou appoyntedst death in hym, and in his generations: of whom came nations, tribes, people, and kinredes out of number.

Gene.6.b. 8 And euery people walked after their owne wil, and did wonderful things before thee: and as for thy commaundements, they despised them.

Gene.7.b. 9 But * in processe of tyme, thou broughtest the water flood vpon those that dwelt in the worlde, and destroyedst them.

* or, at tyme appoynted.

10 So that by the flood, that was wrought in eache of them, that was by death in Adam.

11 Neuertheleſſe, one of them thou leauest, namely Noah, with his household, of whom came al righteous men.

* or, came to passe.

12 And it * happened that when they that dwelt vppon the earth began to multiplie, and had gotten them many children, and were a great people, they began to be more vngodly then the fyrst.

13 Now when they lined so wickedly before thee, thou diddest choose thee a man from among them, whose name was Abraham.

Gene.21.a. Gene.25.c. Gene.32.a. Exod.19.a. Deut.4.b. 14 Hym thou louedst, and vnto hym only thou shewedst thy wyl:

15 And madest an euerlasting couenant with hym, promising hym that thou wouldest neuer forsake his seede.

16 And vnto him thou gauest Isahac, vnto Isahac also thou gauest Iacob and Esau. As for Iacob, thou diddest choose him to thee, and put backe Esau: and so Iacob became a great multitude.

17 And it came to passe, that when thou leddest his seede out of Egypt, thou broughtest them vp to the mount Sina,

* or, abassyng.

18 Bowyng downe the heauens, * settyng fast the earth, mouing the grounde, making the deapthes to shake, and * troubling the worlde.

* or, astonishyng.

19 And thy glory went thoughe foure * portes, of fyre, and earthquakes, and windes, and colde, that thou mightest geue the lawe vnto the seede of Iacob, and * knowledge vnto the generation of Israel.

* or, that which the generation of Israel should kepe with diligence.

20 And yet tookest thou not away from them that wicked hart, that thy law might bring forth fruite in them.

Rom.5.a.

21 For the first Adam beeryng a wycked hart, trangressed, and was ouercome: and so be al they that are borne of hym.

22 Thus remayned weakenesse styl: and the lawe in the hartes of the people, with the wyckednesse of the roote, so that the good departed away, and the euyl abode styl.

23 So the times passed away, and the yeeres were brought to an ende: then diddest thou rayse thee by a seruant called Dauid,

1. Sam.16.a. 2. Sam.5.a.

24 Of whom thou commaundedst to builde a citie vnto thy name, and to offer vp incense and sacrifice vnto thee therein.

25 When this was done nowe many yeeres, then the inhabiters of the citie forsoke thee,

26 And in al thinges did euen as Adam and all his generations had done: for they also had a wicked hart.

27 And so thou gauest the citie ouer into the handes of thyne enimies.

28 But do they of Babylon then any thing better, that they shoulde therefore haue the dominion in Sion? E

29 For when I came thither, and sawe there so great wickednesse that it coulde not be numbred: then my soule sawe many euyll doers in this thirtieth yeere, so that my hart fayled me:

30 For I sawe howe thou sufferedst them in such vngodlynesse, and sparedst the wicked deeres: but thine owne people hast thou rooted out, and preserued thine enimies, and this hast thou not shewed * me.

* or, it.

31 I can not perceiue howe this * happeneth. Do they of Babylon then better then they of Sion?

* or, commeth to passe.

32 Or is there any other people that knoweth thee, sauyng the people of Israel? or what generation hath so beleeued thy * couenantes, as Iacob?

* or, testimonies.

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here & there though the heathen, and I see that they be * rich and wealthie, and thinke not vpon thy commaundements.

* or, lying in wealth.

34 Weigh thou therefore our wickednesse nowe in the ballance, and theyrs also that dwel in the worlde: and so shal thy name be no where founde, but in Israel.

35 Or whē was it that they which dwel vpō earth, haue not sinned in thy sight? or what people hath so kept thy commaundements?

36 Thou shalt find that Israel by name hath kept thy precepts: but not the (other people and) heathen.

The

The.iiii. Chapter.

The angel reproueth Esdras, because he seemeth to enter into the profounde iudgementes of God.

1 AND the angel that was sent vnto me, whose name was Ariel, gaue me
2 an answeare,
And sayde, Thy hart hath taken to much vpon it in this worlde, and thou thinkest to comprehende the way of the highest.
3 Then sayde I, Yea my Lorde. And he answeared me, and sayd, I am sent to shew thee three wayes, and to set foorth thee similitudes before thee:
4 Whereof, if thou canst declare me one, I wyl shewe thee also the way that thou desirest to see: and I shal shewe thee from whence the wicked hart commeth.
5 And I sayde, Tel on my Lorde. Then sayde he vnto me, Go thy way, weygh me the weyght of the fyre, or measure me the blaste of the winde, or call me agayne the day that is past.
6 Then answeared I, and said, What man borne, is able to doo that, that thou shouldest aske such thinges of me?
7 And he sayde vnto me, If I shoulde aske thee how deepe dwellinges are in the middest of the sea, or howe great water springes are in the begynnyng of the deepe, or howe great water springes are vppon the firmament stretching out of the heauens, or which are the * outgoynges of paradise:
8 Peraduenture thou wouldest say vnto me, I neuer went downe yet into the deepe, nor hel, neyther dyd I euer clymbe vp into heauen.
9 Neuertheless, now haue I asked thee but onely of fyre, and wynde, and of the day wherethrough thou hast trauayled, and from the whiche thou canst not be separated, and yet canst thou geue me no answere of them.
10 He sayde moreouer vnto me, Thyne owne thynges, and such as are growen vp with thee, canst thou not knowe:
11 Howe shoulde thy vessell then be able to comprehende the way of the highest, and nowe outwardly in the corrupt worlde to vnderstande the corruption that is euident in my sight?
12 Then sayde I vnto hym, It were better that we were not at al, then that we should lyue in wyckednesse, and to suffer, and not to knowe wherefore.
13 He answeared me, and sayde, I came to a forrest in a playne, and the trees toke such a deuice,
14 And sayde, Comme, let vs go, and fight against the sea, that it may depart away before vs, and that we may make yet more woods.
15 The floodes of the sea also in lyke maner tooke counsayle, and sayde, Comme, let vs go vp, and fight against the trees of the wood, that there we may make vs another countrey.
16 The thought (and deuice) of the wood was but vaine (and nothyng woorth) for the fire came and consumed it.
17 The thought of the floodes of the sea, came lykewyse to nought also: for the sande stoode vp and stopped them.
18 If thou were iudge nowe betwixt these two, whō wouldest thou iustifie, or whom wouldest thou condemne?
19 I answeared, and sayde, Verely it is a foolishe thought that they both haue deuised: for the ground is geuen vnto the wood, and the sea also hath his place to beare his floodes.
20 Then answeared he me, and sayd, Thou hast geuen a right iudgement: but why iudgest thou not thee selfe also?
21 For lyke as the grounde is geuen vnto the wood, and the sea to his floodes: euen so they that dwel vppon earth, may vnderstande nothyng but that whiche is vppon earth: and he that dwelleth aboue the heauens, may onlye vnderstande the thinges that are aboue the heauens. Esai.45. John.3.c. 1.Cor.2.b.
22 Then answeared I, and said, I beseche thee, O Lorde, let me haue vnderstanding,
23 For it was not my minde * to be curious of thy hygh thinges, but of suche as we dayly meddle withal, namely, as wherefore Israel is geuen vp as a reproche to the heathen, and for what cause the people whom thou hast loued is geuen ouer vnto vngodly nations, and why the lawe of our forefathers is brought to nought, and the written * couenantes come to none effect: * or, to inquire. * or, ordinances.
24 And we passe away out of the worlde as the grashoppers, and our lyfe is a very feare, and we are not woorthy to obteyne mercie.
25 What wyll he doo then vnto his name whiche is called vppon ouer vs? Of these thinges haue I asked question.
26 Then answeared he me, and sayde, The more thou searchest, the more thou shalt marueyle: for the worlde hasteth fast to passe away.
27 And can not comprehende the thinges that are promised to the righteous in tyme to comme; for this worlde is full of vnrighteousnesse and weakenesse. 1.John.5.c.

28 But as touchyng the thinges whereof thou askett me, I wyll tell thee: the euil is sowen, but the destruction thereof is not yet comme.

29 If the euyll sowe that is sowen, be not turned vpsyde downe, & if the place where the euyl is sowen passe not away: then can not the thyng comme that is sowen with good.

30 For the come of euyl seede hath benne sowen in the hart of Adam from the beginning: and howe muche vngodlynesse hath he brought vp vnto this tyme? and howe muche shall he yet bryng forth vntyl he comme into the barne?

31 Wonder nowe by thee selfe howe great fruites of wickednesse the come of euyl seede bringeth forth.

32 And when the stalkes shalbe cut downe, whiche are without number, howe great a barne shal it fyll?

33 Then I answeared, and sayde, Howe, and when shall these thinges come to passe? Apoc. 6. b. where fore are our yeeres fewe and euyl?

34 And he answeared me, sayeng, Haste not thou to muche about the most byzhest: for thy hastinesse to be about him, is but vaine, though thou dost al that thou canst for it.

35 Dyd not the soules also of the ryghteous aske question of these thinges in their chambers, saying, How long shal I hope on this fashion? when commeth the fruite of my barne, and our rewarde?

36 And vpon this, Jeremiel tharchangel gaue them answeare, & sayde, Euen when the number of the seedes is fylled in you, for he hath weighed the woyld in the ballance.

37 In measure and number hath he measured the tymes, & mooueth it not, nor shaketh it, vntyl the sayd measure be fulfilled.

38 Then answeared I, and sayde, O Lorde, Lorde, nowe are we al full of sinne:

38 And for our sake peraduenture it is that F the barne of the ryghteous is not fulfylled, because of the sinnes of them that dwell vpon the earth.

40 So he answeared me, and sayde, Go thy way to a woman wyth childe, and aske of her, when she hath fulfilled her nine monethes, if her wombe may keepe the birth any longer within her?

41 Then sayd I, No Lord, that can she not. And he sayde vnto me, In the grane, the secrete places of soules are lyke the wombe of a woman.

42 For lyke as a woman that trauayleth, maketh haste to escape the necessitie of the trauayle: euen so doo these places haste to deliuer those thinges that are commanded vnto them.

43 Looke what thou desirest to see, it shalbe shewed thee from the beginning.

44 Then answeared I, and sayde, If I haue found fauour in thy sighte, and if it be possible, and if I be meete therefore,

45 Shewe me then whether there be more to comme then is past, or more past then is for to comme.

46 What is past, I knowe: but what is for to comme, I knowe not.

47 And he sayde vnto me, Stande vp vpon the ryghte syde, and I shal expounde the similitude vnto thee.

48 So I stoode, and behold an hot burning ouen passed by before me: and it happened, that whē the flame was gonne by, I loked, and behold, the smoke had the vpper hand.

49 After this there passed by before me a 6 watery cloude, & sent downe muche rayne with a storme: and when the stormie rayne was past, the droppes remayned styl. * or, stil drops came after.

50 Then sayde he vnto me, Consyder with thee selfe: lyke as the rayne is more then the droppes, and as the fyre exceedeth the smoke: euen so, the measure of the thinges that are past hath the vpper hande, and the droppes and smoke worke muche in quantitie.

51 Then I prayed, and sayde, May I lyue thynkest thou vntyll that tyme? or what shal happen in those dayes?

52 He answeared me, and sayde, As for the tokens whereof thou askett me, I may tell thee of them in part: but as touchyng thy lyfe, I am not sent to shewe therefor: I doo not knowe it.

The. v. Chapter.

1. In the latter tymes trueth shalbe hidde, vnryghteousnesse and all wickednesse shall raygne in the worlde.

1 NEuertheles, as concernyng the tokens (marke this) beholde, the dayes A shall comme, that they whiche dwell vpon earth shalbe taken in a great number, and the way of the trueth shalbe hid, and the lande shalbe barren from fayth:

2 But iniquitie shalbe increased aboue that whiche nowe thou seest, or that thou hast heard long ago. Matth. 24. 1

3 And the lande that thou seest nowe to haue rule, shalt thou hardly see waste.

4 But if God graunt thee to liue, thou shalt see after the third trumpet, that the sunne shal sodenly shine againe in the nyght, and the moone three tymes in the day:

5 And blood shall droppe out of wood, and the stone shall geue his voyce, and the people shalbe enquieted:

6 And euen he that rule, who they hope not that dwel vpon earth, & the soules shal turne

7 And

7 And the Sonne ſhall the ſhal caſt out the
ſame, and make a noyſe in the night, whiche
many heare not knowen: but they ſhall all
heare the voyce therof.

8 There ſhalbe a confuſion alſo in many pla-
ces, and the fyre ſhalbe oft ſene out agayne: and the wyld beaſtes ſhal change their pla-
ces, and monſtrous women ſhal beare mon-
ſters,

9 And ſalte waters ſhalbe founde in the
frendes, and al frendes ſhal fight one againſt another: then ſhal al wit and vnderſtanding be hydde, and put aſide into their ſecret pla-
ces:

10 And ſhalbe ſought of many, and yet not
be founde: then ſhall vnrighteouſneſſe and
* voluptuouſneſſe haue the vpper hand vp-
on earth.

* g. knowledge.

11 One land alſo ſhal aſke another, and ſay,
Is righteouſneſſe that * maketh a man
righteous gone through ther? And it ſhall
ſay, No.

* g. that pleaſeth. ſhal that man righteouſneſſe.

12 At the ſame time ſhall men hope, but no-
thing obteyne: they ſhal labour, but their
wayes ſhal not proſper.

13 To ſhew thee ſuch tokens I haue leaue:
and if thou wylt pray agayne, and weepe as
nowe, and faſt ſeuen dayes, thou ſhalt heare
yet greater thinges.

14 Then I awaked, and a fearfulneſſe went
through al my body, and my mynd was fee-
ble, ſo that I almoſt ſowned withall:

15 So the angel that was comme to talke
with me, helde me, comforted me, and ſet
me vp vpon my feete.

16 And in the ſecond night it came to paſſe,
that Salathiel the captayne of the people
came vnto me, ſayeing, Where haſt thou
ben? and why is thy countenance ſo heauie?

17 Knoweſt thou not that Iſrael is commit-
ted vnto thee in the land of their captiuitie?

18 Vp then, and eate, and forſake vs not, as
the ſheepheard that leaueth his flocke in the
handes of * wicked woolues.

* g. cruel.

19 Then ſayde I vnto him, Goe thy wayes
from me, and come not nigh me. And he heard
it, and as I ſaide, ſo he went his way from
me.

D 20 And ſo I faſted ſeuen dayes, mourning
and weeping, like as Uriel the angel com-
manded me.

21 And after ſeuen dayes ſo it was, that the
thoughtes of my harte were very greeuous
vnto me againe:

22 And my ſoule receyued the ſpirite of vn-
derſtanding, and I begamne to talke with
the moſt highеſt againe:

23 And ſaid, O Lorde, Lorde, of euery wood
of the earth, and of all the trees therof, thou
haſt choſen thee one only vineyarde:

24 And of all landes of the whole worlde, thou
haſt choſen thee one pyt: and of al flowres
of the grounde, thou haſt choſen thee one
Lilie:

25 And of all the waueſ of the ſea, thou haſt
fylled thee one ryuer: and of al buylded ci-
ties, thou haſt halowed Sion vnto thee
ſelfe:

26 And of al the foules that are created, thou
haſt named thee one doue: and of al the cat-
tel that are made, thou haſt prouided thee
one ſheepe:

27 And among al the multitudes of peoples,
thou haſt gotten thee one people: and vnto
this people whom thou louedſt, thou gaueſt
a lawe that is proued of al.

28 And nowe, O Lord, why haſt thou geuen
this one people ouer vnto many? and vpon
the one roote thou haſt * prepared others,
and why haſt thou ſcattered thy one only
people among many?

* or, ſet.

E

29 Whiche treade them downe, yea whiche
haue euer withſtande thy promiſes, and ne-
uer beleeued thy couenantes.

30 If thou vnderſtandeſt ſo much hate thy people,
yet ſhouldeſt thou punniſh them with thine
owne handes.

31 Nowe when I had ſpoken theſe wordes,
the angel that came to me the nyght afore,
was ſent vnto me,

32 And ſaide vnto me, Heare me, and I wyl
inſtructe thee: hearken to the thyng that I
ſay, and I ſhal tel thee more.

And I ſayde, Speake on my Lorde. Then
33 ſayde he vnto me, Thou art ſore troubled
in mynde for Iſraels ſake: loueſt thou that
people better then he that made them?

And I ſayd, No Lorde, but of very greefe
34 (and compaſſion) haue I ſpoken: for my
enemies payne me euery houre, becauſe I
* woulde haue experience of the way of the
moſt highеſt, and ſeeke out parte of his iu-
gement.

* or, comprehende.

35 And he ſaide vnto me, That thou * may-
eſt not. And I ſayde, Wherefore Lord? wherunto was I borne then? or why was
not my mothers wombe then my grue,
that I myght not haue ſeene the miſerie
(and trouble) of Jacob, and the wearying
out of the ſtocke of Iſrael?

* or, canſt not.

36 And he ſayde vnto me, Number me the
thynges that are not yet come, gather me
togeather the droppes that are ſcattered a-
broade, make me the flowres greene againe
that are wythered,

F

37 Open me the places that are cloſed, and
bring me forth the windes that in them
are ſhut vp, ſhewe me the image of a voyce:
and then I wyl declare to thee the thyng
that thou laboureſt to knowe.

38 And

F 38 I said I saydst, O Lorde, howe that thou may knowe these thinges, but he that hath not his dwelling with men?

39 As for me, I am vnwise: howe maye I then speake of these thinges, in the which thou art best me?

40 Then sayde he vnto me, Like as thou canst doo none of these thinges that I haue spoken of: euen so canst thou not finde out my iudgement, or in the end the loue that I haue promised vnto my people.

41 And I sayde, Beholde, O Lorde, yet art thou wyth vnto them that be returned vnto the ende: and what shall they doo that haue been before me, or we that be nowe, or they that shal come after vs?

42 And he sayde vnto me, I wyll liken my iudgement vnto a ryng: Like as there is no slacknesse of the last, euen so there is no swiftnesse of the first.

43 So I answered, and sayde, Couldest thou not make those that haue been made, and beynge, and that are for to come, at once, that thou mightest shewe thy iudgement the sooner?

* or, before. 44 Then answered he me, and sayde, The creature may not haste * aboue the maker, neither may the worlde holde them at once that shalbe created therein.

45 And he sayde, As thou hast sayde vnto thy seruant, that thou whiche quickenest all thinges, hast geuen life at once to the creature (or woorke) that thou hast created, and the creature bare it: euen so might it nowe also beare them that nowe be present at once.

G 46 And he sayde vnto me, Aske the wombe of a woman, and say vnto her, If thou bringest fourth children, why doest thou it not together, but one after another? Bidde her therefore to bring fourth tenne children at once.

47 And I said, She can not: but must doo it by distances of time.

48 Then saide he vnto me, Euen so haue I diuided the distance of time the childebedde of the earth, for those that be sowen vppon her.

49 For like as a young child may not bring fourth the thinges that belong to the aged, euen so haue I ordeyned * the world which I created.

* or, the tyme.

50 And I asked, and said, Seeing thou hast nowe geuen me the way, I will proceede to speake before thee: for our mother, of whom thou hast tolde me that she is young, drawyth she nowe nigh vnto age?

51 He answered me, and said, Aske a woman that beareth children, and she shal tel thee.

52 Say vnto her, Wherefore are not they whom thou hast nowe brought forth, like those that were before thee, but lesse of stature?

53 And she shall answere thee, They that be borne in the youth of strength, are of one fashion: and they that are borne in the time of age (when the wombe fayleth) are otherwise.

54 Consyder nowe thee selfe, howe that ye are lesse of stature, then those that were before you:

55 And so are they that come after you lesse then ye, as the creatures which nowe begyn to be olde, and haue passed ouer the strength of youth.

56 Then saide I, Lorde, I beseeche thee, if I haue founde fauour in thy syght, shew thy seruant by whom thou visitest thy * creature?

* or, bowelmanhed.

The. vi. Chapter.

1. God hath foreseene al thynges in his secrete counsayle, and is auctheur therof, and hath created them for his chyldren. 25. The felicitie of the age to come.

1 AND he sayde vnto me, In the begynnyng when the * grounde was made, before the borders of the worlde stoode, or euer the wyndes blewe,

A * or, the paste of the earth.

2 Before it thundred and lightened, or euer the fundations of Paradise were layde,

3 Before the fayre flowres were seene, or euer the mooueable powers were established, before the innumerable * multitude of angels were gathered togeather,

* or, numbers.

4 Or euer the highnesses of the ayre were lyfted vp, afore the measures of the firmament were named, or euer the chymneys in Sion were hot,

5 And or the present yeres were sought out, and or euer the inuentions of them that now sinne, were * put aside, before they were sealed that haue geathered fayth for a treasure:

* or, taken away.

6 Then did I consyder and ponder al these thinges, and they al were made through me alone, and through none other: by me also they shalbe ended, and by none other.

7 Then answered I, and said, What shalbe the * partyng asunder of the tymes? or when shalbe the ende of the first, and the begynnyng of it that followeth?

B * or, division.

8 And he sayde vnto me, From Abraham vnto Isahac, when Iacob and Esau were borne of hym, Iacobs hande helde first the heele of Esau.

9 For Esau is the ende of this worlde, and Iacob

Jacob is the beginning of it that holdeth
26 The hand of man, betwyxt the heele and
the hande: Other question thynge aske
thou not.
27 I answered then, and sayde, O Lorde,
Lorde, yf I haue found fauour in thy sight,
12 I beseech thee * shewe thy seruaunt the end
of thy tokens, whereof thou shewedst me
part the last nyght.
13 So he answeared, & sayd vnto me, Stande
vp vppon thy feete, and heare * a perfecte
voyce and sounde.
14 There shal come a * great motion, but
the place where thou standest, shal not be
mouued.
15 And therfore whē * thou hearest the wor-
des, be not afrayde: for of the ende shal the
worde be, and of the fundation of the earth
shal it be vnderstande.
16 And why? the worde thereof trembleth
and quaketh: for it knoweth that it must
be changed at the ende.
17 And it happened, that when I had heard
it, I stood vp vpon my feete, & hearkened:
and beholde, there was a voyce that spake,
and the sounde of it, was lyke the sound of
many waters,
18 And it sayde, Beholde, the dayes come,
that I wyl begynne to drawe nygh, and to
visite them that dwel vpon earth:
19 And wyl begynne to make inquisition of
them, what they be that haue hurt vniustly
with their vnrighteousnesse, and when the
lowe estate of Sion shalbe fulfylled.
20 And when the worlde that shal vanishe
away shalbe ouersealed, then wyl I doo
these tokens: the bookes shalbe opened be-
fore the * firmament, and they shal see al-
togeather.
D 21 And the children of a yere old shal speake
with their voyces, the women with childe
shal bring forth vntimely children of three
or foure monethes olde, and they shal lyue,
and be rayled vp.
22 And sodainely shall the sowen places ap-
peare as the vnsowen, the full storehouses
shal sodainely be founde emptie:
23 And the trumpet shal geue a sound, which
when euery man heareth, they shalbe hasti-
ly afrayde.
Esa.27.2. Ioel.2.10.
24 At that time shall frendes fyght one a-
gaynst another lyke enimies, and the earth
shal stand in feare with them: the springes
of the welles shall stande styl, and in three
houres they shal not runne.
25 Who so euer remaineth scom all these
thynges that I haue tolde thee, shal es-
capt, and see my saluation, and the ende of
your worlde.
26 And the men that are receyued, shall see
it, they that haue not tasted death from
their byrth: and the hart of the * inhabi-
ters shalbe changed, & turned into another
meanyng.
27 For euyl shalbe put out, and deceite shal
be quenched.
28 As for faythe, it shal florishe, corruption
shalbe vndercome, and the truth whiche
hath benne so long without fruite, shalbe
* declared.
29 And when he talked with me, beholde,
I looked a litle and a litle vpon hym, be-
fore whom I stoode:
30 And then he sayde vnto me, I
am come to shewe thee the time of the night
for to come.
31 Yf thou wylt pray yet more, and fast seuen
dayes agayne, I shal tel thee more thynges,
and greater then before, whiche I haue
hearde by the day.
32 For thy voyce is hearde before the hyghe-
est: for why? the myghtie hath seene thy
righteous dealyng, he hath seene also thy
chastitie whiche thou hast had euer sins
thy youth:
33 And therfore hath he sent me to shewe
thee al these thynges, and to say vnto thee,
Be of good comfort, and feare not:
34 And haste not with the times that are past, F
to thynke vpon thynges, that thou mayst
not hasten from the latter times.
35 And it came to passe after this, that I
wept agayne, and fasted seuen dayes in
lyke maner, that I myght fulfyl the three
weekes which he tolde me.
36 And in the eyght nyght was my harte
vexed within me agayne, and I beganne to
speake before the hyghest.
37 For my spirite was greatly set on fyre, and
my soule was in distresse:
38 And I sayde, O Lorde, thou spakest vnto Gene.1.2.
thy creature from the begynning, euen the
first day, & sayedst, Let heauen and earth be
made: & thy worde was a perfect worke.
39 And then was there the spirite, and the
darknesse were yet on euery syde, and si-
lence: there was no mans voyce as yet
from thee.
40 Then commaundedst thou a * fayre
lyght to come frooth of thy treasures, that
thy worke might appeare and be scene.
41 Vpon the second day thou madest the spi-
rite of the firmament, and commaundedst
it to parte a sunder, and to make a diuision
betwixt the waters, that the one parte
might remaine aboue, & the other beneeth.
42 Vpon the thirde day thou boyghtest to
passe that the waters were gathered in the
seuenth part of the earth: three partes hast
thou layed vp, and kept them, to the
intent

* or, makes
* or, to shew thy
meant thy
mind.
* or, migh-
ty.
* or, an
earthquake.
* or, when
it quaketh.
* or, borough-
sundry.
* or, two
asse of the
earth.
* or, re-
mics.
* or, heaven
* or, twenty
alway.
* or, diuis-
sion.
* or, the two-
fourth.
* or, bright.
* or, to the
intent that
of the, there
myght be
some to mi-
nister, before
the sowen or
ODD, and
tylled.

that that men myght thinge and occupie hal bandis therin.

45 As there ran thy woorde went for yt, the woorke was made,

44 For immediately there was great and innumerable fruit, and many diuers pleasures for the taste, and flowers of vnchangeable colour, and odours of wonderful smel: And this was done the thirde day.

Gen. 1. d. 45 Upon the fourth day thou commaundedst that the firmit shulde geue his shyne, and the moone her lyght, the starres dyddest thou set in order:

Deut. 4. c. 46 And geuest them a charge to doo seruice, euen vnto man that was to be made.

Gene. 1. c 47 Upon the fyfth day, thou saydest vnto the lowlyest parte where the waters were gathered, that it shulde bryng forth (diuers) beastes, foules, and fyshes: and so it came to passe.

48 For the dumbe water & without soule, brought forth lyuyng thinges at the commaundement of GOD, that al * people myght prayse thy wonderous woorkes.

* or, the nations.

49 Then dyddest thou ordeyne two soules: the one thou callest Enoch, & the other Leuiathan.

50 And dyddest separate the one from the other, for the seuenth part (namely, where the wat er was gathered togeather) might not holde them both.

* or, Behemoth.

51 Vnto * Enoch thou gauest one parte, whiche was dryed vp the therde day, that he shoulde dwel in the same part, wherein are a thousande hylles.

52 But vnto Leuiathan thou gauest the seuenth parte, namely the moyste, and hast kept hym to deuour what thou wylt, and when.

53 Upon the syxth day thou gauest commaundement vnto the earth, that before thee it shoulde bryng forth beastes, cattel, and al that creepe:

54 And beside this, Adam also, whom thou madest lorde of al thy creatures, of hym come we al, & the people also whom thou hast chosen (specially vnto thy selfe.)

55 All this haue I spoken before thee, O Lorde (that I might shewe howe)

56 As for the other people whiche also come of Adam, thou hast sayde that they are nothyng, but be lyke vnto spyttle, and hast likened the abundaunce of them vnto a drop that falleth from a vessel.

57 And nowe, O Lorde, beholde, the heathen whiche haue ever benne reputed as nothyng, haue begun to be lordes ouer vs, and to deuoure vs:

58 But we thy people (whom thou hast called thy first borne, thy onely begotten, and thy feruent louer) are geuen into their handes and power.

59 If the world now be made for our sakes, why haue we not the inheritance of the worlde in possession? howe long shal this endure?

The. vii. Chapter.

5. Without tribulation none can come to felicitie. 12. God aduertiseth al in time. 28. The comming and death of Christe. 32. The resurrection and last iudgment.

1 AND when I had made an ende of speakyng these woordes, there was sent vnto me an angel, whiche had benne sent vnto me also the nyghtes afore: A

2 And he sayde vnto me, Up Esdras, and heare the woordes that I am come to tel thee.

3 And I sayd, Speake on (Lord) my God. Then sayde he vnto me, The sea is set in a wyde place, that it myght be deepe and great.

4 But put case the entrance is narowe and smal, lyke a ryuer.

5 Who then coulde goe into the sea to looke vpon it, & to rule it? If he went not through the narowe, howe might he come into the brode?

6 Item * another. A citie is buylded, and set vpon a brode feelde, and is ful of all good thynges: * or, again

7 The entrannce thereof is narowe, and B is set in a dangerous place to fal, lyke as if there were a fyre at the ryght hande, and a deepe water at the left,

8 And as it were onely one steraight path betwixt them both, euen betweene the fyre and the water, so smal that there could but one man goe there at once:

9 If this citie nowe were geuen to a man for an inheritance, & he neuer went through the perilous way before, howe woulde he receyue his inheritance?

10 And I sayde, It is so Lorde. Then sayde he, Euen so also is Israels portion.

11 And why? for their sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thyng ordeyned as nowe is done.

12 Then were the entrances of the worlde made narowe, ful of sorowe and trauayle: they are but few and euil, ful of perils, and labour.

13 For the entrances of the faye worlde were wide & sure, and brought immortal fruite.

14 If then they whiche are lyuyng, euer C

not

not diligently thought these strayt and brittle thynges, they can not receiue the thyngs so layd vp in secrete.

15 Why disquietest thou thy self then, seeing thou art but a corruptible man? And why art thou moued, whereas thou art but mortal?

16 And why hast thou not receiued into thine hart, the thinges that are to come, rather then them that are present?

17 Then sayd I, O Lorde, Lorde, thou hast ordeyned in thy lawe, that the righteous shoulde inherite these thinges, but that the vngodly should perishe:

18 Neuertheles, the righteous shall suffer strayte thinges, and hope for wyde: for they that haue liued vngodly, and suffered strait thinges, shal not see the wyde.

19 And he saide vnto me, There is no iudge abone God, and none that hath vnderstanding abone the highest.

20 For there be many that perishe in this lyfe, because they despise the lawe of God that is * set before them:

21 For God hath geuen strayt commaundement to suche as came, so oft as they came, what they should doo to haue life, and what they should keepe to auoyde punishment.

22 Neuertheles, they were not obedient vnto him, but spake against him, and imagined vaine thinges:

23 And deceyued them selues by wicked dedes, and denyed the power of the most high, and regarded not his wayes,

24 But his lawe haue they despised, and denyed his promises: in his statutes and ordinances haue they not benne saythfull and stedfast, and haue not performed his woorkes.

25 And therefore Esdras, for the emptie, are the emptie thinges, and for the full, are the full thinges.

26 Beholde, the tyme shal come, that these tokens whiche I haue tolde ther, shal come to passe, and the bryde shall appeare, and the commyng forth shalbe seene, that nowe is vnder the earth:

27 And who so euer is deliuered from the foresayd euylles, shal see my woonders.

28 For my sonne Iesus shalbe openly declared, with those that be with him: and they that remaine, shalbe merry within foure hundred yeres.

29 After these same yeeres shall my sonne Christ dye, and al men that haue life:

30 And the worlde shalbe turned into the olde silence seuen dayes, lyke as in the forefudgementes, so that no man shal remayne.

31 And after seuen dayes the worlde that yet awaketh not, shalbe rayled vp, and that shal dye that is corrupt.

32 And the earth shal restore those that haue slept in her, and so shall the duste those that dwel therein in silence, and the secrete places shall deliuer those the soules that were committed vnto them.

33 And the most highest shalbe openly declared vpon the seate of iudgement, & al misserie shall vanishe away, and long suffering * shalbe gathered together.

34 But the iudgement shall continue, the trueth shal remayne, and fayth shal waxe strong,

35 The woorke shal folowe, and the reward shalbe shewed, the * righteousnesse shall watche, and the vnrighteousnesse shal beare no rule.

36 Then sayde I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wyldernesse,

37 And they that came after him, for Israel, in the tyme of Achas and Samuel,

38 And Dauid for the destruction, and Solomon for them that came into the sanctuarie,

39 And Helias for those that receiued raine, and for the dead, that he myght lyue,

40 And Ezechias for the people in the time of Sennacherib, and diuers other in lyke maner which haue prayed for many.

41 Euen so now, seyng the * corrupt is growen vp, and wickednesse encreases, and the righteous haue prayed for the vngodly: wherefore shall it not be so nowe also?

42 He answeared me, and sayde, This present lyfe is not the end, oft tymes honour is reteyned in itt therfore haue they prayed for the weake.

43 But the day of doome shalbe the ende of this time, and the beginning of the immortalitie for to come, wherein all corruption shalbe vanished:

44 Intemperancie shalbe loosed, infidelitie be cut of, righteousnesse growe, and the veritie spring vp.

45 Then shall no man be able to saue hym that is destroyed, nor to oppresse hym that hath gotten the victorie.

46 I answeared then, and sayd, This is my first and last sayeing, that it had ben better not to haue geuen the earth vnto Adam: or els when it was geuen hym, to haue kept him that he should not haue sinned.

47 For what profite is it for menne nowe in this present tyme to lyue in beastinesse, and after death to * looke for punishment?

48 O thou Adam, what hast thou done? For though it was thou y sinned, thou art not fallen alone, but we al that come of thee.

49 For

* a, appointed thē.

* a, appointed.

* a, vice.

* or, haue an end.

* or, the good deedes shalbe of force.

Gene. 18. c. Exod. 32. c.

2. Sa. 24. b. 2. Chro. 6. c

3. king. 17. b

4. king. 16. c

* or, vice.

* or, feare.

49 For what profite is it vnto vs, if there be promised vs an immortal * tyme, whereas we doo the woorkes that bring death:
50 And that there is promised vs an euerlasting hope, whereas our selues are euyll and vaine:
51 And that there is laide vp for vs dwellings of health and saftie, wheras we haue liued wickedly:
52 And that the glorye of the highest is kept to defende them whiche haue led a patient life, whereas we haue walked in the most wicked wayes of al?
53 And that there should be shewed a paradise, whose fruite endureth for euer, wherin is * freedome and medicine, wherein we shal not goe in?
54 For we haue walked in vnpleasant places.
55 And that the faces of them whiche haue abstained, shall shyne aboue the starres: whereas our faces shalbe blacker then darknesse?
56 For while we liued and dyd vnrighteously, we consydered not that we shoulde suffer therefore after death.
57 Then answeared he me, and said, This is the maner of the bataile, which man that is borne vpon the earth shal fight,
58 That if he be ouercome, he shall suffer as thou hast said: but if he geat the victorie, he shal receiue the thing that I say.
59 For this is the life whereof Moses spake vnto the people while he liued, sayeing, Choose thee life, that thou mayest liue.
60 Neuertheless they beleeued hym not, neither the prophetes after hym, no nor me which haue said vnto them.
61 That beastlinesse shoulde not so be vnto their destruction, like as ioye is for to come ouer those * that haue suffered them selues to be enfourmed in saluation.
62 I answeared then, and saide, I knowe Lorde, that the highest is called mercyfull, in that he hath mercy vpon them which are not yet come vnto that worlde,
63 And vppon those also that walke in his lawe.
64 And that he is patient: for he long sufferreth those that haue sinned, as his creatures.
65 And that he is liberall to geue whereas neede requireth.
66 And that he is of great mercy: for he passeth in mercy muche both those that are present, and that are past, and also them which are for to come.
67 For if he multiplied not his mercies, the worlde coulde not continue his beyng with those that haue inheritance therein.
68 He * giueth also: for if he gaue not of his goodnesse, that they whiche haue done euyl, might be eased from their wickednes, the ten thousandth part of men shoulde not remaine liuing.
69 And if he, being iudge, forgaue not those that be healed with his woorde, and tooke not away the multitude of contentions,
70 There should be very fewe leaft, peraduenture in an innumerable multitude.

* Or, lyfe.
* Or, eaſe and health.
* Or, to whō ſaluation is perſwaded.
* Or, forgiueth.

The. viii. Chapter.

6. The woorkes of God are excellent. 20. Esdras prayeth for hym and for his people. 39. The promise of saluation to the iust.

1 AND he answered me, saying, The most A highest made this worlde for many, but the worlde to come for fewe.
2 I wyl tell thee a similitude Esdras. As when thou askest the earth, it shall say vnto thee that it geueth muche * moulde whereof earthen vessels are made, but litle of it that golde commeth of: euen so is it with the woorke of this worlde.
3 There be many created, but fewe shalbe saued.
4 Then answeared I, and said, Then swalowe vp the wyt (O my soule) and deuoure the vnderstanding:
5 For thou art agreed to hearken and to geue eare, and willing to prophesie: for thou hast no longer space but this lyfe geuen thee.
6 O Lorde, if thou suffer not thy seruant to intreate thee, that thou mayest geue seede vnto our hart, and buylde our vnderstanding, that there may come fruit of it, wherby eche man may liue that is corrupt: then who shal step foorth in the place of man?
7 For thou art alone, & we al one workman- B ship of thy handes, like as thou hast said.
8 For when the body is fashioned nowe in the mothers wombe, and thou geuest the members, thy creature is preserued in fire and water, and nine monethes doeth thy woorke suffer thy creature which is fashioned in her:
9 But the thinges that keepeth, and that is kept, shal both be preserued: and when the tyme commeth, the wombe preserued deliuereth vp the thinges that growe in it.
10 For thou hast commaunded the partes of the body, euen the breastes, to geue milke vnto the fruite of the breastes:
11 That the thing whiche is created and fashioned, may be nourished for a tyme, tyll thou disposest & ordrest it with thy mercy.
12 And then thou bryngest it vp with thy righteousnesse, nurturest it in thy lawe, and reformest it with thy vnderstanding,
13 * Mortifyest it as thy creature, and makest

* Or, earthy matter. Gene. 2. b. and 3. b.

makeſt it lyuyng as thy wooꝛke.

14 Seeyng then that thou deſtroyeſt hym whiche with ſo great labours is created and faſhioned thoughe thy commaundement, thou couldeſt lyghtly oꝛdeyne alſo that the thyng whiche is made, myght be preſerued.

15 Nowe therfoꝛe Loꝛde, I wyl ſpeake (foꝛ concernyng al men in general thou ſhalt rather prouide) but touching thy people, foꝛ whoſe ſake I am ſoꝛie,

16 And thine inheritance, foꝛ whoſe cauſe I mourne, and Iſrael foꝛ whom I am woful, and Jacob foꝛ whoſe ſake I am greeued:

17 Therefoꝛe begynne I to pꝛay befoꝛe thee foꝛ my ſelfe, and foꝛ them: foꝛ I ſee the faultes of vs that dwel in the lande.

18 But I haue heard the * ſwyftneſſe of the iudge whiche is to come.

19 Therefoꝛe heare my voyce, and vnderſtande my wooꝛdes, and I ſhal ſpeake befoꝛe thee. This is the begynnyng of the wooꝛdes of Eſdras, befoꝛe he was taken vp:

20 O Loꝛde, thou that dwelleſt in euerlaſtyngneſſe, whiche beholdeſt from aboue thynges in the heauen and in the ayre:

21 Whoſe thꝛone is ineſtimable, whoſe glorie (and maieſtie) may not be cõpꝛehended, befoꝛe whom the hoſtes of angelles ſtande with tremblyng,

22 Whoſe keepyng is turned in wynde and fyre, whoſe wooꝛde is true, whoſe ſayinges are ſtedfaſte, whoſe commaundement is ſtrong, whoſe oꝛdinance is feareful,

23 Whoſe looke dyꝛeth vp the deapthes, whoſe wꝛath maketh the mountaynes to melte away, * and whoſe truth beareth witneſſe:

24 O heare the pꝛayer of thy ſeruant, and marke with thyne eares the petition of thy creature.

25 Foꝛ whyle I lyue, I wyl ſpeake, and ſo long as I haue vnderſtandyng, I wyl anſweare.

26 O looke not vpon the ſynnes of thy people, rather then on them which ſeꝛue thee in truth.

27 Haue no reſpecte vnto the wicked ſtudies of the Heathen: but to the deſyꝛe of thoſe that keepe thy teſtimonies with afflictions.

28 Thinke not vpon thoſe that haue walked faignedly befoꝛe thee: but remember them whiche accoꝛdyng to thy wyl haue knowen thy feare.

29 Let it not be thy wyll to deſtroy them, whiche haue had beaſtly maners: but to looke vpon them that haue clearly taught thy lawe.

30 Take thou no indignation at them which * are wooꝛſe then beaſtes: but loue them that alway put their truſt in thy righteouſneſſe and glorie.

31 Foꝛ we and our fathers haue al the ſame ſickneſſe (and diſeaſe:) but becauſe of vs ſinners, thou ſhalt be called merciful.

32 Foꝛ yf thou haſt mercie vppon vs, thou ſhalt be called merciful to vs that haue no wooꝛkes of ryghteouſneſſe.

33 Foꝛ the ryghteous whiche haue layde vp many good wooꝛkes togeather, ſhal out of theyꝛ deedes receyue rewarde.

34 But what is man that thou ſhouldeſt take diſpleaſure at hym? Oꝛ what is this coꝛruptible and mortall generation, that thou ſhouldeſt be ſo rough towarde hym?

35 Foꝛ of a trueth, there is no man among them that be borne, but he hath dealt wickedly, and among the * faythfull, there is none whiche hath not done amiſſe.

36 Foꝛ in this, O Loꝛde, thy ryghteouſneſſe and thy goodneſſe ſhalbe prayſed (and declared) yf thou be merciful vnto them whiche * are not riche in good wooꝛkes.

37 Then anſweared he me, and ſayd, Some thinges haſt thou ſpoken aright, and accoꝛdyng vnto thy wooꝛdes it ſhalbe.

38 Foꝛ I wyl not beryly conſyder ẏ wooꝛkes * of them which haue ſinned befoꝛe death, befoꝛe iudgement, befoꝛe deſtruction:

39 But I wyl reioyce ouer the wooꝛke and thought of the ryghteous, I wyl remember alſo the pilgrimage, the ſaluation, and the rewarde that they ſhal haue.

40 Lyke as I haue ſpoken nowe, ſo ſhal it come to paſſe.

41 Foꝛ as the huſbandman ſoweth muche ſeede vpon the ground, and planteth many trees, & yet alway the thyng that is ſowen oꝛ planted, is not al kept ſafe, neyther doeth it all take roote: euen ſo is it of them that are ſowen in the wooꝛlde, they ſhal not al be ſaued.

42 I anſwearedthen, and ſayd, Yf I haue founde grace, then let me ſpeake.

43 Lyke as the huſbandmans ſeede periſheth, yf it come not vp, and receyue not thy rayne in due ſeaſon, oꝛ yf there come to muche rayne vpon it, and coꝛrupte it:

44 Euen ſo periſheth man alſo, whiche is created with thy handes, and is lyke vnto thyne owne image, and to thee ſelfe, foꝛ whoſe ſake thou haſt made al thynges, and likened him vnto the huſbandmans ſeede.

45 Be not wroth with vs, (O lord) but ſpare thy people, and haue mercie vpon thyne owne inheritãce: foꝛ thou wilt be mercyful

vnto

* 4. Eſdr. 7. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

vnto thy creature.

46 Then answered he me, & sayd, Thinges present, are for the present, and thinges to come, for suche as be to come.

47 For thou lackest yet muche, seeyng thou canst love my creature above me: but I have oft tymes drawen nigh unto thee, and unto it, but never to the unryghteous.

48 In this also thou art marvelous before the hyghest.

49 In that thou hast humbled thee selfe as it becommeth thee, and hast not judged thy selfe woorthy to be much glorified among the ryghteous.

50 For many and great miseries remaine for them that in the later time shal dwel in the worlde, because they * have walked in great pryde.

* or, shal walke.

51 But understande thou for thee selfe, and seeke out the glorie for such as be like thee.

52 For unto you is paradise opened, the tree of lyfe is planted, the tyme to come is prepared, plenteousnesse is made redie, the citie is buylded (for you) & rest is prepared, yea perfect goodnesse and wysedome.

53 The roote of evyl is * marked from you, the weakenesse and moth is hyd from you, and unto hel fleeth corruption in forgetfulnesse.

* or, sealed up.

54 Sorowes are vanished away, and in the ende is shewed the treasure of immortalitie.

55 And therefore aske thou no more questions concernyng the multitude of them that perishe.

56 For when they had taken libertie, they despised the hyghest, thought scorne of his lawe, and forsooke his wayes.

57 Moreover, they have trodden downe his ryghteous,

58 And sayde in their hart, that there is no God, * yea and that wittyngly, for they dye.

Psal. 14. a.

* or, for al they knewe that they should dye.

59 For like as the thing that I have spoken of, is made redie for you, euen so is thyrste and payne prepared for them: for it was not * his wyl that man shoulde * come to nought.

* or, gods.

* or, perish.

60 But they which be created, have defyled the name of hym that made them, and are unthankful unto hym which prepared lyfe for them.

61 And therefore is my judgement nowe at hande.

62 These thynges have I not shewed unto al men, but unto fewe, namely unto thee, and to suche as be like thee. Then answeared I, and sayde,

63 Behold, O Lord, nowe hast thou shewed me the multitude of the woonders whiche thou wylt begynne to doo in the last times: but at whas time (and when) thou hast not shewed me.

The. ix. Chapter.

5. Al thynges in this world have a begynnyng and an ende. 10. Tormentes for the wicked after this lyfe. 15. The number of the wicked is more then of the good.

1 HE answeared me then, & sayde, Measure thou the time diligently in it selfe: and when thou seest that one parte of the tokens come to passe, which I have told thee before,

2 Then shalt thou understande, that it is the very same time wherin the hyghest wil begynne to visite the worlde whiche he made.

3 Therefore when there shalbe seene an earthquake, and uproare of the people in the worlde.

4 Then shalt thou wel understand that the moste hyghest spake of those thynges from the dayes that were before thee, euen from the begynnyng.

5 For like as al that is made in the worlde, hath a begynnyng and ende, and the end is manifest:

6 Euen so, the times also of the highest have playne begynnynges in wonders & signs, and ende in * woorkyng and in tokens.

* or, effectes.

7 And every one that shalbe saued, & shalbe able to escape by his woorkes, and by fayth, wherein ye have beleeued,

& miracles. B

8 Shalbe preserued from the sayde perils, and shal see my * saviour in my lande, and within my borders: for I have halowed * me from the worlde.

* or, salvation.

* or, my sitte.

9 Then shal they pitie them selves, whiche now have abused my wayes: and they that have cast them out despitefully, shal dwel in paynes.

10 For suche as in their lyfe have receyued benefites, and have not knowen me:

11 And they that have abhorred my lawe, whyle they had yet * freedome, and when they had yet open leysure of amendement and conuertion, understood not, but despised it:

* or, liberte.

12 The same must knowe it after death in payne.

13 And therefore be thou no more * careful howe the ungodly shalbe punished: but enquire howe the righteous shalbe saued, and whose the worlde is, and for whom the worlde is, and when (it is.)

* or, curious to knowe.

14 Then answeared I, and sayde,

C

15 I have sayde before, and nowe I speake, and

4. Eld.

and will speake it also hereafter: that there be many mo of them which perishe, then of them which shalbe saued:

16 Lyke as the flood is greater then a drop.

17 And he answered me, saying, Like as the seede is, so is also the seede: as the flowres be, so are the colours also: suche as the workman is, suche is also the worke: and as the husbandman is him selfe, so is his husbandry also: for it was the tyme of the worlde.

18 And when I prepared for them that are nowe, or ever the world was made, wherin they shoulde dwel: then was there no man that spake against me.

19 For then every one (obeyed) but now the manners of them which are created in this world that is made, are corrupted by a perpetual seede, and by a lawe wherevnto they can not rid them selues.

20 So I considered the world, and beholde there was perill, because of the * thoughts that were come into it.

*a thoughts

D 21 And I sawe, and spared them greatly, and haue kept me a * winebery of grapes, and a plant of a great people.

*a grape tre cluster

22 Let the multitude perysshe then whiche are growen vp in vayne, and let my grape (and wynebery) be kept, and my plant: for with great labour haue I made it vp.

23 Neuertheles, yf thou wylt ceasse yet seuen dayes mor, but thou shalt not fast in them:

24 Goe thy way then into a feeld of flowres, where no house is builded, and eate only of the flowres of the feelde, taste no flesshe, drinke no wine, but eate flowres only,

25 And pray vnto the highest continually, so wil I come and talke with thee.

26 So I went my way, and came into the feelde whiche is called Ardath, lyke as he commaunded me, and there I sate among the flowres, & did eate of the hearbes of the feelde, & the meate of the same satisfied me.

27 After seuen dayes I sate vpon the grasse, and my hart was vexed within me lyke as before.

E 28 And I opened my mouth, and began to talke with the most highest, and sayde,

29 O Lord, thou that shewest thee selfe vnto vs, thou hast declared and opened thee selfe vnto our fathers in the wildernesse, in a place where no man dwelleth, in a barren place, when they came out of Egypt:

30 And thou spakest, saying, Heare me, O Israel, and marke my wordes thou seede of Jacob.

31 For beholde, I sowe my lawe in you, and it shal bring fruite in you, and ye shalbe honoured in it for euer.

32 But our fathers which receiued the law, kept it not, and obserued not thy ordinances and statutes, and the fruite of thy lawe did not appeare, neither could it: for why? it was thyne.

33 For they that receiued it, perysshed, because they kept not the thing that was sowen in them. Deut. 32. f.

34 And loe, it is a custome when the grounde receiueth seede, or the sea a shyp, or a vessel meate and drinke: that when it perysheth, or is broken, wherein a thing is sowen, or wherein any thyng is put,

35 The thinges also perishe and are broken F whiche are sowen or put therein and receiued, and the thinges that are receiued, remayne not then with vs: but in vs it hath not happened so.

36 For we that haue receiued the lawe, perishe in sinne, and our hart whiche also receiued the lawe:

37 Notwithstanding the law perisheth not, but remayneth in his force. Esai. 40. e.

38 And when I spake these thynges in my hart (after this manner) I looked about me with mine eyes, and vpon the ryght syde I sawe a woman which mourned sore, made great lamentation, and wept with loude voyce, and was greeued in hart, and rent her clothes, and she had ashes vpon her head. 2. Tim. 2. a. 4. Esd. 10. B

39 Then let I my thoughts goe that I was in, and turned me vnto her,

40 And sayde, Wherefore wepest thou? why art thou so sory in mynde?

41 And she sayd vnto me, Syr, let me alone, that I may bewaile mee selfe, and take yet my sorowe: for I am sore vexed in my mynde, and brought very lowe. G

42 And I sayd vnto her, What ayleth thee? (Or who hath done any thyng to thee?) tell me.

43 She sayde vnto me, I thy seruant haue ben vnfruiteful, and barren, and haue had no childe, though I haue had an husbande thirtie yeeres.

44 And these thirtie yeeres I do nothyng els day and night, and al houres, but make my prayer to the highest.

45 After thirtie yeeres God hearde me thy handmaiden, loked vpon my miserie, consydered my trouble, and gaue me a sonne: and I was glad of him, so was my husband also, and al my neyghbours, and we gaue great honour vnto the almyghtie.

46 And I nourished hym with great trauayle.

47 So when he grewe vp, and came to the tyme that he should * haue a wyfe, I made a feast. *gr. take.

The.x. Chapter.

Esdras and the woman that appeareth vnto hym, commune togeather.

A 1 AND it so came to passe, that when my sonne went into his chamber, he fell downe and dyed.

2 Then ouerthrewe we al the lyghtes, and all my neighbours rose vp to comfort me, then tolde I my rest vnto the seconde day at night.

3 And when they had al left of to comfort me, that I should be quiet: then I rose vp by night and fledde, and am come hyther into this feelde, as thou seest,

4 And am purposed not to returne into the citie, but to remayne here, and neyther to eate nor drinke, but continually to mourne, and to fast vntil I dye.

5 Then let I my meditation and thoughtes fal that I was in, and spake to her in displeasure, saying,

6 Thou foolishe woman aboue al other, seest thou not our heauinesse and mourning, and what happeneth vnto vs?

B 7 Howe Sion our mother is all woful and sory, and how she is cleane brought downe, and mourneth extremely?

8 Seyng we be all nowe in heauinesse, and make our mone, for we al be sorowful: art thou so heauie for one sonne?

9 Demaund the earth, and she shal tel thee, that it is she whiche ought (by reason) to mourne for the fall of so many that growe vpon her.

10 For from the beginning al men are borne of her, and other shal come: and beholde, they walke almost al into destruction, and the multitude of them shalbe rooted out.

11 Who should then (by reason) make more mourning, then she that hath lost so great a multitude, and not thou whiche art sory but for one?

12 But yf thou wouldest say vnto me, My mourning is not lyke the mourning of the earth: for I haue lost the fruite of my * body, whiche I brought forth with heauynesse, and bare with sorowes:

13 But the earth is accordyng to the maner of the earth, and the presente multitude goeth agayne into her, * as it is come to passe:

C 14 Then say I vnto thee, Lyke as thou hast borne with trauayle and sorowe, euen so the earth also from the begynnyng geueth her fruite vnto man, euen to hym that laboureth her.

15 And therefore withholde thy sorowe and heauinesse by thee selfe, and loke what happeneth vnto thee beare it * strongly.

16 For if thou iudgest the marke and ende of God to be righteous and good, and receiuest his counsayle in time, thou shalt be commended herein.

17 Goe thy way then into the citie, to thy husbande.

18 And she sayde vnto me, That wyl I not do: I will not goe into the citie, but here wil I dye.

19 So I communed more with her, & sayd,

20 Do not so, but be counselled, and folowe me: for howe many falles hath Sion? Be of good comfort, because of the sorowe of Hierusalem.

21 For thou seest that our sanctuarie is laid D waste, our aulter broken, our temple destroyed,

22 Our playing of instrumentes is layde downe, and songues are put to silence, our mirth is vanished away, ✠ light of our candelsticke is quenched, the arke of our couenant is taken from vs, al our holy thynges are defiled, & the name that is called vpon ouer vs, is almost dishonored: our children are put to shame, our priestes are brent, our Leuites are carped away into captiuitie, our virgins are defiled, and our wyues rauished, our righteous men spoyled, and our children destroyed, our young men are brought in bondage, and our strong worthies are become weake:

23 And Sion our seale, whiche is the greatest of all, is loosed vp from her worthynes for she is deliuered into the handes of them that hate vs.

24 And therefore shake of thy great heauynesse, & put away the multitude of sorowes, that the mighty may be merciful vnto thee, and that the highest may geue thee rest and ease from thy labour and trauayle.

25 And when I was talkyng with her, her face and beautie shined sodaynely, and her countenance glistered, so that I was afraid of her, and mused what it myght be.

26 And immediatly she cast out a great voice, very fearful, so that the earth shooke at the noyse of the woman.

27 And I looked, and beholde, the woman appeared vnto me no more: but there was a citie builded, and a place was shewed from the grounde and fundation: then was I afrayde, and cryed with a loude voyce, and sayde,

28 Where is Uriel the angel, whiche came E to me at the first? For he hath caused me to 4.Esd.4 come in many consyderations and vayn thoughtes, and myne ende is turned to corruption, and my prayer to rebuke.

29 And as I was speaking these wordes, he came vnto me, and looked vpon me:

30 And

* or, wõbe.

* or, as it is accustomed.

Hebr. 12. a. * or, constantly.

30 And lo, I lay as one that had benne dead, and myne vnderstandyng was altered: and he tooke me by the ryght hande, and comforted me, and set me vppon my feete, and sayde vnto me,

31 What ayleth thee? and why is thyne vnderstandyng vexed, and the vnderstanding of thy hart? and wherefore art thou sory?

32 And I sayde, Because thou hast forsaken me, and I haue donne accordyng vnto thy wordes, I went into the feelde, and there haue I seene thinges, and set that I am not able to expresse.

33 He sayde vnto me, Stande vp, and be manly, and I shal gene thee exhortation.

34 Then sayde I, Speake on to me, my Lorde, forsake me not, lest I dye therowe my rashnesse:

35 For I haue seene that I knewe not, and heare that I doo not knowe.

36 Or is my vnderstandyng deceyued, or sooth my soule dreame?

37 Nowe therefore I beseeche thee, that thou wylt shewe thy seruant of this wonder.

38 He answeared me then, and sayde, Heare me, and I shall enfourme thee, and tel thee wherefore thou art afrayde: for the hyghest hath opened many secrete thynges vnto thee,

39 He hath seene that thy * way is ryght, for that thou takest sorowe continually for thy people, and makest great lamentation for Sion. * a.pur-pol.

40 And therefore vnderstande the vision whiche thou sawest a litle while agoe, after this maner.

41 Thou sawest a woman mournyng, and thou begannest to comfort her.

42 Neuertheless, nowe seest thou the lykenesse of the woman no more, but there appeared vnto thee a citie buylded:

43 And where she tolde thee of the fal of her sonne, so is this the solution of it,

44 This woman whom thou sawest, is Sion: and whereas she tolde thee, euen she whom thou seest nowe as a citie buylded.

45 And as touchyng that she sayde vnto thee, that she hath benne thirtie yeeres vnfruitefull and barren: those are the thirtie yeeres wherein there was no offring made in her.

46 But after thirtie yeeres, Solomon buylded the citie, and offered offeringes: and then bare the barren a sonne.

47 And where as she tolde thee, that she nourished him with labour, that was ỳ dwellyng in Hierusalem.

48 But where as she told thee, that her sonne dyed as his chance was, when she came into her chamber, that is the fal that is come to Hierusalem.

49 And beholde, when thou sawest her lyke one that mourned for her sonne, and begannest to comfort her: of these thinges which haue chanced, these are to be opened vnto thee.

50 For nowe the most hyghest seeth that thou art sory in thy mynde, and sufferest from thy whole hart for her, and so hath he shewed thee her clearenesse, and the fayrenesse of her beautie.

51 And therefore I bade thee remayne in the feelde, where no houle was buylded.

52 For I knewe that the hyghest would shewe this vnto thee.

53 Therefore I commaunded thee to goe into the feelde where no fundation nor buylding is.

54 For in the place where the hyghest beginneth to shewe his citie, there can no mans buyldyng be able to stande.

55 And therfore feare not, and let not thyne hart be afrayde, but goe thy way in, and see the beautie and greatnesse of the buylding, as much as thine eyes be able to see.

56 And then shalt thou heare as muche as thyne eares may comprehende.

57 For thou art blessed aboue many other, and art called with the highest as the fewe.

58 But to morowe at nyght thou shalt remayne here:

59 And so shalt the highest shewe thee visions of the high thinges, whiche he wil doo vnto them that dwell vppon earth in the last dayes. So I sleapt the same night and another, like as he commaunded me.

The. xi. Chapter.

I. The vision of an Egle comming foorth of the sea, and of her feathers. 37. Of a Lion comming out of the forrest.

1 THen sawe I a dreame, and beholde there came vp from the sea an Eagle, whiche had twelue feathered wingtes, and three heades:

2 And I sawe, and beholde, she spread her wynges ouer al the earth, and al the windes of the ayre blewe on her, and gathered them together.

3 And I beheld, and out of her feathers there grewe other contrary feathers, and they became litle feathers, and smal.

4 But her heades remayned styl, the head in the middest was greater then the other, yet reasted it with the residue.

5 Moreouer, I sawe that the Eagle flewe with her wynges, and raigned vpon earth, & ouer al them that dwelt vppon the earth.

6 And I sawe that al things vnder heauen were subiect vnder her, and no man spake

agaynst her, no not one creature vpō earth.

B 7 I sawe also that the Egle stood vp vppon her clawes, and * gaue a sounde with her fethers, & a voyce, saying after this maner,

* or, spake to her fethers, saying.

8 Watch not altogether, sleepe euery man in his owne place, and watche by course.

9 But let ꝑ heades be preserued for the last.

10 Neuertheles, I sawe that the voyce went not out of her heades, but from the middest of her body.

11 And I numbred her contrary fethers, & beholde there were eyght of them.

12 And I looked, and beholde, vppon the ryght syde there arose one fether, & raigned ouer all the earth.

13 And so it was that when it raigned, the ende of it came, and the place therof appeared no more: so the next folowing stood vp, and raigned, and had a great tyme.

C 14 And it happened that when it raigned, the ende of it came also lyke as the fyrst, so that it appeared no more.

15 Then came there a voyce vnto it, & sayde,

16 Heare thou that hast keapt the earth so long, this I say vnto thee before thou beginnest to appeare no more,

17 There shall none after thee atteyne vnto thy tyme, neyther vnto the halfe therof.

18 Then arose the thirde, and raigned as the other afore: and appeared no more also.

19 So went it, with al the residue, one after another, so that euery one raigned, and the appeared no more.

20 Then I looked, & beholde in proceste of tyme the fethers that folowed stoode vpon the ryght side, that they myght rule also, and somme of them ruled: but within a whyle they appeared no more.

D 21 For somme of them were set vp, but ruled not.

22 After this, I looked, and beholde, the twelue fethers appeared no more, nor the two wynges:

23 And there was no more vpon the Eagles body, but two heades that reasted, and fyre wynges.

24 Then sawe I also that two wynges diuided them selues from the fyre, & remayned vnder ꝑ head that was vpon the ryght side: for the foure continued in their place.

25 So I looked, and beholde the fethers that were vnder the wyng, thought to set vp them selues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the seconde was sooner away then the fyrst.

28 And I beholde, and loe, the two that remayned, thought also in them selues to raigne:

29 And when they so thought, beholde, there awaked one of the heads that were at rest, namely it that was in the middest: for that was greater then the two other heades.

30 And then I sawe that the two heades were ioyned with him:

31 And the head was turned with them that E were with him, and did eate vp the two vnder wynges that would haue raigned.

32 But this head put ꝑ whole earth in feare, and bare rule in it ouer al those that dwelt vpon the earth, with muche labour: and he had the gouernance of the worlde ouer all the wynges that had ben.

33 After this I looked, and behold, the head that was in the middest, sodenly appeared no more, lyke as the wynges.

34 But there remayned the two heades whiche ruled vppon earth, and ouer those that dwelt therein.

35 And I beheld, and loe, the head vpon the ryght syde, deuoured it that was vpon the leaft syde.

36 Then I hearde a voyce whiche said vnto me, Looke before thee, and consyder the thing that thou seest.

37 Then I sawe, and beholde as it were a F Lion that roareth, runnyng hastyly out of the wood: & I sawe that he sent out a mans voyce vnto the Eagle, and sayde,

38 Heare thou, I will talke with thee, and the hyghest shal say vnto thee,

39 * Is it not thou that hast the victorie of the foure beastes whom I made to raigne (vpon earth and) in my worlde, that the ende of their tymes might come through them?

* or, art not thou he that remayneth of the foure beastes

40 And the fourth came, and ouerran all the beastes that were past, and had power ouer the worlde with great fearefulnesse, and ouer the whole compasse of the earth with most wicked oppression, and so long tyme dwelt he vpon the earth with deceipt.

41 For the earth hast thou not iudged with trueth.

42 For thou hast troubled the meeke, thou hast hurt the peaceable (and quiet,) thou hast loued lyers, and destroyed the dwellynges of them that brought forth fruite, and hast cast downe the walles of suche as dyd thee no harme.

43 Therefore is thy wyongfull dealing (and blasphemie) comme vp vnto the highest, and thy pryde vnto the mightie.

44 The hyghest also hath looked vpon the G proude tymes, and beholde they are ended, and their abominations are fulfilled.

45 And therfore appeare no more thou Egle, and thy horrible wynges, and thy wycked fethers, and thy vngratious heades, & thy sinnefull clawes, and al thy vayne body:

46 That

46 That the earth may be refreshed, (and come agayne to her selfe) when she is relieued from thy violence, and that she may hope for the iudgment and mercy of hym that made her.

The .xii. Chapter.

The declaration of the former visions.

1 AND it happened when the Lion spake these wordes vnto the Eagle, I sawe:
2 And behold, the head that stode had the vpper hande appeared no more, neyther did the foure wings appeare any more that came to him, and were set vp to raigne, and their kingdome was smal & ful of vproare.
3 And I sawe, and beholde they appeared no more, and the whole body of the Eagle was burnt, so that the earth was in great feare: then awaked I out of the trouble and traunce of my minde, and from great feare, and sayde vnto my spirite,
4 Loe, this hast thou geuen me, in that thou searchest out the wayes of the highest.
5 Loe, yet am I weery in my minde, and very weake in my spirite: and litle strength is there in me, for the great feare that I receiued this night.
6 Therfore wil I now beseech the highest, that he wil comfort me vnto the ende.
7 And I saide, Lord, Lord, if I haue founde grace before thy sight, and if I am iustified with ther before many other, & if my prayer in deede be come vp before thy face:
8 Comfort me then, and shewe me thy seruant the interpretation and playne difference of this horrible sight, that thou mayst perfectly comfort my soule:
9 For thou hast iudged me worthy to shewe me the last of tymes.
10 And he sayde vnto me, This is the interpretation of this sight:
Daniel.7.c. 11 The Eagle whom thou sawest come vp from the sea, is the kyngdome which was seene in the vision of thy brother Daniel:
12 But it was not expounded vnto hym, therfore nowe I declare it vnto thee.
13 Beholde the dayes wil come, that there shal rise vp a kingdome vpon earth, and it shalbe feared about al the kyngdomes that were before it.
14 In the same kingdome shall twelue kinges raigne one after another.
15 Whereof the second shal begin to raigne, and shall haue more tyme then the other twelue.
16 And this do the twelue wings signifie whiche thou sawest.
17 As for the voyce that thou heardest speake, and that thou sawest not to go out from the heades, but from the mids of the body thereof, it betokeneth,
18 That after the tyme of that kyngdome, there shall arise great stirringes, and it shall stande in perill of falling: neuertheles it shall not then fall, but shalbe restored agayne into his beginning.
19 And the eight feathers vnder the winges, which thou sawest hang vnto her winges, betoken,
20 That in him there shal arise eight kinges, whose time shalbe but smal, and their yeeres swift, and two of them shal perishe.
21 But when the middest tyme commeth, there shalbe foure kept for a tyme, whyles his tyme beginneth to come, that it may be ended: but two shalbe kept vnto the ende.
22 And whereas thou sawest three heades resting, this is the interpretation
23 In his last dayes shal the most high raise vp three kingdomes, and cal many thinges agayne in to them, and they shall haue the dominion of the earth,
24 And of those that dwell therein, with much labour, aboue all those that were before them: therefore are they called the heades of the Eagle.
25 For it is they that shal bring forth his wickednesse agayne, & that shal performe and finish his last.
26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shal dye vpon his bed, and yet with payne.
27 For the two that remayne shalbe slayne with the swoorde.
28 For the swoorde of the one shall deuoure the other: but at the last shal he fal thorow the swoorde him selfe.
29 And whereas thou sawest two feathers vnder the winges, passing towarde the head that is on the right syde,
30 It signifieth, that it is they whom the highest haue kept vnto theyr ende: this is the smal kingdome, and full of trouble, as thou sawest.
31 And the Lion, whom thou sawest rysing vp out of the wood, and roring, and speaking to the Eagle, and rebuking her for her vnrighteousnesse, with al the wordes whiche thou hast heard,
32 Is the winde which the highest hath kept for them and for theyr wickednesse vnto the ende: he shal reprooue them, and call before them theyr owne spaylinges.
33 For he shal set them alyue in iudgment, and shal rebuke them, and correct them.
34 For the residue of my people shall he deliuer by trouble, those that be preserued

vpon my beyders, and he shall make them ioyfull vntyll the comming of the day of iudgement, whereof I haue spoken vnto ther from the beginning.

35 This is the vysanne that thou sawest, and these are the interpretations:

36 Thou only hast ben meete to know this secrete of the highest.

37 Therefore wryte all these thynges that thou hast seene in a booke, and hyde them,

38 And teach them to the wyse of the people, whose hartes thou knowest may comprehende and keepe these secretes.

39 But wayte thou here thre selfe yet seuen dayes me, that it may be shewed ther what soeuer it pleaseth the highest to declare vnto thee. And with that he went his way.

40 And when al the people perceiued that the seuen dayes were past, and I not come agayne into the citie, they gathered them altogether, from the least vnto the moste, and came vnto me, and sayde,

41 What haue we offended thee? and what euyll haue we done agaynst thee, that thou forsakest vs, and sittest here in this place?

42 For of al the people thou only art left vs, as a grape of the vine, and as a candell in a darke place, and as an hauen of shippe preserued from the tempest.

43 Haue we not tis aduersitie ynough?

44 If thou shalt forsake vs, were it not better for vs that we had ben burnt with Sion?

45 For we are not better then they that dyed there. And they wept with loude voyce. Then answeared I them, and sayde,

46 Be of good comfort, O Israel, and be not heauie thou house of Iacob.

47 For the highest hath you in remembrance, and the mightie hath not forgotten you in temptation.

48 As for me I haue not forsaken you, neyther am I departed from you: but am come into this place to pray, because of the miserie of Sion, that I might seeke mercy for the lowe estate of your sanctuarie.

49 And now go your way home euery man, and after these dayes wil I come vnto you.

50 So the people went their way into the citie, like as I commaunded them:

51 But I remayned styll in the feelde seuen dayes, as * the angel bad me, and did eate only of the flowres of the feelde, & had my meate of the hearbes in those dayes.

* or, he.

The xiii. Chapter.

2. The vision of a wynde comming fourth of the sea, 3. which became a man. 5. His properties & power against his enimies. 21. The declaration of this vision.

1 AND after the seuen dayes, I dreamed a dreame by night.

2 And beholde, there arose a winde from the sea, that it moued all the wawes therof.

3 And I looked, and beholde there was a strong man with the thousands of heauen: and when he turned his countenance to looke, al the thynges trembled that were seene vnder hym.

4 And when the voyce went out of his mouth, al they burnt that heard his voyce, like as the earth fayleth when it feeleth the fyre.

5 After these I sawe, and beholde there was gathered togather a multitude of men out of number, from the foure wyndes of the heauen, to fight agaynst the man that came out of the sea.

6 And I looked, and beheld he graued him selfe a great mountaine, & flew vp vpon it.

7 But I wouldehaue seene the region or place wherevnt the hil was grauen, and I coulde not.

8 And I saw after these, that al they which came to fight against him were sore afraid, and yet durst they fight.

9 Neuertheless, when he saw the fiercenesse and violence of the people that came, he neither lyft vp his hande, * nor helde sworde, nor any weapon:

* or, for he beheld no sworde nor any instrument of warre.

10 But only, as I sawe, he sent out of his mouth as it had ben a blast of fire, and out of his lippes the winde of the flame, and out of his tongue he cast out sparkes and stormes.

11 And they were all mixte togeather: the blast of fire, the winde of the flame, and the great storme: and fel with a * rushe vpon the people whiche was prepared to fyght, and burnt them vp euery one, so that of the innumerable multitude, there was nothing seene but only dust & smell of smoke: When I sawe this, I was afrayde.

* or, violence

12 Afterwarde sawe I the same man come downe from the mountayne, and callyng vnto hym another peacrable * people.

* or, multitude.

13 And there came much people vnto hym, some were glad, some were sory, some of them were bound, and other some brought of them that were offred: then was I sicke through great feare, and I awaked, and sayde,

14 Thou hast shewed thy seruant these wonders from the beginning, and hast counted me worthy that thou mightest receiue my prayer:

15 Shewe me nowe yet the interpretation of this dreame.

16 For thus I conceyue in my vnderstandyng:

dyng? woe vnto them that shalbe left in
these dayes, and much more woe vnto them
that are not left behinde:
37 For they that were not left, were in hea-
uynesse.
38 Nowe vnderstande I the thinges that
are layde vp in the latter dayes, which shal
happen vnto them, and to those that are
left behynde.
39 Therefore are they comme into great pe-
rils, and many necessities, lyke as these
dreames declare.
20 Yet is it easier that he whiche is in dan-
ger, fall (into these) and nowe to see that
which shal chaunce hereafter, then to passe
out of this worlde as a cloude. Then an-
swearer he me, and sayd,
21 The interpretation of the sighe shall I
shewe thee, and I will open vnto thee the
thing that thou hast requirest.
22 Whereas thou hast spoken of them that
are left behinde, this is the interpretation,
23 He that feareth the perill in that tyme,
hath keapt him selfe: they that be fallen in-
to danger, are suche as haue woorkes and
fayth vnto the most mightie.
24 Knowe this therefore, that they which be
left behinde, are more blessed then they that
be dead.
25 This is the meanyng of the vision,
Whereas thou sawest a man commyng vp
from the * deepe of the sea,
26 The same is he whom God the hyghest
hath keapt a great season, whiche by his
owne selfe shal deliuer his creature: and he
shal order them that are left behynde.
27 And whereas thou sawest, that out of his
mouth there came as a blast of wynd, fire,
and stourme:
28 And howe that he syst vp neyther sworde
nor weapon, but that the * rushing in of
hym destroyed the whole multitude that
came to fyght against him: it signifyeth,
29 That the dayes comme, when the most
hyghest wyl begin to deliuer them that are
vpon earth:
30 And a * trauce of minde shal he come
vpon them that dwel in the earth.
31 And one shall vndertake to fyght against
another: one citie against another, one
place against another, one people against
another, and one realme against another.
32 When this commeth to passe, then shall
the tokens comme that I shewed thee be-
fore: and then shal my sonne be * declared,
whom thou sawest climbe vp as a man.
33 And when all the people heare his voyce,
euery man shal in their owne lande, leaue
the battayle that they haue one against ano-
ther:
34 And an innumerable multitude shalbe
gathered together, as they that be wyl-
lyng to comme, and to ouercome him by
fyghting.
35 But he shal stande vppon the toppe of the
mount Sion.
36 And Sion shall comme, and shalbe shew-
ed to all menne, beyng prepared and buyl-
ded, lyke as thou sawest the hyll grauen
forth without any handes.
37 And this my sonne shall rebuke those na-
tions which are fallen into the tempest, for
their wicke dulle and euil imaginations,
38 And into tormentes lyke to flame, wher-
with they shalbe punished: and without
any labour shall he destroy them, euen by
the lawe, whiche is compared vnto the
fyre.
39 And whereas thou sawest, that he gat he-
rd another peaceable people vnto him,
40 Those are the ten tribes which were ca-
ried away prisoners out of their owne land
in the tyme of Oseas the king, whom Sal-
manasar the kyng of Assyria tooke prison-
ners, and caried them * ouer the water,
and so came they into another lande.
41 But they tooke this counsayle among
themselues, that they would leaue the
multitude of the heathen, and to goe forth
into a further countrey, where neuer man-
kinde dwelt:
42 That they might there keepe their sta-
tutes, which they neuer kept in their owne
lande.
43 And so they entered in at the narowe pas-
sages of the riuer of Euphrates.
44 For the most hyghest then shewed to-
kens for them, and held styl the flood tyll
they were passed ouer.
45 For thorowe y countrey there was a great
way, namely of a yeere and a halfe iourney:
and the same region is called Arsareth.
46 Then dwelt they there vntyl the latter
tyme: and when they comme forth againe,
47 The highest shal holde styll the springes
of the streame agayne, that they may goe
through: therefore sawest thou the multi-
tude with peace.
48 But they that be leaft behind of thy pe-
ple, are those that are founde within my
borders.
49 Now when he destroyeth the multitude
of the nations that are gathered together,
he shal defende his people that remayne:
50 And then shal he shewe them great won-
ders.
51 Then sayde I, O Lord, Lord, shewe me
this, Wherefore haue I seene the man com-
mynge vp from the * deepe of the sea?
52 And he sayd vnto me, Like as thou canst

* or, fly in the waues of the sea. * or, mildnesse.

* or, thrusting.

* or, violence

* or, he shall stirre the mindes of men. Esa. 24. 2.

* or, reueled.

* or, deepe.

Ccc iiii nay-

neyther seeke out nor knowe these thynges that are in the depe of the seat ouer me: no man vppon earth se my sonne, or those that be with him, but in the tyme of * the day.

* or, that day.

53 This is the interpretation of the vysonne whiche thou sawest, and wherefore thou only art here lyfted vnto

54 For thou hast forsaken thyne owne lawe, and applyed thy diligence vnto myne, and sought it.

1. king. 3. a. Prou. 7. a.

55 Thy lyfe hath thou ordered in wysedome, and hast called vnderstandyng thy mother:

56 And therefore haue I shewed vnto the treasures of the hyghest. After other three dayes I wyll shewe thee more, and talke with thee more at large, yea beastes and woonderous thinges wyl I declare vnto thee.

57 Then went I forth into the feelde, geuyng prayse and thankes greatly vnto god, because of his woonders whiche he dyd in tyme,

58 And because he gouerneth the same, and suche thynges as fal in their seasons: and there I sate three dayes.

The. xiiii. Chapter.

3. How God appeared to Moses in the bushe. 10. All thynges decline to age. 16. The latter age woorse then the former. 29. The ingratitude of Israel. 35. The resurrection and iudgement.

A 1 VPon the thirde day I sate vnder an oke tree, then came there a voyce vnto me out of the bushe, and said, Esdras, Esdras.

Exod. 3. a. 2 And I sayde, Here am I Lord: and stood vp vpon my feete.

3 Then sayde he vnto me, In the bushe dyd I appeare vnto Moses, and talked with him when my people serued in Egypt.

4 And I sent him, and led my people out of Egypt, and brought him vp to the mount Sinai, where I held him by me a long season:

5 And told him many woonderous workes, and shewed him the secretes of the times, and the ende, & commaunded him, sayeing,

6 These woordes shalt thou declare, and these shalt thou hyde.

B 7 And nowe I say vnto thee,

8 That thou lay vp in thyne hart, the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations whiche thou hast heard.

9 For thou shalt be taken away from among all, and henceforth thou shalt remayne with my companyle, and with suche as be like thee, vntyl the tymes be ended.

10 For the worlde hath lost his youth, and the tymes begynne wexe olde.

11 For the worlde is deuided into twelue partes, and the tenne partes of it are gone already, and halfe of a tenth part:

12 And there remayneth there that which is after the halfe of * the tenth part.

* or, that.

13 Therefore set thyne house in order, and reforme thy people, comfort suche of them as be in trouble, and nowe renounce corruption,

14 Let goe from thee mortal thoughtes, cast away the burdens of menne, put of the weake nature,

C

15 And set alyde the thoughtes that are most heauy vnto thee, and haste thee to flee from these times:

16 For as for suche euyll (and wicked dedes) as thou hast nowe seene happen, they shall doe yet much woorse.

Mat. 24. 1. Iohn. 2. 1.

17 For the weakes that the worlde is, by reason of age, the more shal euilles encrease vpon them that dwel therein.

18 For the truethe is fled farre away, and leasyng is harde at handes: For nowe hasteth the vision to comme that thou hast seene.

19 Then answeared I before her, and sayd,

20 Beholde Lorde, I wyll goe as thou hast commaunded me, & reforme the people whiche are present: but they that shalbe borne afterwarde, who wyl admonishe them? Thus the worlde is set in darkenesse, & they that dwel therein are without light.

21 For thy lawe is burnt, therefore no man knoweth the thynges that are donne of thee, or the woorkes that shalbe donne.

22 But yf I haue founde grace before thee, D sende the holy ghost into me, and I shal write al that hath ben donne in the worlde since the begynnyng, whiche was written in thy lawe, that menne may finde the path, and that they whiche wyl lyue in the latter dayes, may lyue.

23 And he answeared me, sayeing, Goe thy way, gather the people togeather, and say vnto them, that they seeke the not for fourtie dayes.

24 But looke thou gather thee many boxe trees, and take with thee Sarea, Dabria, Seleuia, Ecanus, and Asiel, these fyue which are ready to write swiftly:

25 And come hither, & I shal light a candel of vnderstanding in thine hart, whiche shal not be put out, tyll the thinges be perfourmed which thou shalt begin to write.

26 And then shalt thou declare some thinges openly vnto the perfect, & some thinges shalt thou shewe secretly vnto the wise: To morowe this houre shalt thou begin to write.

27 Then

27 Then went I forth as he commaunded me, and gathered all the people togather, and ſaide,

28 Heare theſe wordes, O Iſrael,

29 Our fathers at the beginning were ſtrangers in Egypt, from whence they were deliuered,

30 And receyued the lawe of lyfe, whiche they kept not, which ye alſo haue tranſgreſſed after them.

31 Then was the land, euen the land of Sion, parted among you by lot, (to poſſeſſe:) but your fathers, and ye your ſelues alſo, haue done vnrighteouſneſſe, and haue not kept the wayes whiche the hyghest commaunded you:

32 And for ſo muche as he is a righteous iudge, he tooke from you in time, the thyng that he had geuen you.

33 And nowe are ye here, and your brethren among you.

34 Therefore, if ſo be that ye wil ſubdue your owne vnderſtanding, and reforme your hart, ye ſhalbe kept aliue, and after death ſhal ye obteyne mercy.

35 For after death ſhal the iudgement come, when we ſhal liue againe: and then ſhal the names of the righteous be manifeſt, and the workes of the vngodly ſhalbe declared.

36 Let no man therfore come nowe vnto me, nor ſeeke after me theſe fourtie dayes.

37 So I toke the fiue men, as he commaunded me, and we went into the fielde, and remayned there.

38 The next day a voyce called me, ſaying, Eſdras, open thy mouth, and drinke that I gene thee to drinke.

39 Then opened I my mouth, and beholde, he reached me a ful cuppe, whiche was full as it were with water, but the colour of it was like fire.

40 And I tooke it, and dranke: and when I had dranken it, my hart had vnderſtanding, and wiſdome grewe in my breſt: for my ſpirite was ſtrengthened in remembrance,

41 And my mouth was opened, and ſhut no more.

42 The hyghest gaue vnderſtanding vnto the fiue menne, that they wrought the high thinges of the night, which they vnderſtood not.

43 But in the night they dyd eate bread: as for me I ſpake in the day, and helde not my tongue by night.

44 In fourtie dayes they wrote two hundred and foure bookes.

45 And it came to paſſe, when the fourtie dayes were fulfilled, that the hyghest ſpake, ſaying, The firſt that thou haſt written, publiſhe openly, that the worthy and vnworthy may reade it:

46 But keepe the ſeuentie laſt, that thou mayeſt deliuer them only to ſuch as be wiſe among thy people.

47 For in them is the ſpring of vnderſtanding, the fountaine of wiſedome, and the ſtreame of knowledge.

48 And I dyd ſo.

The. xv. Chapter.

1. The prophecie of Eſdras is certayne. 5. The euyls that ſhal come on the worlde. 9. The Lorde wyl auenge the innocent blood.

1 BEholde, ſpeake thou in the eares of my people the wordes of prophecie, which I wyl put in thy mouth, ſaith the Lord. A

2 And cauſe them to be written in a letter: for * it is the trueth.

3 Feare not the imaginations againſt thee, let not the vnfaythfulneſſe of them trouble thee, that ſpeake againſt thee:

4 For al the vnfaythful, ſhal dye in their vnfaythfulneſſe.

5 Beholde (ſaith the Lorde) I wyl bryng plagues vpon the worlde, the ſworde, hunger, death, and deſtruction:

6 For wickednes hath the vpper hande in al the earth, and their ſhamefull workes are fulfilled:

7 Therefore ſaith the Lorde,

8 I wyl holde my tongue no more of their wickednes, which they do ſo vngodly, neither wyll I ſuffer them in the thinges that they deale withal ſo wickedly: beholde, the innocent and righteous blood cryeth vnto me, and the ſoules of the iuſt complaine continually. B

9 And therfore, ſaith the Lord, I wyl ſurely auenge, and receiue vnto me al the innocent blood from among them.

10 Behold, my people is ledde as a flocke of ſheepe to be ſlayne, I wyl not ſuffer them nowe to dwel in the lande of Egypt:

11 But wyll bring them out with a mighty hand, and a ſtreatched out arme, and ſmite it with plagues as afore, and wyl deſtroy al the lande of it.

12 Egypt ſhal mourne, and the foundations of it ſhalbe ſmitten with the plague and punniſhment that God ſhal bring vpon it.

13 They that tyll the grounde ſhal mourne, for their fredes ſhalbe deſtroyed through the blaſtyng and hayle, and by an horrible ſtarre.

14 Woe worthy the worlde, and them that dwell therein:

15 For the ſworde and their deſtruction draweth nigh, and one people ſhal ſtande vp to fyght againſt another, and ſwordes in their handes. C

16 For

* o. they are faythful and true.

Apoc. 6. b. and. 19. a.

Pſal. 44. c. Rom. 8. c. 1. Cor. 4. b.

* or, for there shalbe sedition among men.

16 * For men shalbe vnstedfast, and some shal doo violence vnto other, they shall not regarde their king, and the princes shall measure the way of their doynges by their power.

17 A man shal desire to goe into a citie, and shal not be able.

18 For because of their pride, the cities shalbe troubled, the houses shal tremble, and men shalbe afraide.

19 A man shal haue no pitie vpon his neighbour, but shal destroy their houses with the swoorde, and spoyle their goodes, because of the * hunger of breade, and because of the great trouble.

* or, lacke.

20 Beholde, saith God, I cal together all the kinges of the earth to reuerence me, whiche are from the * vprysyng, from the south, from the east, and Libanus, to turne vpon them, and restore the things that they haue done to them:

* or, west.

D 21 Like as they doo yet this day vnto my chosen, so will I do also, and recompence them in their bosome: Thus saith the Lorde God.

22 My right hande shall not spare the sinners, and my swoorde shal not cease ouer them that shedde the innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the fundations of the earth, & the sinners like the straw that is kindled.

24 Woe vnto them that sinne, and keepe not my commaundementes, saith the Lord.

25 I wyl not spare them: goe your waye ye children from the power, defile not my sanctuaries:

26 For the Lord knoweth al them that sinne against him, & therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the world, and ye shal remaine in them: for god shal not deliuer you, because ye haue sinned against him.

28 Behold, an horrible vision commeth from the east,

E 29 Where generations of dragons of Arabia shal come out with many charettes, and the multitude of them shalbe carryed as the winde vpon earth, that all they whiche heare them, may feare and tremble.

30 Euen the Carmanies raging in wrath, shall goe forth as the wylde bores of the forest, and with great power shall they come, and stande fighting with them, and shal waste a portion of the lande of the Assyrians.

31 And then shal the dragons haue the vpper hand, and remembryng their nature, shall turne about, conspiring togeather in great power to persecute them.

32 Then these shalbe troubled, and keepe silence in their power, and shal flee:

33 And from the lande of the Assyrians shal the enimie besiege them, and consume some of them, and in their host shalbe fear and dread, and strife among their kinges.

34 Beholde cloudes from the east, and from the north vnto the south, and they are very horrible to looke vpon, ful of wrath and storme:

35 They shall smyte one vpon another, and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre: and the blood shalbe from the swoorde vnto the belly,

36 And the young of man vnto the cammels lytter,

37 And there shalbe great fearefulnesse and trembling vpon earth: and they that see the wrath shalbe afrayde, and a trembling shal come vpon them:

38 And then shal there comme great rayne from the south, and from the north, and part from the west:

39 And strong wyndes shall aryse from the east, and shal open it, and the cloude whiche he raysed vp in wrath, and the starre flyeth to cause feare towarde the east and west wynde, shalbe destroyed:

40 The great cloudes shalbe lyfte vp, and the myghtie cloudes full of wrath, and the starre, that they maye make al the earth afrayde, and them that dwel therin, and that they maye powre out ouer euery high place an horrible starre,

41 Fire, & hayle, and flee ing swoordes, and many waters: that all fieldes may be full, and al ryuers, with the abundance of great waters.

42 And they shall breake downe the cities, and walles, mountaynes, and hylles, trees of the wood, & the grasse of the medowes, and al their corne.

43 And they shal go stedfast vnto Babylon, and make her afrayde.

44 They shal come to her, and besiege her, the * starre and all wrath shall they powre out vpon her, then shal the dust and smoke goe vp vnto the heauen, and al they that be about her, shal bewayle her:

* or, tribulation and temptation.

45 And they that remayne vnder her, shall doo seruice vnto them that haue put her in feare.

46 And thou Asia, that comfortest thee selfe also vpon the hope of Babylon, and art the glory of her person:

47 Woe be vnto thee thou wretche, because thou hast made thee selfe like vnto her, and hast decked thy daughters in whoordome,

that

that they myght • triumph, and pleale thy lourds, whiche haue alway delyred to commit whoredome with ther.

48 Thou hast followed the abominable cleanesse in al her woorkes and inuentions: therfore sayth God,

49 I wyl send plagues vpon thee, wyldewood, powertie, hunger, warres, and pestilence, to waste thy houses with destruction and death.

50 And the glorie of thy power shalbe wiped vp as a flourr, when the heate ryseth that is sent • ouer ther:

51 Thou shalt be sicke as a poore wyfe that is plagued and beaten of women, so that the myghtie and lourds shal not be able to receyue ther.

52 Wouldst I so hate thee, sayth the Lorde,

53 Yf thou hadst not alway slayne my chosen, exalting the stroke of thy hands, & said ouer their death when thou was dronken,

54 Set forth the beauty of thy countenance:

55 The rewarde of thy whoredome shalbe recompenced thee in thy bosome, therefore shalt thou receyue rewarde.

56 Lyke as thou hast donne vnto my chosen, sayth the Lorde, euen so shal God doo vnto thee, and shal delyuer thee into the plague.

57 Thy children shal dye of hunger, and thou shalt fal through the swoorde: thy cities shalbe broken downe, and al thyne shal perishe with the swoorde in the feelde.

58 They that be in the mountaines, shal die of hunger, and eate their owne flesshe, and drynke their owne blood, for very hunger of breed, and thyrste of water.

59 Thou as vnhappie shalt come through the sea, & receyue plagues agayne.

60 In the passage they shal cast downe the slayne citie, and shal roote out one parte of the lande, and consume the portion of thy glorie, and shal returne to her that was destroyed.

61 They shal treade thee downe lyke stubble, and they shalbe thy fyre:

62 And shal consume thee, thy cities, and thy lande, and thy mountaynes, all thy woodes and thy fruitful trees shal they burne vp with the fyre.

63 Thy children shal they carrie away captiue, and looke what thou hast, they shal spoyle it, & marre the beautie of thy face.

The. xvi. Chapter.

18. 38. Of the euyls that shal come vpon the world, with admonition howe to gouerne them selues in afflictions.

WOE be vnto thee Babylon and Asia, woe be vnto thee Egypt and Syria:

2 Gyrd vp your sides with clothes of heare and heare, and mourne your children, be sorie: for your destruction is at hande.

3 A swoorde is sent vpon you, and who wyl turne it backe?

4 A fyre is sent among you, and who wyl quenche it?

5 Plagues are sent vnto you, & what is he that wyl driue them away?

6 May any man driue away an hungry Lion in the wood? or may any man quenche the fyre in stubble when it hath begunne to burne?

7 May one turne agayne the arrowe that B is shot of a strong Archer?

8 The mightie Lorde sendeth the plagues, and what is he that wyl driue them away?

9 The fyre is kindled and gone forth in his wrath, and what is he that may quench it?

10 He shal cast lightenings, and who shal not feare? he shal thunder, and who shal not be afrayde?

11 The Lorde shal threaten, & who shal not vtterly be beate to powder at his presence?

12 The earth quaketh, and the fundations therof, the sea ariseth vp with waues from the deepe, and the waues of it are vnquiet, and the fyshes therof also, before the Lord, and before the glory of his power:

13 For strong is his right hand that bendeth the bowe, his arrowes that he shooteth are sharpe, and shal not misse when they begyn to be shot into the endes of the worlde.

14 Behold, the plagues are sent, & shal not C turne agayne tyl they come vpon earth.

15 The fyre is kindled, and shal not be put out, tyl it consume the fundations of the earth.

16 Lyke as an arrowe whiche is shot of a mightie Archer, returneth not backward: euen so the plagues that shalbe sent vpon the earth, shal not turne agayne.

17 Woe is me, woe is me, who wyl deliuer me in those dayes?

18 The begynnyng of sorowes and great mourning, the begynnyng of dearth and great death, the begynnyng of warres, and the powers shal stande in feare: the begynnyng of euyls, and they shal tremble euery one.

19 What shal I doo in these thynges, when the plagues come?

20 Behold, hunger, and plague, trouble, and anguyshe, are sent as scourges for amendement:

21 But for al these thynges, they shal not D turne from their wickednesse, nor be alway mindful of the scourges.

22 Behold, victuals shalbe so good cheape vpon earth, that they shal thynke them selues

selues to be in good case: and euen then shal mischefe growe vpon earth, warres, dearth, and great * vnquietnesse.

* or, confusion.

23 For many of them that dwel vpon earth, shal perishe of hunger, and the other that escape the hunger, shal the sword destroy:

24 And the dead shalbe caste out as dounge, and there shalbe no man to comfort them: For the earth shalbe wasted, and the cities shalbe cast downe.

25 There shalbe no man left to til the earth, and to sowe it.

26 The trees shal geue fruite, and who shal plucke them of, and gather them?

27 The grapes shalbe ripe, & who shal tread them? For al places shalbe desolate of men:

28 So that one man shal desyre to see another, or to heare his voyce.

29 For of one whole citie, there shalbe ten left, and two of the fielde, which shal hyde themselues in the thicke * bushes, and in the clyftes of stones,

* or, woods

30 Lyke as when there remayne three or foure Olives, in the place where Olives growe, or among other trees,

31 Or as when a Vineyarde is gathered, there are left some Grapes of them that diligently sought through the Vineyarde:

32 Euen so, in thole dayes there shalbe three or foure left, by them that searche their houses with the sworde.

33 And the earth shalbe layd waste, and the feeldes therof shal waxe olde, & her wayes, and al her pathes shal grow ful of thornes, because no man shal trauayle therthrough.

F 34 The virgins shal mourne, hauyng no bridegromes, the women shal make lamentation, hauing no husbandes, their daughters shal mourne, hauyng no helpers,

35 In the warres shal their bridegromes be destroyed, and their husbandes shal perishe of hunger.

36 But ye seruants of the Lord, heare these thynges, and marke them.

37 Beholde the worde of the Lorde, O receyue it: beleeue not the gods of whom the Lord spake,

38 Beholde, the plagues drawe nygh, and are not slacke in tarrying.

39 Lyke as a trauaylyng woman, which in the mene whyle mourneth bryngeth forth a sonne, when the houre of the byrth is come, an houre two or three afore that, the paynes come vpon her body, and when the childe commeth to the byrth, they tarrie not the twynckling of an eye:

40 Euen so shal not the plagues be slacke to come vppon the earth, and the world shal mourne, and sorowes shal come vppon it on euery syde.

41 O my people, heare my worde, make you redie to the batalle, and in al wyl be euen as pylgrymes vpon earth.

42 He that selleth, let hym be as he that fleeth his way: and he that buyeth, as one that wyl leese:

43 Who so occupieth marchandise, as he that wynneth not: and he that buildeth, as he that shal not dwel therein: 1. Cor. 7.

44 He that soweth, as they that shal not reape: he that curreth the Vineyard, as he that shal not gather the Grapes:

45 They that marrie, as they that shal get no children: and they that marrie not, as the widdowes.

46 And therefore they that labour, labour in vayne. Phil. 2.

47 For strangers shal reape their fruites, and spoyle their goodes, ouerthowe their houses, and take their children captiues: for in captiuitie and hunger shal they get children. Psa. 10. Eccle. 4.

48 And they that occupie their marchandise with robberie, the more they decke their cities, their houses, their possessions, and their owne persons,

49 The more wyl I punishe them for their synnes, sayth the Lorde.

50 Like as an whore enuieth an honest and vertuous woman:

51 So shal ryghteousnesse hate iniquitie, when she decketh her selfe, and shal accuse her to her face, when he commeth that shal bidde the auctlour of al sinne vppon earth.

52 And therefore be not ye like therevnto, nor to the workes therof:

53 For or euer it be long, iniquitie shalbe taken away out of the earth, and ryghteousnesse shal raigne among you.

54 Let not the sinner say, that he hath not sinned: for coales of fyre shal burne vpon his head, whiche sayth, Before the Lorde God and his glory, I haue not sinned.

55 Beholde, the Lord knoweth al the workes of men, their imaginations, their thoughtes, and their hartes.

56 For he spake but the worde, Let the earth be made: and it was made, Let the heauen be made: and it was created. Gen. 1. Psal. 148.

57 In his worde were the starres made, and he knoweth the number of them.

58 He searcheth the grounde of the deepe, and the treasures therof, he hath measured the sea, and what it conteyneth.

59 He hath shut the sea in the middest of the waters, and with his worde hath he hanged the earth vpon the waters.

60 He spreadeth out the heauens like a vaut, vpon the waters hath he founded it.

61 In

61 In the deſart and dyre wyldernesſe hath he made ſpringes of water, and pooles vpon the toppes of the mountaines, that the floodes myght poure downe from the ſtonye rockes to water the earth.

62 He made man, and put his hart in the myddes of the bodye, and gaue him breath, life, and vnderſtanding,

63 Yea, and the ſpirite of the almightie God whiche made al thinges, and hath ſearched the grounde of al the ſecretes of the earth,

64 He knoweth your imaginations and inuentions, and what ye thinke whē ye ſinne, and would hide your ſinnes.

65 Therefore hath the Lorde ſearched and ſought out all your wooркes, and he ſhal bewray you al:

66 And when your ſinnes are brought forth, ye ſhalbe aſhamed before menne, and your owne ſinnes ſhalbe your accuſers in that day.

67 What wyl ye doo? or howe wyl ye hyde your ſinnes before God and his angels?

68 Behold, God him ſelf is the iudge, feare him: leaue of from your ſinnes, and forgeat your vnrighteouſneſſe, and meddle no more with them: ſo ſhal God leade you forth, and deliuer you from al trouble.

69 For beholde, the heate of a great multitude is kindled ouer you, and they ſhal take away certaine of you, & ſhal ſlaye for meate to the Idolles?

70 And they that conſent vnto them, ſhalbe had in deriſion, laughed to ſcorne, and troden vnder foote.

71 For there ſhalbe in euery place, and in the next cities, a great inſurrection vpon thoſe that feare the Lorde.

72 They ſhalbe like madde men, they ſhall ſpare no man, they ſhal ſpoile and waſt ſuch as yet feare the Lorde:

73 For their goods ſhal they take from them, and ſhut them out of their houſes.

74 Then ſhal it be knowen who are my choſen, and they ſhalbe tryed as the gold in the fire.

75 Heare, O ye my beloued, ſaith the Lorde beholde, the dayes of trouble are at hande, but I wyl deliuer you from the ſame.

76 Be not ye afrayde, diſpayre not: for God is your captaine.

77 Who ſo keepeth my commaundementes and precepte, ſaith the Lorde God, let not your ſinnes waygh you downe, and let not your vnrighteouſneſſe be lyft vp.

78 Woe be vnto them that are bounde with their ſinnes, and couered with their wickednesſe, like as a fielde is hedged in with buſhes, and the pathe thereof couered with thornes, that no man may trauaile thyought: it is ſhut vp, and is caſt into the fire for euer, to be conſumed therewith.

The ende of the fourth booke of Eſdras.

The booke of Tobias.

The firſt Chapter.

1. Tobias parentage. 3. His godlyneſſe. 6. His equitie. 8. His charitie and proſperitie. 23. He fleeth, and his goodes are confiſcate, 25. and after reſtored.

1 TObias was of the tribe and citie of Nephthali, whiche lyeth in the high countreys of Galilee aboue Naaſſon, beſyde the waye that leadeth to the Weſte, hauyng the citie of Sephet vppon the leaſt ſide.

2 Though he was taken priſoner in the dayes of Salmanaſar kyng of the Aſſyrians, neuertheleſſe being in captiuitie, he forſooke not the way of truethe:

3 In ſo muche that what ſo euer he myght geat, he parted it dayly with his felow priſoners and brethren that were of his kynrde.

4 And though he were younger then all in the tribe of Nephthali, yet dyd not he behaue him ſelfe childiſhly in his wooркes.

5 And when al the other went to the golden calues, which Ieroboam the kyng of Iſrael had made, he alone fledde al their companies:

6 And gat hym to Hieruſalem vnto the temple of the Lorde, and there wooрſhipped the Lorde God of Iſrael, faythfully offeryng al his firſt fruites and tythes:

7 So that in the third yeere, he miniſtred all the tythes vnto the ſtrangers and conuertes.

8 These and ſuche like thinges dyd he obſerue, accordyng to the lawe of God, when he was yet but young. B

9 But when he was a man, he tooke out of his owne tribe a wyfe called Anna: and of her he begate a ſonne, whom he called after his owne name.

10 And

10 And taught him from his youth vp to feare God, and to refraine from al sinne,
11 Nowe when he, with his wife, his sonne, and with al his * kynrede, was come in captiuitie vnto the citie of Ninive,
12 What time as they al dyd eate of the meates of the heathen, he kept his soule, & was neuer defiled in their meates.
13 And for so muche as he was myndeful of the Lorde in all his hart, God gaue him fauour in the sight of Salmanasar the kyng:
14 Which gaue him power to goe where he would, and so had he libertie to do what so euer he would.
15 So went Tobias vnto al them that were in captiuitie (and comforted them,) and gaue them wholesome exhortations.
16 And when he came to Rages, a citie of the Medes, hauing tenne talentes of syluer (of the thinges wherewith the king had honoured him,)
17 And saw among a great company of people of his kinrede, one Gabelus which was of his own tribe beyng in neeſsitie, he gaue him the saide waight of syluer, vnder an hand writing.
18 After a long season, when Salmanasar the king was dead, and Sennacherib his sonne raigned in his steede, which hated the children of Israel:
19 Tobias went dayly throughout all his kynrede, and comforted them, and gaue of his goodes to euery one of them as much as he might.
20 He fedde the hungry, clothed the naked, and buried the dead and slaine, and that diligently.
21 And when Sennacherib the king came againe, and fledde out of Iurie (what time as God pounished him for his blasphemie) and in his wrath slue many of the children of Israel, Tobias buried their bodyes.
22 But when it was told the king, he commaunded to slaye him, and tooke away all his goodes.
23 Neuertheleſse, Tobias, with his sonne, and with his wife, fledde away naked, and was hydde: for there were many that loued him.
24 But after fourtie and fiue dayes, the king was slaine of his owne sonnes:
25 Then came Tobias againe to his house, and al his goodes were restored vnto hym.

* or, tribe.

The. ii. Chapter.

1. Tobias calleth the faythfull to his table. 3. He leaueth the feaste to burye the dead. 10. Howe he became blynde. 13. His wife laboureth for his liuyng. 16. Shee reproacheth hym bytterly.

1 AFter those thinges, vpon a solemne day of the Lord, Tobias made a good feast in his house,
2 And saide vnto his sonne, Goe thy waye, and bryng hyther some of our tribe, such as feare God, that they may make merry with vs.
3 And when he was gonne, he came againe, and tolde his father, that one of the children of Israel lay slaine vpon the streete.
4 And immediatly he leapt from his table, leaft the feaste, came fasting to the dead coarse, tooke him, & bare hym priuily into his house, that when the sunne was downe, he might safely burye him.
5 And when he had hydde the coarse, he dyd eate his meate with mourning and feare,
6 Remembring the woordes that the Lorde said by the prophet Amos, Your high feasts shalbe turned to sorowe and heauinesse. Amos. 8.
7 But when the sunne was downe, he went his way, and buryed him.
8 Then al his * neighbours reproued him, saying, It is not long since it was commanded to slay thee because of this matter, and hast scarse escaped the danger of death: and buryest thou the dead againe? * or, his next of kin.
9 Neuertheleſse, Tobias fearing God more then the king, toke the bodyes of the slaine, and hydde them in his house, and buryed them at mydnightes.
10 It happened vpon a day, that he had buryed the dead, and was weery, came home, and layed him downe by the wal, & slept.
11 And while he was a sleepe, there fell downe vppon his eyes warme doung out of the swalowes nest, so that he was blinde.
12 This temptation dyd God suffer to happen vnto him, that they whiche came after, might haue an example of his patience, like as of holy Job.
13 For in so muche as he euer feared GOD from his youth vp, and kept his commaundementes, he grudged not against GOD, that the plague of blyndneſse chanced vnto him:
14 But remained stedfast in the feare of god, and thanked God al the dayes of his life.
15 For like as blessed Job was had in derision of kinges: euen so was he laughed to scorne of his elders and kinsfolkes, whiche saide vnto hym,
16 Where is the hope for the whiche thou hast donne almes, and buryed the dead?
17 But Tobias rebuked them, and spake, Say not so:
18 For we are the children of holy men, and looke for the life which God shal geue vnto them that neuer turne their beleefe from hym.

19 And

19 And Anna his wyfe went dayly to the weauyng woorke:
20 And looke what lyuyng she coulde gett with the labour of her handes, she brought it. And it happened that she tooke a kyd, and brought it home:
D 21 And when her husbande heard it crie, he sayde, Looke that it be not stollen: restore it agayne to the owners, for it is not lawful for vs to eate or to touche any thyng of theft.
22 Then was his wyfe angrie, and sayde, Nowe is thy hope become vayne openly, and thine almes deedes are manifest.
23 With these and suche lyke woordes, dyd she cast hym in the teeth.

The. iii. Chapter.

3. The prayer of Tobias. 7. Sara Raguels daughter, and the thinges that came vnto her. 12. Her prayer heard. 19. The angel Raphael sent.

A 1 THen Tobias * tooke it heauily, & with teares beganne to make his prayer,
* o, lyfted.
2 Saying, O Lorde, thou art ryghteous, and al thy iudgementes are true: yea, al thy wayes are mercie, faithfulnesse, and iudgement.
3 And nowe, O Lorde, be myndeful of me, and take no vengeaunce of my synnes, neyther remember my misdeedes, neyther the misdeedes of my forefathers.
4 For we haue not benne obedient vnto thy commaundementes, therfore are we spoyled, brought into captiuitie, into death, into derision & shame vnto al nations, among whom thou hast scattered vs.
5 And nowe, O Lorde, thy iudgementes are great: for we haue not done accordyng to thy commaundements, neyther haue we walked innocently before thee.
6 And nowe, O Lord, deale with me accordyng to thy wyl, and commaunde my spirite to be receyued in peace: for more expedient were it for me to dye, then to lyue.
B 7 At the same time it happened that Sara the daughter of Raguel, at Rages a citie of the Medes, was also reproched by one of her fathers handmaydes,
8 That she had seuen husbandes, whiche as soone as they were gonne in vnto her, were slayne of the deuyl, called Aſmodeus.
9 Therfore when she reproued the mayden for her fault, she answered her, saying, God let vs neuer see sonne nor daughter of thee more vpon earth, thou kyller of thy husbandes.
10 Wylt thou slay me also, as thou hast slayne seuen men? At this voyce went Sara into an hygh chamber of her house, and three dayes and three nyghtes she neyther ate, nor dranke:
11 But continued in prayer, and besought God with teares, that he would delyuer her from this rebuke.
12 Upon the third day it came to passe, that when she had made an ende of prayer, she prayſed the Lorde,
13 Saying, Blessed be thy name, O God of our fathers, whiche when thou art wroth, shewest mercy, & in time of trouble thou forgeuest the synnes of them that cal vpō thee.
14 Unto thee, O Lord, turne I my face, vnto thee lyft I vp myne eyes: C
15 I beseeche thee, O Lorde, loose me out of the bondes of this rebuke, or els take me vtterly away from the earth.
16 Thou knowest, Lorde, that I neuer had desyre vnto man, and that I haue kept my soule cleane from al vncleanly lust:
17 I haue not kept companie with those that passe their time in sporte, neither haue I made mee selfe partaker with them that walke in lyght behauiour.
18 An husbande haue I consented to take, not for my pleasure, but in thy feare.
19 Nowe peraduenture, eyther I haue ben vnwoorthie of them, or els were they vnmeete for me: for thou happyly hast kepte me to another husbande.
20 For why? thy counsel is not in the power of man.
21 But euery one that serueth thee, is sure D
of this, that if his life be in trying, it shalbe crowned: and yf he be in trouble, that God (no doubt) shal delyuer him: and if his life be in chastening, that he shal haue leaue to come vnto thy mercie.
22 For thou hast no pleasure in our * damnation: and why? after a stourme, thou makest the weather fayre and styl, after weeping and heauinesse, thou greuest great ioy.
* or, destruction.
23 Thy name, O God of Israel, be prayſed for euer.
24 At the same tyme were both their prayers heard, in the syght of the maiestie of the hyghest God.
25 And Raphael the holy angel of the Lord, was sent to helpe them both, whose prayers * came at one time togeather before God.
* or, were recited at one tyme togeather.

The. iiii. Chapter.

Preceptes and exhortations of Tobias, to his sonne.

1 SO when Tobias thought his prayer to A
be heard, that he myght dye, he called vnto him his sonne Tobias:
2 And saide vnto him, My sonne, heare the woordes

wordes of my mouth, and lay them in thine hart as a fundation.

3 When God taketh away my soule, burie thou my body: and holde thy mother in honour, al the dayes of her lyfe.

4 For thou oughtest to remember, what, & how great perils she suffred for thee in her wombe.

5 And when she also hath fulfylled the time of her lyfe, burie her * beside me. * or, about.

6 Haue God in thy thought al the dayes of thy lyfe, and beware, lest at any time thou consent vnto synne, and lest thou let slyppe the commaundementes of the Lorde our God.

B 7 Geue almes of thy goodes, and turne neuer thy face from the poore: and so shal it come to passe, that the face of the Lorde shal not be turned away from thee.

8 Be merciful after thy power.

9 If thou haue muche, geue plenteously: yf thou hast litle, doo thy diligence gladly, to geue of that litle:

10 For so geatherest thou thee selfe a good reward in the day of necessitie.

11 For mercie delyuereth from al sinne, and from death, and suffereth not the soule to come into darknesse.

12 A great comfort is mercie before the high God, vnto al them that shewe it.

13 My sonne, keepe thee wel from al whoredome: and beside thy wyfe, suffer not thee selfe to knowe of sinne.

C 14 Let neuer pride haue rule in thy minde, nor in thy worde: for in pride began al Destruction.

15 Whatsoeuer worketh any thyng for thee, immediately geue him his hyre, and looke that thy hyred seruauntes wages remayne not at al with thee.

16 Looke that thou neuer doo vnto another man, the thyng that thou wouldest not an other man shoulde doo vnto thee.

17 Eate thy bread with the hungrie & poore, and couer the naked with thy clothes,

18 Set thy bread and wine vpon the burial of the righteous, and doo not thou eate and drynke thereof with the synners.

19 Aske euer counsayle at the wyse.

20 Be alway prayeng of God, and beseche hym that he wyl * order thy wayes, and that whatsoeuer thou deuisest or takest in hande, it may remayne in hym. * or, direct.

D 21 I certifie thee also my sonne, that when thou wast yet but a babe, I delyuered ten talentes of syluer vnto Gabelus at Rages a citie of the Medes, & his hande wryting haue I by me:

22 And therefore seeke some meanes, howe thou mayest come by hym, and receyue of hym the sayde weyght of syluer, and geue hym his hande wryting agayne.

23 My sonne be not afrayde: truely it is we leade here a poore lyfe, but great good shal we haue yf we feare God, and departe from al synne, and doo wel.

The.v. Chapter.

2. Tobias is sent to Rages. ¶. He meeteth with the angel Raphael, which dyd conduct hym.

1 THen Tobias answeared his father, A and sayde, Father, al that thou hast commaunded me, wyl I doo, and that diligently.

2 But howe I shal require this money, I can not tel, neither doeth he knowe me, nor I him: what token shal I geue him? And as for the way thyther, I neuer knewe it.

3 Then his father answeared him, & sayde, I haue his hande wryting by me, whiche whē thou shewest him, immediatly he shal pay thee.

4 But goe thy way nowe, & get thee some faythful man to goe with thee for an hyre, that thou mayest receyue the money whyle I am yet lyuyng.

5 Then went Tobias out, and vppon the streete he founde a fayre young man standyng, gyrded vp, and as it were one redie to take his iourney.

6 And he knewe not that it was an angel of God, but saluted him, and sayd, From whence art thou, thou good young man?

7 He answered, Of the children of Israel. B And Tobias said vnto him, Knowest thou the way that leadeth vnto the countrey of the Medes?

8 He answeared, I knowe it wel, and al * or, bye those * streetes haue I gonne ofte tymes, and haue lodged with our brother Gabelus that dwelleth in Rages a citie of the Medes, whiche lyeth vpon the mount Ecbatanis.

9 Tobias sayd vnto him, I pray thee tarry for me, tyl I haue tolde my father theis thynges.

10 Then went Tobias in, and told his father al that the whiche his father marueyled, and prayed that he would come in vnto hym.

11 Nowe when he came in, he saluted him, and saide, Joy be with thee for euermore.

12 And olde Tobias saide, What ioy can I haue, that syt here in darknesse, and se not the lyght of heauen?

13 The young man sayde vnto him, Be of good cheare, God shal helpe thee shortly.

14 And Tobias sayde vnto him, Canst C thou

thou bring my sonne to Gabelus vnto the citie of Rages in Medea: and when thou comest agayne, I shal pay thee thy hyre?

15 And the angel sayde vnto hym, I shall leade thy sonne, and bryng hym to thee agayne.

16 Then Tobias answeared hym, Tell me, I pray thee, of what house, or of what tribe art thou?

17 The angel Raphael sayd vnto him, Seekest thou after the kinrede of an hyreling, or an hyred man hym selfe, for thy sonne to go with hym?

18 But that I make thee not careful, I am Azarias, the sonne of great Ananias.

19 And Tobias answered, Thou art come of a great kinrede: but, I pray thee, be not displeased that I desire to knowe thy kynrede.

20 The angel sayde vnto him, Thy sonne shal I leade forth safely, and bring hym whole and sounde to thee agayne.

D 21 Then answered Tobias, and said, Well, go on your way, and God be in your iourney, and his angel beare you company.

22 So when they had prepared all thynges that they would take with them in their iourney, Tobias bade his father and his mother farewell: and they went on their way both togeather.

23 And when they were gone, his mother began to weepe, and sayde, The staffe of our age hast thou taken away, and sent him from vs,

24 Would God that money had neuer ben, for the whiche thou hast sent him away.

25 For our powertie was sufficient for vs, why we should haue counted it riches that we sawe our sonne heere.

26 Then saide Tobias vnto her, Weepe not, our sonne shal goe safely, and come to vs agayne sounde, and thyne eyes shall see him.

27 For I trust that the good angel of God shal beare him company, and order well al the things that he doth, so that he shal come to vs agayne with ioy.

28 At these wordes his mother left of from weeping, and helde her peace.

The. vi. Chapter.

2. Tobias delineted from the fishe. 6. Raphael sheweth him certaine medicines. 19. He conducteth him towarde Sara.

A SO Tobias went on his way, & a dogge followed him: and the fyrste nyght they abode by the water of Tigris.

2 Then went he out to washe his feete, and behold, there came forth an horrible fishe to deuoure him.

3 Of whom Tobias was afrayde, and cryed with a loud voyce, saying, Lord, he commeth vpon me.

4 And the angel said vnto him, Take hym by the gil, and drawe him vnto the lande: and the fishe began to leape at his feete.

5 Then said the angel vnto him, Take out the bowels of this fishe: and as for the hart, the gall, and the liuer, keepe them by thee: for these thynges are necessary vnto good for medicines.

6 Tobias did so, and rosted the fleshe, and they tooke it with them in their iourney: the residue they salted, as muche as was sufficient for them, tyl they came to Rages a citie of the Medes.

7 Then Tobias asked the angel, and sayde B vnto him, I pray thee brother Azarias, tell me, wherein are these thynges good of the fishe that thou hast bidden me keepe.

8 The angel answeared him, and sayde, If thou layest a peece of the hart vpon the coales, the smoke thereof driueth away all euil spirites, whether it be from man or from woman, so that from thencefoorth the same shal come no more vnto them.

9 The gall is good to annoynt or to stryke the eyes withal, where as there is any blemishe in them, so that they shalbe whole.

10 And Tobias sayde vnto him, Where wilt thou that we remaine? The angel answeared,

11 And sayde, Here is a nygh kynsman of thyne, & of thy tribe, one Raguel by name, whiche hath a daughter called Sara, and hath neither sonne nor daughter but her.

12 Al his good belongeth vnto thee, and thou must marry her.

13 And therefore desyre her of her father, and he shal geue her thee to wyfe.

14 Then answered Tobias, and saide, As C I vnderstande, she hath ben maried vnto seuen husbandes, and they all are dead: and I haue heard say, that the deuil slue them.

15 I am afrayde therefore, lest suche thynges happen vnto me also: whiche yf it came to passe, seeyng I am the only sonne of my father and my mother, I should bring them in their age with sorowe to their graues.

16 Then saide the angel Raphael vnto him, Heare me, and I will tel thee what they be of whom the deuil hath power.

17 Namely, they that receiue marlage after suche a fashion, that they shutte GOD out from them, and from their harte, and geue themselues to their owne lust, euen as it were an horse and mule which haue no vnderstanding: vpon suche hath the

deuill powre.

18 But when thou entrest her, and art come into the chamber, withhold thee selfe from her thre dayes, and geue thy diligence vnto nothing but vnto prayer with her.

19 And in the first night roste the liuer of the fishe, and the deuil shalbe driuen away.

20 The seconde night shalt thou be receiued into the company of the holy patriarches.

21 The third night shalt thou obteyne the blessing of God, so that * whole children shall be borne of you.

* or, founde

22 After the thirde night, take the mayden in the feare of God, and more for the desyre of children, then for any fleshly lust, that in the seede of Abraham thou mayst obteyne the blessing in children.

The vii. Chapter.

Tobias marieth Sara Raguels daughter.

1 THen went they in vnto Raguel, which receiued them ioyfully.

2 And when Raguel looked vpon Tobias, he said vnto Anna his wife, How like is this young man vnto my fathers sonne?

3 And when he had spoken this, he sayde, Where be ye, ye young men, and our brethren? They sayde, Of the tribe of Nephthali, out of the captiuitie of Ninue.

4 Then sayde Raguel vnto them, Knowe ye my brother Tobias? They saide, Yea we knowe him wel.

5 And when he had spoken much good of him, the angel saide vnto Raguel, Tobias of whom thou askest, is this young mans father.

6 Then Raguel bowed himselfe downe, and wept, and tooke him about the necke and kissed him.

7 And sayde, Gods blessing haue thou my sonne, for thou art the sonne of a good vertuous man.

8 And Anna his wife, and Sara his daughter wept also.

9 Now when they had talked together, Raguel bade kyll a wether, and to make a feast: and when he had entreated them to sitte downe to dinner,

10 Tobias sayde, I will neither eate nor drinke here this day, except thou first graunt me my petition, and promyse me to geue me thy daughter Sara.

11 When Raguel heard this, he was astonyed, for he knewe what had happened vnto the other seuen men that went in vnto her: and he began to feare that it should chance vnto him in like maner. And while he stoode so in a doubt, and gaue the young man no answere,

12 The angel sayde vnto him, Feare not to geue him thy daughter, for vnto this man that feareth God, belongeth thy daughter to wife: wherefore might none other haue her.

13 Then said Raguel, I doubt not but God hath accepted my prayers and teares in his sight:

14 And I beleue he caused you to come vnto me for the same intent, that this daughter of myne might be maryed in her owne kinrede, according to the lawe of Moyses: and now be ye sure that God hath geuen her vnto thee. Num. 36.

15 So he tooke the right hande of his daughter, and gaue her vnto the right hande of Tobias, and saide, The God of Abraham, the God of Isahac, and the God of Iacob be with you, ioyne you together, and fulfil his blessing in you.

16 And they tooke a letter, and made a writyng of the mariage.

17 And then made they merry, and prayed God.

18 And Raguel called Anna his wyfe vnto him, and bade her prepare another chamber,

19 And thither he brought Sara his daughter, and she wept.

20 Then said he vnto her, Be of good cheare my daughter: the Lorde of heauen geue thee ioy, for the heauinesse that thou hast suffered.

The. viii. Chapter.

2. Tobias driueth away the euyl spirite.
4. He prayeth to GOD with his wyfe.
11. Raguel prepareth a graue for his sonne in law. 16. Raguel blesseth the Lord.

1 NOwe after that they had supped, they brought the young man in to her.

2 Then thought Tobias vpon the wordes of the angel, and tooke out of his bagge a peece of the liuer of the fishe, and layde it vpon the hotte coales.

3 So the angel Raphael tooke holde of the deuil, and sent him away, and bounde him in the wildernesse of the higher Egypt.

4 Then spake Tobias vnto the virgin, and sayde, Up Sara, let vs make our prayer vnto God to day, to morowe, and * ouermorowe: for these three nightes will we reconcile our selues with God: and when the third holy night is past, we shall ioyne together in the matter of mariage.

* a, the third day. * or, in three dayes to God.

5 For we are the children of holy men, and we may not come together, as the heathen that know not God.

6 Then

6 Then kneled they down both together, and
besought God earnestly, that he would
preserve them.
7 And Tobias sayde, O Lorde God of our
fathers, prayse be thou of heauen & earth,
of the sea, welles, & floodes, and of all thy
creatures that be therein.
8 Thou madest Adam of the moulde of the
earth, and gauest him Eua for an helper.
9 And now Lorde, thou knowest that it is
not because of voluptuousnesse that I take
this sister of myne to wife, but onely for
the loue of children, in whom thy name
may be blessed for euer.
10 And Sara sayde, Haue mercie vpon vs,
O Lorde, haue mercie vpon vs, and let vs
both come whole and sounde together
to a good age.
11 And about the cocke crowing it came to
passe, that Raguel called his seruantes:
12 And they went with him to make a graue.
13 For he sayde, Lest chaunced nowe vnto
him perchaunture, as it dyd vnto the other
seuen men that went in vnto her.
14 Nowe when they had made the graue,
Raguel came agayne to his wyfe, and sayd
vnto her, Sende one of thy maydens to
looke if he be dead, that I may burye him
agayne ere it be light day.
15 So she sent a mayden to see: which when
she came into the chamber, founde them
whole and sounde, sleeping together.
16 And so she came agayne, and brought
good tydinges: then Raguel and Anna his
wyfe, praysed the Lorde,
17 And sayde, Praysed be thou, O Lord God
of Israel, that it is not happened vnto vs
as we thought.
18 For thou hast dealt mercifully with vs,
and put away from vs the enimis that per-
secuted vs,
19 And hast shewed mercy vnto yonder two,
the only borne children of their parentes:
O Lord, cause them to magnifie thee more
perfectly, and to offer the sacrifyce of thy
prayse and of their health: that all people
may knowe that thou only art God in all
the earth.
20 And immediatly Raguel commaunded
his seruantes to fyl the graue, that they had
made, with earth, ere it was lyght.
21 And bade his wyfe prepare a feast, and to
make ready all things that were neces-
sary for such a iourney by the way.
22 He caused two fat kyne, & fiue, and foure
weathers to be slaine, and meates to be pre-
pared for all the neighbours and seruantes.
23 And Raguel charged Tobias to remaine
with him two weekes.
24 As for all the good that he had, he gaue
Tobias the halfe of it, and made his wil-
ting, that the halfe which remained, should
fal vnto Tobias after their death.

The. ix. Chapter.

The angel goeth to Gabelus at the desire of
Tobias; whiche deliuereth the letter, and
receyueth the money.

1 THen Tobias called vnto him the an- g
gel, whom he thought to haue benne a
man, and sayde vnto him, Brother A-
zarias, I pray the hearken vnto my woor-
des,
2 If I shoulde geue mee selfe to be thy ser-
uant, I shal not deserue thy prouidence.
3 Neuertheless, I beseech thee that thou
wylt take the beastes, and the seruantes,
and goe vnto Gabelus in Rages the citie
of the Medes, and deliuer him his hande
writing, and receyue the money of him, and
pray him to commie to my marriage.
4 For thou knowest thee self, that my father
dooth number the dayes, and if I tary
one day to long, he wyll be sorye in his
mynde.
5 Nowe seest thou howe earnestly Raguel
hath required me, so that I cannot lay him
vnder an othe.
6 Then tooke Raphael foure of Raguels
seruantes, & two Camelles, and went vnto
Rages the citie of the Medes: and when
he had founde Gabelus, he gaue him his
hande writing, and receyued all the money.
7 He tolde him also of Tobias the sonne of
Tobi, how al things had happened: and
caused him to commie with him to the mar-
riage.
8 Now when he came into the house of Ra-
guel, he found Tobias sitting at the table:
and he leaped vp, and they kyssed one ano-
ther, and Gabelus wept, and prayed God,
9 And sayde, The blessing of the GOD of
Israel haue thou, for thou art the sonne of
a right vertuous and iust man, and of one
that feareth God, and geueth great almes:
10 And blessing haue thy wyfe, and your
parentes.
11 That ye may see your children, and your
childrens children, vnto the thirde and
fourth generation: & your seede be blessed
of the GOD of Israel, which raigneth
for euer and euer.
12 And when they all had sayde Amen, they
went to the feast: but with the feare of the
Lorde before their eyes, they kept the feast of the marriage.

The. x. Chapter.

Tobias and his wyfe thinke long for their
sonne. 10. Raguel sendeth away Tobias and
saye.

NOwe whyle yonng Tobias made long tarying, by reason of the mariage, his father was full of care and heauynesse, sayeing, Canst thou thynke what shoulde be the cause that my sonne tarryeth so long? or why he shoulde be kept so long there?

2 Thinkest thou Gabelus is dead, and no man wyl geue him the money?

3 Thus begonne he to be very sorowfull, he and Anna his wyfe with him: and begonne to weepe both togeather, because their sonne was not comme agayne vnto them at the day appoynted.

4 As for his mother, she weapt with discomfortable teares, and sayde, Wo is mee my sonne, Oh what ayled vs to sende thee away into a strange countrey, thou light of our eyes, thou staffe of our age, thou comfort of our lyfe, thou hope of our generatiō?

5 Seeing all the thinges that we haue are onely in thee, we shoulde not haue sent thee away from vs.

6 Then Tobias (comforted her and) sayde, Holde thy peace, and be not discomforted, our sonne is whole and sounde: the man that we sent him withal, is faythfull ynough.

B 7 Neuertheles, she might in no wyse be comforted: but dayly went out, looked about, and went about all the streetes whereby she thought he shoulde comme agayne, that if it were possible, she myght see hym comming a farre of.

8 But Raguel sayde vnto his sonne in law, O tary here, and I shall sende a messenger vnto thy father Tobias, to tell him that thou art in good health.

9 Tobias sayde vnto him, I am sure that my father and my mother count euery day, and that their harte are sory.

10 So when Raguel had prayed Tobias with many wordes, and he wolde in no wyse heare him, he deliuered Sara vnto him, and the halfe part of all his good, in seruantes, and handmaydens, in beeste, in cammels, and in kyne, and in ready money: so sent him away from him with health and ioy,

11 And sayde, The holy angel of the Lorde be with you in your iourney, and bryng you sooner safe and sounde: that ye may fynde all thinges in good case with your elders, and that myne eyes may see your children afore I dye.

12 So the elders imbraced their daughter, kyssed her, and let her go:

13 Exhorting her to honour her father and mother in law, to loue her husband, to rule well her houshold, to kepe her house in good order, and to shew her selfe louyng.

The.xi. Chapter.

1. The returne of Tobias to his father. 11. How he was receyued. 15. His father hath his sight restored, and prayseth the Lorde.

1 AS they nowe were goeyng homeward A
agayne, vppon the eleuenth day they came to Charran, whiche lyeth in the halfe way towarde Ninue.

2 And the angel sayd, Brother Tobias, thou knowest howe thou hast lefte thy father.

3 Therefore if it please thee, we two wyll goe before, and let the housholde, with thy wyfe and the cattel, comme fayre and softly after vs.

4 And when Tobias was content that they shoulde goe before, Raphael sayd vnto him, Take of the gall of the fishe with thee: for it shalbe necessarie. So Tobias tooke of the gal, and they went their way.

5 But Anna the mother of Tobias sate dayly by the way syde vppon the top of an hil, frō whence she might see far about her.

6 And whyle she was wayting there for his commyng, she looked a farre of, and anone she perceyued her sonne comming, and ran and tolde her husbande, sayeing, Beholde, thy sonne commeth.

7 And Raphael sayd vnto Tobias, Assoone B
as thou commest into the house, immediatly worshipp the Lorde thy God, and geue thankes vnto him: then goe to thy father, and kysse him.

8 And straightwayes stryke his eyes ouer with the gal of the fishe that thou hast brought with thee: for be sure that his eyes shal straight way be opened, and thy father shal see the light of heauen, and shal reioyce at the sight of thee.

9 Then the dogge that had ben with them in their iourney ranne before, and came as a messenger, and wagged his taile for gladnesse.

10 So the blinde father arose, and beganne to runne, and stumbled with his feete: and gaue a seruant his hande, and ran towarde his sonne,

11 Receyued him, and kyssed him, bes his wyfe, and they both began to weepe for ioy.

12 Nowe when they had worshipped and thanked God, they sate downe.

13 Then tooke Tobias of the fishes gal, and anoynted his fathers eyes:

14 And tarryed halfe an houre, & then began C
the dimnesse to goe out of his eyes, like as it had ben the white skinne of an egge:

15 Which Tobias tooke, & drewe from his eyes, and immediatly he receyued his sight.

16 Then

16 Then they prayed God, he and his wife, and all they that knewe him.

17 And Tobias sayde, O Lord God of Israel, I geue thee prayse and thankes, for thou hast chastened me, & made me whole: and loe, nowe do I see my sonne Tobias.

18 After seuen dayes came Sara his sonnes wife also whole and sounde, with all the houshold and cattel, with Camnels, and muche money of his wyues, and with the money that he had receiued of Gabelus.

19 And he told his father and his mother, al the benefites which GOD had done for him by the man that led him.

20 Achior also and Mabath, Tobias sisters sonnes came, and were glad, and reioyced with him, by reason of al the good thynges that God had shewed vnto hym: and so for the space of seuen dayes they made merry, and were right ioyful euery one.

The.xii.Chapter.

2. Tobias declareth to his father, the pleasures that Raphael had done him. 5. The whiche he woulde recompence.

1 THen Tobias called his sonne vnto him, and sayde, What may we geue this holy man that went with thee?

2 Tobias answered his father, and sayde, Father, what reward shal we geue him? for what thing can deserue his benefites?

3 He hath ben my guide, and brought me safe againe, he receiued the money from Gabelus, he caused me to wed my wife, he droue the euil spirite from her, he hath ben an occasion of gladnesse to her father & mother, he deliuered me that I was not deuoured of the fishe, he hath made thee to see the light of heauen: yea, we al haue receiued great good of hym.

4 Howe houlde we worthily deserue these thinges vnto hym? But, I pray thee my father, that thou wilt desyre hym, yf happyly he will vouchsafe to take with him the halfe of al that we haue brought.

5 So the father and the sonne called hym, tooke him aside, and began to pray him, that he woulde be content to take in good worth, the halfe part of al that they had brought.

6 Then said he secretely vnto them, Praise ye the God of heauen, and geue thankes vnto hym before al men liuing: for he hath shewed his mercy vnto you.

7 It is good to hide the kinges secrete: but to shewe and to prayse the workes of God, it is an honourable thing.

8 Prayer is good with fasting, and mercy is better then to hoorde vp treasures of golde.

9 For mercy deliuereth from death, cleanseth sinne, and causeth to finde mercy and lyfe euerlasting.

10 But they that do sinne and vnrighteousnesse, are the enimies of their owne soule.

11 Wherefore I tel you the truth, and wyll hyde no secrete saying from you.

12 When thou prayedst with teares, and buriedst the dead, and leauest thy dinner, and hiddest the dead in thyne house vppon the day tyme, that thou mightest bury them in the night, I offered thy prayer before the Lorde.

13 And because thou wast accept and beloued of God, it was necessary that temptation shoulde trye thee.

14 And nowe hath the Lord sent me to heale thee, and to deliuer Sara thy sonnes wyfe from the euil spirite. C

15 For I am Raphael an angel, one of the seuen that stande before the Lorde.

16 When they heard this, they were sore afrayde, and trembled, and fel downe vpon their faces vnto the grounde.

17 Then sayd the angel, Peace be with you, feare not.

18 For whereas I haue ben with you, it is the will of God: geue prayse and thankes vnto hym.

19 You thought that I did eate and drinke with you, but I vse meate that is inuisible, and drinke that can not be seene of men: Gene.18.8. Iudi.13.6.

20 Nowe therefore is the tyme that I must turne againe vnto him that sent me: but be ye thankful vnto God, and tel out al his wonderous workes.

21 And when he had spoken these wordes, he was take away out of their sight, so that they coulde see hym no more.

22 Then fel they downe flat vpon their faces, by the space of three houres, and praised God: and when they rose vp, they told al his wonderous workes.

The.xiii.Chapter.

A thankesgeuing of Tobias, who exhorteth al to prayse the Lorde.

1 THen olde Tobias opened his mouth, and prayed the Lord, and sayd, Great art thou, O Lorde for euermore, and thy kingdome worlde without ende. T

2 For thou scourgest and healest, thou leadest vnto hell, and bringest out againe: and there is none that may escape thyne hande.

3 O geue thankes vnto the Lorde ye chil-

dren of Israel, and prayse him in the sight of the heathen:

4 For among the heathen which know hym not, hath he scattered you, to the intent that ye shoulde shewe forth his marueilous workes, & cause them for to knowe, that there is none other God almighty but he.

5 He hath chastened vs for our misdeedes, and for his owne mercies sake shal he saue vs.

6 Consyder then howe he hath dealt with you, and prayse him with feare and dread: and magnifie the euerlasting king in your workes.

7 I wyl prayse him euen in the lande of my captiuitie: for he hath shewed his maiestie vnto a sinful people.

8 Turne you therefore, O ye sinners, and do righteousnesse before god, and be ye sure that he wil shewe his mercy vpon you.

9 As for me and my soule, we wyll reioyce in God.

10 O prayse the Lord al ye his chosen: holde the dayes of gladnesse, and be thankful vnto hym.

11 O Hierusalem thou citie of God, the lord hath punished thee for the workes of thyne owne handes.

12 O prayse the Lorde in thy good thynges, and geue thankes to the euerlasting God, that he may builde vp his tabernacle agayne in thee, that he may cal agayne vnto thee al suche as be in captiuitie, and that thou mayest haue ioy for euermore.

13 With a fayre light shalt thou shine, and al the endes of the worlde shal honour thee.

14 The people shall come vnto thee from farre, they shal bring giftes, and worshippe the Lorde in thee, and thy lande shall they haue for a sanctuarie: for they shal call vpon the great name in thee.

15 Cursed shal they be that despise thee, and al that blaspheme thee shalbe condemned: but blessed shal they be that builde thee vp.

16 As for thee, thou shalt reioyce in thy children: for they al shalbe blessed, and gathered togeather vnto the Lorde.

17 Blessed are all they that loue thee, and that be glad of thy peace.

18 Prayse thou the Lorde, O my soule: for the Lorde our God hath deliuered his citie Hierusalem from al her troubles.

19 I wil count mee (els happy, yf my seede remayne to see the clearenesse of Hierusalem.

20 The gates of Hierusalem shalbe builded with Saphir & Smaragde, and al the compasse of her walles with precious stones.

21 Al her streetes shalbe paued with white and fayre stone, and in al streetes shal Alleluia be song.

22 Prayse be the Lord which hath exalted her, that his kyngdome may be vpon her for euermore. Amen.

The. xiiii. Chapter.

1 Lessons of Tobias to his sonne. 6. He prophesieth the destruction of Niniue, 7. and the restoryng of Hierusalem and the temple.

1 AND so Tobias made an ende of speaking: and after that Tobias had gotten his sight agayne, he lyued fourtie and two yeeres, and sawe his children chil-
dren.

2 Nowe when he was an hundred and two yeeres olde (he dyed, and) was buryed honourably in Niniue.

3 For when he was fyue and fyftie yeeres of age, he lost the sight of his eyes: and when he was threescore yeeres olde, he gate his sight agayne.

4 The residue of his lyfe ledde he in ioy, and increased wel in the feare of God, and departed in peace.

5 But in the houre of his death, he called vnto him his sonne Tobias, & seuen young springalles his sonnes children, & sayde vnto them,

6 The destruction of Niniue is at hande, (for the worde of the Lorde can not fayle) and our brethren that are scattered out of the lande of Israel, shall come thyther agayne.

7 And the whole lande of it that hath ben waste, shalbe filled, & the house of God that was brent in it, shalbe builded againe: and al such as feare God, shall returne thyther.

8 The heathen then also shall forsake their idolles, and come to Hierusalem, and dwel there:

9 And al the kinges of the earth shalbe glad in her, & worshipp the Lord God of Israel.

10 And therefore my children, beare your father, serue the Lorde in the trueth, seeke after his wyll to do the thing that pleaseth hym:

11 Commaunde your children that they do ryght, geue almes, be myndful of God, and euer to be thankful vnto him in trueth, and with al their power.

12 Heare me nowe therefore my children, and abyde not here: but in what day soeuer ye haue buried your mother by me in one sepulchre, get you from hence:

13 For I see that the wickednesse of it shall bryng it to (destruction and) ende.

14 After the death of his mother, Tobias departed away from Niniue, with his wife & children,

chyldren, and with his chyldres chyldren, and came agayne to his father and mother in lawe,

15 And founde them whole, and in a good age, and tooke the care of them: and he closed their eyes, and was heyre vnto all Raguels goodes, and sawe the fyfth generation, and his chyldres chyldren.

16 And nintie and nine yeares being ended in the feare of God, they buryed him with ioy.

17 And all his kinrede and posteritie continued in a good lyfe and holy conuersation: so that they were loued and accepted both of GOD and men, and of all the people of the lande.

The ende of the booke of Tobias.

The booke of Iudith.

The fyrst Chapter.

2. The buyldyng of Ecbatanis. 5. Nabuchodonosor made warre agaynst Arphaxad, and ouercame him. 12. He threatneth them that woulde not helpe him.

1 ARphaxad the kyng of the Medes, subdued many people vnto his dominiō, and buylded a strong citie, whiche he called Ecbatanis.

2 The walles of it made he of free stone, foure square, seuentie cubites hygh, and thirtie cubites broade: he made towres thereupon an hundred cubites high.

3 But along the foure corners, euery syde was twentie foote broade: he made the gates in the height, lyke as the towres.

4 (This kyng) trusted in his mightie hoast, and in his glorious charrettes.

5 So in the twelfth yeere of his raigne, it happened that Nabuchodonosor the king of the Assyrians, whiche raigned in the great citie of Ninive, fought agaynst Arphaxad:

6 And ouercame him in the great feelde called Ragau, beside Euphrates, and Tigris, and Jadason, in the feelde of Ecbatis the kyng of the Elimes.

7 Then was the kyngdome of Nabuchodonosor exalted, and his hart was lyft vp: and he sent vnto al them that dwelt in Cilicia, in Damascus, and Libanus:

8 And vnto the heathen that dwelt in Carmel and Cedar, and to suche as dwelt in Galilee in the great feelde of Esdrelon:

9 To all them that dwelt in Samaria, and beyonde the water of Jordane vnto Hierusalem, and the whole lande of Iesse, vnto the bordres of Ethiopia:

10 Vnto all these dyd Nabuchodonosor the king of the Assyrians sende messengers.

11 But they all with one consent wouldne not agree vnto hym, & sent the messengers agaynt emptie, and put them away without honour.

12 Then Nabuchodonosor the kyng tooke indignation at all those landes, and sware by his throne and by his kyngdome, that he woulde be auenged of al those countreys.

The.ii. Chapter.

Nabuchodonosor commaunded presumptuously that al people shoulde be brought in subiection.

1 IN the thirtienth yeere of king Nabuchodonosor, vppon the twentie and two day of the first moneth, it was deuised in the court of Nabuchodonosor the kyng of the Assyrians, that he would reuenge him self. A

2 So he called vnto hym al the elders, al his captaynes and mēne of warre, and shewed them his secrete counsel,

3 And tolde them that his purpose was to bring the whole earth vnder his dominion.

4 Nowe when they were all content with this saying, Nabuchodonosor the kyng called Holophernes the cheefe captayne of his warres,

5 And sayde vnto him, Goe thy way foorth agaynst all the kyngdomes of the West, & specially agaynst those that haue despised my commaundement.

6 Thou shalt spare no realme, all strong cities shalt thou bring in subiection vnto me.

7 Then Holophernes called together al the captaynes and rulers of all the power in Assyria, and mustred the souldiers vnto the host, lyke as the kyng commaunded hym, (namely) an hundred and twentie thousand fyghtyng mēne vppon foote, and twelue thousande archers vpon horsebacke. B

8 At his ordinance sent he hether, with an innumerable multitude of Camelles, so that the hoast was wel prouided for with oxen and smal catel, and that without number.

9 He appoynted to prepare corne out of al Syria in his passage.

10 Muche golde and siluer also tooke he out of the kinges house.

11 So he tooke his iourney, and al his hoast, with charettes, horsemen, and archers: of whom there were so many, that they couered the grounde of the lande, lyke the grashoppers.

12 And when he was gonne past the borders of the Assyrians, he came toward the great mountaynes of Ange, whiche lye vpon the leaft side of Cilicia: and so he went vp into al their castels, and wonne euery strong holde.

13 As for the wealthie citie of Melothus he brake it downe, & spoyled al the children of Tharsis, and the Ismaelites, which laye towarde the wyldernesse, and vppon the south syde of the lande of Chellon.

14 He went ouer Euphrates also, and came into Mesopotamia, and brake downe al the hygh cities that were there, from the broke of Nambre, vnto the sea:

15 And he tooke the borders in, from Cilicia vnto the coastes of Japhet, towarde the south.

16 He caryed away all the Madianites, and spoyled all their goodes, and who so euer withstoode him, he slue them with the swoorde.

17 After this, he went downe into the fielde of Damascus in the tyme of haruest, and burnt vp al the corne, and all the trees and vines he caused to be cut downe:

18 And the feare of him fell vppon all them that dwelt on the earth.

The.iii. Chapter.

1. The people subiect to Holophernes. 12. He destroyes their gods, that Nabuchodonosor might only be woorshipped.

1 SO the kinges and princes of al the cities & lands, sent their ambassadours, namely, they of Syria and Mesopotamia, Syria Sobal, and Libya, and Cilicia, which came to Holophernes, and sayde,

2 Let thy wrath cease towarde vs: it is better for vs to serue the great kyng Nabuchodonosor with our lyues, and to be subiect vnto thee, then that we should dye, and with our slaughter suffer the ryghtes of our bondage.

3 All our cities and possessions, all mountaynes and hilles, al feeldes, great & small, catel, sheepe, goates, horses, and camels, al our goodes and households, be in thy power.

4 Vnder thy subiection be al that we haue, & our selues, and also our children, wyl be thy seruantes.

5 Come vnto vs, peaceable Lorde, and vse our seruice at thy pleasure.

6 Then came Holophernes downe from the mountaynes, with horsemen and great power, and conquered al strong fensed cities, and al that dwelt in the lande.

7 And out of all cities he tooke strong men, and such as were meete for the warre (to helpe him.)

8 And there came such a feare vppon those countreys, that the indwellers of all the cities, the princes and rulers, and the people togeather, went forth to meete him as he came.

9 And receyued hym (honourably) with garlandes and torches, with dances, tabrets, and pypes.

10 Neuertheles though they did this, yet myght they not swage his rigorous stomache.

11 But he destroyed their cities, and hewen downe their woodes.

12 For Nabuchodonosor the king had commaunded hym that he shoulde roote out all the goddes of the lande, to the intent that he onely myght be called (and aduised) for god of the nations, which Holophernes with his power might bring vnder him.

13 So went he through Syria Sobal, and through all Apamea, & all Mesopotamia, and came to the Abuneans in the lande of Gebal.

14 And tooke their cities, and remayned there thirtie dayes, in which space he caused al the whole multitude of his hoste to be geathered togeather.

The.iiii. Chapter.

1. Eliacim the priest writeth to Bethulia, that they shoulde fortifye themselues. 8. They cryed to the Lorde, and humbled themselues before him.

1 WHen the children of Israel that dwelt in Iurie heard this, they were sore afrayde of him.

2 There came suche trembling also and feare vppon them, lest he shoulde doo vnto the cities of Hierusalem and the temple of the Lorde, as he had donne to other cities and their temples.

3 So they sent into all Samaria rounde about vnto Iericho, (tooke in) and occupied al the toppes of the mountaynes:

4 And

that they shulde fortifie the townes with walles, and prepare them for them against the battaile.

5 Eliachim also the priest wrote vnto all them that dwelt towarde Dinelon, which lyeth over against the great playne by Dothain, and viewed all those by whom men might have passage vnto them.

6 That they shoulde take in the wayes of the mountaines, whereby there might be any haye and passage to Hierusalem, and that they shoulde holde diligent watche betwixt the straytes was betwixt the mountaynes.

7 And the chyldren of Israel dyd as Eliachim the priest of the Lorde had commaunded them.

8 And all the people cryed vnto the Lord earnestly, and humbled their soules with fasting and prayers, they and their wiues:

9 The priestes put on heary clothes, and layde the young babes before the temple of the Lorde, and couered the aulters of the Lorde with an hearie cloth:

10 And with one accorde they cryed vnto the Lord God of Israel, that their chyldren shulde not be geuen into a praye, and their wyues into a spoyle, that their cities should not be layne waste, and that their sanctuarie shoulde not be vnhalowed, and so they to be a shame and rebuke vnto the heathen.

11 Then Eliacim the high priest of the lord, went round about all Israel, and spake vnto them,

12 Saying, Be ye sure that the Lorde wyll heare your petitions, if ye continue stedfast in fastynges and prayers in the sight of the Lorde.

13 Remember Moses the seruant of the Lorde, who the ouerthrewe the Amalekites that trusted in their myght and power, in their host, in their shieldes, in their chariots, and horsemen, not with weapons, but with holy prayers.

14 Euen so shal al the enimies of Israel be, if ye continue in this worke that ye haue beginne.

15 So vpon this exhortation, they continued in prayer before the Lorde.

16 In so much that they which offred burnt sacrifices vnto the Lorde, offered the offerynges vnto the Lorde, beyng arayed in heare clothes, and had ashes vppon their heades.

17 And they all besought God from their whole hart, that he would visite his people of Israel.

The v. Chapter.

Achior the Ammonite doth declare to Holofhernes of the power of the Israelites.

1 AN knowne came to Holophernes the prince of the power of the Assyrians, that the chyldren of Israel prepared them selues to make resistance, and howe they had stopped the wayes betwixt the mountaynes.

2 Then was he exceeding wroth, and called all the princes of Moab, and the captaynes of Ammon,

3 And saide vnto them, Tel me, what people is this that kepeth in the mountaines? Or what manner, and howe great cities theirs are? What is their power? Or what maner of host haue they? Who is their captaine?

4 And why doe they despise doores then al those that dwel in the east, and come not forth to meete vs, that they myght receiue vs with peace?

5 Then Achior the captaine of all the Ammonites, answered, and sayde, Syr, if it please thee to heare, I will tell the truely before thee, concernyng this people that dwel in the mountaines, and there shall no untruth go out of my mouth.

6 This people is of the generation of the Chaldees:

7 They dwelt first in Mesopotamia, for they would not followe the Gods of their fathers that were in the land of the Chaldees:

8 And so forsooke they the customs of their forfathers which had many Gods, and worshypped one God that made heauen and earth, which also commaunded them that they should go from thence, and dwel in Charran.

9 And when there came a dearth into the whole lande, they went downe to Egypt, and there they dwelt foure hundred yeres, in the which they multiplyed greatly, that their host might not be numbred.

10 And when the kyng of Egypt oppressed them, and yoked them in buyldyng of his cities, with vnkyng of claye and bricke, they cryed vnto God their lord, which punished the whole lande of Egypt with diuers plagues.

11 And when the Egyptians had cast them out, and the plague ceassed from them, and they folowyng after them to take them, and to bring them againe into their bondage:

12 Whyle they were fleeyng away, the God of heauen opened the sea, so that the waters stoode fast vpon both the sydes as a wal, and the see went through the bottome of the sea drye shod.

13 An

53 In the whiche place when an innumerable people of the Egyptians followed vpon them, they were ouerwhelmed with the waters, that there remayned not one to tell them that came after, how it happened.

54 So when this people was passed through the red sea, they came into the wyldernesse of mount Sina, where neuer man myght dwel afore, and where the sonne of man had neuer rested.

55 There were the bytter waters made sweete for them, that they might drinke, & fourtie yeres had they meate from heauen.

56 Wherefoeuer they went, without bowe and arrowe, without buckler or swoorde, their God fought for them, & caused them to haue the victorie.

57 Yea, no man was able to hurt this people, except it were when they departed from the fayth & fell from the worshypping of the Lorde their God.

58 But as often as they worshipped any other beside their God, he gaue them ouer to their enemies, to be slayne, and to be put to confusion.

59 Neuertheles, as often as they were sorye for their departyng from the worshyp of their God: the same God of heauen gaue them power and strength to withstande (the enemies.)

Iosua.12.c. 60 Yoze ouer, they slue the king of the Chananites, Jebusites, Pherezites, Hethites, Hevites, and Amorites, and all the myghtie in Hesebon, and tooke their landes and cities in possession:

D 61 And so long as they sinned not in the sight of their God, it went well with them: for their God hateth wickednesse.

Iudi.2.b. 2.king.25.a 62 For sometimes past, when they went out of the way whiche God had geuen them, that they should walke in it, they were destroyed in diuers battailes of many nations, and many of them were caryed away prisoners into a strange countrey.

1.Esd.1.a. 63 But nowe lately they haue turned them selues againe vnto the Lorde their God, and are come together againe out of the countreys where they were scattered abrode: and thus haue they conquered their mountaynes, and dwel therein: and as for Hierusalem where their sanctuarie is, they haue it againe in possession.

64 And therefore my Lorde, make diligent inquisition, if this people haue donne wickednesse in the sight of their God, then let vs go vp against them & so double their God shal deliuer them into thine handes, and subdue them vnto thy power.

65 But if this people haue not displeased their God, we shal not be able to withstand them: for their God shal defende them, and so shal we be a skorne vnto all the worlde.

26 Now when Achior had spoken out these wordes, all the great men of Holophernes host myght, and thought to slaye him, and they said one to another,

27 What is he this whiche dare saye that the children of Israel are able to withstand Nabuchodonosor the kyng, and his hoste? wherein they are an vnarmed people, without strength or vnderstandyng of the feates of warre.

28 That Achior therefore may knowe that he hath deceyued vs, we wyl goe vp into the mountaines: and when the myghtie men of them are taken, he with them shalbe stickt with the swoorde:

29 That all the people may know that Nabuchodonosor is the God of the earth, and that there is none other beside hym.

The.vi. Chapter.

Holophernes blaspheneth God whom Achior confessed.

1 SO when they had leaft of speaking, Holophernes tooke soze indignation, & sayd vnto Achior, A

2 For so much as thou hast prophesied vnto vs, sayeyng that the people of Israel shalbe defended of their God: I wyl shewe thee that there is no God but Nabuchodonosor.

3 Yea, when we slaye them all as one man, thou also shalt perishe with them through the swoorde of the Assyrians, and all Israel shalbe destroyed with thee:

4 And then shalt thou see & knowe that Nabuchodonosor is the Lord of the whole earth: then shall the swoorde of my knyghthood go through thy sides, and thou shalt fal downe stickt among the woundes of Israel, and shalt not come to thee selfe againe, but be vtterly destroyed with them.

5 Furthermore, if thou thinkest thy prophesie to be true, why mookst thou thus change thy colour? why art thou afrayd? thinkest thou that my woordes are not able to be performed?

6 But that thou mayest knowe that thou shalt fele these thinges with them, behold, from this houre forth, wyl I send thee vnto yonder people, that when the punishment of my swoorde, (which they haue wyckedly deserued,) falleth vppon them, thou mayest be punished with them.

7 So Holophernes commanded his seruantes to take Achior, and to carry him vnto Bethulia, and to delyuer hym into the handes of the chyldren of Israel.

8 Then

8 Then Holofernes seruantes toke him, and went through the playne feilde: but when they came nigh vnto the mountaines, the slyng casters came out agaynst them.

9 Neuertheles they gat them away by the syde of the mountaine, and bound Achior hande and foote to a tree, and so left hym bounde with withes, and turned agayne vnto their Lorde.

10 After that, the children of Israel went downe from Bethulia, came vnto hym, loosed him, brought him into Bethulia, set him in the middest of the people, and asked him what the matter was that the Assyrians had left him bounde?

11 Ozias the sonne of Micha, of the tribe of Simeon, and Charmi, which is also called Gothoniel, were the principal rulers at the same tyme.

12 Now when Achior stoode in the middest of the brethren, and before them all, he told them what answere he gaue Holofernes to the thyng that he asked him, and how Holofernes people would haue slaine him for so saying.

13 And how Holofernes him selfe was wroth, and commaunded him for the same cause to be deliuered vnto the Israelites: that when he ouercame the children of Israel, he might commaunde Achior also to be put to death with diuers tormentes, because he sayd, The God of heauen is their defender.

14 And when Achior had plainely told out all these thynges, all the people fell downe vpon their faces, prayeng the Lorde, and powred out their prayers togeather vnto the Lorde, with a generall complaynt and weepyng.

15 And sayde, O Lord God of heauen and of earth, beholde their pride, and loke vpon our lowlynesse, and consyder how it standeth with thy saintes, and make it to be knowē that thou forsakest not those which put their trust in thee: and how that thou tormentest them lowe, that presume of themselues, and make their boast in their owne strength.

16 So when the weepyng and prayer of the people (which they had made the whole day long) was ended, they called Achior,

17 Saying, The God of our fathers, whose power and strength thou hast prayed, shal so reward thee, that thou shalt rather see their destruction.

18 When the Lorde our God then shal geue his seruantes this libertie, GOD be also with thee among vs, that as it shal please thee, so thou with all thyne maiest well with vs.

19 Nowe when Ozias had ended the counsel, he toke him into his house, and made a great supper.

20 Called the elders to it: and so they refreshed them selues after the fastyng.

21 And afterward was al the people called togeather, which made their prayers al the nyght long * in the congregation, and besought the God of Israel for helpe. * or, within the Church.

The. vii. Chapter.

Holofernes, doeth besege Bethulia.

1 THE next day Holofernes commaunded his host to go vp against Bethulia.

2 There were an hundred and twentie thousand fyghting men on foote, & two and twentie thousand horsemen, beside the prepayryng of them that were women, and came to them on euery syde out of the countreyes and cities which he had taken.

3 Al these prepared them selues vnto the batayle agaynst the Israelites, and came on by the hyl syde, vnto the top that loketh ouer against Dothain, from the place whiche is called Belma, vnto Chelmon, that lyeth towarde Esdrelon.

4 Now when the children of Israel saw so great a multitude of the Assyrians, they fel downe flat vpon the grounde, strawed ashes vpon their heades, and prayed with one accorde that the God of Israel would shewe his mercie vpon his people.

5 And so they toke their weapons, and sate betwixte the mountaynes in the narowe place, and kept the way day and nyght.

6 But whyle Holofernes was gayng round about, he founde the water spryng, whiche from the south syde was conueyed into the citie by a conduice, & he commaunded their conduite to be cut in sunder.

7 There were welles also not farre from the walles, which they vsed secretely, more for pleasure, then for necessitie. * or, thirste drinke them

8 Then went the Ammonites & the Moabites vnto Holofernes, and sayde, The children of Israel trust neyther in speare nor swe, but haue taken in and kept the mountaynes, and steepe hylles defende them.

9 That thou mayest ouercome them therefore without the stryking of any batalle, set men to keepe the welles, that they drawe no water out of them, so shalt thou destroy them without swoorde: or at the least they shalbe so feeble, that they shall lie fayne to geue ouer the citie, whiche they thinke not able to be wonne, for so much as it lyeth in the mountaynes.

10 Then

9 Their wordes pleased Holopherners
wel, and al his meane of warre, and he set
an hundred at euery wel rannge about.
10 And when this wicche had endured
twenty dayes, the cesternes and al that had
water, fayled them that dwelt in the citie
of Bethulia, & that in the whole citie they
had not drynke ynough for one day, for the
people had water geuen them daily in a
measure.
12 Then came the men and women, young
persons and chyldren, al vnto Ozias, and
sayde al with one voyce,
13 God be iudge betwixt vs & thee, for thou
hast deale cruelly with vs: thou wouldest not
speake peaceably with the lorde of the As-
syrians, therefore hath GOD sold vs into
their handes.
E 14 And there is no man to helpe vs, whereas
we are brought vnder foote before their eyes in
thyrst and great destruction.
15 Therefore gather vnto vs together al the
people that be in the citie, that we may all
yeeld our selues wyllyngly vnto the people
of Holopherner.
16 For better it is that we be captiue, and
prayse the Lorde with our lyues, then to be
slayne and perishe, and to be laughed to
scorne, and reuiled of euery man when we
see our wyues and chyldren dye before our
eyes.
17 We take heauen and earth this day to
recorde, and the GOD of our fathers,
whiche punisheth vs according to (to the
deseruyng of) our sinnes, (and geue you wa-
rnyng) that ye geue vp the citie now into
the power of Holopherners hoste, that our
ende may be from with the swoorde, whiche
als that endure long for want of water, and
for thyrst.
18 When they had spoken out their wordes,
there was a great weping and howling in
the whole congregation (and that of euery
man) and they cried a whole houre long
vnto God with one voyce,
19 Saying, We haue synned with our fa-
thers, we haue ponished, we haue dealt
wickedly.
20 O thou that art gracious, haue mercie
vpon vs, or punishe our vnrighteousnesse
with thyne owne scourge, and geue not
vnto ouer that knowledge thee, vnto a peo-
ple whiche knowe thee not:
D 21 That they may not say among the Hea-
then, Where is their God?
22 And when they were so weerie with this
crying and weryeng, that they helde their
peace,
23 Ozias stood vp with watrie eyes, & said,
O take good hartes vnto you, deare bre-
thren (and be of good cheere) & let vs wayte
yet these fyue dayes for mercie of the Lord.
24 Peraduenture he shall put away his
indignation, and geue glory vnto his name.
25 Dare the helpe vs not when the fyue dayes
are past, we shal doo as ye haue sayde.

The.viii. Chapter.

The parentage, lyfe, and consolation of Iudith.

1 AND it happened when these wordes
came to the eares of Iudith, a widow,
whiche was the daughter of Merari
the sonne of Idor, the sonne of Joseph, the
sonne of Ozia, the sonne of Elai, the sonne
of Jamnor, the sonne of Gedeon, the sonne of
Raphaim, the sonne of Achitob, the sonne
of Melchia, the sonne of Enias, the sonne
of Nathanie, the sonne of Salathiel, the
sonne of Simeon, the sonne of Ruben:
2 And her husbande was called Manasses,
whiche died in the dayes of the barley har-
uest.
3 For whyle he was byndyng the sheaues
together in the feelde, the heate came vp-
on his head, and he dyed at Bethulia his
citie, and there was he buried beside his
fathers.
4 Iudith was Iudith his widowe three yeres and syx monethes.
5 And in the hygher partes of her house she
made her selfe a priuie chamber, where she
dwelt, being closed in with her maydens:
6 She ware a sworde of heare, and fasted
all the dayes of her lyfe, except the Sab-
bothes, and newe moones, and the solemne
dayes that the people of Israel kept.
7 She was a very fayre and beautiful per- B
son, her husbande also had left her great
richelle, a plenteous householde, great vn-
moueable possessions, and many carel.
8 This Iudith was a woman of a very
good reporte with euery one, for she feared
the Lorde greatly: and there was no body
that spake an euyll worde of her.
9 When this Iudith hearde howe Ozias
had promised the people, that after the fifth
day he would geue vp the citie vnto the
Assyrians, she sent for the elders, Chabri
and Charmi.
10 And when they came to her, she sayde,
What thing is this, wherein Ozias hath
consented, that if GOD helpe not within
fyue dayes, he wyl geue ouer the citie to the
Assyrians?
11 What are ye, that ye tempt the Lorde?
12 This deuice obteineth no mercy of god:
but prouoketh him vnto wrath and dis-
pleasure.

13 Wyl

(> 87. many houres.)

wyl ye set the mercy of the Lord a time, and appoynt him a day after your wyl?

14 Neuertheles, for so muche as the Lorde is patient, let vs rather repent in this, powring out teares, and beseching hym of grace.

15 For God threateneth not as a man, neyther wyl he be prouoked vnto wrath, as the children of men.

16 And therfore let vs humbly submyt vnto him, & serue him with a meke spirite,

17 And with weeping eyes, lye vnto the Lorde, that he deale with vs according to his owne wyl, specially in mercy: that like as our hart is now vexed and brought lowe through the vyle of them, so may we be comforted through his grace.

18 In so muche as we folowe not the sinnes of our fathers which forsooke their God, and worshipped other Gods:

19 For the which sinne they perished with the swoorde, were spoyled, and brought to shame of all their enimies: as for vs, we knowe none other God but onely him.

20 For whose comfort let vs tarrye with meekenesse, and he shal require and make inquisicion for our blood from the deuises of our enimies: he shall bring downe all the heathen that rise vp against vs, and put them to dishonour, euen the Lorde our God.

D 21 Therefore deare brethren, seeyng ye are the (honourable and) elders in the people of God, and their life hangeth al vppon you, lyft vp their hartes with your exhortation, that they may cal to remembrance how our fathers also in times past were tempted, that they might be proued if they worshipped their God aright.

11.8. 22 They ought to remember howe our father Abraham beyng tempted, and tryed through many tribulations, was founde a louer and freende of God.

23 So was Isahac, so was Jacob, so was Moses: and all they that pleased God, passed stedfast in tryed through manifold troubles.

24 Againe, they that receiued not their temptations with the feare of god, but put them selues forth with impacience and murmuring against God,

25 Perished of the destroyer, & were slaine of serpentes.

26 And therfore shoulde we not vndertake vs be auenged for the thinges that are come vnto vs:

27 But to consyder that all these punishmentes are sayre lesse then our sinnes and misdedes, and beleeuyng that this correction commeth vnto vs as to the seruantes of God, for chastisement, and not for destruction.

28 Then saide Ozias and the elders vnto Judith, All that thou speakest is true; and no man can reprooue thy wordes.

29 Pray thou for vs now therfore (vnto God) for thou arte an holy woman, and feareste God.

30 And Judith saide vnto them, Beeyng ye knowe that my wordes are of God,

31 Then prouue my counsayle and driue it to the of God: and beseech God that he wyl bryng my counsayle to good ende.

32 (Thus haue I deuised,) Pe that stande this night before the gate, and I wyl goe forth with thyne my mayden: & pray ye therfore vnto God, that he wyll graciously remember this people of Israel within fiue dayes, as he hath saide.

33 As for the thing that I goe in hande withall, aske ye no questions of it: and wyll I bryng you word ere I departe, but go ye nothing els, but pray vnto the Lorde our God for me.

34 Then Ozias the prince of the people of Juda saide vnto her, Goe thy way in peace, the Lorde be with thee, that we maye be auenged of our enimies. And so they went from her again.

The.ix. Chapter.

1. Iudith humbleth her selfe before the Lord, and maketh her prayers for the deliuerance of her people.

1 NOwe when they were gone they to their owne, Judith went into her closet, put on a heery smocke, strewed ashes vpon her head, fel downe before the Lord, and prayed vnto him, saying,

A. Ashes vpon.

2 O Lorde God of my father Simeon, whe the gaue him a swoorde for a defence against the enimies that vsed violence in their vncleanneesse, and that rauished the virgin, (and) put her to shame and confusion:

Gene. 34. b. or, to reuengement of the straungers.

3 Thou hast gaue their wiues into a pray, and their daughters into captiuitie, and all their prayse for a thyng vnto thy seruantes whiche were a zeale vnto the: helpe me widowe, O Lorde my God, I beseeche thee.

4 For thou hast made the first thynges: and after that, whatsoeuer thou hast taken in hande and deuised, it came euer to passe.

5 For all thy waies are prepared, and thy foreknowledge lyeth in thy euerlastyng foreknowledge.

6 Behold now vpon the armies of the Assyrians, * or, tentes.

Affliction, like as it was thy pleasure some time to looke vpon the host of the Egyptians, when they in vayne trusted to their chariots, horsemen, and in the multitude of their men of warre.

Verse 7 Wherefore thou didst vpon their host, casting a thicke darkenesse before them.

And when they came to the deepe, the waters ouerwhelmed them.

Euen so let it go with these that trust in their multitude of their men of warre, in their chariots, arrowes, and speares.

And know not that thou only art our God, which destroyest warres from the beginning, and * that thou art the Lorde.

* or, and that it appertayneth to thee to be called Lord.

For lo, the heathen (power) like as ouer from the beginning, ⁊ hauing power, hyring thereto men of warre, which haue their weapons and weapons, and vse cruelty, intending to bring the earth into subiection, to make their boast that they will couer the holy place with darkenesse, and to defile the tabernacle of the name, and to cast downe the horne of thine aulter with the sworde.

* or, of this man.

Beyng to passe, O Lorde, that the pride of the enemie may be cut downe with his owne sworde.

13 That he may be taken with the snare of his eyes in me, and that thou mayest smyte him with the lippes of my lippe.

14 O geue me a stedfast minde, that I may despise him ⁊ his strength, and that I may destroy him.

15 This shal bring the name an euerlasting remembrance, if the hand of a woman ouerthrow him.

16 For thy power, O Lorde, standeth not in the multitude (of men) neither hast thou any pleasure in the strength of horse, neyther was there from the beginning any proude person that pleased thee: but in the prayer of the humble and meeke, hath thy pleasure alwayes ben moued.

17 O thou God of the heauens, thou maker of the waters, ⁊ Lorde of all creatures, heare me poore woman calling vpon thee, and putting my trust in thy worde.

18 Remember the couenant, O Lorde, and put in my mouth and stablish this deuice in my hart, that thy house may continue stedfast in holynesse.

19 And that all the heathen may know that thou art God, and that there is none other but thou.

The. x. Chapter.

1 Iudith decketh her selfe, and goeth forth of the citie. 11 Shee is taken of the watch of the Assirians, and brought to Holofernes.

AND it came to passe, when they had left crying vnto the God of Israel, ⁊ saw that he had not regarded their prayer, they remayned in their siege many dayes.

2 Then Iudith arose vp from the place where she had layen downe before the Lord, and called her mayden Abra, went downe into her house, layde the heare cloth from her, put of the garmentes of her widowhood,

3 Washed her bodye, annointed her selfe with precious thinges of sweete sauour, parted and platted her heare, sent cappe vpon her head, and put on suche apparel as she had worne in the dayes of her reioysing, for her husband Manasses, put shoes vpon her feete, bracelettes, spanges, eare ringes, finger ringes, and decked her selfe with all her geare.

4 The Lorde gaue her also a special beautie and fayrenesse, for all this dressing of her selfe was not done for any voluptuousnesse, but for a vertuous discretion and decree: therefore did the Lorde increase her beautie, so that she was exceeding amiable and well fauoured in all mens eyes.

5 Shee gaue her mayden Abra also a bottell of wyne, a potte with oyle, pottage, cake bread, and cheese, and went her way.

6 Nowe when they came to the porte of the citie, they found Ozias and the elders of the citie waytyng there.

7 Which when they saw her, they wondred at her beautie exceedingly, and maruelled greatly at her beautie.

8 Neuertheles, they asked no question at her, but let her goe, saying, The God of our fathers geue thee grace, and with his power performe all the deuice of thy hart, that Hierusalem may reioyce ouer thee, and that thy name may be in the number of the holy and righteous.

9 And all they that were there said with one voyce, So be it, so be it.

10 Iudith made her prayer vnto the Lord, ⁊ went out at the port, there ⁊ her mayd Abra.

11 And as shee was going downe the mountaine, it happened that about the rysing of the day, the spyes of the Assyrians met with her, and take her, saying, Whence comest thou? or whether goest thou?

12 Shee answeared, I am a daughter of the Hebrues, and am flowne from them: for I knowe that they shalbe geuen vnto you to be spoyled, because they thought scorne to yeeld them selues vnto you, that they might finde mercy in your syght.

13 Therfore haue I deuised by mee selfe after this maner, I wyl go before the prince Holofernes, and tel him all their secretes, and wyll shewe him howe he may come by them, and winne them all, so that not one man of his host shalbe lost.

14 And when these men had heard her wordes, ⁊ considered her fayre face, they were astonied,

wonders (for they wondred at her excellent beautie,)

Iudith sayd vnto her, Thou hast vnto thy self by fyghting, ouercome this denice: therefore thou wouldest come downe to our lorde. And be thou sure, that when thou comest vnto hym, he shall intreate thee well, and thou shalt please hym at the hart. So they brought her in to Holophernes pauilion, and tolde hym of her.

Sodenly when he came in vnto hym, he was wonderly ouercome and taken with her beautie.

Then sayde his seruantes, Who would despise the people of the Iewes, that haue so fayre women? shoulde we not by reason fyght agaynst them for theis?

So when Iudith sawe Holophernes sitting in a canapie, that was wrought of purple silke, golde, smaragde, and precious stones,

She looked fast vppon hym, bowed her self, & fell downe vpon the earth: and Holophernes seruantes toke her vp again at their lordes commaundement.

The xi. Chapter.

Holophernes commeth to Iudith. 3. and asketh her cause of her comming. 5. Iudith answereth hym by her fayre wordes.

THen sayde Holophernes vnto her, Be of good cheare, and feare not in thyne hart: for I neuer hurt man that would serue Nabuchodonoso the king.

As for this people of thyne, if they had not displised me, I should not haue lyft vp my speare against them:

But this is not now, what is the cause that thou art departed from them, and hyder art thou come vnto vs?

And Iudith sayd vnto hym, Syr, vnderstande the wordes of thy handmayden, for if thou wylt doo after the wordes of thy handmayden, the Lord shal bryng the matter to a prosperous effect.

As Nabuchodonoso the king of the earth lyueth, and as his power lyueth, which is sent hether to the punishment of al men that goe wrong: al men that not only be subdued vnto hym through thee, but al the beastes also of the fielde.

For al people speake of thy prudent actes, and it hath ouer brode reported how thou onely art good and mighty in all his kyngdome, and thy discretion is commended in al landes.

The thyng is manifest also that Achior spake, & it is well knowen what thou com-

maundest to doo vnto hym.

For this is playne, and of a surette, that our GOD is so wroth with vs by the treason of our synnes, that he hath shewed by his prophetes vnto the people, howe that for their synnes he wyl deliuer them vnto (our the enimie.)

And for so muche as the children of Israel knowe that they haue so displeased their God, they are sure ouercome of thee.

They suffer great hunger also, and for want of water they are dead now in a great numbre.

Moreouer, they are appointed to slay al their cattel, that they may drynke the blood of them.

And are purposed to spende the holye thynges of their GOD, which he hath forbidden them vnto vs to touche, wine and oyle, and therfore they sende vnto the dwelers, which they ought not to touche with their handes. Seeing now that they doo these thynges, it is a playne case that they must needes be destroyed.

Wherfore when I the handmayden perceiued, I strake from them: and the Lorde hath sent me to ouerthrowe thee.

For I thy handmayden worshyp God, euen here now he sende thee, and thy handmayden shal goe forth, and I wyl make my prayer vnto God.

And he shal tel me when he wyl bryng them their synne, then shal I come & shewe thee, and bryng thee through the myddest of Hierusalem, so that thou shalt haue al the people of Israel as sheepe without a shepherde, and there shal not so much as one dogge barke agaynst thee.

For these thynges are so wel me by the prouidence of God.

And for so muche as God is displeased with them, he hath sent me to tel them the same.

These wordes pleased Holophernes, and al his seruantes, which marueyled at the wysedome of her, and sayde one to another.

There is not such a woman vpon earth, in fauour, in beautie, and discretion of wordes.

And Holophernes sayde vnto her, God hath doone wel, that he hath sent thee before the people, that they might geue them into our handes.

And for so much as thy promyse is good, of thy God performe it vnto me, he shalbe my God also, and thou shalt be exalted, and great in the court of Nabuchodonoso, and thy name shalbe spoken of in al the landes.

The

A commaundeth her to goe in where his treasure laye, and charged that the houlde haue her dwelling there, and appoynted what shoulde be geuen her from his table.

1 THen commaunded he her to goe in where his treasure laye, and charged that the houlde haue her dwelling there, and appoynted what shoulde be geuen her from his table.

2 Judith answered hym, and sayde, As for the meate that thou hast commaunded to geue me, I may not eate of it as nowe, lest I displease my GOD: but will eate of those as I haue brought with me.

3 Then sayde Holophernes vnto her, Of these thynges that thou hast brought with thee, sayde, what shal we doo vnto thee?

4 And Judith vpon, Thy soule liueth, my lorde, thy handmayden shal not spende all this, ere God hath brought to passe in my handes the thynges that I haue purposed. So his seruauntes brought her into the tent wheras he had appoynted.

5 And as she was goyng in, she desyred that she might haue leaue to goe forth by night, and before day to doe her prayer, and to make request vnto God for the losse.

6 Then commaunded Holophernes his chamberlayne, that she houlde goe out and in at her pleasure, to pray vnto GOD thole seuen dayes.

B 7 And so in the nyghte season she went forth into the valley of Bethulia, and washed her selfe in the wel water.

8 And comming vp, she besought the Lorde God of Israel, that he would prosper her way, for the deliuerance of his people.

9 And so she went in, and remained cleane in her tent, tyl she tooke her meate in the euenyng.

10 Vpon the fourth day it came to passe, that Holophernes made a supper vnto his seruauntes, and sayde vnto Vagao his chamberlayne, Goe thy way, and counsel this Hebrewesse, that she may be willing to consent to keepe companie with me.

11 For it were a shame vnto vs (sayde he) that a woman shoulde so laugh a man to scorne, that she were come from vs vnmaried withal.

12 Then went Vagao vnto Judith, and sayd, Let not the good daughter be afrayde to come in to my lorde, that he may be honoured before him, that she may eate and drinke wyne, and be merie with him.

13 Vnto whom Judith answeared, Who am I, that I shoulde say nay vnto my lorde? whatsoeuer is good and best before his eyes, I shal doo it: and looke what is his pleasure, that shal I thynke best vnto me as long as I lyue.

14 So she stood vp, and decked her selfe with her apparel, and went in, and stoode before hym.

15 And Holophernes hart was wholy moued: for he brent in desyre towarde her.

16 And Holophernes sayd vnto her, Drinke nowe, and sit downe, and be merry, for thou hast founde fauour before me.

17 Then sayde Judith, Yea, I wyl drynke, for my lyfe is merier to day then euer it was in al my lyfe.

18 And she tooke, and dyd eate, and drinke before him the thynges that her mayden had prepared for her.

19 And Holophernes was merie with her, and dranke more wyne then euer he dyd in his lyfe.

The.xiii.Chapter.

7. Judith prayeth for strength. 10. She sitteth of Holophernes head. 12. She returneth to Bethulia, and reioyceth her people.

1 NOwe when it was late in the nyght, his seruauntes made haste euery man to his lodging, and Vagao shut vp the chamber doores, and went his way:

2 For they were all ouerladen with wyne.

3 So was Judith alone in the chamber.

4 As for Holophernes, he lay vpon the bed (al dronken) and of very drunkennesse fel aslepe.

5 Then commaunded Judith her mayden to stande without before the doore, and to wayte.

6 And Judith stood before the bed, making her prayers with teares, and moouing her lippes secretely.

7 And sayd, Strengthen me, O Lorde God of Israel, and haue respect vnto the woorke of myne handes in this houre, that thou mayst set vp thy citie of Hierusalem, like as thou hast promised: and graunt that I may performe the thyng, wherin hope that it may be done by thee, I haue be liued.

8 And when she had spoken this, she went to the piller that was at Holophernes beds head, and loosed his swoorde that hanged vpon it, and drue it out:

9 And when she had taken it out of the scabbard, she tooke hold of the heary lockes of his head, and sayde, Strengthen me, O Lorde God in this houre.

10 And with that she gaue him two strokes vpon the necke, and smote of his head: then she the canapie away from the piller, and

and rolled the dead body a syde.

11 Immediatly the gate her fourth, and delyuered the head of Holopherne vnto her mayden, and bade her put it in her waller.

12 And so these two went forth together after their custome as though they would pray: and so passed by the host, and came about through the valley vnto the porte of the citie.

13 And Iudith cried a farre of vnto ȳ watchmen vpon the walles, Open the gates (sayd she) for God is with vs, which hath shewed his power in Israel.

14 And when they hearde her voyce, they called the elders of the citie (together)

15 And they came all to meete her, litle and great, young and olde: for they thought not that she shoulde haue come so soone.

16 So they lighted candels, and gathered about her euery one: but she went vp into an high place, and caused silence to be proclaymed.

17 And when euery man now was in his peace, Iudith sayde, O prayse the Lord our God, for he hath not despised nor forsaken them that put their trust in him:

18 And in me his handmayden he hath performed his mercie, whiche he promised vnto the house of Israel: Yea, in my hande this same night hath he slayne the enimie of his people.

19 And with that she tooke forth the head of Holopherne out of the waller, and shewed it them, saying, Beholde the head of Holopherne the captayne of the armie of the Assyrians, and this is his canapy wherin he lay in his drunkennesse, where the lord our God hath slayne him by the hande of a woman.

20 But as the Lord liueth, his angel hath kept me, goeyng thither, remaining there, and comming hither agayne from thence: and the Lord hath not suffred me his handmayden to be defiled, but without any defiling of sinne, hath he brought me agayne vnto you, and that with great victorie, so that I am escaped, and ye deliuered.

D 21 O geue thankes vnto him euery one, for he is gracious, and his mercy endureth for euer.

22 So they prayed the Lorde all together, (and gaue thankes vnto him) and to her they sayde, The Lorde hath blessed thee in his power, for through thee he hath brought our enimies to nought.

23 And Ozias the cheefe ruler of the people of Israel, sayd vnto her, O daughter, blessed art thou of the Lorde the high God aboue all women vpon earth.

24 Blessed be the Lord the maker of heauen and earth, which hath guided thee aryght to wounde and to smite of the head of the captayne of our enimies.

25 For this day he hath made thy name so honourable, that thy praise shal neuer come out of the mouth of men, which shal alway remember the power of the Lorde, seyng thou hast not spared thine owne selfe (but put thee in iopardie) considering ȳ anguishe and trouble of thy people, and so hast helped them ful before God our Lorde.

26 And all the people sayde, Amen. Amen.

27 Achior also was called, and he came: then sayde Iudith vnto him, The God of Israel, vnto whom thou gauest witnesse that he would be auenged of his enimies, euen he hath this night through my hande smitten of the head of all the vnfaythful.

28 And that thou mayst see that it so is, beholde this is the head of Holopherne, which in his presumptuous pride defyled the God of Israel, and threatned thee with destruction, saying, All them the people of Israel is taken, I shall cause them also to be slayne with the swoorde. E

29 When Achior sawe Holopherns head, he fell downe vpon his face to the grounde for very anguishe and feare, so that he sowned withal.

30 But after that he was come agayne to him selfe, he fell downe before her, and prayed her, saying,

31 Blessed art thou of thy God in all the tabernacles of Iacob: for all the people that heare of thy name, shal prayse the God of Israel, because of thee.

The. xiiii. Chapter.

I. Iudith causeth to hang vp the head of Holopherne. 6. Achior ioyneth himself to the people of God. 7. The Israelites goe out against the Assyrians.

1 IUdith sayd vnto all the people, Brethren I heare me, Sticke vp this head vpon our walles: 2. Mac. 15. 8

2 And when the sunne ariseth, take euery man his weapon, & sal out violently: not as though ye would be goe beside them, but to runne vpon them with violence.

3 When the spyes see this, they shal of necessitie be compelled to flee backwarde, and to rayse vp their captayne to the battayle.

4 So when they ȳ praimes come into Holopherne's pauilion, and finde the dead body wrapped in the blood, feare fulnesse shall fal vpon them.

5 And when ye perceiue that they flee, follow them without afeare, for GOD shal deliuer them vnto you to be destroyed. * 23. The Lorde shall breake them vnder your feete.

6 Then Achior seeing the power of GOD, Eee i which

whiche he had thrown vnto the people of Israel, fel of from his heathenishe beleefe, and put his trust in God, and let himselfe be circumcised, and so was he numbred among the people of Israel, he and all his posteritie vnto this day.

7 Nowe assone as it was day, they stycke vp Holophernes head vpon the walles, and euery man tooke his weapon, and so they went out with an horrible crye.

8 When the spyes sawe that, they ranne vnto Holophernes tent.

9 And they that were without the tent, came before his chamber, and made a great rushing, that Holophernes might awake, not by stirring him vp, but by their whyle.

10 For there durste not one of the Assyrians knocke, or in, or open.

11 But when the captaynes and princes, and all the cheefe in the hoste of the Assyrians came together, they sayde vnto the chamberlaynes:

12 Goe your way in, and wake him vp: for the mice are creapt out of their holes, and dare prouoke vs vnto battayle.

13 Then Bagao went into his chamber, stoode before the * bed, and clapped with his handes: for he thought he had ben sleepyng with Judith.

* or, curtayne.

14 But when he heard nor perceiued perfectly with his eares, and coulde perceiue no slyepyng, he went nigher to the * bed, and lift it vp, and when he found the dead body of Holophernes lying there without a head, welteryng in his blood vpon the earth, he cryed with a loud voyce, and with weeping, rent his clothes,

* or, curtayne.

15 And went into Judithes tent, and founde her not.

16 And so he leapt out vnto the people, and said, One woman of the Iewes hath brought al Nabuchodonosors people to shame: for lo, Holophernes lyeth vpon the grounde, and hath no head.

17 When the cheefe of the Assyrians hoste hearde that, they rent their clothes, and there fell an intollerable feare and trembling vpon them: so that their myndes were sore afrayde.

18 And there was an exceedyng great crye in * the whole hoste.

* or, myddest of the hoste.

The. xv. Chapter.

I. The Assyrians are afrayde and flee.
6. The Israelites pursue them.

1 NOwe when all the hoste hearde that Holophernes was beheaded, their myndes and counsayle fel from them: and being araysed with feare only and trembling, they fained them selues by fleeyng away.

2 One spake not to another, but hanged downe their heades, left al behinde them, and made hast to escape from the Hebrues: for they heard that they were hastyng to come after with their weapons, and so they fled by the wayes of the feeldes, & though al the foote pathes of the dales. & woodes.

3 And when the children of Israel sawe that they fledde, they followed vpon them: and went downe with trumpets, blowing, and makyng a great crye after them.

4 As for the Assyrians, they had no order, and kept not them selues togeather, but fled their way: neuertheles, the children of Israel fel vpon them with one company and ouer, and discomfited as many as they might geat.

5 And Ozias sent messengers vnto al the cities and countreys of Israel.

6 So al the region and euery citie sent out their best men after them in harnesse, and smote them with the swoorde, tyll they came to the vttermost parte of their borders.

7 And they that were in Bethulia, came into the tentes of the Assyrians, and tooke al that they whiche were fledde had left behinde them, and so they founde great good.

8 And they that came agayne to Bethulia from the battayle, tooke with them suche thinges as had ben theirs: there was no number of the cattalle, and of al costly iewels, so that from the lowest vnto the best, they were al made ryche of the spoyles of them.

9 And Joachim the high priest, came from Hierusalem vnto Bethulia, with all the elders, that they might see Judith.

10 Nowe when she came out vnto them, they began al to prayse her with one voyce, saying, Thou worship of the citie of Hierusalem, thou ioy of Israel, thou honour of our people.

11 Because thou hast done manly, and thy hart is comforted, and for that thou hast loued cleanlinesse and chastitie, and hast knowen no man but thine owne husband: therefore hath the hande of the Lorde comforted thee, and blessed thou shalt be for euer.

12 And all the people sayde, So be it, so be it.

13 In thirtie dayes coulde the people of Israel scarse geather vp the spoyles of the Assyrians.

14 But all that belonged vnto Holophernes, and had ben his specially (wether it were of golde, of syluer, pretious stone, clothing, & al ornamentes) they gaue it vnto Judith, and it was deliuered vnto her of the

the people.

35 And all the people reioyced, both women, maydens, and young people, with pypes, and harpes.

The.xvi. Chapter.

1. Iudith prayseth God with a song. 25. She offereth to the Lorde Holophernes stuffe. 26. Her continencie, life, and death. 29. Al Israel lamenteth her.

1 THen sang Iudith this song vnto the Lorde, sayeng.

2 Begynne vnto the Lorde vpon the tabrettes, syng vnto the Lorde vpon the cymbales, O syng vnto hym a newe song of thankesgiuing, be ioyful, and cal vpon his name.

3 It is the Lorde that destroyeth warres, euen the Lorde is his name.

4 Whiche hath pytched his tentes in the myddest of his people, that he might deliuer vs from the handes of al our enimies.

5 Assur came out of the mountaynes of the north in the multitude of his strength: his people stopped the water brookes, & their horses couered the valleys.

6 He purposed to haue brent vp my * land, and to slay my young men with the swoord.

7 He woulde haue caryed away my children and virgins into captiuitie, but the almightie Lord hindred him, and deliuered him into the handes of a woman * which brought him to confusion.

8 For their mightie was not destroyed of the young menne, it was not the sonnes of Titan that slue him, neither haue the great giantes set them selues against him: but Iudith the daughter of Merari, with her fayre beautie hath discomfited hym, (and brought him to nought.)

9 For she layde away her widowes garment, and put on the apparell of gladnesse, to the reioycing of the children of Israel.

10 She annoynted her face with ointment, and bounde vp her heare in a coyffe, and toke a new * stole to beguyle him.

11 Her slippers rauished his eyes, her beautie captiuated his mynd, with the swoorde smote she of his necke.

12 The Persians were astonied at her stedfastnesse, and the Medes at her boldnesse.

13 Then howled the armies of the Assyrians, when my simples appeared byes of thirst.

14 The sonnes of the daughters haue pearsed them through, and slayne them as fugitiue children: they perished in the battayle, * for the very feares of the Lorde my God.

15 Let vs sing a song of thankesgiuing vnto the Lorde, A newe song of prayse will we sing vnto our GOD.

16 Lorde, Lorde, thou art a great GOD, mighty in power, whom no man may ouercome.

17 Al thy creatures must serue thee: for thou spakest but the woorde, & they were made, thou sentest thy spirite, and they were created, and no man can withstande thy voyce. Gen.1. Psal.32.b.

18 The mountaynes shall moone from the foundations with the waters, the stonie rockes shal melt before thee lyke waxe.

19 But they that feare thee, shalbe great with thee in al thinges.

20 Wo vnto the people that ryse vp against my generation: for the almightie Lord wil auenge him selfe of them, and in the day of iudgement wyl he visite them.

21 For he shal geue fire and wormes in their flesshe, that they may burne and feele it for euermore. D

22 After this it happened, that after the victorie, all the people came to Hierusalem, to geue prayse and thankes vnto the Lord: and when they were purified, they offered all their whole burnt sacrifices, and their vowes, and their promised offerings.

23 And Iudith offered al Holophernes weapons (and all the tentes) that the people had geuen her, and the canopie that she toke from his bedde, and hanged them vp * vnto the Lorde.

* The olde interpreter hath, In anathema obliuionis.

24 The people were ioyful as the vie is: and this ioy with Iudith, by reason of the victorie, endured three monethes.

25 So after these dayes, euery man went home againe, and Iudith was in great reputation at Bethulia, and right honourably taken vnto the house of Israel.

26 Unto her vertue also was chastitie ioyned, so that after her husbande Manasses dyed, she neuer knewe man all the dayes of her lyfe.

27 Upon the high solempne dayes, she went out with great worship. C

28 She dwelt in her husbandes house an hundred & fyue yeeres, and leaft her handemayden Abra free.

29 And died, and was buried beside her husband in Bethulia: and all the people mourned for her seuen dayes.

30 So long as she lyued, there was none that troubled Israel, and many yeeres also after her death.

31 The day wherein this victory was gotten, was solemply holden, and reckened of the Iewes in the number of holy dayes, and it is yet greatly holden of the Iewes euer since, vnto this day.

The ende of the booke of Iudith.

The rest of the Chapters of the booke of Esther, whiche are neyther founde in the Hebrue, nor in the Chalde.

The.xi. Chapter after the Latine.

The dreame of Mardocheus.

A 1 MArdocheus the sonne of Jair, the sonne of Semei, the sonne of Cis, of the tribe of Benjamin,

2 A Jewe, whiche had his dwelling in the citie of Susis, a man of great reputation, and excellent among all them that were in the kynges courte.

2. Reg. 24. d Jerr. 24. a. 3 Nevertheles, he was one of the prysoners whom Nabuchodonosor the kyng of Babylon had caryed away from Hierusalem unto Babylon, with Jechonias the kyng of Juda.

4 In the seconde yeere of the reigne of great Artaxerxes, in the fyrst day of the moneth Nisan, had this Mardocheus suche a dreame.

5 He thought he hearde a great tempest, horrible thunderclappes, earthquakes, and great noyse in the lande.

6 And that he sawe two great dragons, redy to fyght one agaynst another.

B 7 Their crye was great: at the which roaryng and crye, all the heathen were redy to fyght agaynst the righteous people.

8 And the same day was ful of darknesse and very uncleare, ful of trouble and anguishe, yea a great fearefulnesse was there in the lande.

9 The righteous were amased, for they feared the plague and evil that was devised over them, and were at a poynt with them selues to dye. So they cryed unto God.

10 And whyle they were cryeing, the litle wel grew into a great riuer, and into many waters.

11 And with that it was day, and the sunne rose up again: & the lowly were exalted, and devoured the glorious and proude.

12 Nowe when Mardocheus had seene this dreame, he awoke, and mused stedfastly in his hart what God would doe: and so he desired to know all the matter, & his minde was therupon wholy occupied.

The.xii. Chapter.

Mardocheus uttereth the treason devised against the king, and is therefore rewarded of him.

A 1 AT the same tyme dwelt Mardochens with Bagatha and Thara in the kinges court, the kinges chamberlaynes and porters of the palace.

2 But when he hearde their deuise, and had diligently consydered their imaginations, he perceyued that they went about to lay their (cruel) handes upon the kyng Artaxerxes, and so he certifyed the king therof.

3 Then caused the king to examine the two * gelded with tormentes: and when they had graunted it, they were put to death. * Or, chamberlaynes.

4 This the kyng caused to be put in the Chronicles for an euerlasting remembrance, and Mardocheus wrote up the same matter.

5 So the kyng commaunded that Mardocheus shoulde remayne in the court, and for this faythfulnesse of his, he gaue him rewards.

6 But Aman, the sonne of Amadathu the Agagite, whiche was holden in great honour and reputation in the kinges court, undertooke to hurte Mardocheus and his people, because of the two chamberlaines that were put to death.

The.xiii. Chapter.

I. The copie of the letters of Artaxerxes agaynst the Iewes. 9. The prayer of Mardocheus.

A 1 THE great kyng Artaxerxes, whiche raigneth from India unto Ethiopia, ouer an hundred and twentie and seuen landes, sendeth his freendly saluation unto all the princes & deputies of the countrey, whiche be subiect unto his dominion.

2 When I was made lorde ouer many people, and had subdued the whole earth unto my dominion, my mynd was not with crueltie and wrong to exalt mee selfe, by the reason of my power: but purposed with gentle alway and gentlenesse, to gouerne those that be under my iurisdiction, and wholy to set them in a peaceable lyfe, and thereby to bryng my kingdome unto tranquilitie, that men might safely goe through

on

on euery ſide, and to reuue peace agayne, whiche al men deſyre.

3 Now when I aſked my counſellers howe theſe thinges myght be brought to a good ende, there was one by vn excellent in wyſdome, whoſe good wyll, trueth, and faythfulneſſe hath oft ben ſhewed and proued, (which was alſo the principal and next vnto the king) Aman by name,

4 Whiche certified vs, howe that in all landes there was ſcattered abrode a rebellious folke, that made ſtatutes and lawes agaynſt all other people, & haue alway deſpiſed the proclaymed commaundementes of kinges, and howe that for this cauſe it were not to be ſuffred that ſuch rule ſhould continue by you, and not to be put downe.

5 Seeyng nowe we perceiue the ſame, that this people alone are contrary vnto euery man, vſyng ſtraunge and other manner of lawes, and withſtand our ſtatutes and doynges, and goe about to ſtablithe theſe matters, that our kingdome ſhoulde neuer come to good eſtate (and ſtedfaſtneſſe.)

6 Therefore haue we commaunded that al they that are appointed in writing, and ſhewed vnto you by Aman, whiche is ordayned and ſet ouer all our landes, and the moſte principal next vnto the king, and in maner as a father, ſhal with theyr wyues and chyldren be deſtroyed and rooted out with the ſworde of theyr enimies and aduerſaries, and that there ſhalbe no mercie ſhewed, and no man ſpared: and this ſhalbe done the fourtieenth day of the moneth called Adar, of this yeere.

7 That they which of old, & nowe alſo haue euer ben rebellious, may in one day with violence be thruſt downe into the hel, to the intent that after this maner our empire may haue peace and tranquilitie.

8 But Mardochens thought vpon all the workes and noble actes of the Lorde, and made his prayer vnto hym.

9 Saying, O Lorde, Lorde, thou ſtrong and almightie king, for all thinges are in thy power: and yf thou wylt helpe and deliuer Iſrael, there is no man that can withſtande nor let thee.

10 For thou haſt made heauen and earth, and what woonderous thing ſoeuer is vnder the heauen.

11 Thou art Lord of al things, & there is no man that can reſiſt thy maieſtie, O Lorde.

12 Thou knoweſt al things, thou woteſt Lorde that it was neither of malice nor preſumption, nor for any deſyre of glory, that I would not bowe downe mee ſelfe, nor worſhyp yonder proude preſumptuous Aman:

13 (For I would haue ben content, and that with good wyll, if it might haue done Iſrael any good, to haue kyſſe euen his footeſteppes.)

14 But that I dyd it becauſe I woulde not ſet the honour of a man in the ſtede of the glory of God, and becauſe I woulde worſhyp none but only thee, my Lorde: and this haue I done in no pride nor preſumption. C

15 And therefore, O Lorde, thou God and kyng, haue mercy vpon thy people, for they imagine how they may bring vs to nought, yea, they; mynde and deſire is to deſtroy and to ouerthrowe thy people that hath euer ben thine inheritance of olde.

16 O deſpiſe not thy portion, whiche thou haſt deliuered and brought out of Egypt for thyne owne ſelfe.

17 Heare my prayer, and be mercyfull vnto thy people whom thou haſt choſen for an heritage vnto thee ſelfe, turne our complaynt and ſorowe into ioy, that we may lyue, O Lorde, and praiſe thy name: O Lorde, ſuffer not the mouthes of them that praiſe thee, to be deſtroyed.

18 All the people of Iſrael in lyke manner cried as earneſtly as they coulde vnto the Lord, for their death and deſtruction ſtoode before theyr eyes.

The.xiiii.Chapter.

The prayer of Eſther for the deliuerance of her and her people.

1 QVeene Eſther alſo beyng in the * barrayle of death, reſorted vnto the Lorde, A * or, peryl.

2 Layde away her glorious apparel, and put on the garmentes that ſerued for ſyghyng and mournyng: In the ſtede of precious ointment, ſhe ſcattered aſhes and dounge vpon her head: & as for her body, ſhe humbled it with faſtyng, and brought it very lowe: al the places where ſhe was woont to haue ioy afore, thoſe filled ſhe with her owne heare that ſhe pluckt of.

3 She prayed alſo vnto the Lorde GOD of Iſrael with theſe wordes, O my Lorde, thou only art our kyng, helpe me deſolate woman, whiche haue no helper but thee:

4 For my miſerie and deſtruction is harde at my hande.

5 From my youth vp, I haue hearde out of the kynrede of my father, that thou tookeſt Iſrael from among al people, and ſo haue our fathers of theyr fore elders, that they ſhoulde be thy perpetuall inheritance, and looke what thou dyddſt promyſe them;

thou haſt made it good vnto them.
6 Nowe Lorde, we haue ſinned before thee, therefore haſt thou geuen vs into the handes of our enimies.
7 Becauſe we worſhipped their gods: Lord thou art righteous.
8 Neuertheleſſe, it ſatisfieth them not that we are in bitter and beaſtly captiuitie, and oppreſſed among them, but they haue layde their handes vpon the handes of their gods.
9 So that they begin to take away the thing that thou with thy mouth haſt ordeyned & appointed, to deſtroy thine inheritance, to ſhutte and to ſtoppe the mouthes of them that prayſe thee, to quenche the glory and worſhyp of thy houſe and thyne aulter:
10 And to open the mouthes of the heathen, that they may prayſe the power and vertue of the goddes, and to magnifie the fleſhly king for euer.
11 O Lorde, geue not thy ſcepter vnto them that be nothing, leſt they laugh vs to ſcorne in our miſerie and fall: but turne their deuice vpon them ſelues, and punyſhe hym that hath begun the ſame ouer vs, and ſet him to an example.
12 Thinke vpon vs, O Lord, and ſhew thee ſelfe vnto vs in the tyme of our diſtreſſe, and of our trouble: ſtrengthen me, O thou king of gods, thou Lord of al power:
13 Geue me an eloquent and pleaſant ſpeach in my mouth before the Lion: turne his hart into the hate of our enimies, to deſtroy hym, and all ſuche as conſent vnto him.
14 But deliuer vs with thy hande, and helpe me thy handmaide, whiche haue no defence nor helper, but only thee Lord.
15 Thou knoweſt all thinges, thou woteſt that I loue not the glory and worſhyp of the vnrighteous, and that I hate and abhorre the bedde of the vncircumciſed, and of all heathen.
16 Thou knoweſt my neceſſitie, that I hate the token of my preeminence and worſhyp, whiche I beare vpon my head what tyme as I muſt ſhewe mee ſelfe and be ſeene, and that I abhorre it as an vncleane cloth, and that I weare it not when I am quiet and alone by mee ſelfe.
17 Thou knoweſt alſo that I thy handmayden haue not eaten at Amans table, & that I haue had no pleaſure nor delight in the kinges feaſt, that I haue not dronke the wine of the drinke offeringes,
18 And that I thy handmaiden haue no ioy, ſynce the day that I was brought hyther, vnto this day, but only thee, O Lorde, O thou God of Abraham.
19 O thou mightie God aboue al, heare the voyce of them that haue no other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

The. xv. Chapter.

I. Mardocheus mooueth Eſther to goe in vnto the kyng, and make interceſſion for her people. 9. And ſhe performed his requeſt.

1 MArdocheus alſo bade Eſther goe in vnto the kyng, and pray for her people, and for her countrey.
2 Remember (ſayth he) the dayes of thy lowe eſtate, how thou waſt nourished vnder my hande: for Aman whiche is nexte vnto the kyng, hath geuen ſentence of death againſt vs:
3 Call thou therefore vpon the Lorde, and ſpeake for vs vnto the kyng, and deliuer vs from death.
4 And vpon the third day it happened, that Eſther layde away the mourning garmentes, and put on glorious apparel,
5 And decked her ſelfe goodly (after that ſhe had called vpon God, whiche is the beholder and ſauiour of al thinges) (and) tooke two maydens with her:
6 Vpon the one ſhe leaned her ſelfe, as one that was tender:
7 The other folowed her, & bare the traine of her veſture.
8 The ſhine of her beautie made her face roſe coloured, the ſimilitude of her face was chearefull and amiable: but her hart was ſorowful for great feare.
9 She went in through al the doores, and ſtoode before the kyng: the kyng ſate vpon the throne of his kingdome, and was clothed in his goodly aray, all ſhining with golde, and ſet with pretious ſtones, and he was very terrible.
10 He lyft vp his face that ſhone in the clearneſſe, and looked grimly vpon her: then fel the Queene downe, was pale and fayne, leaned her ſelfe vpon the head of the maide that went with her.
11 Neuertheleſſe, God turned the kynges mynde that he was gentle, that he leaped out of his ſeate for feare, and gate her in his armes, and helde her vp tyl ſhe came to her ſelfe agayne, he gaue her louing wordes alſo, and ſayde vnto her,
12 Eſther, what is the matter? I am thy brother, be of good cheare:
13 Thou ſhalt not dye, for our commaundement toucheth the commons, and not thee: Come nigh.
14 And with that he held vp his golden rod, and

and layde it vpon her necke,
15 And imbraced her freendely, and sayde, Talke with me.
16 Then sayde she, I sawe ther (O Lorde) as an angel of God, and my hart was troubled for feare of thy maiestie & clearenesse.
17 For excellent and wonderfull art thou, O Lorde, and thy face is ful of amitie.
18 But as she was thus speaking vnto him, she fel downe agayne for fayntnesse:
19 For the which cause the king was afrayd, and al his seruantes comforted her.

The. xvi. Chapter.

The copy of the letters of Artaxerxes, wherby he reuoketh those whiche he first sent foorth.

1 The great king Artaxerxes, which raigneth from India vnto Ethiopia, ouer an hundred and twentie and seuen landes, sendeth vnto the princes and rulers of the same landes, suche as lone him, his freendly salutation.
2 There be many that for the sundry freendshippes and benefytes whiche are diuerslly donne vnto them for their worshipp, be ever the more proude and high minded:
3 And vndertake not onely to hurt our subiectes, (for plenteous benefites may they not suffer, and begin to imagine some thing agaynst those that doo them good,
4 And take not onely all thankfulnesse away from men) but in pryde and presumption, as they that be vnmyndfull and vnthankful for the good deedes, they go about to escape the iudgement of God that seeth all thinges, whiche iudgement hateth and punnisheth al wickednesse,
5 It happeneth oft also, that they whiche be set in office by the higher power, and vnto whom the businesse and causes of the subiectes are committed to be handled, waxe proude, and defyle them selues with sheddyng of innocent blood, whiche bringeth them to intollerable hurt.
6 Whiche also with false and deceytfull woords, and with lyeing tales, deceiue and betray the innocent goodnesse of princes.
7 Nowe is it profytable and good that we take heede, make searche therafter, and consider not onely what hath happened vnto vs of olde, but the shamefull, vnhonest, and noysome things that the deputies haue nowe taken in hande before our eyes.
8 And therby to beware in tyme to comme, that we make the kingdome quiet and peaceable for al menne, and that we might lomtyme drawe it to a change.
9 And as for the thing that nowe is present before our eyes, to withstande it, and to put it downe after the most freendly maner.
10 What tyme nowe as Aman the sonne of Amadathu the Macedonian, a stranger verely of the Persians blood, and farre from our goodnesse, was comme in among vs as an aliant,
11 And had obteyned the frendshyp that we beare toward al people, so that he was called our father, and had in hygh honour of euery man, as the next and principall vnto the kyng:
12 He could not forbeare him selfe from his pryde, hath vndertaken not onely to rob vs of the kingdome, but of our lyfe:
13 With manifold deceyt also hath he desyred to destroy Mardocheus our helper and preseruer, whiche hath donne vs good in al thynges, and innocent Esther the lyke partaker of our kyngdome, with all her people.
14 For his mynde was (when he had taken them out of the way, and robbed vs of them) by this meanes to translate the kingdome of the Persians, vnto them of Macedonia.
15 But we fynde that the Iewes (which were accused of the wicked, that they myght be destroyed) are no cruel doers, but vse reasonable and ryght lawes:
16 And that they be the children of the most hygh lyuing God, by whom the kingdome of vs, and of our progenitours, hath benne wel ordered hytherto.
17 Wherefore, as for the letters and commaundements that were put foorth by Aman, the sonne Amadathu, ye shall doo wel if ye holde them of none effect.
18 For he that set them vp and inuented them, hangeth at Susis before the porte, with all his kinrede: and God, which hath all thinges in his power, hath rewarded him after his deserning.
19 And vpon this ye shall publishe and set vp the coppie of this letter in all places: that the Iewes may freely and without hynderance holde them selues after their owne statutes:
20 And that they may be helped, and that vpon the thirteenth day of the twelfth moneth Adar, they may be auenged of them, whiche in the tyme of their anguishe and trouble would haue oppressed them.
21 For the God that gouerneth al thinges, hath turned to ioy the day wherein the chosen people shoulde haue perished.
22 Moreouer, among the high solempne dayes that ye haue, ye shall holde this day also

with al gladneſſe:

23 That nowe, and in tyme to comme, this day may be a remembrance of good, for al ſuche as loue the proſperitie of the Perſians: but a remembrance of deſtruction to thoſe that be ſeditious vnto vs.

24 All cities and landes that doo not this, ſhall horribly periſhe, and be deſtroyed with the ſwoorde and fire, and ſhal notonly be no more inhabited of menne, but be abhorred alſo of the wylde beaſtes and foules.

The ende of the reaſt of the booke of Eſther.

¶ *The wiſdome of Solomon.*

The fyrſt Chapter.

I. Howe we ought to enquire and ſearche after God. 2. Who they are that fynde hym.

1 LOue rygh teouſneſſe, ye
A that be iudges of the earth: conſyder deepely of the Lord in goodnes, and ſeeke him in ſingleneſſe of hart.

2 For he wyl be found of them that tempt him not, and appeareth vnto ſuch as put no diſtruſt in him.

3 For wicked thoughtes ſeparate from god, and (his) power when it is * tryed, reproueth the vnwyſe. * or, tempted.

4 For whyle wyſedome ſhal not enter into a wicked ſoule, nor dwel in the body that is ſubiect vnto ſinne.

5 For the holy ſpirite of diſcipline fleeth from deceypt, and withdraweth him ſelfe from thoughtes that are without vnderſtandyng, and is declared when wickedneſſe commeth.

6 For the ſpirite of wyſedome is louyng, and wyl not abſolue him that blaſpemeth with his lippes, for God is witneſſe of his reynes, and a true beholder of his hart, and an hearer of his tongue.

B 7 For the ſpirite of the Lorde fylleth the rounde compaſſe of the world, and the ſame that vpholdeth al thinges, hath knowledge alſo of the voyce.

8 Therefore he that ſpeaketh vnrighteous thinges, can not be hydde, neyther ſhal the iudgement of reproofe let him eſcape.

9 And whyle inquiſition ſhalbe made for the thoughtes of the vngodly, and the ſounde of his woordes ſhal comme vnto GOD, ſo that his wickednelle ſhalbe punniſhed.

10 For the eare of ielouſie heareth all thinges, and the noyſe of the grudgynges ſhall not be hid.

11 Therefore beware of murmuring, whiche is nothing worth, & refrayne your tongue from ſclaunder: for there is no woorde ſo ſecrete that it ſhal goe for nought, and the mouth that ſpeaketh lyes, ſlayeth the ſoule.

12 D ſeeke not your owne death in the error of your lyfe, deſtroy not your ſelues thorough the woorkes of your owne handes:

13 For God hath not made death, neyther hath he pleaſure in the deſtruction of the lyuyng:

14 For he created al things, that they might haue their being, and the * generations of C the worlde were healthfull, and there is no poyſon of deſtruction in them, nor the kingdome of hel vpon the earth. * or beginnings.

15 For rygh teouſneſſe is (euerlaſtyng and) immortall: but vnrygh teouſneſſe byngeth death.

16 Neuertheleſſe, the vngodly call (a) it vnto them both with woorkes and woordes: and whyle they thinke to haue it theyr freende, they come to nought, and they haue made an agreement with it, for they are woorthy to be of her part. (a) To wit, death.

The. ii. Chapter.

The imaginations and deſires of the wicked, and their counſel agayn ſt the faythful.

1 FOR the vngodly ſay, reaſonyng with them ſelues, but not aright, Our lyfe is A ſhort and tedious, and in the death of a man there is no remedie, neyther is there any man knowen to haue returned from the graue.

2 For we are borne at al aduenture, and we ſhalbe hereafter, as though we had neuer benne: for our breath is as a ſmoke in our noſethyrilles, and woordes as a ſparke rayſed out of our hartes:

3 Whiche beyng extinguiſhed, our bodye ſhalbe turned into aſhes, and our ſpirite ſhal vaniſhe as the ſoft ayre.

4 Our lyfe ſhall paſſe away as the trace of a cloude, and comme to nought as the miſt that is dryuen away with the beames of the ſunne, & put down with the heate ther-

of:

of: our name also shalbe forgotten by litle and litle, and no man shal haue our workes in remembrance.

5 For our time is a very shadowe that passeth away, and after our ende there is no returninge: for it is fast sealed, so that no man commeth againe.

6 Come on therefore, let vs enioye the pleasures that are present, and let vs chearefully vse the creatures like as in youth:

7 Let vs fyll our selues with good wyne and ointment, and let there no flowre of the tyme escape vs.

8 Let vs crowne our selues with rose buds, afore they be wythered:

9 (a) Let there be no fayre medowe, but our lust goe through it. Let every one of vs be partakers of our voluptuousnesse, let vs leaue some token of our pleasure in every place: for that is our portion, and this (onely) our lot.

10 Let vs oppresse the poore ryghteous, let vs not spare the widow nor old man, let vs not regard the heades that are gray for age.

11 Let the lawe of vnrighteousnesse be our strength: for the thing that is feeble is nothing worthy.

12 Therfore let vs defraude the righteous, and why? he is not for our profite, yea, he is cleane contrary to our doynges, he checketh vs for offending against the lawe, & slaundereth the faultes of our maner of lyuing.

13 He maketh his boast to haue the knowledge of God, yea, he calleth him self Gods sonne.

14 He is made vnto vs for reproofe of our thoughtes.

15 It greeueth vs also to looke vppon hym, for his life is not like other mens, his wayes are of another fashion.

16 He counteth vs but * dayne persons, he withdraweth him selfe from our wayes as from fylthynesse, he commendeth greatly the latter ende of the iust, and maketh his boast that God is his father.

17 Let vs see then if his woordes be true, let vs prooue what shal happen in the ende of hym.

18 For if the iust man be the sonne of God, he wyl receiue hym, and deliuer hym from the handes of his enemies.

19 Let vs examine hym with dispitefull rebuke and tormentyng, that we may know his meekenesse, and prooue his patience.

20 Let vs condemne hym with the moste shamefull death: for as hym selfe sayth, he shalbe rewarded (of God.)

21 Such thynges doo they imagine, and goe astraye, for their owne wickednesse hath blynded them.

22 As for the mysteries of God, they vnderstande them not, they neyther hope for the rewarde of ryghteousnesse, nor regarde the worshyp that holy soules shal haue.

23 For God created man to be vndestroyed, yea, after the image of his owne likenesse made he hym. Gene. 4. k

24 Neuertheles thorow enuie of the deuyl came death into the worlde, and they that belong of his owne doo finde it.

The. iii. Chapter.

I. The conseruation and assurance of the ryghteous. 7. The rewarde of the faythfull. 11. Who are miserable.

1 BVt the soules of the righteous are in the A hand of God, and there shal no torment touche them.

2 In the syght of the vnwise they appeared to dye, and their ende is taken for miserie,

3 And their departing from vs to be vtter destruction: but they are in rest.

4 For though they suffer payne before men, yet is their hope ful of immortalitie.

5 They are punished but in fewe thynges, neuertheles in many thinges shall they be wel rewarded, for God prooueth them, and findeth them meete for hym selfe.

6 As gold in the furnace doth he trye them, and receiueth them as a burne offering: and when the tyme commeth they shalbe looked vpon.

7 They shal shine and runne thorough, as the B sparkles among the stubble.

8 They shal iudge the nations, and haue dominion ouer the people: and their Lord shal raigne for euer.

9 They that put their trust in him, shal vnderstande the trueth, and suche as be faythful, shal persewer with hym in loue: for his Saintes haue grace and mercy, and he hath care for his elected.

10 But the vngodly shalbe punished accordyng to their owne imaginations, for they haue despised the ryghteous, and forsaken the Lorde.

11 For who so dispiseth wisedome & * nurture, he is * vnhappy, & as for the hope of suche it is but vayne, their labours vnfruitful, and their woorkes vnprofitable. * or, discipline. * or, he is miserable.

12 Their wyues are vndiscrete, and their chyldren most vngodly.

13 Their offspryng (or progenie) is cursed: wherefore blessed is the barren that is vndefiled, whiche hath not knowen the synfull bed, she shal haue fruite in the visitation of soules:

14 And the geldod whiche with his handes C hath

hath wrought no vnrighteousnesse, nor imagined wicked things against God: for vnto him shalbe geuen the speciall gyft of fayth, and the most acceptable portion in the temple of God.

15 For glorious is the fruite of the good labour, and the roote of wisedome shal neuer fade away.

16 As for the children of adulterers, they shal not come to a perfect ende, and the seede of an vnrighteous bed shalbe rooted out.

17 And though they lyue long, yet shal they be nothing regarded, & their last age shalbe without honour.

18 If they dye quickly, they haue no hope, neither comfort in the day of inquirie.

19 For horrible is the ende of the vnrighteous generation.

The. iiii. Chapter.

I. Of vertue, and the commoditie thereof. 10. The death of the righteous, and the condemnation of the vnfaythful.

1 O How fayre is a chaste generation with vertue? the memorial therof is immortal: for it is knowen with God & with men.

2 When it is present, menne take example at it, and if it goe away, yet they desyre it: it is crowned, and euer triumpheth, when it hath wonne the reward of the vndefiled batayles.

3 But the multitude of the vngodly abounding in children, shal profite nothyng, nor geue deepe roote by the seede of adulteris, nor lay any fast fundation.

4 For though they bud foorth in the branches for a time, yet shal they be shaken with the wynde, for they stande not fast, and through the vehemencie of the wynde they shalbe rooted out:

5 The vnperfect branches shalbe broken, their fruite shalbe vnprofitable, and sowre to eate, yea, meete for nothing.

6 And why? al the children that are borne of the wicked bed, must beare record of the wickednesse against their fathers and mothers when they be asked.

B 7 But though the righteous be ouertaken with death, yet shal he be in rest.

8 For honorable age is not that which standeth in length of time, nor that that is measured by number of yeeres:

9 But a mans wisedome is the gray heare, and an vndefiled life is the old age.

10 He pleased God, & was beloued of hym, for that whereas he lyued among sinners, he translated him.

11 Yea, speedyly was he taken away, to the intent that wickednesse should not alter his vnderstanding, and that deceite should not beguyle his soule. Gene. 5. 24.

12 For wickednesse with bewitching, dooth darken the honest things: and the lightnesse of * voluptuous desyre * turneth aside the single minde. * or, concupiscence. * or, changeth, or alienateth.

13 Though he was soone dead, yet fulfilled he muche tyme:

14 For his soule pleased God, therefore hasted he to take him away * from among the wicked. * or, from out of the middest of wickednesse.

15 This the people see, and vnderstande it not, they lay not vp suche thinges in their hartes, howe that the louing fauour and mercy (of God) is vpon his saintes, and that he hath respect vnto his chosen.

16 Thus the righteous that is dead, condemneth the vngodly whiche are lyuyng: and the youth that is soone brought to an ende, the long lyfe of the vnrighteous.

17 For they see the end of the wise: but they vnderstand not what God hath deuised for him, and wherfore the Lord hath taken him away to be in saftie.

18 And why? they see him, and despise hym, therfore shal god also laugh them to scorne.

19 So that they them selues shal dye hereafter without honour, yea in shame among the dead for euermore: for without any voyce shall he burst those that be put vp, & shake them from the fundations, so that they shalbe layde as vtterly wasted: they shalbe in sorow, and their memorial perish.

20 So they shall come afrayde in remembrance of their sinnes, and their owne iniquities before their face shall conuince them.

The. v. Chapter.

I. The constantnesse of the ryghteous before their persecutours. 14. The hope of the vnfaythful is vayne. 15. The blessednesse of the Saintes and godly.

1 THen shal the righteous stande in great boldnesse before the face of such as haue dealt extremely with them, and taken away their labours.

2 When they see it, they shalbe vexed with horrible feare, & shal woonder at his health so farre beyonde al that they looked for.

3 And changyng their opinion, with grenyng for the redresse of mynd, they shal say, This is he whom we sometime had in derision, and iested vpon.

4 We fooles thought his life very madnesse, and his ende to be without honour:

5 But

5 But loe howe he is counted among the
chyldren of God, and his portion is among
the saintes.
6 Therfore haue we erred from the way of
trueth, the light of rightewulnesse hath not
shined vnto vs, and the sunne of vnderstan-
dyng rose not vp vpon vs.
7 We haue weeried our selues in the way
of wickednes and destruction, yea we haue
gone through tedious desartes: but as for
the way of the Lorde, we haue not knowen
it.
8 What good hath pryde done vnto vs? or
what profyte hath the pompe of richesse
brought vs?
9 All those thynges are passed away lyke a
shadowe, and as a Poste that hasteth by:
10 As a shyp that passeth ouer the waues of
the water, whiche when it is gone by, the
trace therof can not be founde, neither the
path of it in the floodes:
11 Or as a byrde that fleeth through in the
ayre, and no man can see any token where
she is flowen, but onely heareth the noyse of
her wynges, beating the light wynde, par-
ting the ayre through the vehemencie of her
goyng, and fleeth on shaking her wynges,
whereas afterwarde no token of her way
can be founde:
12 Or lyke as when an arrowe is shot at a
marke, it parteth the ayre, whiche imme-
diatly commeth together againe, so that a
man can not know where it went through:
13 Euen so we in lyke maner, as soone as
we were borne, beganne immediately to
drawe to our ende, & haue shewed no token
of vertue, but are consumed in our owne
wickednesse.
14 Such wordes they that haue sinned speake
in the hel:
15 For the hope of the vngodly is lyke a
drye thystle flowre that is blowen awaye
with the wynde, lyke a thynne * scumme
that is scattered abrode with the storme,
lyke as the smoke which is dispersed here
and there with the wynde, and as the re-
membrance of a stranger that tarrieth but
a day, and then departeth.
16 But the righteous shal liue for euermore,
their rewarde also is with the Lorde, and
the care for them is with the byghest.
17 Therefore shal they receyue a glorious
kingdome, and a beautiful crowne of the
Lordes hande: for with his ryght hande
shal he couer them, and with his arme shal
he defende them.
18 His iealousie also shal take on harnesse, and
he shal arme the creature to be reuenged of
his enimies.
19 He shal put on ryghteousnesse for a brest
plate, and take vnfalgned iudgement in
stead of an helmet.
20 The inuincible shielde of equitie shal he
take.
21 His fierce wrath shal be sharpe for a sworde,
and the whole compasse of the worlde shal
fyght with him agaynst the vnwyse.
22 Then shal the thunder bolts goe * ryght
out of the lightenynges, and come as out of
the wel bent bowe of the clouden, to the
place appoynted.
23 And as from an angrie castre of stones,
there shal fal thicke hayles, and the water
of the sea shalbe wroth agaynst them, and
the floodes shal runne roughly together.
24 Yea a mightie wind shal stand vp against
them, & a storme shal scatter them abrode:
thus vnryghteous dealyng shal bryng al
the land to a wyldernesse, and wickednesse
shal ouerthrowe the royal * seates of the
mighty.

* Or, straight.

* Or, thrones.

The. vi. Chapter.

2. The callyng of kynges, princes, and iud-
ges, whiche are also exhorted to searche
wysedome.

1 WIsedome is better then strength: and
a man of vnderstandyng is more
worthy then one strong.
2 Heare therefore (O ye kynges) and vn-
derstande, O learne, ye that be iudges of
the endes of the earth.
3 Geue eare, ye that rule the multitudes, &
glorie in the number of peoples.
4 For the power is geuen you of the Lorde,
and the strength from the byghest, whiche
shal trye your workes, and search out your
imaginations:
5 Howe that ye being officers of his kyng-
dome, haue not geuen true iudgment, haue
not kept the lawe of ryghteousnesse, nor
walked after the wyl of God.
6 Horribly, and that ryght soone, shal he
appeare vnto you: for an harde iudgement
shal they haue that beare rule.
7 Mercie is graunted vnto the lowest: but
they that be in auctoritie shalbe sore puni-
shed.
8 For he whiche is lorde ouer al, shal * re-
cept no mans person, neither shal he stande
in awe of any mans greatnesse: for he hath
made the smal and great, and careth for al
alyke.
9 But the mighty shal haue the sorer tryal.
10 Unto you therfore, (O ye kynges) doo I
speake, that ye may learne wysedome, and
not goe amysse.
11 For they that keepe holynesse * holily,
shalbe iudged holy: & they that haue learn-
ed suche thinges, shal fynde defence.

This vearse is onely in the olde translation.

* Or, feare, Or, spare.

* Or, holy thynges.

12 Wherefore

* or, couet my wordes
* or, be instructed and learned.

12 Wherefore set your delyght vpon my wordes, and delyre them, so shal ye come vnto perfitnes.
13 Wysedome is a noble thyng, and neuer fadeth away: yea she is easily seene of them that loue her, & founde of such as seeke her.
14 She preuenteth them that desire her, that she may shewe her selfe vnto them.
15 Who so awaketh vnto her betimes, shal haue no great trauayle: for he shal finde her syttyng redie at his doores.
16 To thynke therefore vpon her, is perfect vnderstandyng: and who so watcheth for her, shal quickly be dispatched of care.
17 For she goeth about seekyng suche as are meete for her, sheweth her selfe chearfully vnto them in their goynges, and metteth them with all diligence.
* or, in their waies
18 For the vnfaigned delyre of reformation is her begynnyng: to care for nurture, is loue.
* or, enterpriseth.
19 And loue is the keeping of her lawes, and the keeping of her lawes, is the assurance of immortalitie:
* or, discipline.
20 And immortalitie maketh a man familier with God.
21 And so the delyre of wysedome, leadeth to the kyngdome (euerlastyng.)
22 If your delyght be then in royal seates and sceptors (O ye kinges of the people) set your * hart vpon wysedome, that ye may raigne for euermore.
* or, honor.
This vearse is onely in the olde interpreter.
23 O loue the lyght of wysedome, al ye that be rulers of the people.
24 As for wysedome, what she is, and howe she came vp, I wyl tel you, & wyl not hide the mysteries of (God) from you: but wyl seeke her out from the begynnyng of her natiuitie, and bryng the knowledge of her into lyght, and wyl not keepe backe the trueth,
25 Neyther wyl I haue to doo with consumyng enuie: for such a man shal not be partaker of wysedome.
26 But the multitude of the wyse, is the welfare of the worlde: and a wyse kyng is the * vpholdyng of the people.
* or, stay.
27 O receyue nurture then through my wordes, and it shal doo you good.

The.vii. Chapter.

Wisdome ought to be preferred aboue al thinges.

1 I Mee selfe also am a mortal man, lyke as al other, and am come of the earthie generation of him that was first made,
2 And in my mothers wombe was fashioned to be fleth in the time of ten monethes, being brought together in blood, through the seede of man, & the pleasure that came with sleepe.
3 And when I was borne, I receyued like aire as other men, and fel vpon the earth, whiche is of like nature, crying and weepyng at the first as al other doo.
4 I was wrapped in swadling clothes, and brought vp with cares.
5 For there is no kyng that hath had any other begynnyng of byrth:
6 Al men then haue one entrance vnto lyfe, and one goyng out in lyke maner.
7 Wherefore I desyred, and vnderstanding was geuen me: I called, and the spirite of wysedome came into me.
D
8 I set more by her, then by kingdomes and royal seates, and counted richesse nothyng in comparison of her.
9 As for precious stone, I compared it not vnto her: for al golde is but a litle grauel vnto her, & syluer shalbe counted but clay before her syght.
10 I loued her aboue * welfare and beautie, and purposed to take her for my lyght: for her lyght can not be quenched.
* or, health
11 Al good thynges together came to me with her, & innumerable richesse through her handes.
12 And I was glad in al thynges, because wysedome went before them: and I knewe not that she was the mother of them.
13 And I me selfe learned vnfaignedly, and make other men partakers of her without enuie, and hyde her richesse from no man.
14 For she is an infinite treasure vnto men: which who so vse, become partakers of the loue (and frendship) of God: and are accepted vnto him for * gifts of wysedome.
C
* or, knowledge.
15 God hath graunted me to speake what my minde conceiueth, and to thinke as is meete for the thynges that are geuen me: for it is he that leadeth vnto wysedome, and teacheth to vse wysedome aryght.
16 For in his handes are both we and our wordes, yea al our wysedome, and knowledge of (his) woorkes.
17 For he hath geuen me the true science of the thynges that are, so that I knowe how the worlde was made, and the powers of the elementes:
18 The begynning, endyng, and myddest of the tymes, howe the tymes alter, howe one goeth after another, and howe they are fulfylled,
19 The course of the yere, the ordinances of the starres,
20 The natures of lyuing thynges, the furiousnesse of beastes, the power of the windes, the imaginations of men, the diuersities of young plantes, the vertues of rootes:
21 And al suche thynges as are eyther secrete or manifest, them haue I learned.
D

22 For

22 For wisedome, whiche is the woorker of al thinges, hath taught me: for in her is the spirite of understanding, which is holy, one only, manyfold, subtile, * quicke, mouing, cleare, undefiled, plaine, sweete, louing the thing that is good, sharpe, which can not be letted, beeyng good,

23 Kind to man, stedfast, sure, free frō care, hauing all * vertues, * circumspect in all thinges, and passyng through all understanding, cleane, and subtile spirites.

24 For wisdome is nimbler then al nimble thinges, she goeth through, and attaineth to al things, because of her cleanesse.

25 For she is the breath of the power of God, and a pure influence flowyng from the glory of the almightie (God:) therefore can no defiled thing come vnto her.

26 For she is the brightenesse of the euerlasting lyght, the undefiled mirrour of the maiestie of God, and the image of his goodnesse.

27 And beyng (but) one, she can doo al things: and remaynyng in her selfe, she renueth al, and in al ages of tymes entring into holy soules, she maketh Gods frendes, and prophetes:

28 For GOD loueth none, if he dwell not with wisedome.

29 For she is more beautiful then the sunne, * and geueth more lyght then the starres, and the day is not to be compared vnto her.

30 For vpon * the day commeth night: but wickednesse can not ouercome wisedome.

The. viii. Chapter.

The effectes of wisedome.

1 WIsdome reacheth from one ende to another mightily, & * louingly dooth she ozder al thinges.

2 I haue loued her, and * laboured for her from my youth vp: I dyd my diligence to marrie mee selfe with her, suche loue had I vnto her beautie.

3 That she hath the company of GOD, it commendeth her nobilitie: yea, the Lozde of al thinges him selfe loueth her.

4 For she is the scoolemaistresse of the knowledge of GOD, and the chooser out of his woozkes.

5 If * a man woulde desire riches in this life, what is richer then wisdome, that woorketh al thinges?

6 For if prudencie woorke: what is it among al thinges that woozketh better?

7 And if a man loue righteousnesse, her labours are but vertues: For why? she teacheth soberneſſe & prudence, * righteousnesse and strength, whiche are such thinges as men can haue nothing more profitable in their lyfe.

8 If a man desire muche * knowledge, she can tel the things that are past, and discerne thinges for to come: she knoweth the subtilties of woozdes, and can expounde darke sentences: she foreseeth signes and wonders oz euer they come to passe, and the * endes of al tymes and ages.

9 Therefore I purposed after this maner: I wyl take her into my cōpanie, that she may liue with me, knowyng for certaintie she shal geue me good counsaile, & speake comfortably vnto me in my carefulnesse and greefe.

10 For her sake that I be wel (and honestly) taken among the commons, & with honour among the elders though I be young.

11 I shalbe found to be of sharpe iudgement, so that I shalbe marueylous in the sight of great menne: * and the faces of princes shal woonder at me.

12 When I holde my tongue, they shal byde my leysure, and when I speake, they shall geue good eare vnto me, & if I talke muche, they shall laye their handes vppon their mouth.

13 Moreouer, by the meanes of her, I shall obteyne immortalitie, and leaue behynd me an euerlasting memorial among them that come after me.

14 I * shal set the people in ozder, and the nations shalbe subdued vnto me.

15 Horrible tyrantes shalbe afrayde when they doo but heare of me, among the multitude I shalbe counted good, and mightie in batayle.

16 When I come home, I shall fynde rest with her: for her companie hath no bytternesse, & her felowshyp hath no tediousnesse, but mirth and ioy.

17 Nowe when I consydered these thynges by mee self, and pondered them in my hart, howe that to be ioyned vnto wisedome is immortalitie,

18 And great pleasure to haue her frendship, and that in the woozkes of her handes are infinite riches, and that who so * keepeth companie with her shalbe wise, and that he whiche talketh with her shall come to honour: I went about seekyng howe to geat her vnto me.

19 For I was a lad of ripe wyt, and had a good * understandyng.

20 * But when I grewe to more understandyng, I came to an vndefiled body.

21 Neuerthelesse when I perceyued that I could not enioy it, except God gaue it (me) and that was a poynt of wisedome also, to knowe whose gyft it was, I stepped vnto the Lorde, and besought him, and with my whole hart I saide after this maner.

* oz, much experience.

* oz, successe of tymes.

* This part of y eleuenth verse is only in the olde translation.

* oz, I shall gouerne the people.

* oz, reasoneth talke with her.

* oz, spirite with me.

* oz, yea rather beyng good.

The

The.xi. Chapter.

A prayer of Solomon to obteyne wisedome.

1 O God of * (my) fathers, and Lorde of mercy, thou hast made al things with thy worde,

* or, the

Gene.1.b.

2 And ordeined man through thy wisdome, that he should haue dominion ouer the creatures whiche thou hast made,

* or, gouerne.

3 That he shoulde * order the world according to equitie and righteousnesse, and execute iudgement with a * true hart:

* or, an vpryght.

4 Geue me wisedome which is euer syttyng about thy seate, and put me not out from among thy children:

5 For I thy seruant and sonne of thy handmayden am a feeble person, and of a short time, * and too young to the vnderstanding of iudgement and lawes.

* or, and yet lesse in.

6 And though a man be neuer so perfect among the children of men, yet if thy wisedome be not with him, he shalbe nothing regarded.

7 Thou hast chosen me to be a king vnto thy people, and the iudge of thy sonnes & daughters.

8 Thou hast commaunded me to buylde a temple vpon thy holy mount, and an aulter in the citie wherin thou dwellest, a likenesse of thy holy tabernacle, which thou hast prepared from the beginnyng.

9 And thy wisedome with thee, which knoweth thy woorkes, whiche also was with thee when thou madest the world, & knewe what was acceptable in thy sight, & right in thy commaundementes.

10 O sende her out of thy holy heauens, and from the throne of thy maiestie, that she may be with me, and labour (with me) that I maye knowe what is acceptable in thy syght.

11 For she knoweth and vnderstandeth all thinges, and she shal leade me soberly in my woorkes, and preserue me * in her power.

* or, by.

12 So shal my woorkes be acceptable, and then shal I gouerne thy people righteously, and be worthy to syt in my fathers seate.

13 For what man is he that can knowe the counsaile of God? or who can thinke what the wyl of God is?

* or, mean-ful.

14 For the thoughtes of mortall menne are * miserable, and our forecastes are but vncertaine.

* or, the mynde that hath many cares.

15 For why? a corruptible body is heauie vnto the soule, and the earthy mansion keepeth downe * that vnderstanding that museth vpon many thinges.

* or, & with much labour finde we out the thynges that are in our handes.

16 Very hardly can we discerne the thynges that are vpon earth, * and great labour haue we or we can finde the thinges whiche are before our eyes: who hath then sought out the ground of the thinges that are done in heauen?

17 (Oh Lorde) who can haue knowledge of thy * (vnderstanding and) meanyng, except thou geue wisedome, and sende thy holy spyrit, ghost from aboue?

* or, counsaile.

18 For so the wayes of them whiche lyued on the earth were reformed, and men haue learned the thinges that are pleasant vnto thee, and were preserued through wisedome.

The.x. Chapter.

The deliuerance of the righteous, and destruction of the enimies commeth through wisedome.

1 SHE preserued the first fourmed father of the worlde that was created alone, and brought hym out of his fal:

2 And gaue him power to rule al thinges. Gene.2.c.

3 But when the vnrighteous went away in his wrath from her, he perished by the furious desire to murder his brother. Gene.4.b.

4 For whom when the water destroyed the whole worlde, wisedome againe preserued it, her selfe gouernyng the iust man by no costly woorkes of wood. Gene.7.b.

5 Moreouer, when the nations were confounded (or ioyned togeather) in their malicious confederacie, she founde out the righteous, & preserued hym faultlesse vnto God, and kept hym strong againste the loue of his sonne. Gene.11.a.

6 She preserued the righteous when he fled from the vngodly that perished, what tyme as the fyre fil downe vpon the fiue cities. Gene.19.f.

7 Like as yet this day the (vnfruitful) waste (and) smokyng lande geueth testimonie of their wicked dede: yea, the * vnripe and vntimely fruites that growe vpon the trees, & for a token of a remembrance of the vnfayth-ful soule, there standeth a pyller of salt.

* or, that are not ripe.

8 For all suche as regarded not wisedome, gat not only this hurt, that they knewe not the thinges which were good: but also left behinde them vnto men a memorial of their foolishnesse, so that in the thinges wherein they sinned, they could not be hyd.

9 But as for such as tooke heede vnto wisedome, she hath deliuered them from sorow. Gene.21.

10 When the righteous fled because of his brothers wrath, * wisedome ledde hym the right way, shewed hym the kyngdome of God, gaue him knowledge of holy thynges, made hym rich in his labours, and brought to passe the thinges that he went about.

* or, counsaile.

11 In the * deceitfulnesse of suche as defrauded

fraudes him, she stoode by him, and made him riche.

13 She saued him from the enimies, and defended him from the * deceyuers: in a strong batayle she gaue him the victorie, that he myght knowe howe that the feare of God is stronger then al thynges.

14 When the ryghteous was solde, she forsooke him not, but delyuered him from synne: she went downe with him into the * dungeon,

15 And failed him not in the bandes, till she had brought him the scepter of the realme, and power agaynst those that oppressed him: as for them that had accused him, she declared them to be lyers, and brought him to perpetual * worshyp.

16 She delyuered the righteous people, and faultlesse seede from the nations that oppressed them.

17 She entred into the soule of the seruant of the Lorde, and stood by him in wonders and tokens agaynst the dreadful kynges.

18 She gaue the * ryghteous the rewarde of their labours, and led them forth a marueylous way: on the day tyme she was a shadowe vnto them, and a lyght of starres in the nyght season.

19 She brought them through the red sea, and caried them through the great water.

20 But she drowned their enimies (in the sea) but brought them out of the bottome of the deepe.

21 So the ryghteous tooke the spoyles of the vngodly, and prayled thy holy name, O Lorde, and magnified thy victorious hande with one accorde.

22 For wysedome openeth the mouth of the dumbe, and maketh the tongues of babes to be eloquent.

The. xi. Chapter.

1. The miracles done for Israel. 13. The vengeance of sinners. 28. The great power and mercie of God.

1 SHE * ordered their workes in the handes of the holy prophete:

2 (So that) they went through the wylderneſſe that was not inhabited, and pytched their tentes in the waste desart.

3 They stoode agaynst their enimies, and were auenged of their aduersaries.

4 When they were thirstie, they called vpon thee, and water was geuen them out of the (most) hygh rocke, and their thirst was quenched out of the harde stone.

5 For by the thynges wherewithall their enimies were punished, were the * chyldren of Israel helped in their neede.

6 For in steade of a fountayne of the perpetual runnyng flood, al troubled with goare blood,

7 In reproche of the commaundement published to murder the infantes, thou gauest vnto them abundance of water, and that not looked for neyther:

8 Declaring by that thirst then, howe thou hadst punished thine aduersaries.

9 For when they were tried, and nurtured with (fatherly) mercie, they knewe howe the vngodly were iudged and punished in the wrath (of God.)

10 For these hast thou exhorted as a father, and proued them: but vnto the other thou hast ben a boysterous kyng, * layde harde to their charge, and condemned them.

11 Whether they were absent or present, their punishment was alyke.

12 For their greefe was double, and mournyng for the remembraunce of thynges past.

13 For when they perceyued that their punishmentes did them good, they * thought vpon the Lorde.

14 For whom, hys calling out before as an abiect, they had denied with derision, him in the ende, when they sawe what happened, they wondered at: for they were of an other thirst then was the iust.

15 But for the foolishe deuises of their wickednesse, wherewith beyng deceiued, they worshipped serpentes that had not the vse of reason, and vyle beastes, thou sentest a multitude of vnreasonable beastes vppon them for reuengeance:

16 That they myght knowe, that lookes wherewithal a man sinneth, by the same also shal he be punished.

17 For vnto thy almighty hande that made the worlde of nought, it was not vnpossible to sende among them an heape of Beares, or wood Lions,

18 Or cruel beastes of a strange kinde, such as are vnknowen, or spoute fyre, or cast out a smoking breath, or shoote horrible sparkes out of their eyes:

19 Whiche myght not onely destroy them with hurting, but also kil them with their horrible syght.

20 Yea without these (beastes) might they haue bene slayne with one wynde, beyng persecuted by the reuengeance, and scattered abrode through the breath of thy power: neuertheleſſe, thou hast ordered al thinges in measure, number, and weyght.

21 For thou hast euer had great strength and myght, and who may withstand the power of thyne arme?

22 For why? lyke as the smal thyng that the

B Deut. 8. a.

* or, examined them straytely.

* or, they felt.

C

D

the ballance weyeth, so is the world before thee: yea as a drop of the morning deawe that falleth downe vpon the earth.

Rom. 2. a. 23 But thou hast mercie vppon al, for thou hast power of al thinges, and makest thee as though thou sawest not the synnes of men, because they shoulde amende.

24 For thou lovest al the thinges that are, and hatest none of them whom thou hast made: for thou wouldest not have made any thyng, yf thou haddest hated it.

25 Yea, howe might any thyng endure, if it were not thy wyl? or howe could any thing be preserved, except it were called of thee?

26 But thou sparest al: for they are thyne, (O Lorde) thou lover of soules.

The xii. Chapter.

2. The mercie of God towarde sinners. 14. The woorkes of God are unreprovable. 19. God geveth leasure to repent.

1 FOR thy uncorruptible spirite, O Lord, is in al thynges.

2 Therefore chastenest thou them measurably that goe wrong, and warnest them, by putting them in remembrance in what thynges they have offended, that leavyng their wickednesse, they may believe on thee, O Lorde.

Deut. 9. a. 3 As for thole olde inhabiters of thy holye lande, thou mightest not away with them:

Deut. 12. b. 18. c. 4 For they committed abominable woorkes (against thee,) as witchecraft, sorceries, and wicked sacrifices:

5 They slue theyr owne children without mercie, they dyd eate vp the bowelles of mens flesh, and devoured the blood in abominable banquettes, and had their mad fannatical prieftes:

6 And the fathers were the cheefe murderers of the soules destitute of helpe (these doers) thou wouldest destroy by the handes of our fathers:

7 That the lande which thou lovest above al other, might be a meete dwelling for the children of God.

8 Nevertheleffe, thou sparedst them also as men, and sendedst the forerunners of thine hoaste, even hornettes, to destroy them out by litle and litle.

9 Not that thou wast unable to subdue the ungodlye vnto the righteous in batayle, or with cruel beastes, or with one rough woorde to destroy them together:

Exod. 13. b. Deut. 7. b. 10 But thy myndе was in punishyng them by litle and litle, to geve them place for amendement, knowyng well that it was an unrighteous nation, and wicked of nature, and that their thought might never be altered:

11 For it was a cursed seede from the begynnyng: yet hast thou not pardoned their synnes wherin they offended, for that thou feareſt any man.

12 For who dare say (vnto thee) what hast thou done? or who wyl stande against thy judgement? or who wyl blame thee for the nations that perishe, whō thou hast made? or who wyl come before thy face to be revenged for the unrighteous men?

13 For there is none other God but thou, that carest for al thynges: that thou mayest declare, howe that thy judgement is not unryght. 1. Pet. 5. a.

14 There dare neyther kyng nor tyrant in thy sight require accomptes of them whom thou hast * destroyed. C * or, pu nished.

15 For so much then as thou art ryghteous thy selfe, thou ordereſt al thynges ryghteously, thinking it unsemely for thy power to condemne him that hath not deserved to be punished. Iob. 9. a.

16 For thy power is the beginning of righteousnesse, and because thou art lorde of all thynges, it maketh thee to be gracious vnto al.

17 For when men thynke thee not to be of full strength, thou declareſt thy power, and reprooveſt the boldnesse of the wyse.

18 But thou * maistering thy power, doest iudge with equitie, and ordereſt vs with great favour: for thou mayest vse power when thou wylt. * or, re lyng.

19 By such woorkes nowe hast thou taught thy people, that the iuſtman ſhoulde be louing, and hast made thy children to be of a good hope, because thou geveſt rooms to repentance for synnes.

20 For in so muche as thou hast punished, and with ſuche deliberation and obſervation, the enimies of thy ſervantes whiche were woorthie to die, where through thou gaveſt them time & place of amendement, that they myght turne from their wickednesse:

21 With howe great circumſpection then punishest thou thyne owne children, vnto whose fathers thou hast woorne, and made covenantes of good promises? D

22 So whereas thou doest chaſten vs, thou * punishest our enimies a thouſande tymes more: to the intent that when we punishe, we ſhoulde diligently thynke of thy goodnesse, and when we our ſelves are * punished, we ſhould hope for mercie. * or, ſtrike. * or, in gelt.

23 Wherefore, where as men have lyved diſſolutely and unryghteously, thou hast punished them ſore with their owne abominations.

abominations.

24 For they went astray very * long in the wayes of errour, and held the beastes (whiche euen theyr enimies despised) for gods, deceiued as children of no vnderstanding.

25 Therfore hast thou sent them thy iudgement in scorne, as to children voyde of reason.

26 As for suche as will not be reformed by thole scornes (and rebukes) they shall feele the worthy * punishment of God.

27 For looke in what thynges they * displayed when * they suffred for theyr sakes whom they counted goddes, seeyng them selues punished in the * same, they perceiued that he was in deede the true GOD, whom before they had denyed to knowe, and therfore came extreme damnation vpon them.

The xiii. Chapter.

1. All thinges be vayne except the knowledge of God. 10. Idolaters and idols are mocked.

1 SVrely vaine are al men by nature, whiche were ignorant of god, and could not out of the good thinges that are seene, know him that of him selfe is (euerlastyng,) neither toke so much regard of the workes that are made, as thereby to knowe who was the craftes man of them:

2 But some toke the fire, some the winde as swift ayre, some the course of the starres, some the running water, (some tooke sunne and moone) or the lightes of heauen, for gods that rule the worlde.

3 But though they had suche pleasure in theyr beautie, that they thought them to haue ben gods, yet should they haue knowen howe muche more * fayrer he is that made them: for the * maker of beautie hath ordeyned al these thynges.

4 Or if they marueyled at the power and worke of them, they shoulde haue perceiued thereby, howe much he whiche made these things is mightier then they.

5 For by the greatnesse of the beautie and of the creatures, the maker therof compared with them, may playnely be * knowen.

6 Notwithstanding they are the lesse to be blamed that seeke God, and woulde finde him, and yet peraduenture * mysse:

7 For they beyng occupyed in his workes, do seeke him diligently, and are perswaded by the sight, because the thinges are beautiful that are seene.

8 Howbeit, yet neither are they to be excused.

9 For if they vnderstanding (and knowledge) be so great, that they can * discerne the worlde (and the creatures,) why do they not rather finde out the Lorde therof?

10 But miserable are they, and * among the dead is theyr hope, that cal them gods which are but the workes of mens handes, golde, syluer, and the thyng that is founde out by * cunning, the similitude of beastes, or any vayne stone that hath ben made by hande of olde.

11 Or as when a carpenter cutteth downe a tree meete for the purpole, and pareth of al the bache cunningly, and so by art comely maketh a vessell profitable to the vse of lyfe:

12 And with that whiche is cut of from his worke, doth dresse his meate to fill his belye:

13 And as for the other part that is leaft, whiche is profitable for nothyng (for it is a crooked peece of wood and ful of knobbes) he carueth it diligently by leysure, and according to the knowledge of his cunning, he geueth it some proporcion, fashioneth it after the similitude of a man,

14. Or maketh it like some vile beast, stretheth it ouer with red, and paynteth it, and loke what foule spot is in it, he casteth some colour vpon it.

15 Then maketh he a * conuenient tabernacle for it, setteth it in a wall, and maketh it fast with iron:

16 Prouiding so for it, lest it happen to fal, * for it is wel knowen that it can not helpe it selfe: for why? it is but an image, and must of necessitie be helped.

17 Then making prayer for his goodes, for his mariage, and for children, he is not ashamed to speake to that whiche hath no soule.

18 For health, he maketh his petition vnto him that is * sicke: for life, he humbly prayeth vnto him that is dead: he * calleth vpon him for helpe, that hath no experience at al: and to send him a good iourney, he prayeth hym that may not goe.

19 And for gayne, for worke, and for successe of his affayres, he asketh power of him whiche is without al manner of power.

The xiiii. Chapter.

1. The detestation and abomination of images. 8. A curse of hym and of them that maketh them. 14. Whereof idolatrie proceeded. 23. What euils come of idolatrie.

1 AGaine, another man purposing to sayle, and * beginning to take his iourney through the raging * sea, calleth for helpe vnto a stocke, that is farre weaker then the vessel that beareth hym:

* or, in deade thynges.
* or, arte.
* or, house worthy of it.
* or, for he knoweth wel.
* or, maketh, or, maketh supplication vnto hym.
* or, prepareth and beginneth.
* or, waues.

2 For as for it, couetousnesse of money hath founde it out, and the crafty man made it with his cunning.

3 But thy prouidence, O father, gouerneth it: for thou hast made a way euen in the sea, & a sure path in the middest of the waues,

4 Declaryng thereby that thou hast power to helpe * in al thinges, yea though a man went to the sea without * thy.

5 Neuertheles thou wouldest not that the workes of thy wisdome should be in vayne: and therfore do men commit their liues to a smal perce of wood, passing ouer the stormie sea in a ship, and are saued.

6 For in the olde time also when the proude giantes perished, he in whom * the hope was left to encrease the worlde, went into the thyp whiche was gouerned through thy hande, and so left seede behynde hym vnto the worlde.

7 For * happy is the tree, wherethrough ryghteousnesse commeth:

8 But cursed is * (the idoll) that is made with handes, yea both it, and he that made it: he, because he made it: and it, because it was called God, whereas it is but a * fraile thing.

9 For the vngodly and his vngodlynesse, are both like abominable vnto God.

10 (Euen so) the worke, and he that made it also, shalbe punished togeather.

11 Therefore shall there a plague come vpon the idoles of the heathen: for out of the creature of GOD they are become an abomination, a * temptation vnto the soules of men, and a snare for the feete of the vnwise.

12 For why, the * seeking out of idolles, is the beginning of whoredome, and the * deuising vp of them, is the * destruction of lyfe.

13 For they were not from the begynning, neither shal they continue for euer.

14 The vaine glory of men hath found them out vpon earth, therefore shall they come shortly to an ende.

15 For when a father mourned heavily for his sonne * sodainly taken away from him, he made hym an image: and hym which then was but a dead man, he nowe began to worship as a God, and ordeyned for his * seruantes ceremonies and sacrifices.

16 Then by processe of time this * vngracious customs beyng waxen strong, was kept as a lawe, and images were worshypped by commaundement of tyrantes.

17 Is for those that were so farre of, that men might not worshyppe them presente; they mage beyng beawen out from farre of, was made as the * cleare image of an honorable king, that they might with * affection flatter as wel the absent as the present.

18 Against the singuler ambition of ỹ craftesman gaue the ignorant also a great occasion to encrease the superstition.

19 For he willing to please one, peraduenture that * bare rule, laboured with al his cunnyng to make the image of the best fashion.

20 And so though the beautie of the worke the * common people beyng thereto allured, toke him nowe for a god, which a litle before was but honoured as a man.

21 And this was to the deceiuyng of mans lyfe, when men either with calamitie or tyrannie oppressed, ascribed vnto stones and stockes that name (of God) whiche ought not to be geuen to any thyng (els.)

22 Moreouer this was not ynough for them, that they erred in the knowledge of God: but whereas they liued in the great warre of ignorance, those so (many and) great * plagues called they peace.

23 For either they slue their owne children and offered them in sacrifice, or vsed secrete ceremonies, or folowed mad drunken dissolutenesse of rites in sacrifice.

24 So that they kept neither lyfe nor mariage cleane: but either one slue another trayterously, or greued hym by adultery.

25 So that there raigned in al men without exception, blood, manslaughter, theft, * dissimulation, corruption, vnfaythfulnesse, sedition, periurie,

26 Disquieting of good men, vnthankfulnesse, defiling of soules, changyng of birth, disordering of mariages, adulterie, and vncleannesse.

28 For why? the honouring of * abominable images, is the beginning, the cause and ende of al euil.

28 For (they that worshyp idols) either they are mad when they be merry, or prophesie lyes, or lyue * vngodly, or els lyghtly forsweare them selues.

29 For in so muche they trust is in the idols which haue no * soule, though they sweare falsly, yet they thinke it shall not hurt them.

30 Therfore commeth a great plague vpon them, and that worthely for both causes: for they haue an euil opinion of God that geue heede vnto idols, and they sweare vniustly in deceyt, despising holynesse.

31 For it is not the power of them by whom they sweare: but it is the iust * vengeance of sinners, that punisheth alwayes the offence of the vngodly doers.

* or, euery way.
* or, Arte.
Gen. 7. b.
* or, the hope of the worlde.
* or, blessed
* or, the thyng.
Psal. 115. a. Baruc. 6. b.
* or, corruptible.
Psal. 7. b.
* or, a slaunder & offence, or stumbling blocke.
* or, deuising.
* or, inuentions.
* or, the corruption.
* or, soone.
* or, subtecres.
* or, wicked.
* or, gorgeous.
* or, great.
* or, bare
* or, made
* or, the citizens.
Deut. 18.
Ierem. 7.
* or, adultery
* or, idols that ought not to be named of vs.
* or, idolls
* or, idols
* or, vengeance
The

The.xv. Chapter.

The voyce of the faythfull prayeng the mercye of God, by whose grace they serue not idols.

1 BVt thou, O our God, art gratious, true, and long suffering, and in mercye ordrest thou al thinges.

2 Though we sinne, yet are we thyne, for we knowe thy strength: but we wyl not sinne, because we knowe we are counted thyne.

3 For to knowe thee, is perfect ryghteousnesse: yea to knowe thy power, is the roote of immortalitie.

4 As * for the thing that men haue founde out through their euyl sciences, it hath not deceyued vs, nor the paynters vnprofytable labour, (to wit) an image * spotted with diuers colours,

5 Whose sight entiseth the ignorant to lust after it, and he desireth the * picture of a dead image that hath no breath.

6 Both they that make them, they that desyre them, and they that worshyp them, loue euyls, and are worthie to haue such thinges to trust vpon.

7 For the potter tempereth soft earth, laboureth it, & geueth it the fashion, of whatsoeuer vessel serueth for our vse: and of the selfe same clay he maketh both the vessels that serue for cleane vses, and also suche as serue to the contrarye: whereunto euerye vessel serueth, the potter him self being the iudge.

8 So by his wicked labour he maketh a vayne god of the same clay, this dooth euen he whiche a litle before was made of earth him selfe, and within a litle whyle after returneth to the same out of which he was taken, when the lons of his lyfe shalbe demaunded from him agayne.

9 Notwithstanding he careth not the more for this that he must labour, nor that his lyfe is short: but striueth to excell goldesmithes and siluersmithes, and endeuoureth to dos lyke the coppersmithes, and taketh it for an honour to make * deceauable thinges.

10 His hart is but ashes, his hope is more vayne then earth, and his lyfe of * lesse honour then clay.

11 Forsomuche as he knoweth not his owne maker, that gaue him his soule of power to worcke, and breathed in him the breath of lyfe.

12 But they counted our lyfe but a passime, and (our) conuersation to be but a market for gayne, and that manne shoulde euery way be getting, yea though it were by euyl meanes.

13 Nowe he that of earth maketh fraylie vessels and images, knoweth him selfe to offende aboue al other.

14 All the enimies of thy people that holde them in subiection, are most vnwyse, and C
are more miserable then very * fooles.

15 For they iudge al the idols of the heathen * o3, very
to be goddes, which neyther haue eyesight babes.
to se, nor nases * to smell, nor eares to * o3, to
heare, nor fingers or handes to grope, and drawe the
as for their feete they are (to) slowe to aye or
goe. breath.

16 For man made them, and he that borowed his owne spirite fashioned them: but no man can make a god like vnto him self.

17 For seeing he is but mortal, it is but mortal that he maketh with vnryghteous handes: he him selfe is better then they whom he worshippeth, for he lyued, as they dyd neuer.

18 Yea they worshipped (suche) beastes also as are * most hatefull: for yf they were * o3, their
compared, for * madnesse they are woorse most enimies.
then others.

19 Neyther haue they any beautie why to be * o3, lacke
desyred in respect of other beastes: but are of vnder-
al voyde of the prayse of GOD, and his standing.
blessing.

The.xvi. Chapter.

1. The pounishment of idolaters. 20. The benefites donne vnto the faythful.

1 THerfore by (such) thinges are they worthily pounished, & through the multitude of beastes are they * rooted out. A
* o3, tor-
mented.

2 In steede of the whiche pounishmentes, thou hast gratiously ordered thyne owne people, preparing for the desyre of their appetites a strange taste, euen Quayles to be their meate: Num. 11. g.

3 To the intent that by the thynges whiche were shewed and sent vnto them, they that were so greedie of meate, might begyn to lothe euen their necessary appetyte, and they whiche had suffered penurie for a short space, might be partakers of the new taste.

4 For it was requisite that without any excuse ponertie shoulde comme vpon those whiche vsed tyrannie, and to shewe onely vnto the other howe they enimies were * destroyed. * o3, tor-
mented.

5 For when the cruell * woodnesse of the Num. 21. h.
beastes came vpon them, and they perished * o3, fierce-
through the stynges of the cruel serpentes, nesse.
(notwithstanding) thy wrath endured not perpetually.

6 But they were * put in feare for a litle * o3, trou-
season, that they might be reformed, ha- bled.
ning a * token of saluation, to remember * o3, the
the commaundement of thy lawe. wholesom-

B 7 For he that looked backe (to it) was not healed by the thing that he sawe, but by thee, O sauiour of al.

8 So in this thou shewest our enimies, that it is thou whiche deliuerest from al euyll.

Exod.10.a. 9 For them when they were bitten with grashoppers and flyes, they dyed, neyther was there any remedie founde for their lyfe, for they were woorthy to be punished by suche.

10 But not the very teeth of venemous dragons dyd ouercome thy children: for thy mercy was euer by them, & healed them.

11 For they were pricked, because they should remember thy woordes, but spedyly were they healed agayne, least they shoulde fall into so deepe forgetfulnes, that they might not be called backe by thy benefyte.

12 For it was neyther herbe, nor plaster that restored them to helth: but thy woorde, O Lorde, which healeth al thinges.

13 It is thou, O Lorde, that hast the power of lyfe and death, thou leadest * vnto deathes doore, and bringest vp agayne.

Deut.32.f. 1.Sam.2.a. * or, downe to hel gates. Exod.9.e.

14 A man in deede thoughe his wickednesse may slay (another,) but when his spirite is gonne forth, it turneth not againe, neither may he call agayne the soule that is taken away.

C

15 But it is not possible to escape thy hande.

16 For the vngodly that wouldе not knowe thee, were punished by the strength of thyne arme: with strange raynes, hayles, and showres were they persecuted that they coulde not auoyde, and thoughe fyre were they consumed.

17 For it was a woonderous thyng that fyre might doo more then water which quencheth al thinges: but the woorlde is the auenger of the righteous.

18 For sometymes was the fyre so tame, that the beastes whiche were sent to punishe the vngodly burnt not, and that because they shoulde see and knowe that they were persecuted with the punishment of God,

19 And sometime burnt the fyre in the myddest of the water, that it might destroy the fruites of the vniust lande.

Exod.16.c. 20 In steede whereof, thou hast fedde thyne owne people with angels foode, and sent them bread redy from heaue without their labour, * beyng very pleasant and of good taste.

* or, beyng of force for al pleasures, and apt to euery taste.

21 For this thy substance vnto thy children declared thy swetenesse, and seruyng to his appetite that tooke it, tempered it selfe according to his desire.

22 But the snowe and yce abode the violence of the fyre and melted not, that they might knowe that the fyre burnyng in the hayle, and sparkelyng in the rayne, destroyed the fruite of the enimies.

23 The fyre also forgate his owne strength agayne, that the ryghteous might be nourished.

24 For the creature that serueth thee whiche art the maker, is fierce in punishing the vnryghteous, but is easie (and gencle) to doo good vnto suche as put their trust in thee.

25 Therefore dyd it alter at the same tyme into all fashions, and was obedient vnto thy grace, whiche is the nurse of al things, accordyng to the desyre of them that had neede thereof:

26 That thy children, O Lorde, whom thou louest, myght knowe that it is not the * growing of fruites that feedeth menne, but that it is thy woorde whiche preserueth them that put their trust in thee. Deut.8.a. Psalm.4.c. * or, increase and encrease.

27 For loke what * might not be destroyed at al with the fyre, assone as it was warmed with a litle sunne beame, it melted: * or, sonne

28 That al men might knowe, that thankes ought to be geuē vnto thee before the sunne ryse, and that thou oughtest to be * worshipped before the day spring. * or, prayed vnto it.

29 For the hope of the vnthankful, shal melt away as the wynter yce, and flow away as vnprofytable water.

The.xvii. Chapter.

The iudgementes of God agaynst the wicked.

1 FOr great are thy iudgementes (O Lord) and can not be expressed: therefore men doo erre that wyl not be reformed (by thy wysedome.) Q Rom.11.c.

2 For when the vnryghteous thought to haue thy holy people in subiection, they were bound with the bandes of darknesse and long night, shut vp vnder roofes, and lay there to escape the eternal prouidence. Exod.10.c.

3 And whyle they thought to be hyd in the darknesse of their sinnes, they were scattered abroade in ỹ very middest of the darke couerying of forgeatfulnesse, put to horrible feare, and * woonderouslly vexed. * or, abashed with fightes of strange apparitions.

4 For the corner where they lay hid, might not keepe them from feare, because the soundes came round about them, and vexed them, yea many terrible and * strange visions appeared vnto them. * or, plentifully with woful tenants.

5 No power of the fyre myght geue them lyght, neyther might the cleare flames of the starres lighten the horrible night:

6 But there appeared vnto them a sudden fyre onely, very dreadfull: at the whiche sight wherin they sawe nothing thoroughly, they

they were so afrayde, that they thought the thyng whiche they sawe to be • the moze fearefull.

B 7 As for the illusions of the magical Arte they came to nought, and it was a moste shameful reproch of the pride that they had of theyr owne wisdome.

8 For they that promised to drive away the feares and troubles from the sycke soule, were sicke them selues with feare worthy to be laughed at.

9 For though no terrible thing dyd feare them, yet were they afrayde at the beastes whiche passed by them, and at the hissing of the serpentes.

10 In so muche that with tremblyng, they • sowned, and • sayde they sawe not the ayre, whiche no man yet may escape.

11 For malice is a dreadful thing that is condemned by his owne witnesse: and beyng prested with conscience, it euer • suspecteth cruel thinges.

12 For feare is nothyng els but a • betrayeng of the succours whiche reason offereth.

13 And looke howe muche the lesse his hope is within, the greater doth he recount his ignorance of that cause that bringeth the torment.

C 14 But (they that did endure) the nyght that in deede was intollerable, and that came from the dungeons of intollerable hel, sleepyng the same sleepe,

15 Were sometymes chased with monsterous apparitions, and sometimes they sowned as they owne soules had betrayed thē: for an hastie feare, and that was not looked for, came vpon them.

16 And thus whosoeuer was there fallen, he was in prison, but without chaynes.

17 For whether a man had occupied husbandrie, or had ben an heardman, or labourer in the • woodes, if he were taken, he suffered • intollerable necessitie.

18 For they were al bounde with one chaine of darkenesse: whether it were a blasing wind, or a sweete song of the birdes among the thicke branches of the trees, or the vehemencie of hastie running water,

16 Or great noyse of the fallyng downe of stones, or the running of playing beastes, whiche they sawe not, or the myghtie noyse of roaring wylde beastes, or • the sounde that answeared againe in the holownesse of mountaynes: these terrible thinges made them sowne (for very feare.)

20 For all the • earth shyned with cleare lyght, and no man was hyndered in his labour.

D 21 Only vpon them there fel an heauie night, an image of darknesse that was to come vpon them: yea they were vnto them selues moze heauie then darknesse.

The. xviii. Chapter.

3. The fierie pyller that the Israelites had in Egypt. 8. The deliuerance of the faythfull.

1 NEuertheless thy saintes had a very great lyght, whose voyce they hearyng, and not seeing theyr figure, for that they suffered not the same things, they thought them blessed. A

2 And for that they did not hurt them nowe of whō they had ben wronged before, they thanked them, and besought them pardon of that they had ben enimies.

3 Therfore thou gauest them a burning piller of fyre to leade them in the vnknowen way, & the sunne not to hurt them in their honorable iourney.

4 But reason it was that they shoulde leese the light, and be put in the prison of darkenesse, whiche had kept thy children • shut vp, by whom the vncorrupt light of the law was to be geuen vnto the worlde. • or, in bondage. Exod. 1. c.

5 After when they thought to slay the babes of the saintes, one childe being cast out, and preserued to reprooue them, thou tookest away the whole multitude of theyr children, and destroyedst them altogether in a mighty water. and. 2. a. Exod. 14. f and. 24. g.

6 Of that night were our fathers certified afore, that they knowyng vnto what othes they had geuen credence, myght be of good cheare.

7 Thus thy people receiued the health of the ryghteous, but the vngodly were destroyed. B

8 For lyke as thou hast • reuenged our enimies, so hast thou promoted vs whom thou hast called. • or, punished.

9 For the ryghteous children of the good men offred secretly, and made a godly lawe with one consent, that the saintes should in lyke manner, receiue togeather both good and euyl, and that the fathers nowe should first sing prayses.

10 But there was heard a disagreeing voice of the enimies, and there was a miserable lamentation for children that were bewayled.

11 The maister and the seruant were punished after one maner: and like as the king, so suffered the common people.

12 So they had innumerable that dyed with one kind of death altogether, neither were the liuing sufficient to bury • the dead: for in the twinckling of an eye the noblest offspryng of them was destroyed. Exod. 12. c. • or, them.

13 For whereas they woulde discredite al

thynge by reason of the inchauntmentes, in the destruction of the first borne, they acknowledged that this people was the children of God.

14 For whyle all thynges were styll in silence, and when the night was in the myddest of her course, thy almightie worde, O Lorde, leapt downe from heauen out of thy royal throne,

15 Asa * rough man of warre in the myddest of the lande that was destroyed, * or, fierce.

16 And brought thine vnfaigned commaundement as a sharpe sworde, and standyng vp, filled al things with death, yea it stoode vpon the earth, and reached vnto the heauen.

17 Then the sightes of the euil dreames vexed them sodaynely, and fearefulnesse came vpon them vnawares.

18 Then lay there one here, another there halfe dead (halfe quicke) and shewed the cause of his death.

19 For the visions that vexed them, shewed them these thinges afore, that they might not be ignorant wherefore they perished.

20 Yea the temptation of death touched the righteous also, and * among the multitude in the wyldernesse there was * insurrection: but thy wrath endured not long. * or, of. * or, a slaughter.

D 21 For the blamelesse man went in all the haste, and tooke the battayle vpon hym, brought forth the weapon of his ministration, euen prayer, and the reconciliation of incense, set him selfe against the wrath, and so brought the miserie to an ende, declaring (thereby) that he was thy seruant. Num. 16. g.

22 For he ouercame not the * multitude with bodyly power or force of weapons: but with the worde he subdued hym that * vexed, alleaging the othe and couenant made vnto the fathers. * or, the destroyer. * or, that vnthed.

23 For when the dead were fallen downe by heapes one vpon another, he stoode in the middest, * pacified the wrath, and * parted the way that it might not come to the liuing. * or, cut of. * or, brake. Exod. 28. a

24 And why? in his long garment was all the beautie, and in the foure rowes of the stones was the glory of the fathers grauen, & thy maiestie was written in the * crowne of his head. * or, diademe.

25 Vnto these the destroyer gaue place, and was afrayde of them: for it was ynough that they only tasted of the wrath.

The. xix. Chapter.

1. The death of the Egyptians, and the great ioy of the Hebrues.

1 AS for the vngodly, the wrath came vpon them without mercie vnto the ende: for he knewe before what should happen vnto them:

2 Howe that when they had consented to let them goe, and had sent them out with great diligence, they would repent, and * folowe vpon them. * or, pursue them. Exod. 14. d

3 For whiles they were yet mournyng and making lamentation by the graues of the dead, they deuised another foolyshnesse, so that they persecuted them in their flieing, whom they had (a) cast out afore with prayer. (a) That is, the children of Israel whom they before had desyred and prayed for to go their way

4 For the * necessitie whiche they had deserued, brought them vnto this ende, and made them forget the thynges that had alredy happened, that they myght by torments fulfil their punishment whiche remayned: * or, destiny

5 And that thy people myght trye a marueylous passage: and these myght finde a strange death.

6 For euery creature in his kynde was fashioned agayne of newe, seruyng the peculiar offices, as was commaunded them, that thy children might be kept without hurt:

7 For the cloude ouershadowed their tents, & the drie earth appeared where afore was water: so that in the redde sea there was a way without impediment, and the great deepe became a greene feelde: B

8 Wherethrough all the people went that were defended with thy hande, seeing thy marueylous strange wonders.

9 For as the horses, right so they neighed, and leaped like lambes, playsyng thee (O Lorde) whiche hadst deliuered them.

10 And why? they were yet myndful of the thinges that were done while they dwelt in the strange lande, howe the grounde brought forth flyes in steede of cattel, and how thriuer scrawled with the multitude of frogges in steade of fishes.

11 But at the last they sawe a newe generation of byrdes, what tyme as they were styrred with lust, and desyred delicate meates. Exod. 16. c. Num. 11. g.

12 For why? the Quayles came vp to them from the sea for their comfort: but punishmentes came vpon the sinners not without the signes whiche came before to passe by vehemencie of the thicke lightninges: for they suffered worthily according to their wickednesse, because they dealt so churlishly and with an hate of strangers.

13 For some woulde not receiue * men that came vnto them and were vnknowen: and some brought the strangers into bon- * or, ghestes vnknowen.

dage that dyd them good.

14 Nor onely ſo, but if they had benne any where regarded, they could not ſuffer it: for they entreated ſtrangers very diſpitefully.

15 Others that had receiued thē with great ſolemnitie, when they were admitted vnto their ſocietie, they afflicted them with greeuous labours.

16 Therefore were they ſtricken with blindneſſe, lyke as when they that were couered with ſodayne darkneſſe at the doores of the righteous, ſought euery one of them the entrance of his doores.

17 Thus the elementes beyng changed, agreed among them ſelues, lyke as when tunes are changed vppon an inſtrument of muſicke, & yet keepe ſtyl a melodie: whiche may eaſyly be perceiued by the ſight of the thinges that are comme to paſſe.

18 For the earthy thinges were turned into watrie: and the thing that before ſwamme in the water, nowe went vpon the ground.

19 The fyre had power in the water, forgetting his owne vertue: and the water forgat his owne kynde to quenche (the fyre.)

20 Agayne thy flames hurted not the fleſhe of the corruptible lyuyng thinges, though they walked therein, neyther melted they that ieye kind of immortal meate that was of nature apt to melt.

21 For in al thinges haſt thou promoted thy people (O Lorde) and brought them to honour, thou haſt not diſpiſed thē, but alway and in al places haſt thou ſtand by them.

Exod. 14. 8. Wiſd. 18. 19. 6.

* Or, aſſiſted them.

The ende of the booke of wyſedome.

The booke of Ieſus the ſonne of Sirach, which is called in Latine Eccleſiaſticus.

The prologue of Ieſus the ſonne of Sirach vnto his booke.

MANY and great menne haue declared wyſedome vnto vs out of the lawe, out of the prophetes, and out of other that folowed them: in the whiche thynges Iſrael ought to be commended, by the reaſon of doctrine and wyſedome: therefore they that haue it, and reade it, ſhoulde not onely them ſelues be wyſe therethrough, but ſerue other alſo with teachyng and wryting. After that my grandfather Ieſus had geuen diligent labour to reade the lawe, the prophetes, and other bookes that were leaft vs of our fathers, and had wel exerciſed hym ſelfe therein: he purpoſed alſo to wryte ſomme thing of wyſedome and good manners, to the intent that they whiche were wyllyng to learne, and to be wyſe, myght haue the more vnderſtandyng, and be the more apt to leade a good converſation. Wherefore, I exhort you to receyue it louingly, to reade it with diligence, and to take it in good woorth, though our woordes be not ſo eloquent as the famous oratours. For the thyng that is written in the Hebrue tongue, ſoundeth not ſo wel when it is tranſlated into another ſpeache: not only this booke of myne, but alſo the lawe, the prophetes, and other bookes, ſounde farre otherwyſe then they doo, when they are ſpoken in their owne language.

Nowe in the thirtie and eight yeere, when I came into Egypt, in the tyme of Ptolomie Euerges, and continued there a long ſeaſon, I founde bookes there leaft ful of great and profounde learnyng. Wherefore, I thought it good and neceſſary to beſtowe my diligence and trauayle to interprete this booke: and conſyderyng that I had tyme, I laboured and dyd my beſt to perfourme this booke, and to bryng it vnto lyght, that the ſtrangers alſo whiche are diſpoſed to learne, myght applye them ſelues vnto good manners, and lyue accordyng to the lawe of the Lorde.

The

The fyrſt Chapter.

I. Wyſedome commeth of God. 11. A prayſe of the feare of God. 29. The meanes to comme by wyſedome.

A 1 ALl wyſdome (commeth) of GOD the Lorde, and hath benne euer with him, and * is before al tyme.

I. King. 3. b. Iob. 18. c. Iacob. 1. a. * or, and is with him for euer.

2 Who hath numbred the ſande of the ſea, the droppes of the rayne, and the dayes of * tyme? Who hath meaſured the heyght of heauen, the breadth of the earth, and the deepeneſſe of the ſea?

* or, the worlde.

3 Who hath ſought out the ground of gods wyſedome, whiche hath benne before al thinges?

Rom. 11. c. 4 Wyſedome hath benne created before al thinges, & the vnderſtandyng of prudence from euerlaſting.

5 (Gods worde in the heyght is the wel of wyſedome, and the euerlaſtyng commaundementes are the entrance of her.)

Rom. 11. d. 6 Vnto whom hath the roote of wyſedome benne declared? or who hath knowen her wit?

B 7 Vnto whom hath the doctrine of wyſedome benne diſcouered and ſhewed? & who hath vnderſtande the manyfolde entrance of her?

8 There is one, euen the hygheſt, the maker of al thinges, the Almightie, the kyng of power, of whom menne ought to ſtande greatly in awe, whiche ſitteth vppon his throne, beeing a God of dominion.

9 He hath created her through the holye ghoſt, he hath ſeene her, numbred her, and meaſured her.

10 He hath powred her out vppon all his woorkes, and vppon al fleſhe, accordyng to hys gyft he geueth her richely vnto them that loue him.

11 The feare of the Lorde is worſhippe and triumphe, gladneſſe, and a ioyfull crowne.

12 The feare of the Lorde maketh a merry hart, geueth gladneſſe, ioy, and long lyfe.

13 Who ſo feareth the Lorde, it ſhal goe wel with him at the laſt, and in the day of his death he ſhalbe bleſſed.

C 14 The loue of God is honorable wyſedome: looke vnto whom it appeareth, they loue it, for they ſee what woonderous thynges it dooth.

Pſal. 111. b. Prou. 9. c. 15 The feare of the Lorde is the beginnyng of wyſedome, and was made with the faythful in the mothers wombe, it ſhal goe with the cholen women, and ſhalbe knowen of the righteous and faythful.

16 The feare of the Lorde is the right gods ſeruice,

17 That preſerueth and iuſtifyeth the harte, and geueth myrth and gladneſſe.

18 Who ſo feareth the Lorde ſhalbe happy, and when he hath neede of comfort, he ſhalbe bleſſed.

19 She hath buylt her euerlaſting fundations with menne, and is geuen to be with their ſeede.

20 To feare God is the wyſedome that maketh riche, and bringeth al good with her.

21 She fylleth the whole houſe with her C gyftes, and the garners with her treaſure.

22 The feare of the Lorde is the crowne of wyſedome, and geueth plentious peace and health: he hath ſeene her, and numbred her: both theſe are the gyftes of God.

23 Knowledge and vnderſtanding of wyſedome hath he powred out as rayne, and them that helde her faſt hath he brought vnto honour.

24 The feare of the Lorde is the roote of wiſdome, and her branches are long lyfe.

25 In the treaſures of wiſedome is vnderſtandyng and deuotion of knowledge, but wyſedome is abhorred of ſinners.

26 The feare of the Lorde driueth out ſinne, and when she is preſent, she dryueth away anger.

27 For he that is without feare can not be made ryghteous, and his wylfull boldneſſe is his owne deſtruction.

28 A patient man wyl ſuffer vnto the tyme, D and then ſhal he haue the rewarde of ioy.

29 A good vnderſtanding wil hide his woordes for a tyme, and many mens lyppes ſhal ſpeake of his wyſedome.

30 In the treaſures of wyſedome is the declaration of doctrine: but the ſinner abhorreth the woorſhip of God.

31 My ſonne, yf thou deſyre wyſedome, keepe the commaundement, and God ſhall geue her vnto thee.

32 For the feare of the Lorde is wyſedome and nurture: he hath pleaſure in fayth and louyng meekeneſſe, and he ſhal fyl the treaſures thereof.

33 Be not obſtinate and vnfaythfull to the feare of the Lorde, and comme not vnto hym with a double hart.

34 Be not an hypocrite in the ſight of men, and take good heede what thou ſpeakeſt.

35 Exalt not thee ſelfe, leſt thou happen to fall, and bryng thy ſoule to diſhonour: and ſo diſcouer thy ſecretes, and caſt thee

downe

bowne in the myddeſt of the congregation: becauſe thou wouldeſt not receiue the feare of God, and becauſe thy hart is ful of faygnedneſſe and deceit.

The. ii. Chapter.

I. He exhorteth the ſeruantes of God to ryghteouſneſſe, loue, vnderſtandyng, and patience. II. To truſt in the Lorde. 13. A curſe vppon them that are faynt harted and impatient.

1 MY ſonne, if thou wylt come into the ſeruice of God, ſtande faſt in ryghteouſneſſe and feare, & arme thy ſoule to temptation. Ecclꝰ.4.a. 1.Em.3.c.

2 Settle thyne hart and be pacient, bowe downe thyne eare, receyue the wordes of vnderſtanding, and ſhrinke not away when thou art aſſaulted.

3 Holde thee faſt vpon God, ioyne thee ſelfe vnto hym: and ſuffer, that thy lyfe may encreaſe at the laſt.

4 Whatſoeuer happeneth vnto thee, receiue it: ſuffer in beauineſſe, and be pacient in thy trouble. Ecclꝰ.3.a.

5 For like as golde and ſyluer are tryed in the fyre, euen ſo are acceptable menne in the furnace of aduerſitie. Exod.17.a.

6 Beleeue in God, and he ſhal helpe thee: order thy waye aryght, and put thy truſt in hym: hold faſt his feare, and growe therin.

B 7 O ye that feare the Lorde, take ſure holde of his mercye, ſhrynke not away from hym, that ye fal not.

8 O ye that feare the Lord, beleeue him, and your rewarde ſhal not be emptie.

9 O ye that feare the Lord, (a) truſt in good thinges, and mercy ſhal come vnto you for pleaſure. (a) That is, make for good things, and truſt to haue the reward of euers lyng life, promiſed to men that walk pacient, and continue in his feare.

10 O ye that feare the Lorde, ſet your lone vpon him, and your hartes ſhalbe lightned.

11 Conſyder the olde generations of menne (O ye chyldren) and marke them well: was there euer any one confounded that put his truſt in the Lorde? who euer continued in his feare, and was forſaken? or whom dyd he euer deſpiſe that called faythfully vpon hym?

12 For God is gracious and mercyfull, he forgeueth ſinnes in the time of trouble, and is a defender for all them that ſeeke hym in the trueth.

C 13 Woe be vnto them that haue a * feareful harte, wicked lyppes, and euyll occupped handes, and to the ſinner that goeth two maner of wayes. * Or, double

14 Wo be vnto them that are faynt harted, which put not their truſt in God, and therefore ſhal they not be defended of hym.

15 Wo be vnto * you that haue loſt pacience, forſaken the ryght wayes, and are turned backe into frowarde wayes: what wyl you doo when the Lord ſhal begyn to viſite you? * Or, them

16 They that feare the Lorde, wyl not diſobey his woorde: and they that loue hym, wil keepe his commaundementes. Iohn.14.c.

17 They that feare the Lorde, wyl ſeeke out the thinges that are pleaſant vnto him: and they that loue hym, be fulfylled with his lawe. Rom.13.c.

18 They that feare the Lorde, wyll prepare their hartes, and humble their ſoules in his ſyght.

19 They that feare the Lord, keepe his commaundementes, and wyl be pacient til they ſee hym ſelfe,

20 Sayeing, If we doo not repent, we ſhal fal into the handes of the Lord, and not into the handes of men. 2.Sa.24.c. Suſan.5.b.

21 For his mercy is as great as him ſelfe.

The. iii. Chapter.

2. To our father and mother ought we to gene double honour. 10. Of the bleſſyng and curſe of the father and mother.

1 THe chyldren of wiſedome are a congregation of the ryghteous, and their offpring is obedience and loue. A

2 Heare your fathers iudgement (O my deare chyldren) and doo thereafter, that ye may be ſafe.

3 For the Lorde wyll haue the father honoured of the chyldren: and looke what a mother commaundeth her chyldren to doo, he wyl haue it kept. Exod.20.a Deut.5.b.

4 Who ſo honoureth his father, his ſinnes ſhalbe forgeuen hym: and he ſhal abſteyne from them, and ſhal haue his dayly deſires.

5 And he that honoureth his mother, is like one that geathereth treaſure togeather. Ephe.6.a.

6 Who ſo honoureth his father, ſhall haue ioy of his owne chyldren: and when he maketh his prayer, he ſhalbe hearde.

7 He that honoureth his father, ſhall haue a long lyfe: and he that is obedient vnto the Lorde, ſhal comfort his mother.

8 He that feareth the Lorde, honoureth his father and mother, and ſooth them ſeruice as it were vnto lordes.

9 Honour thy father and mother in deede, in woorde, and in all pacience, that thou mayeſt habe Goddes bleſſyng: and his bleſſyng ſhal abyde with thee at the laſt. Exod.20.c. Deut.5.b.

10 The bleſſyng of the father ſtabliſheth the houſes of the chyldren: but the mothers curſe rooteth out the fundations. Gene.27.d. Deut.33.a.

11 Reioyce not when thy father is reproued: for

for it is not honour vnto thee, but a shame.
12 For the worshyp of a mans father, is his owne worshyp: and the reproche of the mother, is the dishonestie of the sonne.
13 My sonne, make muche of thy father in his age, and greeue hym not as long as he lyueth.
14 And if his vnderstandyng fayle, haue pacience with him, and despise not hym in thy strength.
E 15 For the good deede that thou shewest vnto thy father, shal not be forgotten: and when thou thee selfe wantest, it shalbe rewarded thee: and for thy mothers offence thou shalt be recompenced with good, yea, it shalbe founded for thee in righteousnesse.
16 And in the day of trouble thou shalt be remembred: thy sinnes also shal melt away, like as the yce in the fayre warme weather.
17 He that forsaketh his father shal come to shame: and he that defyeth his mother, is cursed of God.
18 My sonne, perfourme thy workes with louing meekenesse, so shalt thou be loued above other men.
Phil. 2. a. 19 The greater thou art, the more humble thee selfe in all thinges, and thou shalt finde fauour in the sight of God.
20 Many are excellent and of renowme: but the secretes are reuealed vnto the meeke.
21 For great power belongeth onely vnto God, and he is honoured of the lowly.
D 22 Seeke not out the thinges that are above thy capacitie, and searche not the ground of
Psal. 131. a. Prou. 25. a. such thinges as are too myghtie for thee.
Rom. 12. a. 23 But looke what God hath commaunded thee, thinke vpon that alway, and be not curious in many of his workes: for it is not needeful for thee to see with thine eyes the thinges that are secrete.
24 Make not too much searche in superfluous thinges, and be not curious in many of his workes: for many thinges are shewed vnto thee already, whiche be above the capacitie of men.
25 The medling with suche hath beguyled many a man, and tangled their wittes in vanitie.
E 26 Thou canst not see without eyes, therefore professe not the thing that thou hast not.
27 An harde hart shal feare euyl at the last: and he that loueth danger, shall perishe therein.
28 An hart that goeth two wayes shall not prosper, and he that is froward of hart, wyl euer be woorse and woorse.
29 An obstinate hart shalbe laden with sorowes, and the vngodly sinner wyl heape one sinne vpon another.
30 The counsayle of the proude hath no healthe, and his footesteppes shalbe plucked vp: for the plant of sinne hath taken roote in hym.
31 The harte of hym that hath vnderstandyng, shall perceyue hygh thynges: and a good eare wyl gladly hearken vnto wisedome.
32 An hart that is wise and hath vnderstanding, wyl abstaine from sinnes, and increase in the woorkes of righteousnesse.
33 Water quencheth burning fire, and mercy reconcileth sinnes. Psal. 41. a.
34 God hath respect vnto him that is thankful: he thinketh vpon hym against the tyme to come, so that when he falleth, he shal find a strong hold.

The. iiii. Chapter.

I. Almes must be donne with gentlenesse,
12. The study of wisedome and her fruite.
20. An exhortation to eschewe euyl, and to doo good.

1 My sonne, defraude not the poore of his almes, and turne not away thyne eyes from hym that hath neede. A Deut. 15. a.
2 Despise not an hungry soule, and defile not the poore in his necessitie.
3 Greeue not the harte of hym that is helpelesse, and withdrawe not the gyft from the needefull.
4 Refuse not the prayer of one that is in trouble, turne not away thy face from the needie.
5 Cast not thyne eyes aside from the poore for any euyl wyl, that thou geue him not occasion to speake euyl of thee.
6 For if he complayne of thee in the bytternesse of his soule, his prayer shalbe heard: euen he that made him shal heare hym.
7 Be courteous vnto the companye of the poore, humble thy soule vnto thy elder, and bowe downe thy head to a man of worshyp. B (a) As a man must of duetie be curteous to the poore, humble to the auncient, bowe downe to the worshipful: so it his duetie to comfort, to helpe, to deliuer the innocent & simple soule from the cruelnesse of the vngodly
8 Let it not greeue thee to bowe down thine eare vnto the poore, (a) but pay thy det, and geue him a frendly answere, and that with meekenesse.
9 Deliuer him that suffereth wrong, from the hande of the oppressour: and be not faynt harted when thou sytteste in iudgement.
10 Be mercyful vnto the father lesse as a father, and be in stede of an husbande vnto their mother: so shalt thou be as an obedient sonne of the highest, and he shal loue thee more then thy mother doeth.
11 Wisdome exalteth her children, receiueth them

them that ſeeke her, and wyl goe before them in the way of ryghteouſneſſe.

12 He that loueth her, loueth lyfe: and they that ſeeke her diligently, ſhal haue great ioy.

13 They that kepe her, ſhal inherite glorie: for where ſhe entreth in, there is the bleſſyng of God.

C 14 They that honour her, ſhalbe the ſeruantes of the holy one: and they that loue her, are beloued of God.

15 Who ſo geueth eare vnto her, ſhal iudge the heathen: and he that · hath reſpect vnto her, ſhal dwel ſafely.

16 He that beleeueth her, ſhal haue her in poſſeſſion, and his generation ſhal endure.

17 For whē he · falleth, ſhe doeth goe with him, and chooſeth him among the beſt: feare, dread, and temptation ſhal ſhe bring vpon him, and trie him in her doctrine, til ſhe haue ſo proued him in his thoughtes, that he commit his ſoule vnto her.

18 Then ſhal ſhe ſtablithe hym, bryng the ryght way vnto him, make him a glad man, ſhewe him her ſecretes, and heape vpon him the treaſures of knowledge, and vnderſtandyng of ryghteouſneſſe.

19 But yf he goe wrong, ſhe ſhal forſake him, and geue him ouer into the handes of deſtruction and ruyne.

20 My ſonne, make muche of the tyme, eſchewe the thyng that is euyl:

D 21 And for thy lyfe ſhame not to ſay the trueth: (b) for there is a ſhame that bryngeth ſinne, and there is a ſhame that bryngeth worſhyp and fauour.

22 Accept no perſon after thine owne wyl, that thou be not confounded to thyne owne decay: Be not aſhamed of thy neyghbour in his aduerſitie.

23 And kepe not backe thy counſayle when it may doo good, neither hide thy wiſdome in her beautie.

24 For in the tongue is wyſdome knowen, ſo is vnderſtanding, knowledge, and learnyng in the talkyng of the wyſe, and ſtedfaſtneſſe in the workes of ryghteouſneſſe.

35 In no wyſe ſpeake againſt the worde of trueth: but be aſhamed of the lies of thyne owne ignorance.

26 Shame not to confeſſe thine errour, and reſiſt not the courſe of the ryuer.

27 And ſubmit not thee ſelfe vnto a fooliſh man, neyther accepte the perſon of the myghtie.

28 And ſtriue thou not againſt the ſtreame: but for ryghteouſneſſe take paynes with al thy ſoule, and for the trueth ſtryue thou vnto death, & God ſhal fyght for thee againſt thyne enimies.

29 Be not haſtie in thy tongue, neither ſlacke and negligent in thy workes.

30 Be not as a Lion in thine owne houſe, deſtroying thy houſhold ſolkes, and oppreſſyng them that are vnder thee.

31 Let not thyne hande be ſtretched out to receiue, and ſhut when thou ſhouldeſt geue. Acts.20.§

The.v. Chapter.

1. In riches we may not put any confidence.
7. The vengeance of God ought to be feared, and repentance may not be deferred.

1 TRuſt not vnto thy richeſſe, and ſay not, Tuſhe, I haue ynough for my lyfe, for it ſhal not helpe in the tyme of vengeaunce and temptation. Luke.12.c. Eccle.11.c.

2 Folowe not the luſt of thyne owne hart in thy ſtrength.

3 And ſay not, Tuſhe, howe haue I had ſtrength? or who wyl bryng me vnder, becauſe of my workes? For doubtleſſe God ſhal auenge it.

4 And ſay not, I haue ſinned, and what euil hath happened me? for the almyghtie is a patient rewarder.

5 Becauſe thy ſinne is forgeuen thee, be not therefore without feare, neyther heape one ſinne vpon another. Rom.7.a.

6 And ſay not, Tuſhe, the mercie of the Lord is great, he ſhal forgeue me my ſinnes be they neuer ſo many: for like as he is merciful, ſo gorth wrath from him alſo, and his indignation commeth downe vppon ſinners. Eccle.21.a. Eccle.16.a.

7 Make not tarying to turne vnto the Lord, B and put not of from day to day: for ſodainly ſhal his wrath comme, and in the time of vengeance he ſhal deſtroy thee.

8 Truſt not in wicked riches, for they ſhal not helpe thee in the day of puniſhment and wrath. Pro.10.a. Ezech.7.B Sopho.1.c

9 Be not carried about with euery wynde, and goe not into euery way: for ſo doeth the ſinner that hath a double tongue.

10 Stande faſt in the way of the Lorde, be ſtedfaſt in thy vnderſtandyng, abyde by the woorde, and folow the woorde of peace and righteouſneſſe.

11 Be gentle to heare the woorde of God, that thou mayeſt vnderſtande it: and make a true anſweare with wiſdome.

12 Be ſwift to heare, but ſlowe and patient in geuyng anſweare. Jacob.1.c.

13 If thou haſt vnderſtandyng, ſhape thy neyghbour an anſweare: yf no, lay thy hand vppon thy mouth, leſt thou be trapped in an vndiſcrete woorde, and ſo confounded.

14 Honour and ſhame is in the talke, but the tongue of the vndiſcrete, is his owne deſtruction.

15 Be

Leuit.19.d. 15 Be not a priuie accuser as long as thou lyuest, and vse no slander with thy tongue: for shame and sorow goeth ouer the theefe, and an euyl name ouer him that is double tongued: but he that is a priuie accuser of other men, shalbe hated, enuied, and confounded.

16 Doo not rashly, neither in great nor smal.

The. vi. Chapter.

1. It is the propertie of a sinner to be euyl tongued. 6. Of frendship. 33. Desyre to be taught.

¶ 1 BE not of a freende an enimie: (a) for suche a man geatteth an euyl name, shame, & rebuke: and whosoeuer beareth enuie, and a double tongue, offendeth.

(a) For that is against the rule of charitie, whiche loueth al, & hateth nothyng but only sinne.

2 Be not proude in the deuice of thyne vnderstandyng, lest thy soule rent thee as a (b) Bul:

(b) As a bul teareth in peeces a young tree with his hornes, so thou trustyng in thine owne wisedome, & standyngin thyne owne conceipt, because of thy power, or riches, shouldest destroy thee selfe.

3 And lest thy leaues wither, and thy fruite be destroyed, and so thou be left as a drie tree in the wyldernesse.

4 For a wicked soule destroyeth him that hath it, maketh him to be laughed to scorne of his enimies, and bringeth him to the portion of the vngodly.

5 A sweete worde multiplieth frendes, and pacifieth them that be at variance: and a thankful tongue wil be plenteous in a good man.

6 Holde freendshyp with many, neuerthelesse, haue but one counsellour of a thousande.

7 Yf thou getteste a freende, proue him fyrst, and be not hastie to geue him credence.

¶ 8 For some man is a freende but for his owne turne, and wyll not abyde in the day of trouble.

9 And there is some freende that turneth to enmitie, and taketh part agaynst thee: and yf he knowe any hurt by thee, he telleth it out.

Eccle.37.a. 10 Agayne, some freende is but a companion at the table, and in the day of neede he continueth not.

11 But in thy prosperitie he wyl be as thou thee selfe, & deale playnely with thy houshold folke.

12 Yf thou be brought lowe, he wyl be against thee, & wyl be hidden from thy face.

13 Departe from thine enimies, yea and beware of thy freendes.

¶ 14 A faythful freende is a stronge defence, who so findeth such one, findeth a treasure.

15 A faythfull freende hath no peere, the weight of gold and syluer is not to be compared to the goodnesse of his fayth.

16 A faythful freende is a medicine of lyfe and immortalitie, and they that feare the Lorde shal fynde hym.

17 Who so feareth the Lorde, shal prosper with freendes: and as he is him selfe, so shal his freende be also.

18 My sonne, receyue doctrine from thy youth vp, so shalt thou fynde wysedome tyl thou be olde.

19 Goe to her as to one that ploweth and soweth, and waite patiently for her good fruites: for thou shalt haue but litle labour in her woorke, but thou shalt eate of her fruites ryght soone.

20 O howe exceedyng sharpe is wysedome to vnlearned men? an vnstedfast body wyl not remayne in her.

21 Vnto such she is as it were a touchstone, D and he casteth her from him in al the haste.

22 For wysdome is with him but in name, there are but fewe that haue knowledge of her.

23 But with them that knowe her, she abydeth euen vnto the appearyng of God.

24 Geue eare, my sonne, receyue my doctrine, and refuse not my counsayle.

25 Put thy foote into her linckes, and take Par.11.b. her yoke vpon thy necke.

26 Bowe downe thy shoulder vnder her, beare her patiently, and be not weerie of her bandes.

27 Come vnto her with thy whole hart, and keepe her wayes with al thy power.

28 Seke after her, & she shalbe shewed thee: and when thou hast her, forsake her not.

29 For at the last thou shalt fynd rest in her, E and that shalbe turned to thy great ioy.

30 Then shal her fetters be a strong defence for thee, and her yoke a glorious rayment.

31 For there is a golden ornament in her, & her bandes are laces of purple colour.

32 Thou shalt put her on as a robe of honor, and shalt put her about thee as a crowne of ioy.

33 My sonne, yf thou wylt take heede, thou shalt haue vnderstanding, and yf thou wylt applie thy mynde, thou shalt be wyse.

34 Yf thou wylt bowe downe thyne eare, thou shalt receyue doctrine: and yf thou delite in hearyng, thou shalt be wyse.

35 Stande with the multitude of suche elders as haue vnderstanding, and consent vnto their wysedome with thine hart,

36 That thou mayest heare al godly ser- Eccle.6.a. mons, and that the woorthie sentences escape thee not.

37 And yf thou seest a man of discrete vnderstandyng, geat thee soone vnto hym, and let thy foote treade vpon the steppes of his doores.

38 Let thy mynde be vpon the commaun- Pfal.11.a. dementes

vemente of God, and be earnestly occupied in his lawes: so shal he stablishe thy hart, and geue thee wisedome at thine owne desyre.

The. vii. Chapter.

2. We must forsake euyl, and yet not iustifie our selues. 23. The behauiour of the wyse toward his wyfe, his freend, his chyldren, his seruantes, his father and mother.

1 DO no euyl, so shal there no harme happen vnto thee.

2 Depart away from the thing that is wicked, and no misfortune shall meddle with thee.

3 My sonne, sowe no euyl thinges in the forowes of vnrighteousnesse, so shalt thou not repe them seuen folde.

4 Labour not to the Lord for preheminence, neither vnto the king for the state of honour.

Psal. 142.b. 5 Iustifie not thee selfe before God, for he knoweth the hart: and desire not to be reputed wise in the presence of the king.

Eccle. 7.c. Mat. 9.a. 6 Make no labour to be made a Iudge, except it were so that thou couldest mightyly put downe wickednesse: for if thou shouldest stande in awe of the presence of the mightie, thou shouldest fayle in geuing sentence.

Mat. 11.b. 7 Offende not in the multitude of the citie, and put not thee selfe among the people.

Eccle. 12.c. 8 Binde not two sinnes together: for in one sinne thou shalt not be vnpunished.

9 Say not, Tushe, God wyl looke vpon the multitude of my oblations, and when I offer to the highest God, he wyl accept it.

10 Be not faynt harted when thou makest thy prayer, neyther slacke in geuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule, for God (which seeth all thynges) is he that can bryng downe, and set vp againe.

Num. 2.b. 12 Accept no leasyng agaynst thy brother, neyther doo the same against thy freende.

13 Vse not to make any maner of lye: for the custome therof is not good.

Deut. 6.a. 14 Make not many woordes when thou art among the elders: and when thou prayest, make not much babling.

Luke. 12.a. 15 Let no labourous workes be tedious vnto thee, neither the husbandry which the almyghtie hath created.

16 Make not thy boast in the multitude of thy wickednesse: but humble thee selfe euen from thine hart.

17 And remember that the wrath shal not be long in tarrying, and that the vengeance of the fleshe of the vngodly is a very fyre and woosme.

18 Geue not ouer thy freende for any good, nor thy faythful brother for the best golde.

19 Depart not from a discret and good woman that is fallen vnto thee for thy portion in the feare of the Lorde: for the gyft of her honestie is aboue golde.

20 Where as thy seruant woorketh truely, intreate him not euyl, nor the hyrelyng that is faythful vnto thee. D Luk. 19.c.

21 Loue a discrete seruant as thyne owne soule, defraude him not of his libertie, neyther leaue him a poore man.

22 If thou haue cattel, looke wel to them: and if they be for thy profite, keepe them. Deut. 25.b. Eccle. 30.a

23 If thou haue sonnes, bryng them vp in nurture and learnyng, and holde them in awe from their youth vp.

24 If thou haue daughters, keepe their body, and shew not thy face chearefull towards them.

25 Marrye thy daughter, and so shalt thou performe a waighty matter: but geue her to a man of vnderstanding.

26 If thou haue a wyfe after thyne owne mynde, forsake her not: but commit not thee selfe to the hateful.

27 Honour thy father from thy whole hart: and forgeat not the sorowfull trauayle that thy mother had with thee.

28 Remember that thou wast borne through them, & howe canst thou recompence them the thinges that they haue done for thee?

29 Feare the Lorde with all thy soule, and honour his ministers.

30 Loue thy maker with al thy strength, and forsake not his seruantes.

31 Feare the Lorde with al thy soule, and honour his priestes: geue them their portion of the first fruites & encrease of the earth, like as it is commaunded thee, and reconcile thee selfe of thy negligence with the litle flocke, geue them the shoulders, and their appointed offeryngs and first-lynges.

32 Reache thine hande vnto the poore, that God may blesse thee with plentousnesse.

33 Be liberal vnto al men lyuing: yet let not but doo good euen to them that are (a) dead.

34 Let not them that weepe be without comfort, but mourne with such as mourne.

35 Let it not greeue thee to visite the sicke, for that shal make thee to be beloued.

36 What so euer thou takest in hande, remember the ende, and thou (b) shalt neuer doo amysse.

(a) To burye their bodyes with honor, agaynst the day of the resurrection, as did Abraham, Ioseph, &c. to succor & helpe, and deale faythfully and truely with their children cõmitted to thy charge, as did Dauid with the children of his freende Ionathan. (b) Do all thinges to the glory of God, and the profit of thy neighbour, or otherwyse remember the day of death, of the last iudgement of euerlasting ioy or payne.

The

The.viii. Chapter.

We must take heede with whom we have to doo.

A 1 STrive not with a mighty man, lest thou chance to fal into his handes.

Matth. 5.b. 2 Make no variance with a riche man,
Eccle. 31.a. lest he happen to bryng vp an harde quarrel agaynst thee: for golde and syluer hath vndone many a man, yea, euen the hartes of kynges hath it made to fal.

3 Stryue not with a man that is ful of wordes, and lay no stickes vpon his fyre.

4 Keepe no company with the vnlearned, lest he geue thy kynrede an euyl reporte.

Galat. 6.a. 5 Despise not a man that turneth him selfe
2. Cor. 2.b. away from sinne, and cast hym not in the teeth withal: but remember that we are
Leuit. 19.g. fraile euery one.

6 Thinke scorne of no man in his olde age, for we wax olde also.

7 Be not glad of the death of thine enimie: but remember that we muste dye all the sorte of vs, and fayne woulde we come into ioy.

B 8 Despise not the sermons of sadhe elders as
Eccle. 8.b. haue vnderstanding, but acquaint thee selfe with the wise sentences of them: of them thou shalt learne wisdome, and the doctrine of vnderstandyng, and howe to serue great men without complaynt.

9 Goe not from the doctrine of the elders, for they have learned it of their fathers: for of them thou shalt learne vnderstandyng, so that thou mayest make answere in the time of nede.

10 Kyndle not the coales of sinners when thou rebukest them, lest thou be brent in the fiery flames of their sinnes.

11 Resist not the face of the blasphemer, that they lay not wayte for thy mouth.

Eccle. 29.a. 12 Lend not vnto him that is mightyer then thee selfe: if thou lendest him, count it but lost.

13 Be not suretie aboue thy power: if thou be, then thinke surely to pay it.

C 14 Goe not to lawe with the Iudge: for he wyl iudge according to his owne honour.

Gene. 4.b. 15 Trauaile not by the way with hym that is thy pryuie felle, lest he doo thee euyl: for he followeth his owne wylfulnesse, and so shalt thou perishe through his folly.

16 Strive not with him that is angrye and
Prou. 12. cruel, and goe not with hym into the wyl-
Esai. 3.a. dernesse: for blood is nothing in his syght, and where there is no helpe, he shal murder thee.

Eccle. 9.c. and 38.a. 17 Take no counsel at fooles: for they can not keepe a thing close.

18 Doo no secrete thing before a stranger, for thou canst not tell what wyll comme of it.

19 Open not thine harte vnto euery man, lest he be vnthankful to thee, and put thee to reproofe.

The.ix. Chapter.

I. Of ielousie. 12. An olde freende is to be preferred before a newe.

A 1 BE not ielous ouer the wife of thy bosome, that she shewe not some shrewde poynt, (a) lest thou teache her an euyll lesson agaynst thee selfe.

2 Geue not the power of thy life vnto a woman, lest she come in thy strength, and so thou be confounded.

3 Looke not vpon a woman that is desirous of many menne, lest thou fall into her snares.

4 Vse not the company of a woman that is a player and a dauncer, and heare her not, lest thou perish through her entising.

5 Beholde not a mayden, that thou be not hurt in her beautie.

6 Cast not thy mynd vpon harlottes in any maner of thyng, lest thou destroye both thy selfe and thine heritage.

7 Goe not about gasyng in euery lane of the citie, neither wander thou aboute in the streetes therof.

8 Turne awaye thy face from a beautifull woman, and looke not vpon the fayrenesse of other: many a man hath benne deceyued through the beautie of women, for through it the desyre is kindeled as it were a fyre.

9 An adulterous woman shalbe troden vnder foote as myre, of euery one that goeth by the way.

10 Many a man wondring at the beautie of a strange woman, hath benne cast out: for her wordes kyndle as a fire.

11 Syt not with another mans wife by any meanes, lye not with her vppon the bedde, make no woordes with her at the wyne: lest thine hart consent vnto her, & so thou with thy blood fall into destruction.

12 Forsake not an olde freende, for the newe shal not be like him: a newe freende is newe wine, let him be olde, and thou shalt drinke him with pleasure.

13 Desire not the honour and richesse of a sinner: for thou knowest not what destruction is for to come vpon him.

14 Delite not thou in the thyng that the vngodly hath pleasure in, being sure that the C vngodly shall not be accepted vntyll their graue.

15 Keepe thee from the man that hath power to

(a) Let her not haue ouer thee, for then wyl she be contrary vnto thee, take away thy hart and strength, and bryng thee to confusion among thine enimies, as dyd vnto Adam, Dalila to Samson, & strange women to Solomon.
Gene. 34.a. 1. Sam. 11.a. Iud. 10.11. and 12.
B

to slay, so needest thou not to be afrayde of death: and yf thou commest vnto him, make no fault, lest he happen to take away thy lyfe: remember that thou goest in the middest of snares, & vppon the bulwarkes of the citie.

16 Beware of thy neyghbour as nygh as thou canst, & meddle with suche as be wyse and haue vnderstandyng.

17 Let iust men be thy ghestes, let thy myrth be in the feare of God.

18 Let the remembraunce of God be in thy mind, and let al thy talking be in the commaundementes of the byghest.

19 In the handes of craftesmen shal the workes be cõmended: so shal the princes of the people in the wysedome of their talkyng.

20 A man ful of wordes is perilous in his citie: and he that is rashe in his talkyng, shal be abhorred.

The. x. Chapter.

1. Of kynges and iudges. 7. Pride and couetousnesse are to be abhorred. 28. Labour is praysed.

1 A Wise iudge wil order his people with discretion: and where a man of vnderstanding beareth rule, there goeth it wel.

2 As the iudge of the people is him selfe, euen so are his officers: and looke what maner of man the ruler of the citie is, such are they that dwel therin also.

3 An vnwyse king destroyeth his people: but where they that be in auctoritie are men of vnderstanding, there the citie prospereth.

4 The power of the earth is in the hand of God, and al iniquitie of the people is to be abhorred, and when tyme is, he shal set a profitable rule vpon it.

5 In the hande of God is the prosperitie of man, and vpon the person of the scribe shal he lay his honour.

6 Be not angrie for any wrong of thy neighbour, and meddle thou with no vnrighteous workes.

7 Pride is hateful before GOD and man, (a) and al wickednesse of the heathen is to be abhorred.

8 Because of vnrighteous dealyng, wrong, blasphemies, & diuers deceites, a realme shalbe translated from one people to another.

9 There is nothing woorse then a couetous man: why art thou proude, O thou earth and ashes? there is not a more wicked thing then to loue money: and why? suche one hath his soule to sel, yet is he but lyke vnto dong whyle he liueth.

10 Al tyrannie is of smal endurance, and the disease that is harde to heale, greeueth the Phisition.

11 And though the Phisition shew his helpe neuer so long, yet in conclusion it goeth after this maner, To day a kyng, to morow dead.

12 For when a man dieth, he is the heyre of serpentes, beastes, and wormes.

13 The beginnyng of mans pride, is to fal away from God: and why? his hart is gone from his maker.

14 For pride is the originall of al sinne: who so taketh holde therof, shal be fylled with curssinges, and at the last it shal ouerthrow him: therefore hath the Lord brought the congregations of the wicked to dishonour, and destroyed them to the ende. C

15 God hath destroyed the seates of proude princes, and set vp the meeke in their stede. Sapi.6.b. Luke.1.c.14 c.and.18.b.

16 God hath wythered the rootes of the proude heathen, and planted the lowly for them.

17 God hath ouerthrowen the landes of the heathen, & destroied them vnto the ground: he hath caused them to wyther away, he hath brought them to nought, and made the memorial of them to erasse from out of the earth. Gene.29.b.

18 God hath destroyed the name of the proude, and left the name of the humble in minde.

19 Pride was not made for man, neyther wrathfulnesse for mens children.

20 The seede of men that feareth God, shal be brought to honour: but the seede which transgresseth the commaundementes of the Lorde, shalbe shamed.

21 He that is the ruler among brethren, is holden in honour among them: and he that regardeth such as feare the Lord, is acceptable in his syght. D

22 The feare of the Lorde causeth that the kyngdome fayleth not: but the kyngdome is lost by crueltie and pride.

23 The glory of the rich, of the honorable, and of the poore, is the feare of God.

24 Despise not thou the iust poore man that hath vnderstandyng, and magnifie not the riche vngodly.

25 Great is the iudge, and mightie in honor, yet is there none greater then he that feareth God.

26 Vnto the seruant that is discreete, shal the free doo seruice: he that is wyse and wel nurtured, wyl not grudge when he is reformed, and an ignorant body shal not come to honour. Pro.22.8 2.Es.12.b

27 Be

Pyo. 12 b. 27 Be not proud to doo thy worke, and dispayre not in the tyme of aduersitie.

C 28 Better is he that labouryth & hath plentousnesse of al thinges, then he that is gorgeous, and wanteth bread.

29 My sonne, get thy soule honor by meknesse, and geue her her due honor.

30 Who shal iustifie him that sinneth against him selfe? Who wyl honour him that dishonoureth his owne soule?

31 The poore is honoured for his faythfulnesse and trueth: but the riche is had in reputation because of his goodes.

32 He that honoureth him selfe honestly in powertie, howe muche more shal he behaue him selfe honestly in richesse? and who so dishonoureth him selfe honestly in richesse, howe muche more shal he behaue him selfe honestly in powertie?

The xi. Chapter.

1. The prayse of humilitie. 2. After the outwarde appearaunce ought we not to iudge.

A 1 THe aduancement of him that is brought lowe, shal lift vp his head, & shal make him to syt among great men.

2 Commend not thou a man in his beauty, neyther despise a man in his vtter appearaunce.

3 The Bee is but a smal beast among the foules, yet is her fruite exceadyng sweete.

Ecclus.12. b. 4 Be not proude of thy rayment, and exalt not thy selfe in the day of thy honour: for the workes of the hyghest onely are wonderfulwyse, glorious, secret, and vnknowen are his workes.

1.Sam.15.f 5 Many tyrantes haue benne fayne to syt
Esther. 6.a. downe vppon the earth, and the vnlykely hath worne the crowne.

6 Many mightie men haue benne brought lowe, and the honourable haue ben deliuered into other mens handes.

B 7 Condemne no man before thou haue tryed out the matter: and when thou hast made inquisition, then reproue ryghteously.

Deut. 13. b. 8 Geue no sentence before thou hast hearde the cause: but syfft let men tel out their tales.

9 Strius not for a matter that toucheth not thy selfe, and stande not in the iudgement of synners.

Mat.19.c. 10 My sonne, meddle not with many matters: and yf thou gayne muche, thou shalt not be blameles, and yf thou folowe after, thou shalt not atteyne it, and though thou shunnest thy way aforne, yet shalt thou not escape.

11 There is some man that laboureth and taketh payne, and the more he weriech himselfe, the lesse he hath. Pyo.10.c. Pſal.128.a

12 Agayne, some man is slouthful, hath nedes of helpe, wanteth strength, and hath great powertie:

13 And Gods eye loketh vpon him to good, setteth him vp from his lowe state, and lyfteth vp his head: so that many men marueyle at him, and geue honor vnto God. Iob.42.c.

14 Prosperitie, and aduersitie, lyfe, and death, powertie, and richesse, come al of the Lorde. C Iob. 1. c. Eccl.28.b

15 Wysedome, nurture, and knowlege of the lawes with God, loue, and the wayes of good are with him.

16 Errour and darkenesse are made for synners, & they that exalt them selues in euyl, waxe olde in euyl.

17 The gift of God remaineth for the righteous: and his good wyl shal geue prosperitie for euer.

18 Some man is riche by his care and wardlyhyp, and that is the portion of his reward:

19 In that he sayth, Nowe haue I gotten rest, and nowe wyl I eate and drinke of my goodes me selfe alone: and yet he considereth not that the tyme drawethnygh, and death approcheth? he must leaue al these thynges vnto other men, and dye hym selfe. Luke.12.b

20 Stande thou fast in thy couenant, and exercise ther selfe therein: and remayne in the worke vnto thy age.

21 Maruayle not at the workes of sinners, D but put thy trust in God, and byde in thy labour: for it is but an easie thyng in the sight of GOD to make a poore man riche, and that sodainely.

22 The blessyng of God hasteth to the reward of the ryghteous, and maketh his fruites loone to florishe and prosper.

23 Say not, What helpeth it me? and what good thyng shal I haue hereafter?

24 Agayne, say not, I haue ynough, howe can I want?

25 When thou art in welfare, forget not Eccl.18.c aduersitie, and when it goeth not wel with ther, haue a good hope that it shalbe better:

26 For it is but a smal thyng vnto God in the day of death, to reward euery man accordyng to his maners.

27 The aduersitie of an houre maketh one to forgete al pleasure: and when a man dyeth, his workes are discouered.

28 Iudge no man blessed before his death: for a man shalbe knowen in his children.

29 Bryng not euery man into thyne house:

to3

for the deceytfull layeth wayte diuerſly, (a)
and are like ſtomackes that belche filthily.
30 Lyke as a Pott riche in a mounde, ſo is
the hart of the proude: and lyke as a ſpye
that looketh vpon the fall of his neyghbour.
31 For he turneth good vnto euyl, and ſlaun-
dereth the choſen.
32 Of one ſparke is made a great fyre, and
of one deceitfull man is blood increaſed:
and an vngodlye man layeth wayte for
blood.
33 Beware of the deceitfull, for he imagi-
neth wicked thinges, to bring thee into a
perpetual ſhame.
34 If thou takeſt an alimt vnto thee, he ſhal
deſtroy thee in vnquietneſſe, and driue thee
from thyne owne wayes.

The. xii. Chapter.

1. Vnto whom we ought to do good,
10. Enimies ought not to be truſted.

1 WHen thou wylt do good, knowe to
whom thou doeſt it, and ſo ſhalt thou
be greatly thanked for thy benefites.
2 Do good vnto the ryghteous, and thou
ſhalt finde great rewarde, though not of
hym, yet (no doubte) the Lord him ſelfe ſhall
rewarde thee.
3 He ſtandeth not in a good caſe that is al-
way occupied in euil, and geueth no almes
for the higheſt hateth the ſinners, and hath
mercie vpon them that ſhewe the workes of
repentance.
4 Geue thou vnto ſuche as feare God, and
receiue not a ſinner.
5 As for the vngodly and ſinners, he ſhal re-
compence vengeance vnto them, and keepe
them to the day of wrath.
6 Geue thou vnto the good, and receiue not
the ſinner, do well vnto hym that is lowly,
but geue not to the vngodly: Let not the
bread be geuen hym, that he be not myghtier
then thee ſelfe therein: for ſo ſhalt thou
receiue twiſe as muche euil, in al that good
that thou doeſt vnto him.
7 And why? the higheſt hateth ſinners, and
ſhal rewarde vengeance to the vngodly.
8 In proſperitie a frende ſhalbe knowen,
and in aduerſitie an enimie ſhall not be
hydde.
9 For when a man is in wealth, it greeueth
his enimies: but in trauineſſe and trouble
a mans very frende will depart from hym.
10 Truſt neuer thine enimie: for like as iron
ruſteth, ſo doth his wickedneſſe.
11 And though he make muche crouchyng
and kneeling, yet kepe wel thy minde, and
beware of hym: and thou ſhalt be to hym
as he that wypeth a glaſſe, and thou ſhalt
know that al his ruſt hath not ben wel wy-
ped away.
12 Set him not by thee, neither let hym ſitte
at thy right hande: leſt he turne hym, geat
into thy place, take thy roome, and ſeeke
thy ſeate, and ſo thou at the laſt remember
my wordes, and be pricked at my ſayinges.
13 Winde not two ſinnes togeather: for there
ſhal not one be vnpunyſhed. Eccle. 7. 8. and. 21. 2.
14 Who will haue pitie of the charmer that
is ſtinged of the ſerpent, or of al ſuche as
come nigh the beaſtes? &
15 Euen ſo is it with hym that kepeth com-
pany with the wicked man, and lappeth
him ſelfe in his ſinnes.
16 For a ſeaſon wyl he bide with thee: but
yf thou ſtumble, he tarryeth not.
17 An enimie is ſweete in his lippes, he can
make many wordes, and ſpeake many good Iere. 41. b.
thynges: Yea he can weepe with his eyes,
but in his hart he imagineth how to throwe
thee into the pytte, and yf he may finde
opportunitie, he wyl not be ſatiſfied with
blood.
18 If aduerſitie come vpon thee, thou ſhalt
finde him there firſt: and though he pre-
tende to do thee helpe, yet ſhall he vnder-
mine thee.
19 He ſhal ſhake his head, and clappe his
handes ouer thee for very gladneſſe: and
while he maketh many wordes, he ſhal diſ-
guiſe his countenance.

The. xiii. Chapter.

1. The companies of the proude and of the riche are to be eſchewed. 15. The loue of God. 17. Like do company with their like.

1 WHo ſo toucheth pytche, ſhalbe defiled
withal: and he that is familier with
the proude, ſhal clothe hym ſelfe with
pryde.
2 He taketh a burden vpon him, that ac-
companiith a more honourable man then hym
ſelfe, therefore kepe no familiaritie with
one that is richer then thee ſelfe: How
agree the kettle and the pot togeather? for
yf the one be ſmitten againſt the other, it
ſhalbe broken.
3 The ryche dealeth vnryghteouſly, and
threatneth withal: but the poore beyng op-
preſſed and wrongfully dealt withal, ſuffe-
reth ſcarceneſſe, and geueth fayre wordes.
If the riche haue done wrong, yet muſt he
be entreated: but yf the poore haue done
it, he ſhal ſtrayghtwayes be threatned.
4 If thou be for his profite, he vſeth thee:

but yf thou haue nothyng, he shall forsake thee.

5 As long as thou hast any thyng of thyne owne, he shalbe a good felowe with thee: yea he shal make thee a bare man, and not be sory for thee.

6 If he haue nede of thee, he shall defraude thee, and with a pryuie mocke shall he put thee in an hope, & geue thee all good words, and say, What wantest thou?

B 7 Thus shall he shame thee in his meate, vntyll he haue supt thee cleane vp twyse or thryse, and at the last shall he laugh thee to scorne: afterwarde, when he seeth that thou hast nothyng, he shal forsake thee, and shake his head at thee.

8 Submit thee selfe vnto God, and wayte vpon his hande.

9 Beware that thou be not deceiued and brought downe in thy simplenesse: Be not to humble in thy wildome, lest when thou art brought lowe, thou be deceiued through foolishnesse.

10 If thou be called of a mightie man, absent thee selfe, so shall he call thee to hym the more oft.

11 Preasse not thou vnto hym, that thou be not shut out: but goe not thou farre of, lest he forget thee.

12 Withdraw not thee selfe from his speach, but beleeue not his many wordes: for with muche communication shal he tempte thee, and with a pryuie mocke shall he question with thee of thy secretes.

(a) That is, with a sinner that returneth continually to his sinne agayne as a dogge to his vomit: or els after the other translation Hyena is a subtyll beast, watching about shepheardes foldes resembling a mans voyce, and learning certaine names, doth cal the foorth & so destroy thē, whose nature is contrary to the dog, whiche is a keeper of the folde, and freendly vnto man.

13 The vnmerciful minde of his shal marke thy wordes, he shal not spare to do thee hurt, and to put thee in prysion.

14 Beware and take good heede to thee selfe, for thou walkest in perill of thy ouerthrowing: Nowe when thou hearest his wordes, make thee as though thou wast in a dreame, and wake vp.

15 Loue God al thy life long, and cal vpon hym in thy nede.

16 Euery beast loueth his lyke: euen so let euery man loue his neighbour.

17 All flesche wyl resorte to their lyke, and euery man will keepe company with suche as he is hym selfe.

18 But as the woolfe agreeth with ye lambe: so doth the vngodly with the ryghteous.

19 (a) What peace is there betweene Hyena and a dogge? howe can the ryche and the poore agree togeather?

20 The wylde Asse is the Lions pray in the wyldernesse: euen so are poore men the meate of the ryche.

21 Lyke as the proude may not away with lowlynesse: euen so doth the ryche abhorre the poore.

22 If a ryche man fall, his frendes set him vp agayne: but when the poore falleth, his acquayntance forsake hym. D

23 If a rich man fal into an errour, he hath many helpers, he speaketh proude wordes, and yet men iustifie hym: but yf a poore man goe wrong, he is punished, yea though he speake wisely, yet can it haue no place.

24 When the riche man speaketh, euery body holdeth his tongue, and looke what he saith, they prayse it vnto the cloudes: but yf the poore man speake, they say, What felowe is this? and if he do amysse, they shal destroy hym.

25 Rychesse are good vnto hym that hath no sinne in his conscience: and powertie is a wicked thing in the mouth of the vngodly.

26 The hart of man changeth his countenance, whether it be in good or euil.

27 A chearefull countenance is a token of a good hart: for els it is an harde thyng to knowe the thought.

The. xiiii. Chapter.

1. The offence of the tongue. 17. Man is but a vayne thyng. 21. Happy is he that continueth in wysdome.

1 BLessed is the man that hath not fallen with the word of his mouth, and is not pricked with the conscience of sinne. A Eccle. 19. and. 25. Iames. 3.

2 Happy is he that hath no heauinesse in his mind, and is not fallen from his hope in the Lorde.

3 It becommeth not a couetous man and a niggarde to be ryche: and what should an enuious man do with money?

4 He that with al his carefulnesse heapeth togeather vnryghteously, geathereth for other folkes, and another man shall make good cheare with his goodes.

5 He that is wycked vnto hym selfe, howe shoulde he be good vnto other men? howe can suche one haue any pleasure of his goodes.

6 There is nothing woorse then when one disfauoureth him selfe: & this is a rewarde of his wickednesse.

7 If he doth any good, he doth it, not knowing thereof and against his will, and at the last he declareth his vngratiousnesse.

8 A nyggarde hath a wicked eye, he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer ynough in the portion of wickednesse, vntil the time that he wyther away, and haue lost his owne soule.

10 (a) A wicked eye enuieth bread, and there is scarcenesse vpon his table.

Prou. 17. Eccle. 14. (a) For he that is enuious and enuious cou reth all lo that is not layde vp for hym selfe, he pineth awa at another mans wea

11 Yf

11 My ſonne, doo good to thee ſelfe of that thou haſt, and geue the Lorde his due offerings.

12 Remember that death taryeth not, and howe that the (b) graue is not ſhewed vnto thee: for the couenant of this worlde ſhal dye the death.

13 Doo good vnto thy freende before thou dye, and accordyng to thy habilitie reache out thy hande and geue vnto the poore.

¶ 14 Be not diſapoynted of the good day, and let not the portion of the good deſyre ouerpaſſe thee.

15 Shalt thou not leaue thy trauayles and labours vnto other men? In the diuiding of the heritage geue and take, and ſanctifye thy ſoule.

16 Worke thou ryghteouſneſſe before thy death: for in the hell there is no meate to fynde.

17 All fleſhe ſhal fade away lyke a garment, and like a floriſhing leafe in a greene tree.

18 Some growe, ſome are coſt downe: euen ſo is the generation of fleſhe and blood: one commeth to an ende, another is borne, and this is the condition of al tymes, thou ſhalt dye the death.

19 Al tranſitorie thynges ſhall fayle at the laſt, and the worker therof ſhall goe withall.

20 Euery chooſen worke ſhalbe iuſtified, and he that medled withall, ſhall haue honour therein.

¶ 21 Bleſſed is the man that keepeth him in wyſedome, and exerciſeth him ſelfe in vnderſtandyng, and with diſcretion ſhall thinke vpon the foreknowledge of God,

22 Whiche conſydereth the wayes of wyſedome in his harte, hath vnderſtanding in her ſecretes,

23 Goeth after her as one that ſeeketh her out, and continueth in her wayes.

24 He looketh in at her wyndowes, and harkeneth at her doores.

25 He taketh his reaſt beſide her houſe, and fixeth his ſtake in her walles: he ſhal pitche his tent nygh vnto her hande, and in his tent ſhal good thinges reaſt for euermore.

26 He ſhal ſet his children vnder her couering, and ſhal dwel vnder her branches.

27 Vnder her couering ſhal he be defended from the heate, and in the glory ſhall he reaſt.

The.xv. Chapter.

1. The goodneſſe that foloweth him whiche feareth GOD. 8. God reiecteth and caſteth of the ſinner. 11. God is not the authour of euyl.

1 HE that feareth God, wyll doo good: and who ſo keepeth the lawe, ſhal obtayne wyſedome. A

2 As an honourable mother ſhall ſhe meete hym, and (a) ſhe as his wyfe maryed of a virgin ſhal receyue him.

3 With the breade of life and vnderſtanding ſhal ſhe feede him, and geue him the water of wholſome wiſedome to drynke.

4 If he be conſtant in her, he ſhal not be moued, and if he holde him faſt by her, he ſhal not comme to confuſion.

5 She ſhall bryng hym to honour among his neyghbours, and in the middeſt of the congregation ſhal ſhe open his mouth: With the ſpirite of wyſedome and vnderſtandyng ſhall ſhe fyll hym, and clothe him with the garment of glory.

6 She ſhal heape the treaſure of myrth and ioy vpon him, and geue him an euerlaſtyng name to heritage.

7 Fooliſhe men wyll not take holde vppon her, but ſuche as haue vnderſtandyng wyl meete her: fooliſhe men ſhal not ſee her, for ſhe is farre from pryde and deceipt. B

8 Wenne that goe about with lyes, wil not remember her: but menne of truethe ſhalbe found in her, and ſhal proſper euen vnto the beholdyng of God.

9 Prayſe is not ſeemely in the mouth of the vngodly, for he is not ſent of the Lorde.

10 But if prayſe comme of wyſedome, and be plenteous in a faythfull mouth, then the Lorde wyl proſper it.

11 Say not thou, It is the Lordes fault that I am gonne by: for thou ſhalt not doo the thing that God hateth.

12 Say not thou, He hath cauſed me to doo wrong: for he hath no neede of the vngodly.

13 GOD hateth all abomination of errour, and they that feare god wyl lone none ſuch.

14 GOD made man from the beggynnyng, and left him in the hande of his counſell: he gaue him his commaundementes and precepts. C Gene.1.d.

15 If thou wylt obſerue the commaundementes, and keepe acceptable faythfulneſſe for euer, they ſhal preſerue thee.

16 He hath ſet water and fyre before thee, reache out thyne hande vnto whiche thou wylt. Ierr.21.b.

17 Before man is lyfe and death, good and euyl: looke what hym lyketh, ſhalbe geuen hym.

18 For the wyſedome of GOD is great and mightie in power, and beholdeth al things continually.

19 The eyes of the Lorde are vpon them that feare hym, and he knoweth al the workes of man.

(a) As a pure virgin newly maried, doth frendely entreate her huſbande: ſo ſhal iuſtice pure & vndefyled, gently entertayne her louers. Mat.4.a. Ioh.4.a.

20 He hath commaunded no man to doo vngodly, neyther hath he geuen any man licence to sinne: for he delyteth not a multitude of infidels and vnprofitable children.

The. xvi. Chapter.

1. Of vnhappy and wicked chyldren. 39. No man can hyde him selfe from God.

A 1 Delite not thou in the multitude of vngodly chyldren, and haue no pleasure in them, if they feare not God.

2 Trust not thou to their lyfe, and regarde not their labours.

3 For one sonne that feareth God, is better then a thousande vngodly: and better it is for a man to dye without chyldren, then to leaue behinde him suche chyldren as are vngodly.

4 For by one that hath vnderstanding, may a whole citie be vpholden: but though the vngodly be many, yet shal it be wasted thorowe them.

5 Many such thinges hath myne eye seene, and greater thinges then these haue I hearde with myne eares.

Eccle. 21. b. 6 In the congregation of the vngodly shall a fyre burne, and among vnfaythful people shal the wrath be kindled.

Gene. 6. a. 7 The olde giantes obteyned no grace for B their sinnes, whiche were destroyed trusting to their owne strength.

8 Neyther spared he them among whom Gene. 19. c. Lot was a stranger: but smote them, and abhorred them, because of the pryde of their woordes.

9 He had no pitie vpon them: but destroyed all the people that were so stoute in sinne.

10 And forasmuche as he ouerlawe the fyre Num. 14. c. hundred thousande that geathered them selues togeather in the hardnesse of their hart, in afflicting them, in pitieyng them, in smyting them, and healing them with mercye chastisement: it were maruayle if one being hardnecked should be free.

11 For mercy and wrath is with him, he is Eccle. 5. a. both mightie to forgeue, and to powre out displeasure.

12 Lyke as his mercy is great, euen so is his pounishement also: he iudgeth a man accordyng to his woorkes.

13 The vngodly shal not escape in his spoyle, and the long patience of him that sheweth mercy, shal not byde behinde.

C 14 He wyll make a place for euery mercyful deede, and euery man shal fynde according to his woorkes.

15 The Lorde hardened Pharao that he shoulde not knowe him, and that his woorkes might be knowen vpon the earth vnder the heauen.

16 His mercy is knowen to all creatures, he hath separated his lyght from the darknesse with an Adamant.

17 Say not thou, I wyl hide mee selfe from God: for who wyll thinke vpon me from aboue? I shal not be knowen in so great an heape of people: for what is my soule among so many creatures?

18 Beholde the heauen, yea the heauen of heauens of God, the deepe, the earth, and all that therein is, shalbe moued at his presence.

19 The mountaynes, the hilles, and the foundations of the earth shall shake for feare, when God visiteth them.

20 These thinges doeth no hart vnderstand worthily: but he vnderstandeth euery hart.

21 And who vnderstandeth his wayes? D no man seeth his stormes, and the most part of his woorkes are secrete.

22 Who wyll declare the woorkes of his righteousnesse? or who shalbe able to abyde them? For the couenant is far from sonne, and tryeng out of men is in the ende.

23 He that is humble of hart, thinketh vpon such thinges: but an vnwyse and erronious man, casteth his mind vnto foolish thinges.

24 My sonne, hearken thou vnto me, and learne vnderstandyng, and marke my woordes with thyne hart: I wyl geue thee a sure doctrine, and playnly shal I instruct thee.

25 Marke my woordes then in thyne hart: for in righteousnesse of the spirite doo I speake of the woonders that GOD hath shewed among his woorkes from the beginnyng, and in the truth doo I shew the knowledge of him.

26 God hath set his woorkes in good order from the beginning, and part of them hath he sundred from the other.

27 He hath garnished his woorkes from euerlastyng, and their begynnynges accordyng to their generations: they are not hungry nor wery ed in their labours, nor cease from their offices.

28 None of them hyndred another, neyther was any of them disobedient vnto his E woordes.

29 After this God looked vpon the earth, and fylled it with his goodnesse.

30 With all manner of lyuyng beastes hath he couered the grounde, and they al shalbe turned vnto earth agayne.

The

The .xvii. Chapter.

I. The creation of man, and the goodneſſe that god hath done vnto him. 20. Of almes, 26. and repentance.

1 GOD ſhaped man of the earth, & made him after his owne image, and turned him vnto earth againe, and clothed him with his owne ſtrength.

2 He gaue him the number of dayes and certaine tyme, yea and gaue him power of the thinges that are vpon earth.

3 He made al fleſhe to ſtande in awe of him, ſo that he had the dominion of al beaſtes and foules.

4 He made out of him an helper lyke vnto him ſelfe, and gaue them diſcretion and tongues, eyes, and eares, and a part to vnderſtande:

5 He gaue them a ſpirite, and a ſpeache to declare his workes, and ſylled them with inſtruction and vnderſtandyng.

6 He created for them alſo the knowledge of the ſpirite, filled theyr hartes with vnderſtanding, and ſhewed them good and euil.

7 He ſet his eye vpon theyr harts, declaring vnto them his great and noble workes.

8 That they ſhoulde prayſe his holy name together, reioyce of his wonders, and be telling of his noble actes.

9 Beſyde this, he gaue them inſtruction, and the lawe of lyfe for an heritage, that they might nowe knowe that they were (a) mortal.

10 He made an euerlaſtyng couenant with them, and ſhewed them his righteouſneſſe and iudgemmentes.

11 Theyr eyes ſawe the maieſtie of his glory with their eyes, and theyr eares heard the maieſtie of his voyce, and he ſayde vnto them, Beware of al vnrighteous thynges.

12 He gaue euery man alſo a commaundement concernyng his neighbour.

13 Theyr wayes are euer before hym, and are not hidde from his eyes.

14 Euery man from his youth is geuen to euil, and theyr ſtony harts can not become (b) fleſhe.

15 He hath ſet a ruler vpon euery people, but Iſrael is the Lordes portion:

16 Whom he nourſheth with diſcipline as his firſt borne, and geueth hym moſt louing light, and doth not forſake hym.

17 All theyr workes are as the ſunne in the ſight of God, and his eyes are alway looking vpon theyr wayes.

18 Al theyr vnrighteouſneſſe are manyfeſt vnto him, and all theyr wyckednes are open in his ſight.

19 And as he is mercyful and knoweth his worke, he doth not leaue them, nor forſake them, but ſpareth them.

20 The mercie that a man ſheweth, is (c) as a ſeale with hym, and the grace that is geuen to man, preſerueth hym as the apple of an eye, and geueth repentance to their ſonnes and daughters. Eccle. 29. b. (c) Asa thing ſealed vp is ſurely found agayne, ſois mercy layde vp in ſtore.

21 At the laſt ſhall he awake, and reward euery man vpon his head, and ſhal turne them together into the neathermoſt partes of the earth.

22 But vnto them that wyl repent, he hath geuen the way of righteouſneſſe: as for ſuche as be weake, he comforteth them, ſuffereth them, and ſendeth them the potion of the veritie. D Actes. 3. c.

23 O turne then vnto the Lorde, forſake thy ſinnes, make thy prayer before the Lorde, Do the leſſe offence.

24 Turne againe vnto the Lorde, for he wil bryng thee from darkneſſe vnto wholſome light, forſake thine vnrighteouſneſſe, be an vtter enimie to abomination.

25 Learne to knowe the ryghteouſneſſe and iudgementes of God, ſtande in the potion that is ſet foorth for thee, and in the prayer of the moſt high God.

26 Goe in the potion of the holy worlde with ſuche as be lyuyng, and geue thankes vnto God.

27 Who wyll prayſe the Lorde in the hel? abyde not thou in the errour of the vngodly, but geue thankes before death. Pſal. 7. a.

28 As for the dead, thankſulneſſe perysheth from hym as nothyng: geue thou thanks in thy lyfe, yea whyle thou art lyuyng and whole ſhalt thou geue thankes, and prayſe God, and reioyce in his mercie. E

29 O howe great is the louyng kyndnes of the Lorde, and his mercyful goodneſſe vnto ſuche as turne vnto hym.

30 For all thinges may not be in man, and why? the ſonne of man is not immortall, and he hath pleaſure in the vanitie of wyckednes.

31 What is more cleare then the ſunne? yet ſhal it faile.

32 Or what is more wycked then the thyng that fleſhe and blood hath imagined? and that ſame ſhalbe reproued.

33 The Lorde ſeeth the power of the high heauen, and al are but earth and aſhes.

The .xviii. Chapter.

I. The marueylous workes of God. 6. The miſerie and wretchednes of man. 9. Againſt God ought we not to complayne.

A t HE that liueth for euermore, made all
Gene.1.a. things together: God only is righteous, and there is none other but he,
and remayneth a victorious king for euer.
2 He ordereth the worlde with the power of his hande, and all thinges obey his wyll:
for he gouerneth all thynges by his power,
and diuideth the holy things from the prophane.
Psal.105.a. 3 Who shalbe able to expresse the woordes of hym? who wyl seeke out the grounde of his noble actes?
4 Who shal declare the power of his greatnesse? or who wil take vpon hym to tel out his mercy?
5 As for the wonderous workes of the Lorde, there may nothing be taken from them, nothyng may be put vnto them, neyther may the grounde of them be founde out.
6 But when a man hath done his best, he must beginagaine: and when he thynketh to be come to an ende, he must go againe to his labour.
B 7 What is man? wherto is he worth? what good or euill can he do?
Psal.110.a. 8 If the number of a mans dayes be almost an hundred yeeres, it is much: and no man hath certayne knowledge of his death.
9 Lyke as the droppes of rayne are vnto the sea, and as a gravel stone is in comparison of the sande: so are these fewe yeeres to the dayes of euerlastyng.
2.Pet.3.b. 10 Therfore is the Lord patient with them, and powreth out his mercy vpon them.
11 He sawe and perceiued the thoughtes and imaginations of their hart that they were euyll, therefore heaped he vp his mercyful goodnesse vpon them, and shewed them the way of rygh teousnesse.
12 The mercy that a man hath, reacheth to his neighbour, but the mercy of GOD is vpon al flesh: he chasteneth, he teacheth and nurtureth: yea euen as a shepheard turneth agayne his flocke, so doth he all them that receiue chastenyng, nurture, and doctrine.
Esai.66.a. 13 Merciful is he vnto them that diligently seeke after his iudgementes.
C 14 My sonne, when thou doest good, make no grudging at it: and whatsoeuer thou geuest, speake no discomfortable woordes.
15 Shal not the deawe coole the heate? euen so is a woorde better then a gyft.
Prou.15.a. 16 Is not a frendly woorde a good honest gyfte? but a gratious man geueth them both.
Eccle.41.b. 17 A foole shall cast a man in the teeth, and that roughly: and a gyft of the vnryghte putteth out the eyes.
18 Geat thee righteousnesse before thou come to iudgement, learne before thou speake, and goo to phisicke or euer thou be sicke.
19 Examine and iudge thee selfe before the iudgement come, and so shalt thou fynde grace in the sight of God. 1.Cor.11.
20 Humble thee selfe afore thou be sicke: and whyleste thou mayest (a) sinne, shewe thy conuersation. (a) For he more perfe that may sinne & doe resist it, the he that doe folowe after it.
21 Be not let to pay thy dewe in good tyme, and tarye not to be iustified vnto thy death: for the rewarde of God endureth for euer.
22 Before thou prayest, prepare thy soule, and be not as one that tempteth God. D
23 Thinke vpon the wrathful indignation that shalbe at the ende, and the houre of vengeance when he shall turne away his face.
24 When thou hast ynough, remember the tyme of hunger: and when thou art riche, thynke vpon the tyme of pouertie and scarcenesse. Eccle.11.
25 From the morning vntil the euening the time is changed, and all suche thynges are soone done in the sight of God.
26 A wyse man feareth God in all thynges, and in the dayes of transgression he keepeth him selfe from sinne: but the foole doth not obserue the tyme.
27 A discrete man hath pleasure in wysedome, and he that fyndeth her, maketh muche of her.
28 They that haue had vnderstanding, haue E deale wisely in woordes, haue vnderstande the trueth & righteousnes, and haue sought out wise sentences and iudgmentes.
29 The cheefe worthynesse of speakyng, is of the Lord alone: for a mortal man hath but a dead hart.
30 Folow not thy lustes, but turne them from thyne owne wyl.
Rom.6.b. 31 For if thou graunt thy soule her desyres, it shal make thine enimies to laugh thee to scorne.
32 Take not thy pleasure in great voluptuousnesse, and meddle not to muche with al.
33 Make not to great cheare of the thyng that thou hast wonne by aduantage, lest thou fal into pouertie and haue nothing in thy purse, els thou wouldest (slaunderously) lye in wayte for thyne owne lyfe.

The.xix.Chapter.

2. Wine and whoredome bryngeth men to pouertie. 6. In thy woordes muste thou vse discretion.

1 A labou-

1 A Labourynge man that is geuen vnto
drunkennesse, shal not be riche: and
he that maketh not muche of small
thinges, shall fal by litle and litle.
2 Wyne and women make wyse men run-
nagates, and put men of vnderstanding to
reproofe.
3 And he that companyeth aduulterers, shall
become an impudent man: mothes and
wormes shal haue hym to herytage, yea
he shal be set vp to a great example, and his
soule shalbe rooted out of the number.
4 He that is hastie to geue credence, is light
minded, and sooth agaynst him selfe.
5 Who so reioyceth in wickednesse, shalbe
punished: but he that resisteth pleasures,
crowneth his owne soule: he that refray-
neth his tongue, may liue with a trouble-
some man: he that hateth to be reformed,
his lyfe shalbe shortened: and he that ab-
horreth babblyng of woordes, quencheth
wickednesse.
6 He that offendeth against his owne soule,
shal repent it: and he that reioyceth in wic-
kednesse, shalbe punished.
7 Rehearse not a wicked & churlishe woord
twyse, and thou shalt not be hindered.
8 Shewe thy secretes neyther to freend nor
foe: and if thou hast offended, tell it not
out.
9 For he shal hearken vnto thee, and marke
thee: and when he fyndeth opportunitie, he
shall hate thee, & so shal he be alway about
ther.
10 If thou hast heard a woorde agaynst thy
neyghbour, let it be dead within thee: and
be sure thou shalt haue no harme thereby.
11 A foole trauayleth with a woorde, lyke as
a woman that is payned with bearyng of
a childe.
12 Lyke as an arrowe shotte in a thygh of
fleshe, so is a woorde in a fooles hart.
13 Tel thy freende his fault, lest he be ignor-
ant, and say, I haue not donne it: or yf he
haue spoken, that he doo it no more.
14 Reproue thy neyghbour, that he keepe
his tongue: and if he haue spoken, that he
say it no more.
15 Tel thy neighbour his fault, for oft
tymes an offence is made: and geue not cre-
dence to euery woorde.
16 A man falleth sometime with his tongue,
but not with his wyll: for what is he that
hath not offended in his tongue?
17 Geue thy neighbour warning before thou
threaten him: and geue place vnto the law
of the Lorde.
18 The feare of the Lorde is the first degree
to be receyued of him: and wisedome ob-
teyneth his loue.
19 The knowledge of the commaundemen-
tes of the Lorde, is the doctrine of lyfe: and
they that obey him, shall receiue the fruite
of immortalitie.
20 The feare of God is all wysedome: and
he that is a righteous man keepeth the
lawe.
21 If a seruant say vnto his master, I wil not
doo as it pleaseth thee: though afterwarde D
he doo it, he shal displease him that nouri-
sheth him.
22 As for the doctrine of wickednesse, it is
no wysedome, and the prudence of sinners
is no good vnderstanding: it is but wyc-
kednesse and abomination, and a blaspheme
myng of wysedome.
23 A symple man of small vnderstandyng
that feareth GOD, is better then one that
hath muche wysedome, and transgresseth
the lawe of the hyghest.
24 A craftie subtile man can be wyse, but he
is vnrighteous, & with gyftes he wrasteth
the open and manifest lawe: agayne, there
is that is wyse, and iudgeth righteously.
25 A wicked man can behaue hym selfe
humbly, and can ducke with his head, and
yet is he but a deceyuer within: he hydeth
his face, and disguiseth it, and because he
shoulde not be knowen, he preuenteth ther,
to hurt thee.
26 And though he be so weake that he can Mat. 6. b.
doo thee no harme, yet when he may fynde
opportunitie, he shal doo some euyl.
27 A man may be knowen by his face, and
one that hath vnderstandyng may be per-
ceyued by the looke of his countenance.
28 A mans garment, laughter, and going, Eccle. 32. c
declare what he is.

The. xx. Chapter.

1. Of correction and repentance. 6. Of the gyft of the wyse man, & of the foole. 23. Of lyeing.

1 SOmme man reproueth his neyghbour A
oft times, but not in due season: agayne, Eccle. 31. b.
somme man holdeth his tongue, and he
is wyse and discrete.
2 It is muche better to geue warnyng and
to reproue, then to beare euyll will: for he
that knowledgeth him selfe openly, shalbe
preserued from hurt and destruction.
3 Lyke as when a gelded man through de-
syre and lust defyleth a mayden: euen so is
it with hym that vseth violence and vn-
righteousnesse in the lawe.
4 O howe good a thing is it, a man that is
reproued to shewe openly his repentance:

for to shalt thou escape wylful sinne.

5 Some man keepeth silence, and is found wyse: but he that is not ashamed what he sayth, is hateful.

6 Some man holdeth his tongue, because he hath not understanding of the language: and some man keepeth silence, wayting a convenient time.

℣ 7 A wyse man wyl holde his tongue tyll he see opportunitie: but a wanton and vndiscreete body shal regarde no tyme.

Eccls.3.a. 8 He that vseth many woordes, shall hurte his owne soule: and he that taketh authoritie vpon him vnrighteously, shalbe hated.

9 Some man hath oft tymes prosperitie in wicked thinges: agayne, some man getteth muche, and hath harme and losse.

10 There is some gift that is nothing worth: agayne, there is some gyft whose rewarde is double.

21 There is an humilitie for glories sake, and some commeth to worshyp from lowe estate.

12 Some man byeth muche for a litle price, and must pay for it seuen folde.

Eccle.6.d. 13 A wyse man with his woordes maketh hym selfe to be beloued: but the merry tales of fooles shalbe powred out.

℣ 14 The gyft of the vnwyse shall doo thee no good, nor yet of the enuious, for his importunitie is seuen folde, for he looketh to receyue many thinges for one.

15 He shal geue litle, and say he gaue muche: he openeth his mouth and cryeth out, as it were one that cryed out wyde.

Eccle. 18. c. 16 To day he lendeth, to morowe asketh he agayne: and suche a man is to be hated of God and man.

17 The foole sayth, I haue no frende, I haue no thanke for all my good deedes, yea euen they that eate my bread speake no good of me: O how oft, and of howe many shal he be laughed to scorne?

18 He taketh a more perylious fal by suche woordes, then if he fel vpon the grounde: euen so shal the fal of wicked men comme hastily.

19 In the mouth of him that is vntaught, are many vncomfortable & vnmeete woordes.

20 A wyse sentence shall not be alowed at the mouth of the foole: for he speaketh not it in due season.

21 Somme man sinneth not, because he hath ℣ not wherewithal, and in his rest he shalbe stynged.

22 Somme man there is that destroyeth his owne soule with shame, and for an vnwyse bodies sake destroyeth he it, and with accepting of persons shal he vndoe him selfe.

23 Somme man promiseth his frende a gift for very shame: and getteth an enimie of him for nought.

24 A lye is a wicked shame in a man: yet shal it be euer in the mouth of the vnwyse.

25 A theefe is better then a man that is accustomed to lye: but they both shall haue destruction to heritage.

26 The conditions of lyers are vnhonest: and their shame is euer with them.

27 A wyse man shall bryng him selfe to honour with his woordes: and he that hath vnderstanding, shalbe set by among great men. Gene.41.f.

28 He that tilleth his lande, shall encrease his heape of corne: he that worketh righteousnesse shalbe exalted, and he that pleaseth great men, shal escape muche euyl. Pro.12.b.

29 Rewardes and gifres blynde the eyes of the wyse, and make him dumbe that he can not tel men their faultes. Eccle.23.d.

30 Wysedome that is hydde, and treasure that is hoorded vp, what profyte is in them both? Eccle.41.c.

31 Better is he that keepeth his ignorance secrete, then a man that hydeth his wysedome.

32 The necessarie patience of him that followeth the Lorde, is better then he that gouerneth his lyfe without the Lorde.

The. xxi. Chapter.

1. Not to continue in sinne. 5. The prayer of the afflicted. 6. To hate to be reprooued. 17. The mouth of the wyse man. 26. The though: of the foole.

1 MY sonne, if thou hast sinned, doo it no more: but pray for thy formersinnes that they may be forgeuen thee. ℣ Eccle.5.a.

2 Flee from sinne, euen as from a serpent: for if thou commest to nigh her, she wil bite thee: the teeth thereof are as the teeth of a lion, to slay the soules of men.

3 The wickednesse of man is as a sharpe two edged swoorde, whiche maketh such woundes that they can not be healed. Eccl.3.b.

4 Strife and wrongfull dealing shall waste away a mans goods, and through pryde a riche house shalbe brought to nought: so the riches of the proude shalbe rooted out. (a) With goodes borowed and not payed agayne, robbed, stolen, or craftyly conueyed: geatherers stones in winter to builde, when the frost doth sooneale the morter, that it can not holde the stones together.

5 The prayer of the poore goeth out of the mouth, & commeth vnto the eares, and his vengeance (or defence) shall comme hastily.

6 Who so hateth to be reformed, it is a token of an vngodly person: but he that feareth God, wyl remember him selfe.

7 A mighty man is knowen a farre of by his tongue: but he that hath vnderstanding perceyueth that he shal haue a fal.

8 Who so buyldeth his house with other mens coste, (a) is lyke one that geatherith stones to make his graue.

9 The congregation of the vngodly is like ſtubble gathered together, their ende is a flame of fire.

10 The way of the vngodly is ſet with ſtones: but in their ende, is hel, darkeneſſe, and paynes.

11 He that keepeth the lawe, wyl holde faſt the vnderſtanding therof: and the end of the feare of God is wiſdome and vnderſtandyng.

12 He that is not wiſe, wyl not be taught in good, but the vnwiſe man aboundeth in wickednesſe: and where bytternesſe is, there is no vnderſtandyng.

13 The knowledge of the wiſe ſhal flowe like water that runneth ouer: & his counſel is like a pure fountayne of lyfe.

14 The hart of a foole is like a broken veſſel, he can kepe no wiſedome.

15 When a man of vnderſtanding heareth a wyſe word, he ſhal commend it, and make moche of it: but if a voluptuous man heare it, he ſhal haue no pleaſure therein, but caſt it behinde his backe.

16 The talking of a foole is like an heauie burden by the way: but to heare a wiſe man ſpeake, it is pleaſure.

17 Where a doubt is in the congregation, it is aſked at the mouth of the wiſe: and they ſhal ponder his woordes in their hartes.

18 Like as in a houſe that is deſtroyed, euen ſo is wiſdome vnto a foole: as for the knowledge of the vnwiſe, it is but darke woordes.

19 Doctrine is vnto him that hath no vnderſtanding, euen as fetters about his feet, and like manicles vpon his ryght hande.

20 A foole lyfteth vp his voyce with laughter: but a wiſe man ſhal ſcarſe laugh ſecretly.

21 Learning is vnto a wiſe man a iewel of golde, and like an armelet vppon his ryght arme.

22 A fooliſhe mans foote is ſoone in his neighbours houſe: but one that hath experience, ſtande aſhamed at the perſon of the myghtie.

23 A foole wyl peepe in at the wyndow into the houſe: but he that is well nurtured, wyll ſtande without.

24 A fooliſhe man ſtandeth hearkenyng at the doore: but he that is wiſe wyl be aſhamed.

25 The lyppes of the vnwiſe wyl be telling fooliſhe thynges: but the woordes of ſuche as haue vnderſtandyng, ſhal be weighed in the balance.

26 The hart of fooles is in their mouth: but the mouth of the wiſe is in his hart.

27 When the vngodly curſeth the (b) blaſphemer, he curſeth his owne ſoule.

28 A priuie accuſer of other men, ſhal defile his owne ſoule, and be hated of euery man: but he that keepeth his tongue and is diſcreet, ſhal come to honour.

The .xxii. Chapter.

1. Of the ſluggarde. 12. Not to ſpeake much to a foole. 16. A good conſcience reſteth not.

1 A Slouthfull body is moulded (a) of a ſtone of clay, and euery man wil ſpeake to his diſpraiſe.

2 A ſlouthfull body is made of the doung of oxen, and euery one that toucheth him, muſt waſhe his handes againe.

3 A miſnurtured ſonne is the diſhonour of the father: a fooliſhe daughter ſhalbe little regarded.

4 A wiſe daughter is an heritage vnto her huſbandes: but ſhe that commeth to diſhoneſtie, bringeth her father in beaunteſſe.

5 A daughter that is paſte ſhame, diſhonoureth both her father and her huſbande: the vngodly ſhal regard her, but they both ſhall deſpiſe her.

6 A tale out of time, is as muſicke in mourning: but wiſedome knoweth the ſeaſons of correction and doctrine.

7 If children liue honeſtly, and haue wherwithal, they ſhal put awaye the ſhame of their parentes:

8 But if children be proude with hautineſſe and fooliſhneſſe, they blotte out the nobilitie of their kynrede.

9 Who ſo teacheth a foole, is euen as one that glueth a potſharde togeather, as one that telleth a tale to hym that heareth hym not, and as one that rayſeth a man out of an heauie ſleepe.

10 Who ſo telleth a foole of wiſedome, is euen as a man whiche ſpeaketh to one that is aſleepe, when he hath tolde his tale, he ſayth, What is the matter?

11 When one weepeth, lamentation is made for him, becauſe the lyght kayleth him: euen ſo, let men mourne ouer a foole, for he wanteth vnderſtanding. Make but litle weeping becauſe of the dead, for he is come to reſt: but the lyfe of the foole is worſe then the death.

12 Seuen dayes doo menne mourne for hym that is dead, but the lamentation ouer the vnwiſe and vngodly, ſhould endure all the dayes of their lyfe.

13 Talke not muche with a foole, and goe not with hym that hath no vnderſtandyng: beware of hym, leſte it turne thee to trauayle, and thou ſhalt not be defyled with his

(a) A fayr that is, like as the idle ſtone geathereth mooſe and fylth, ſo doth the ſlouthful both ſickneſſe of body, and corruption of mynd, and as euery man doth auoyde the filthines of doung, & ſhaketh it of: ſo doth he auoyd the companye of idle loyterers, leſt he be accounted like vnto them.

B

his sinne: Depart from him, and then shalt
thou rest, and shalt not be troubled bicause
of his foolishnesse.

E 14 (b) What is heauyer then lead? and what
(a) Though lead be heauie, yet may it be borne, but the insolent foole may not be borne, as Prou. 28. Heauy is the stone, and weightie is the sand: but the furie of a foole doth passe them both.
should a foole be called els but lead?

15 Sand, salt, and a lumpe of yron, is easier
to beare, then an unwise, foolishe, and ungodly man.

16 Like as the bandes of wood bound toge-
ther in the fundation of the house can not be
loosed: euen so is it with the hart that is sta-
blished in the thought of counsel. The
thoughts of the wise shal neuer feare, nor be
offended at any tyme.

17 Like as a fayre plastered wal in a wynter
house: a high building may not abide the
wynde and stourme: euen so is a fooles hart
afraid in his imagination, bicause he feareth at euer
yche thyng, and can not endure.

18 A wauering hart in the imagination of
a foole, wyl not euer stande in ayde: but he
that abydeth in the commaundementes of
God, wyl alway feare.

19 He that puppeth a mans eye, bringeth
foorth teares: and he that pricketh the hart,
bringeth forth the meanyng and thought.

20 Who so casteth a stone at the byrdes, fray-
eth them away: and he that blaspheameth
his frende, breaketh frendshyp.

D 21 Though thou hauest a swoorde at thy
frende, yet dispayre not: for thou mayest
come agayne to thy frende.

22 If he speake sourely, feare not: for ye
may be agreed togeather agayne, except it
be that thou blaspheme hym, disdaine hym,
open his secretes, and wounde hym trayte-
rously: for al such thinges shal flye away
frende.

23 Be fayre frindl vnto thy neyghbour in his
powertie, that thou mayest reioyce with him
also in his prosperitie: abyde stedfast vnto
hym in the tyme of his trouble, that thou
mayest be heyre with him in his heritage:
for powertie is not alwayes to be contem-
ned, nor the riche that is foolish to be had in
estimation.

24 Like as the vapour and smoke goeth out
at the ouen before the fire: euen so ayre wor-
des, reproches, and threatnings, goe before
bloodshedyng.

25 Be not ashamed to defend the frende, as
for me, I wyl not flye my face from hym
though he shoulde doo me harme: who so e-
uer heareth it, shal beware of hym.

Psal. 112. a. 26 Who shal set a watche before my mouth,
and a sure seale vpon my lyppes, that I fall
not with them, and that my tongue destroy
me not?

The. xxiii. Chapter.

1. A prayer against pryde, lecherye, and glo-
rie. 22. Many sinnes procede of idolatrie.
27. Of the feare of God.

1 O Lorde, father and gouernour of my
lyfe, leaue me not in their imagination
and counsel: oh let me not fal in suche
reproofe. E

2 Who wyll keepe my thought with the
scourge, and the doctrine of wisedome in
mine harte? that he spare not mine igno-
rance, that I fal not with them?

3 Lest mine ignorances increase, that myne
offences be not many in number, and that
my sinnes exceede not: lest I fal before mine
enimies, and so myne aduersaries reioyce,
whose hope is farre from thy mercy.

4 O Lorde, thou father and God of my lyfe,
leaue me not in their imagination: O let
me not haue a proud looke, but turne away
al voluptuousnesse fro me.

5 Take from me the lustes of the bodye, let
not the desyres of vncleannesse take holde
vpon me.

6 And geue me not ouer into an vnshamefast
and obstinate myndc.

7 Heare me, O ye chyldren, I wyl giue you B
a doctrine howe ye shall order your mouth:
who so keepeth it, shall not perishe though
his lyppes, nor be hurt through wicked
woordes.

8 As for the sinner, he shalbe taken in his
owne vanitie: he that is proude and curse,
shal fal therein.

9 Let not thy mouth be accustomed with Exod. 20.
swearyng, for in it there are many fallen:
let not the nameyng of God be continually
in thy mouth, and meddle not with the
names of Saintes, for thou shalt not be ex-
cused of them.

10 For like as a seruant whiche is oft pu-
nished, can not be without some sore: euen
so, what so euer he be that sweareth, and
nameth God, shall not be clean pourged
from sinne.

11 A man that vseth muche sweareyng, shall
be fylled with wickednesse, and the plague
shall neuer goe from his house, if he beguyle
his brother, his fault shalbe vpon hym, if he
knowledge not his sinne, he maketh a dou-
ble offence, and if he sweare in vayne, he
shal not be founde righteous: for his house
shalbe ful of plagues.

12 The woordes of the swearer bringeth Leuit. 24.
death, God graunt that it be not founde in
the house of Iacob: but they that feare
God, eschew al such, and lye not waltering
in sinne.

13 This

Ma.12.b. 15 Use not thy mouth to unhonest & filthie talkyng, for in it is the woorde of synne.

16 Remember thy father and thy mother when thou art set among great men: lest God forget them in their sight, and lest thou nedyng their custome, suffer rebuke, and wyshe not to have bene borne, and so curse the day of thy nativitie.

Ma.15.b. 17 The man that is accustomed with the woordes of blasphemie, wyl never be reformed al the dayes of his lyfe.

18 Two sinner wyse is to much, but the third bringeth wrath & destruction: An hot stomache can not be quenched (euen lyke a burning fyre) til it have swalowed up some thyng: euen so an unchaste man hath no rest in his flesshe, til he have kindeled a fyre.

19 All bread is sweete to an whoremonger, he wyl not leave of tyl he dye.

Pa.11.a. 20 A man that breaketh wedlocke, and regardeth not his soule, but sayth, Tushe, who seeth me? I am compassed about with darkenesse, the walles cover me, no body seeth me, whom neede I to feare the hyghest wyl not remember my synnes:

21 He understandeth not that his eyes see al thynges, for al suche feare of men driveth away the feare of God from him: for he feareth onely the eyes of men, and considereth not that the eyes of the Lorde are clearer then the sunne, beholdyng al the wayes of men, & the grounde of the deepe, and lookyng euen to mens hartes in secrete places.

22 The Lorde God knewe al thynges or euer they were made, and after they be brought to passe also he looketh upon them all.

D 23 The same man shalbe openly punished in the stretes of the citie, and shalbe chased abroade lyke a young horse foale: and when he thynketh least upon it, he shalbe taken.

24 Thus shal he be put to shame of every man, because he wolde not understande the feare of the Lorde: and thus shal it goe also with every wyfe that leaveth her husbande, and getteth inheritance by a straunge marriage.

Pro.30.c. 25 First, she hath ben unfaithfull unto the lawe of the hyghest: secondly, she hath forsaken her owne husband: thirdly, she hath played the whoore in adulterie, and gotten her children by another man.

26 She shalbe brought out of the congregation, and her children shalbe looked upon.

27 Her children shal not take roote: and as for fruite, her branches shal bryng fourth none.

28 A thankful reporte shal she leave behinde her, and her dishonour shal not be put out.

29 And they that remaine, shal knowe that there is nothyng better then the feare of GOD, and that there is nothyng sweeter then to take heede unto the commaundementes of the Lorde.

30 A great worshyp is it to folowe the lorde: for long lyfe shalbe received of hym.

The. xxiiii. Chapter.

1. A prayse of wysedome proceedyng fourth of the mouth of God. 6. Of her woorkes and place where she resteth.

1 WIsedome shal prayse her selfe, and be honoured in God, and reioyce in the myddest of the people. A

2 In the congregations of the hyghest shal she open her mouth, and triumph in the beholdyng of his power.

3 In the myddest of her people shal she be exalted, and woondered at in the holy fulnesse.

4 In the multitude of the chosen she shalbe commended, and among such as be blessed she shalbe praysed, and shal say,

5 I am come out of the mouth of the hyghest, fyrst borne before al creatures.

6 I caused the lyght that fayleth not to arise in the heaven, and covered al the earth as a cloude.

7 My dwelling is above in the heigth, and my seate is in the pyller of the cloude. B

8 I mee selfe alone have gone rounde about the compasse of heaven, and pearced the grounde of the deepe.

9 I have walked in the flooddes of the sea, and have stande in al landes, my dominion is in every people, and in every nation, and with my power have I troden downe the hartes of al both hygh and lowe.

10 In al these thynges also I sought rest, and a dwelling in some inheritance.

11 So the creatour of al thynges gave me a commaundement, and he that made me, appointed me a tabernacle, and sayde unto me, Let thy dwelling be in Jacob, & thyne inheritance in Israel, and roote thee selfe among my chosen.

12 I was created from the beginning, and before the world, and shal not leave of unto the worlde to comme: in the holy habitation have I served before hym, and so was I stablished in Sion. Pro.8.c. Exod.31.a

13 In the holy citie rested I in lyke maner, and in Hierusalem was my power. Psal.132.a

14 I tooke roote in an honorable people, euen in the portion of the Lorde, and in his heritage, and kept me in the fulnesse of the saintes. C

15 I was

25 I am set vp an high lyke a Cedar vpon Libanus, and as a Cypres tree vpon the mount Hermon.

26 I am exalted like a palme tree in Cades, and as a rose plant in Iericho, as a fayre Olive tree in the felde, and am exalted lyke as a plantane tree by the water side.

27 I haue geuen a smel in the stretes as the Cynamom and Balme that hath so good a sauour, yea a sweete odour haue I geuen as it were myrrhe of the best: I haue made my dwellynges to smel as it were of Rosin, Galbanum, of Onyx, Incense, and as Libanus, when it is not hewen downe, and myne odour is as the pure Balme.

(a) Terebint, is a hard tree spred abrode with long boughes, wherout runneth the gum called a pure turpentine, which cleanseth the stomacke of putrified humors, and purifieth the eares: so the wisedome of god declared in his scriptures, spreadeth abrode her manifold branches of knowledge and vnderstandyng, to purge the inwarde eares and corruption of the soule.

28 As the (a) Terebint haue I stretched out my branches, and my branches are the branches of honour, and louyng fauour.

19 As the vine haue I brought forth fruite of a swete sauour, and my floures are the fruite of honour and richesse.

20 I am the mother of beautifull loue, of feare, of knowledge, and of holy hope: I geue eternal thinges to al my children to whom God hath commaunded.

21 In me is al grace of lyfe and trueth, in me is al hope of lyfe and vertue.

22 O come vnto me, al ye that be desyrous of me, and fyl your selues with my fruites.

23 For my spirite is sweeter then hony, and so is myne inheritance more then the hony combe: the remembraunce of me endureth for euermore.

24 They that eate me, shal haue the more hunger: and they that drinke me, shal thirst the more.

25 Who so hearkeneth vnto me, shal not come to confusion, and they that worke in me, shal not offende: they that take me to be knowen, shal haue euerlastyng lyfe.

26 Al these thynges are the bookes of lyfe, the covenant of the highest, and the knowledge of the trueth.

27 Moses commaunded the lawe in the precepts of ryghteousnesse for an heritage vnto the house of Iacob, and confirmed the promises vnto Israel.

28 He not wearie to behaue your selues valiantly with the Lorde, that he may also confyrme you: elect him vnto him, for the lord almyghtie is but one God, and beside him there is no other sauiour.

Psal.131.b Actes.2.d.

29 (Out of Dauid his seruant he ordeyned to rayse vp a most myghtie kyng, syttyng in the state of honour for euer more.)

Deut.4.a. and.29.b.

30 This fylleth with wisedome, lyke as the floodes of Phison, and as the floodes of Tigris when the newe fruites are a growyng.

31 This bringeth plenteous vnderstanding lyke Euphrates, and fylleth vp as Iordan in the tymes of harueste.

Iosue.3.c

32 This maketh vertue to breake forth as the light, and as the water Gehon in the harueste.

33 The first hath not knowen her perfectly: no more shal the last serche out the grounde of her.

34 For her thought is fuller then the sea, & her counsayle is profounder then the great deepe.

E

35 I wyse dome haue caste out floodes, I am as a great water brooke out of the ryuer, I am as the ryuer Dozir, and as a water conduite am I come out of the garden of pleasure.

36 I sayde, I wyl water the garden of my young plantes, and fyl the fruite of my byrth: So my water brooke became ryuer lyke great, and my ryuer approched vnto the sea.

37 For I make doctrine to be vnto al men as lyght as the fayre morning, & I shal make it to be euer the clearer.

38 I wyl pearse through al the lower parties of the earth, I wyl looke vpon al such as be a sleepe, and lyghten al them that put their trust in the Lorde.

38 I shal yet powre out doctrine lyke as prophecie, and leaue it vnto suche as seeke after wisedome, and their generations shal I neuer fayle vnto the holy euerlastyng worlde.

40 Beholde howe that I haue not laboured for mine selfe onely: but for al them that seeke after the trueth. Eccle.33.

The .xxv. Chapter.

1. Of three thynges which please God, and of three which he hateth. 7. Of nine things that be not to be suspected, and of the tenth. 15. Cheefely of the malice of a woman.

1 THree thinges there are that my spirite A fauoureth, which be also alowed before God & men: The vnitie of brethren, the loue of neyghbours, & man and wyfe that agree wel together. Gen.13.b. Rom.12.b Eccle.40.

2 There thinges there be which he my soule hateth, and I vtterly abhorre the lyfe of them: A poore man that is proude, a ryche man that is a lyer, and an olde body that doteth, and is vnchaste. Gen.18.b

3 If thou hast gathered nothyng in thy youth, what wylt thou finde then in thyne age?

4 O howe pleasant a thing is it when gray headed men are discrete, and when the elders can geue good counsayle.

5 O howe comely a thyng is wisedome vnto aged men? yea, vnderstandyng and counsel to men of honour is a glorious thing.

6 The crowne of olde men, is to haue much experience: and the feare of God is their worshyp.

7 There be nine thinges whiche I haue iudged in my hart to be happy, & the tenth wil I tel forth vnto men with my tongue: A man that while he liueth hath ioy of his children, and seeth the fal of his enimies.

8 Wel is hym that dwelleth with an houswyfe of vnderstandyng, and that hath not fallen with his tongue, and that hath not ben faine to serue suche as are vnmete for hym.

9 Wel is hym that fyndeth a faythful frende: and wel is hym whiche talketh of wisedome to an eare that heareth hym.

10 O howe great is he that fyndeth wisedome and knowledge? Yet is he not aboue hym that feareth the Lorde.

11 The feare of God hath set it selfe aboue al thinges.

12 Blessed is the man vnto whom it is graunted to haue the feare of God: vnto whom shal he be likened that keepeth it fast?

13 The feare of God is the begynning of his loue: and the beginning of faith, is to cleaue fast vnto it.

14 The heauinesse of the hart is al the punishment, and the wickednesse of a woman goeth aboue al.

15 All pounishment and plague is nothyng in comparison of the plague of the hart: euen so, al wickednesse, is nothing to the wickednesse of a woman.

16 Whatsoeuer happeneth vnto a man, is nothing in compation of it that his euill willers doo vnto hym: and al vengeance is nothing to the vengeance of the chimke.

17 There is not a more wicked head then the head of the serpent: & there is no wrath aboue the wrath of a woman.

18 I wyll rather dwell with a lion and dragon, then to keepe house with a wicked wyfe.

19 The wickednesse of a woman changeth her face, she shal mokke her countenance as it were a beare, and as a sacke shal she hew it among the neighbours.

20 Her husband is brought to shame among his neighbours because of her, and when he heareth it, it maketh him to sygh.

21 Al wickednesse is but litle to the wickednesse of a woman: the portion of the vngodly shal fal vpon her.

22 Like as the clymyng vp a sandy waye is to the feete of the aged: euen so is a wife ful of wordes vnto a stil quiet man.

23 Looke not too narowly vpon the beautie of a woman, lest thou be prouoked in desyre towarde her. Eccle.42.8. 2.king.11.2. and.13.2.

24 The wrath of a woman is dishonour and great confusion: if a woman get the maistrie, then is the contrary to her husband.

25 A wicked wife maketh a lazy hart, an heauie countenance, and a dead wounde: Weake handes and feeble knees, is a woman that her husband is not the better for. Gene.3.c. 1.Tim.2.b.

26 Of the woman came the (a) beginning of sinne, and through her we al are dead. (a) 1.Tim.2. Adam was not deceyued. But to the Rom.5. he sayth, By one man sin entred into the worlde.

27 Geue thy water no passage, no not a litle, neither geue a wicked woman her wyl. The occasion was offred by the woman, but the sinne was finished by the man consentyng thereunto

28 If she walke not after thy hande, she shall confounde thee in the sight of thine enimies: cut her of then from thy flesh, that she doo not alway abuse thee.

The.xxvi. Chapter.

3. The prayse of a good woman. 6. Of the iealousie and drunkennesse of a woman.

1 HAppy is the man that hath a vertuous wife: for the number of his yeeres shal be double. A

2 An honest woman maketh her husbande a ioyful man, and he shal fyll the yeeres of his life in peace.

3 A vertuous woman is a noble gyft, which shalbe geuen for a good portion vnto such as feare God:

4 Whether a man be riche or poore, he may haue euer a merry harte, and a cheareful countenance.

5 There be three thynges that my hart feareth, and my face is afrayde of the fourth: treason in a citie, a seditious people, and noysome tongues: al these are heauier then the death.

6 When one woman is iealous ouer another, it bryngeth payne and sorow vnto the hart: and a woman that telleth out al thinges, is a scourge of the tongue.

7 When one hath an euyl wyfe, it is euen as when an vnlike payre of oxen must draw togither: he that getteth her, getteth a scorpion. B Iud.16.a.

8 A dronken woman is a great plague: for she can not couer her owne shame.

9 The whoredome of a woman may be knowen in the pride of her eyes and eye lydes.

10 If thy daughter be not shamefast, holde her strayghtly, lest she abuse her selfe through ouermuche libertie. Eccle.13.d.

11 Beware of al the vnhonestie of her eyes, and maruayle not if she doo against thee.

12 As a way faring man that is thirstie, when he hath founde a wel, drinketh of eue-

12

ry next water to wyl she set downe by euery hedge, and make her selfe common to euery man that passeth by.

13 A louyng wife reioyceth her husbande, and fordeth his bones with her wisedome.

C 14 A woman of fewe woordes is a gyft of God: and all nurtured myndes may nothing be compared.

15 An honest and mannerly woman is a gyft aboue other gyftes: and there is no weight to be compared vnto a mynde that can rule it selfe.

16 Like as the sunne when it ariseth is an ornament in the high heauen of the Lorde: so is a vertuous wyfe the beautie of her house.

17 Like as the cleare light is vppon the holy candlestickes: so is the beautie of the face vpon an honest body.

Eccl. 5. b. 18 Like as the golden pyllers are vppon the sockettes of syluer: so are the fayre feete vpon a woman that hath a constant mynd.

19 Perpetual are the fundations that be layde vppon a whole stonie rocke: so are the commaundmentes of God vpon the hart of an holy woman.

20 There be two thinges that greeue my hart, & the third is displeasure come vpon me: When an expert man of warre suffereth scarcenesse and pouertie, when men of vnderstanding and wisedome are not set by, & when one departeth from righteousnesse vnto sinne: who so dooth such, the Lord hath prepared hym vnto the swoorde.

21 There be two manner of thynges which mee thinke to be harde and perillous: A marchant can not lightly keepe hym from hurt, neither a taueruer him selfe from sinne.

The. xxvii. Chpter.

3. Of the poore that woulde beseeche. 5. The probation of the man that feareth God. 20. The wicked imagineth euyll, which returneth vpon hym selfe.

A 1 BEcause of pouertie hath many one offended: and he that seeketh to be riche, turneth his eyes aside.

2 Like as a nayle in the wal sticketh fast betwixt two stones: euen so doth sinne sticke betwixt the buyer and the seller.

3 If he holde him not diligently in the feare of the Lorde, his house shal soone be ouerthrowen.

4 Lyke as when one syfteth on the sylynesse remayneth in the syue: so remayneth there some vncleane thing in the thought of man.

5 The ouen proueth the potters vessel: so dooth temptation of trouble trye righteous men.

6 The tree of the fielde is knowen by his fruite: so is the thought of mans hart knowen by his woordes. 1. Pet. 3. Matth. 7.

7 Prayse no man, excepte thou haue heard B hym, for a man is knowen by his woordes.

8 If thou folowest righteousnesse, thou shalt gat her, and put her vppon thee as a fayre garment: & thou shalt dwel with her, and she shal defende thee for euer, and in the day of knowledge thou shal find stedfastnesse.

9 The byrdes resort vnto their like: so doth the truth turne vnto them that be occupyed with al.

10 The Lion waiteth the pray: so doth sinne vpon them that woorke vnrighteousnesse.

11 The talking of him that feareth God, is nothyng but wisedome: as for a foole, he chaungeth as the moone.

12 If thou be among the vnlearned, kepe thy woordes to a conuenient time: but among suche as be wise, speake on hardly.

13 The talkyng of fooles is abomination, and their sport is voluptuousnesse, and misnurture.

14 Muche swearyng maketh the heare to C stande vp: and to striue with such, stoppeth Eccle. 23. the eares.

15 The stryfe of the proude is bloodshedyng, and their blasphemyng is heauie to heare.

16 Who so discouereth secretes, leeseth his Eccle. 19. credence, & findeth no freende after his pyl. and. 22. lasure.

17 Loue thy freende, and byde thee selfe in faythfulnesse with him: but if thou bewrayest his secretes, thou shalt not gat hym agayne.

18 For like as the man is that destroyeth his enimie: so is he also that breaketh faithe in the freendshyp of his neighbour.

19 Like as one that letteth a byrde goe out of his hande, can not take her agayne: euen so thou, if thou geue ouer thy freende, thou canst not gat him agayne.

20 Yea, thou canst not come by him, for he is too farre of: he is as a Roe escaped out of the snare, for his soule is wounded.

21 As for wounded they may be bounde vp D againe, and an euyl woorde may be reconciled: but who so bewrayeth the secretes of a freende, there is no more hope to be had vnto him.

22 He that winketh with the eyes, imagi- Prou. 6. neth some euyl: and he that knoweth hym, wyl let him alone.

23 While thou art present, he shal highly commend and prayse thy woordes: but at the last he

be shal turne his tayle, & slaunder thy saying.

24 Many thinges haue I hated, but nothing so euyll as for the Lorde him selfe also abhorreth suche a one.

11.b. 25 Who so casteth a stone an hygh, it shal fal vpon his owne head: and he that smyteth with guyle, woundeth hym selfe.

26 Who so dygged a pyt, shal fal therein, and he that layeth a stone in his neighbours way, shal stumble therevon, and he that layeth a snare for another, shalbe taken in it him selfe.

27 Who so gyueth a wicked noysome counsayle, it shal come vpon him selfe, and he shal not knowe from whence.

28 The proude blaspheme, and are scornful: but vengeaunce lurketh for them as a Lion.

29 They that reioyce at the fal of the righteous, shalbe taken in the snare: anguishe of hart shal consume them before they dye.

30 Anger and rigorousnesse are two abominable thynges, and the vngodly hath them both vpon him.

The.xxviii. Chapter.

1. We ought not to desyre vengeance, but to forgeue the offence. 13. Of the vices of the tongue, and of the dangers therof.

1 HE that seeketh vengeance, shal synde vengeance of the Lorde, whiche shal surely keepe his sinnes.

2 Forgeue thy neighbour the hurt that he hath done thee, and so shal thy sinnes be forgeuen thee also when thou prayest.

3 A man that beareth hatred agaynst another, howe dare he desyre forgeuenesse of GOD?

4 He that sheweth no mercie to a man whiche is lyke him selfe, howe dare he aske forgeuenesse of his sinnes?

5 If he that is but flesh, beareth hatred, and keepeth it, who wyl intreate for his sinnes?

6 Remember the end, and let enmitie passe, whiche seeketh death and destruction, and abyde thou in the commaundementes.

7 Remember the commaundementes, so shalt thou not be rigorous ouer thy neighbour: thinke vpon the couenant of the highest, and forgeue thy neighbours ignorance.

8 Beware of strife, and thou shalt make thy sinnes fewer.

19.a. 9 For an angrie man kindeleth variance: and the vngodly disquieteth freendes, and putteth discorde among them that be at peace.

26.d. 10 The more wood there is, the more vehement is the fyre, and the myghtier that men be, the greater is the wrath: according to his richesse, his anger increaseth, and the longer the stryfe endureth, the more it burneth.

11 An hastie brawling kyndeleth a fyre, and an hastie strife sheddeth blood: a tongue also that beareth false witnesse, bringeth death.

12 If thou blowe the sparke, it shal burne, if thou spyt vpon it, it shal goe forth, and both these come out of the mouth.

13 The slaunderer and double tongued is cursed: for many one that be frendes letteth he at variaunce. Exod. 21. b.

14 The * thyrde tongue hath disquieted many one, and driuen them from one lande to another: strong cities of the riche hath it broken downe, and ouerthrowen the houses of great men: the strength of the people hath it brought downe, and hurte the dearest of myghtie nations. * or, a Double tongue: which sayth and vnsaith, or speaketh one thing, & thynketh an other. The third tongue do some take for that whiche speaketh neyther out of the newe nor the olde Testament, but of their owne braine.

15 The thyrde tongue hath caste out many an honest woman, and robbed them of their labours.

16 Who so hearkeneth vnto suche, shal neuer synde rest, and neuer dwel safely.

17 The stroke of the rod maketh prynters in the skinne: but the stroke of the tongue smiteth the bones in sunder.

18 There be many that have perished with the swoorde: but many more through the tongue.

19 Well is him that is kept from an euyll tongue, and commeth not in the anger therof, whiche draweth not the yoke of suche, and is not bounde in the bandes of it.

20 For the yoke thereof is of iron, and the bande of it of * steele. * or, hasse. D

21 The death thereof is a very euyl death: hel were better for one, then such a tongue.

22 But the fyre of it may not oppresse them that feare GOD, and the flame therof may not burne them.

23 Suche as forsake the Lorde, shall fall therin, and it shal burne them, and no man shalbe able to quenche it: it shal set vpon them as a Lion, and deuour them as a Leoparde.

24 Thou hedgest thy goodes with thornes: why doest thou not rather make doores and barres for thy mouth?

25 Thou weyest thy gold and syluer: why doest thou not wey thy woordes also vpon the ballance, and make a yoke and a barre, and a sure bridle for thy mouth?

26 Beware that thou slyde not in thy tongue, and so fal before thyne enimies that lay waite for thee, and thy fal be incurable, euen vnto death.

The

The.xxix. Chapter.

1. Howe we ought to lend our money, and doo almes. 15. Of a faythful man answearyng for his freende. 22. Of liberalitie and hospitalitie.

A 1 Who so wyl shewe mercie, let him lend vnto his neighbour: he that is able, let him kepe the commaundementes.
Deut.15.a. Luke.6.d.

2 Lende vnto thy neyghbour in time of his neede, and pay thou thy neyghbour agayne in due season.

3 Kepe thy woorde, and deale faythfully with him: and thou shalt alway fynde the thyng that is necessarie for thee.

4 There haue ben many, that when a thing was lent them, reckened it to be founde, and made them trouayle and labour that had holped them.

5 Whyle they receyue any thyng, they kysse the handes of suche as geue them, and for their neyghbours good, they humble their boyes: but when they shoulde pay agayne, they keepe it backe, and gene euyl woordes, and make many excuses by reason of the tyme.

6 And though he be able, yet geueth he scarse the halfe agayne, and reckeneth the other to be founde: and if he withholde not his money, yet hath he an enmie of hym, and that vndeserued: he payeth him with cursyng and rebuke, and geueth him euyl woordes for his good deede.

B 7 There be many one whiche are not glad for to lende, not because of euyl, but they feare to loose the thyng that they lende.

8 Yet haue thou patience with the simple, and withholde not mercy from hym.

9 Helpe the poore for the commaundements sake, and let him not goe emptie from thee, because of his necessitie.

10 Loose thy money for thy brother & neighbours sake, and burie it not vnder a stone where it rusteth and corrupteth.

Mat.6.c. Luke.12.b 1.Tim.6.b Tobias.4.b

11 Gather thy treasure after the commaundement of the hyghest, and so shal it bryng thee more profite then golde.

12 Lay vp thyne almes * in the handes of the poore, and it shal keepe thee from al euyl.

* or, in the secrete chambers.

13 A mans almes is as a purse with him, & shal kepe a mans fauour as the apple of an eye: and afterwarde shal it aryse, and pay euery man his rewarde vpon his head.

C 14 It shal fyght for thee agaynst thyne enimies better then the shielde of a Giant, or speare of the myghte.

15 A good honest man is a suretie for his neyghbour: but a wicked person letteth him come to shame.

16 Forget not the freendshyp of thy suretie: for he hath geuen his soule for thee.

17 The vngodly despiseth the good deede of his suretie.

18 (a) The wicked wyl not become suretie, and the vnthankefull and ignorant leaueth his suretie in danger.

(a) As he is foole that becometh suretie for euery man: & is he vngodly that wyl become suretie for no man.

19 Some man prowideth for his neighbour: and when he hath lost his honestie, he shal forsake him.

20 Suretishyp hath destroyed many a riche man, and remoued them as the waues in the sea: mightie people hath it driuen away, and caused the to wander in strange countreyes.

21 An vngodly man transgressyng the commaundement of the Lorde, shal fal into an euyl suretishyp: and though he forget him selfe to get out, yet shal he fynde trubbemēt. C

22 Helpe thy neighbour out after thy power, and beware that thou thee selfe fal not in suche debt.

23 The cheefe thyng that kepeth thy lyfe, is water, and bread, clothing, and lodging, to couer the shame. Eccli.39.

24 Better is it to haue a poore lyuyng in a mans owne house, then delicate fare among the strange.

25 Be it litle or muche that thou hast, holde thee content withal: and thou shalt not be blamed as a vagabounde. Mal.36.b 1.Tim.6.b Heb.13.a.

26 For a miserable life is it to goe fro house to house, and where a man is (b) fremde, he dare not open his mouth. (b) That is a stranger without auctoritie or kynred.

27 Though one be lodged, and haue meate and drinke, yet shal he be taken as vnworthy, and heare many bytter rough woordes, (namely thus,)

28 Goe thy way thou stranger, and prepare a table for thee selfe, and feede me also of that thou hast.

29 Gene place thou stranger to an honourable man, my brother commeth into my house: and so telleth him the necessitie of his house.

30 These thinges are heauie to a man that hath vnderstandyng, (namely) the forbyddyng of the house, & that the lender casteth him in the teeth.

The.xxx. Chapter.

1. Of the correction of chyldren. 14. Of the commoditie of health. 17. Death is better then a sorowful lyfe.

1 Who so loueth his chylde, holdeth him stil vnder correction, that he may haue ioy of him afterwarde, and that he A Psal.127.a and.33.

he grope not after his neighbours doores.

2 He that trusteth his sonne, shal haue ioy in hym, and needs not to be ashamed of him among his acquaintance.

3 Who so enstourmeth and teacheth his sonne, greeueth the enimie: and before his frendes, he may haue ioy of hym.

4 Though his father dye, yet is he as though he were not dead: for he hath left one behinde him that is lyke hym.

5 In his life he sawe hym, and had ioy in hym, and was not sorie in his death, neyther was he ashamed before the enimies.

6 For he left behynde hym an auenger against his enimies, and a good doer vnto the frendes.

7 For the lyfe of chyldren he shal binde the woundes togeather, and his hart is greeued at euery crie.

8 An vntamed horse wyl be harde, and a wanton childe wyl be wylful.

9 If thou dying vp thy sonne delicately, he shal make thee afrayde: and yf thou play with him, he shal bring thee to heauinesse.

10 Laugh not with hym, lest thou weepe with hym also, and lest thou gnashe with thy teeth at the last.

11 Geue hym no libertie in his youth, and escule not his follie.

12 Bow downe his necke while he is young, bit hym vpon the sides whyle he is but a childe: lest he waxe stubburne, and geue no more force of thee, and so shalt thou haue heauinesse of soule.

13 Teache thy childe, and be diligent therein, lest it be to thy shame.

14 Better is the poore being whole & strong, then a man to be riche, and not to haue his health.

15 Health and welfare is aboue all golde, and a whole body aboue al treasure.

16 There is no riches aboue a sounde body, and no ioy aboue the ioy of the hart.

17 Death is better then a bitter lyfe, and eternal rest better then continual sickenesse.

18 (a) The good thynges that are put in a clese mouth, are like as when meat is layd vpon the graue.

19 What good doeth the offring vnto an Idol? for he can neyther eate, taste, nor smel: euen so is he that is chased of the Lord, and beareth the rewardes of iniquitie.

20 He seeth with his eyes, and groneth like a gelded man that lieth with a virgin, and sigheth.

21 Geue not ouer thy mynde into heauinesse, & vexe not thee selfe in thine owne counsel.

22 The ioy and chearefulnesse of the hart is the lyfe of man, and a mans gladnesse is the prolongyng of his dayes.

23 Loue thine owne soule, and comfort thine hart, as for sorowe and heauinesse driue it farre from thee: for heauinesse hath slayne many a man, and bringeth no profite.

24 Zeale and anger shorten the dayes of the lyfe, carefulnesse and sorowe bring age before the tyme.

25 Vnto a merie hart, euery thyng hath a good taste that he eateth.

The. xxxi. Chapter.

1. We ought to geue diligent heede to honestie. 2. Of them that take payne to gether ryches.

1 TRauayle and carefulnesse for riches, A taketh away the sleepe, and maketh the flesshe to consume. 1. Tim. 6. b

2 When one lyeth and taketh care, he waketh euer vp, lyke as a great sickenesse breaketh the sleepe.

3 The riche hath great labour in geathering his riches togeather, and then with the pleasure of his riches he taketh his rest, and is refreshed.

4 But who so laboureth & prospereth not, he is poore: and though he leaue of, yet is he a begger.

5 He that loueth riches, shal not be iustified: and who so followeth corruption, shal haue ynough thereof. Eccle. 8. a

6 Many one are comme in great misfortune by the reason of golde, and haue founde theyr destruction before them.

7 It is a tree of fallyng vnto them that offer it vp, and al such as be foolishe fal therein. B

8 Blessed is the rich which is founde without blemishe, & hath not gonne after gold, nor hoped in money and treasures.

9 Where is there suche a one, and we shall commende hym, and cal hym blessed? for wonderful thynges doeth he among his people.

10 Who so is tryed and founde perfect in such thinges, shalbe commended and prayed: who might offende, and hath not offended? who coulde doo euyl, and hath not donne it?

11 Therefore shall his good be stablished, and the whole congregation shall declare his almes.

12 If thou sit at a great mans table, open not thy mouth wyde vpon it, and say not, There is muche meate on it.

13 Remember that an euyl eye is a shrewe: what thyng created is woorse then a wycked eye? therefore weepeth it before euery mans face.

14 Lay not thyne hande vpon euery thyng C that thyne eye seeth, and striue not with Mat. 7. a

hym in the dyshe.

15 Ponder by thee selfe what thy neyghbour would fayne haue, and be discrete in euery poynt.

16 Eate the thyng that is set before thee mannerly as it becommeth a man, and eate not to much, lest thou be abhorred.

17 Leaue thou of fyrst of al, because of nurture, lest thou be he whom no man may satisfie, whiche may turne to thy decay.

18 When thou sittest among many menne, reache not thyne hande out fyrst of al, neyther cal thou fyrst for dryncke.

Eccle.37.c 19 O howe wel content is a wyse man with a litle wine? so that in sleepe thou shalt not be sicke thereof, nor feele any payne.

20 A sweete hollome sleepe shal suche a one haue, & feele no inward greefe: he ryseth vp betymes in the morning, and is wel at ease in hym selfe: but an vnsatiable eater slepeth vnquietly, and hath ache and payne of the body.

D 21 If thou feelest that thou hast eaten to much, aryse, gor thy way, caste it of thy stomacke, and take thy rest: and it shal ease thee, so that thou shalt bring no sickenesse vnto thy body.

Rom.12.c 22 My sonne, heare me, and despyse me not, and at the last thou shalt finde as I haue tolde thee: in all thy woorkes be diligent and quicke, so shal there no sickenesse happen vnto thee.

23 Who so is liberall in dealyng out his meat, many men shal blesse hym, and prayse hym with their lyppes, & the same is a sure token of his loue and faythfulnesse.

24 But he that is vnfaythful in meate, the whole citie shall complayne of hym: and that is a sure experience of his infidelitie and wyckednesse.

25 Shewe not thy valiantnesse in wine, for wine hath destroyed many a man.

26 The fyre proueth the harde yron: euen so doth wine proue the harts of the proud, when they be dronken.

Pro.22.a 27 Wine soberly dronken, quickeneth the life of man: if thou drinkest it measurable, thou shalt be temperate: what is the lyfe of him that is ouercome with wine? what taketh away the lyfe? euen death.

28 Wine was made from the begynnyng to make men glad, and not for dronkennesse: wine measurable dronken is a reioycyng of the soule and body: a measurable drynkyng is health to soule and body.

29 But if it be dronken with excesse, it maketh bitternesse, & sorowe vnto the mynde.

30 Dronkennesse filleth the minde of the foolishe with shame and ruine, minisheth the strength, and maketh woundes.

31 Rebuke not thy neighbour at the wine, and despyse hym not in his mirth: geue hym no dispiteful woordes, and preasse not vpon hym with contrary sayinges. Eccle. 10.

The. xxxii. Chapter.

1. Of the discretion and prayse of the preacher and of the hearer. 15. Of the feare, faith, and confidence of God.

1 IF thou be made a ruler, pryde not thee selfe therein, but be thou as one of the people: take diligent care for them, and looke well thereto. A Deut.17.a Rom.12.b

2 And when thou hast done al thy dutie, sit thee downe, that thou maiest be mery with them, and receyue a crowne of honour.

3 Speake thou that art the elder, for it becommeth thee, but with sure knowledge: hynder not musicke.

4 Speake not where there is no audience: and powre not foorth wyldome out of time at an improper vnitie. Eccle.32

5 Like as the carbuncle stone shineth that is set in golde: so doeth a song garnyshe the wine feast.

6 And as the Smaragde that is set in golde: so is the sweetenesse of musicke by the myrth of wine.

7 Geue eare and be syl, and for thy good behauour thou shalt be loued. B

8 Thou young man speake that becommeth thee, and that is profitable, and yet scarse when thou art twise asked.

9 Comprehend muche with fewe woordes, in many thyngs be as one that is ignorant: geue eare, and holde thy tongue withal.

10 If thou be among men of high auctoritie, desire not to compare thee selfe vnto them: and when an elder speaketh, make not thou many woordes therein.

11 Before the thunder, goeth lightning: and before nurture and shamefastenesse goeth loue and fauour.

12 Stande vp betimes, and be not the last: but geat thee home soone.

13 And there take thy pastime and doo what thou wylt: so that thou doo no euyl, and dese no man.

14 But for all thynges geue thankes vnto hym that hath made thee, and replenished thee with his goodnes. C

15 Who so feareth the Lorde, wyl receyue his doctrine: and they that geat them to hym betimes, shal finde grace.

16 He that seeketh the lawe, shalbe fylled withal: as for hym that is but fayned, he wyl be offended thereat.

17 They that feare the Lorde, shal finde the iudgement: and their righteousnesse shalbe kindled

hyndred as a light.

18 An vngodly man wyll not be reſourmed, but can helpe him ſelfe with the example of others in his purpoſe.

19 A man of vnderſtandyng deſpiſeth no good counſel: but a wylde and proud body hath no feare, yea euen when he hath dealt rathly with another man: but his owne doynges ſhalbe his rebuke.

D 20 My ſonne, doo nothing without aduiſement: ſo ſhall it not repent thee after the deede.

22 Goe not in the way where thou mayeſt fal, nor where thou mayeſt ſtumble againſt the ſtone: agayne, neither truſt thou to the way that is playne.

22 And beware of thine owne children, and take heede of them that be of thyne owne houſholde.

23 In all thy woorkes put thy truſt in God from thy whole hart: for that is the keeping of the commaundementes.

24 Who ſo beleeueth Gods woorde, taketh heede to the commaundementes: and he that putteth his truſt in the Lorde, ſhall want nothyng.

The. xxxiii. Chapter.

1. The deliuerance of him that feareth God, 12. Man is in the hande of God, as the earth is in the hande of the potter.

E 1 THere ſhal no euyl happē vnto him that feareth God: but when he is in temptation the Lorde ſhall deliuer him, and keepe him from euyl.

2 A wyſe man hateth not the lawe, but an hypocrite (a) is as a ſhip in ragyng water.

3 A man of vnderſtandyng geueth credence vnto the lawe of God, and the lawe is faythfull vnto him.

4 Be ſure of the matter, then talke therof: be firſt wel inſtruct, then mayeſt thou geue anſweare.

5 The hart of the foolyſhe is lyke a cart wheele, & his thoughtes runne about lyke the axeltree.

6 (b) Like as a wylde horſe that neyeth vnder euery one that ſitteth vppon him, ſo it is with a ſcorneful freende.

7 Why dooth one day excel another, ſeeing al ỹ dayes of the yeere come of the ſunne?

8 The wyſdome of the Lord hath ſo parted them a ſunder, and ſo hath he ordeyned the tymes and ſolemne feaſtes.

9 Some of them hath he choſen and halowed before other dayes.

10 And all menne are made of the grounde, and out of the earth of Adam: in the multitude of ſcience hath the lord ſundred them, and made their wayes of diuers faſhions.

11 Some of them hath he bleſſed, made much of them, halowed them, and claymed them to him ſelfe: but ſome of them hath he curſed, brought them low, and put them out of their eſtate.

12 Like as the clay is in the potters hande, and al the ordering therof at his pleaſure: ſo are menne alſo in the hande of hym that made them, ſo that he may geue them as liketh him beſt.

13 Agaynſt euyl is good, and agaynſt death is lyfe: ſo is the vngodly agaynſt ſuche as feare God.

14 Behold, theſe are the woorkes of ỹ higheſt, C and there are euen two agaynſt two, and one ſet agaynſt another.

15 I am awaked vp laſt of all, as one that geathereth after in harueſt, in the gyftes of God, and in his bleſſing I am increaſed, and haue filled my wine preſſe like a grape geatherer.

16 Beholde howe I haue not laboured onely for mee ſelfe, but for all ſuche as loue nurture and wyſedome. Eccle. 24. B

17 Heare me, O ye great men of the people, and hearken with your eares ye rulers of the congregation.

18 Geue not thy ſonne and wyfe, thy brother, and freende, power ouer thee whyle thou liueſt: and geue not away thy ſubſtaunce and good to another, leſt it repent thee, and thou be faine to aſke of them agayne.

19 As long as thou liueſt and haſt breath, (c) let no man change thee.

20 For better it is thy children to pray thee, then that thou houldeſt be fayne to looke in their handes. (c) Let no man vſe thee as his ſeruant, when thou haſt committed al thy goods into his hande.

21 In al thy woorkes be excellent, that thy honour be neuer ſtayned.

22 At the tyme when thou ſhalt ende thy dayes and finiſhe thy lyfe, diſtribute thyne inheritances. D

23 The fodder, the whippe, and the burden belongeth vnto the aſſe: meate, correction, and woorke vnto the ſeruant.

24 If thou ſet thy ſeruant to labour, thou ſhalt finde reſt: but if thou let him goe idle, he ſhal ſeeke libertie.

25 The yoke and the whippe bowe downe the harde necke: but tame thou thy euyl ſeruant with bondes and correction.

26 Sende him to labour, that he goe not idle: for idleneſſe byngeth ſuch euyl.

27 Set hym to woorke, for that belongeth vnto him, and becommeth him wel.

28 If he be not obedient, binde his feete: but doo not to much vnto him in any wyſe, and without diſcretion doo nothyng.

29 If thou haue a (faithful) ſeruant, let him be vnto thee as thyne owne ſoule: en-

treate him as a brother, for in blood hast thou gotten him: yf thou haue a seruaunt, holde him as thee selfe, for thou hast neede of him, as of thee selfe.

30 If thou entreatest him euyll, and keepest him harde, and makest him to be proude, and to runne away from thee, thou canst not tel what way thou shalt seeke him.

The.xxxiiii. Chapter,

1. Of dreames, diuinations, & enchauntmentes. 6. We ought to confute vayne hope, and lyeing. 13. The prayse of them that feare God.

1 A VAnwyse people beguyle them selues with vayne & deceiptful hope, * and fooles trust in dreames.

2 Who so regardeth dreames, is lyke hym that wyll take holde of a shadowe, and followe after the winde.

3 Euen so is it with the appearinges of dreames: before the face, is the likenesse of a face.

4 Who can be cleansed of the vncleane? or what trueth can be spoken of a lyer?

5 Southsaying, witchcraft, sorcerie, and dreaming, is but vayne: like as when a woman trauayleth with childe, and hath many fantasies in her hart.

6 Where as suche visions come not of God, set not thyne hart vpon them.

7 For dreames haue deceiued many a man, and they failed that put their trust therin.

8 The lawe shalbe fulfilled without lyes, and wysedome is sufficient to a faythfull mouth: what knowledge hath he that is not tryed?

9 A wyse man that is well instruct, vnderstandeth muche: and he that hath good experience, can talke of wysedome.

10 He that hath no experience knoweth litle, and he that erreth causeth muche wickednesse: he that is not tryed, what thinges knoweth he? he that hath benne deceiued, is ful of subteltie.

11 When I was yet in errour, I learned muche also: yea I was so learned, that I coulde not expresse it at,

12 And came oft in peril of death therefore, tyll I was delinered from it through the grace of God.

13 Nowe I see that they whiche feare God haue the right spirite, for their hope standeth in him that can helpe them: and the eyes of the lord are on them that loue him.

14 Whoso feareth the Lorde, standeth in awe of no man, and is not afrayde: for the Lorde is his hope and comfort.

15 Blessed is the soule of him that feareth the Lorde: in whom putteth he his trust? who is his strength?

16 For the eyes of the Lord haue respect vnto them that loue him, he is their myghtie protection and strong ground, a defence for the heat, a refuge for the hot noone day, a succour for stumbling, and an helpe for falling.

17 He setteth vp the soule, and lightneth the eyes: he geueth health, lyfe, and blessing.

18 He that geueth an offering of vnrighteous good, his offering is refused: and the scornefull dealinges of the vnrighteous please not God.

19 The Lorde is theirs onely that patiently abide him in the way of the trueth and of ryghteousnesse.

20 The highest doth not alowe the giftes of the wicked: and God hath no delight in the offeringes of the vngodly, neither may sinne be reconciled in the multitude of oblations.

21 Who so bringeth an offering out of the goodes of the poore: dooth euen as one that killeth the sonne before the fathers eyes.

22 The bread of the needefull is the lyfe of the poore: he that defraudeth him therof, is a man of blood.

23 Who so robbeth his neighbour of his liuing, doth as great sinne as though he slue him to death: he that defraudeth the labourer of his hyre, is a blood shedder.

24 When one buildeth and another breaketh downe: what profite haue they then but labour?

25 (a) When one prayeth and another curseth, whose voyce wyll the Lorde heare.

26 He that washeth him selfe because of a dead body, and then toucheth the dead agayne, what doth his washing?

27 So is it with a man that fasteth for his sinnes, and dooth them agayne: who wyll heare his prayer, or what dooth his fasting helpe him?

The. xxxv. Chapter.

1. It is wel don to pray and to doo sacrifice. 14. The prayer of the fatherlesse, and of the wydowe, and of him that humbleth him selfe.

1 WHo so keepeth the lawe, bringeth offeringes enough: he that holdeth fast the commaundement, offereth the ryght health offeryng.

2 He that is thankfull and recompenceth, offereth fine floure: who so is merciful and geueth almes, that is the ryght thanke offeryng.

3 God hath pleasure when one departeth from

* or, dreames make fooles to haue wynges: for honour, ryches, pleasures, and suche lyke, are but as dreames, wherein fooles doo glory: for when they awake from their long sleepe, this thing shalbe vanished cleane away.

A

C

A Iere. 7. Ezech. 18.

(a) Whe one riche man hauyng gotten his goodes by robberie, extortion, briberie, or craft, & fals teltie, vsery or simonie, or withholding seruauntes or labourers wages, &c that wyl offer a gyft to God the he may heare his prayer: or the other part, the poore who is oppressed or defrauded, prayeth to God to see and iudge his cause: whose prayer thinke you wyl be most cheerfully heard?

from hymſelf: and to forſake vnryghteouſneſſe, reconcileth vs with hym.

4 Than ſhalt not appeare emptie before the Lorde:

5 For al ſuche is done becauſe of the commaundement of God.

6 The offeryng of the ryghteous maketh the aulter fat, and a ſweete ſmel is it before the hyghеſt.

7 The offeryng of the righteous is acceptable vnto God, and ſhal neuer be forgotten.

8 Geue God his honour with a chearefull hart: and kerpe not backe the fyrſtlynges of thyne handes.

9 In al thy gyftes ſhewe a chearful countenaunce, and halowe thy tythes vnto God with gladneſſe.

10 Geue vnto God accordyng as he hath enriched & proſpered thee: & looke what thine hande is able, geue with a chearefull eye.

11 For the Lorde recompenceth and geueth thee ſeuen tymes as muche agayne.

12 Geue no vnryghteous gyftes, for ſuche wyl he not receyue: beware of wrong offeringes, for the Lorde is a ryghteous iudge, and regardeth no mans perſon.

13 He accepteth not the perſon of the poore: but he heareth the prayer of the oppreſſed.

14 He deſpiſeth not the deſyre of the fatherleſſe, nor the widdowe when ſhe powreth out her prayer before hym.

15 Doeth not God ſee the teares that runne downe the cheekes of the widdowe? for heareth he not the complaynt ouer ſuche as make her to weepe? For from her chekes doo the teares goe vp vnto heauen, and the Lorde whiche heareth them, doeth accept them.

16 Who ſo ſtriueth God after his pleaſure, ſhalbe accepted: and his prayer reacheth vnto the cloudes.

17 The prayer of hym that humbleth hym ſelfe, goeth through the cloudes: tyll ſhe come nigh the wyl not be comforted, nor goe her way til the higheſt GOD haue reſpect vnto her, geue true ſentence, and performe the iudgement.

18 And the Lorde wyl not be ſlacke in commyng, nor tary long, tyl he haue ſmitten in ſunder the backes of the vnmercyful, and auenged hym ſelfe of the heathen, tyl he haue taken away the multitude of the cruel, and broken the ſcepter of the vnryghteous, til he geue euery man after his workes, and reward them after their doynges, tyl he haue deliuered his people, mayntayned their cauſe, & reioyced them in his mercie.

19 O how fayre a thing is mercie in the time of anguiſhe and trouble? it is lyke a cloude of rayne that commeth in the time of drouth.

The. xxxvi. Chapter.

1. A prayer to God in the perſon of al faythful men. 22. The prayſe of a good woman.

1 HAue mercie vpon vs, O lord, thou God of al thinges, haue reſpect vnto vs: A
ſhewe vs the light of thy mercies,

2 And ſende thy feare among the heathen and ſtrangers whiche ſeeke not after thee, that they may knowe that there is no God but thou, and that they may ſhew thy wonderous woorkes.

3 Lyft vp thyne hande ouer the outlandiſhe heathen, that they may learne to know thy might and power.

4 Lyke as thou art halowed in vs before them: ſo byrng to paſſe that thou mayeſt be magnified alſo in them before vs.

5 That they may knowe thee, lyke as we knowe thee: for there is none other God but onely thou, O Lorde.

6 Renue the tokens, and change the woonderous woorkes: ſhewe thine hande and thy ryght arme glorioully.

7 Rayſe vp thyne indignation, and powre B
out thy wrath: take away the aduerſarie, and ſmite the enimie.

8 Make the time ſhort, remember the couenant, that thy woonderous woorkes may be prayſed.

9 Let the wrath of the fire conſume them that lyue ſo careleſſe: and let them periſhe that doo thy people hurt.

10 Smite in ſunder the head of the princes that be our enimies, and ſay, There is none other but we.

11 Gather al the tribes of Iacob togeather agayne, that they may knowe howe that there is none other GOD but onely thou, that they may ſhewe thy wonderous woorkes: and be thou thy peoples heritage, lyke Exod. 4. c
as from the begynning.

12 O Lord haue mercie vpon the people that hath thy name, & vpon Iſrael whom thou haſt lykened to a firſt borne ſonne. 1. Chro. 6. a

13 O be mercyful vnto Hieruſalem the citie of thy ſanctuarie, the citie of thy reſt.

14 Fyl Sion with thine vnſpeakeable ver- C
tues, and thy people with thy glory.

15 Geue witneſſe vnto thy creatures whom thou madeſt from thy beginning, and raiſe vp the prophecies that haue benne ſhewed in thy name.

16 Rewarde them that wayte for thee, that thy prophetes may be founde faythful.

17 O Lord heare the prayer of thy ſeruaunte Num. 6. a
accordyng to the bleſſing of Aaron ouer thy people, & guide thou vs in the way of right teouſneſſe: that al they whiche dwel vpon

the earth may know that thou art the lord the eternal god, which is from everlasting.

18 The belly devoureth all meates: yet is one meate better then another.

1.Cor.1.b 19 Lyke as the tongue taketh venison: so doth an hart of understandyng marke false woordes.

20 A frowarde hart geueth heauinesse: but a man of experience lifteth him vp again.

D 21 The woman receiueth euery man: yet is one daughter better then another.

22 A fayre wyfe reioyceth her husband: and a man loueth nothing better.

23 If there be in her tongue gentlenesse, meekenesse, and holsome talke: then is not her husband like other menne.

24 He that hath gotten a vertuous woman hath a goodly possession: she is vnto him a helpe, and pillar whereupon he reasteth.

25 Where no hedge is, there the goodes are spoyled: and where no housewyfe is, there the freendlesse mourneth.

26 Lyke as there is no credence geuen to a robber that goeth from one citie to another: so is not the man beleeued that hath no neast, and must turne in where he may abyde in the nyght.

The. xxxvii. Chapter.

1. Howe a man shoulde knowe freendes and counselleres, 12. and searche the companie of an holy man.

A 1 EVery freende sayth, I wyl be freendly vnto him also: but there is some freend, whiche is onely a freende in name.

2 Remayneth not there heauinesse vnto death, when a companion and freende is turned to an enimie.

3 O most wicked presumption: frō whence art thou sprong vp to couer the earth with falshood and deceyte?

4 There is some companion which in prosperitie reioyceth with his frend: but in the time of trouble he taketh part against him.

* or, There is somme companion that helpeth his freende for the bellies sake, and taketh vp the buckler agaynst the enimie. 5 * There is some companion that mourneth with his frende for the bellies sake: but when trouble cōmeth, he taketh holde of the shielde.

6 Forgeat not thy frende in thy mynd, and thynke vpon hym in thy riches.

7 Seeke no counsel at thy kinsmen, ne hyde thy counsel from suche as beare thee no good wyl.

8 Euery counseller praiseth his counsel: nemart hys selfe, there is some that counselleth but for his owne profite.

9 Beware of the counseller, aynde aduisen whate wherto thou wylt vse him (for he wyl counsel for hym selfe) lest he cast the lot vpon thee,

10 And say vnto thee, Thy way and purpose is good: and afterwarde he stande agaynst thee, and laughe what that become of thee.

11 Aske no counsel at him that suspecteth thee for an enimie, and hide thy counsel from suche as hate thee: aske no counsel for religion of hym that is without religion, nor for iustice, of hym that hath no iustice: aske no counsel at a woman, touching her of whom she is ielous, nor at a fearefull and fayntharted body, in matters of warre: or at a marchant, how deare he wil cheape thy wares toward his: or at a buyer, of selling: or at an enuious man, of thankesgeuyng: or at the vnmerciful, of louyng kyndnesse: or at an vnhonest man, of honestie: or at the slouthfull, of woorkyng: or at an hyrelyng whiche hath no house, of profite or wealth: or at an idle body, of much labour: take no suche folkes to counsel.

12 But be diligent to seeke counsel at a vertuous man that feareth God, such a one as thou knowest to be a keeper of the commaundementes, which hath a mynde after thyne owne mynde, & is sory for thee when thou stumblest.

13 And holde thy counsel fast in thyne hart: for there is no man more faythfull to keepe it, then thou thee selfe.

14 For a mans minde is sometime disposed to tel out more, then seuen watchemen that sit aboue in an high place loking about thee. C

15 And aboue al this pray the highest, that he wyl leade thy way in faythfulnesse and trueth.

16 Before al thy woorkes aske counsell first: and or euer thou doest any thing be well auised.

17 There be foure thinges that declare a changed hart, whereout there springeth euyl and good, death and lyfe, and a mastefull tongue that bableth muche.

18 Some man is apt and wel instructed in many thinges, and yet very vnprofitable vnto hym selfe.

19 Some man there is that can geue wyse and prudent counsel, and yet is he hated, and continueth a beggar,

20 For that grace is not geuen hym of God to be accepted.

21 Another is robbed of al wysedome: yet D is he wyse vnto hym selfe, and the fruite of vnderstandyng is commendable in his mouth.

22 A wyse man maketh his people wise, and the fruites of his wysedome fayle not.

23 A wyse man haldeth plentefully bicause of God: and all they that see hym, shall speake good of hym.

24 The lyfe of man standeth in ỹ number of the

the dayes: but the dayes of Israel are innumerable.

25 A wyse man shall obteyne longe holinesse and credence among his people, and his name shalbe perpetual.

26 My sonne, proue thy soule in thee selfe, and yf thou see any euyll thing, geue it not vnto her:

27 For all thinges are not profitable for all menne, neither hath euery soule pleasure in euery thing.

28 Be not greedie in euery eating, and be not to hastie vpon all meates.

29 For exercise of meates bringeth sickenesse, and glutteny commeth at the last to an vnmeasurable heate.

30 Thorough surfet haue many one perished: but he that dyeteth him selfe temperately, prolongeth his lyfe.

The.xxxviii. Chapter.

1. A Phisition is commendable, 12. To bury the dead. 24. The wisedome of him that is learned.

HOnour the phisition, honour him with that honour that is due vnto him, because of necessitie, for God hath created hym.

2 For of the highest commeth medicine, and he shal receiue gyftes of the king.

3 The wysedome of the phisition bringeth him to great worshyp, and in the sight of the great men of this worlde he shalbe honourably taken.

4 The Lorde hath created medicine of the earth: and he that is wyse wyl not abhorre it.

5 Was not the bitter water made sweete with a tree, that menne might learne to knowe the vertue thereof.

6 The Lorde hath geuen menne wysdome and vnderstandyng, that he myght be honoured in his wonderous workes.

7 With such doeth he heale menne, and taketh away their paynes:

8 Of suche doeth the Potheccarie make a confection, yet can no man performe all his workes: for of the Lord commeth prosperous wealth ouer al the earth.

9 My sonne, despise not this in thy sickenesse: but pray vnto the Lorde, and he shal make thee whole.

10 Leaue of from sinne, and order thy handes aryght, cleanse thyne hart from all wickednesse.

11 Geue a swette sauoured offering, and the fine flowre for a token of remembrance: make the offering fat, as one that geueth the first fruites.

12 And geue roome to the Phisition, for the Lorde hath created him, let him not go from thee, for thou hast neede of him.

13 The houre may come, that the sicke may be helped thorough them,

14 When they pray vnto the Lorde, that he may recouer and get health to liue longer.

15 He that sinneth before his maker, shal fall into the handes of the Phisition.

16 My sonne, bring teares ouer the dead, & beginne to mourne, as if thou hadest suffered great harme thee selfe: and then couer his body after a conuenient maner, and despise not his burial.

17 Enforce thee selfe to weepe, and prouoke thee selfe to mourne, and make lamentation expediently, & be earnest in mourning, and vse lamentation as he is worthy, and that a day or two, lest thou be euyll spoken of: and then comfort thee selfe, because of the heauinesse.

18 For of heauinesse commeth death, the heauinesse of the hart breaketh strength.

19 Heauinesse and powertie, greeueth y hart in temptation and offence.

20 Take no heauinesse to hart, driue it away, and remember the last thinges.

21 Forget it not, for there is no turning againe, thou shalt doo him no good, but hurt thee selfe.

22 Remember his iudgement, thyne also shalbe like wyse: vnto me yesterday, vnto thee to day.

23 Let the remembrance of the dead ceasse in his rest, and comfort thee againe ouer him, seeing his spirite is departed from him.

24 The wysedome of the scribe is at conuenient time of rest: and he that ceaseth from exercises and labour, shalbe wyse.

25 Howe can he gnat wysdome that holdeth the plough, and he that hath pleasure in the goade and in driuing the oxen, and is occupied in their labours, and his talke is but of the breeding of bullockes?

26 He setteth his hart to make forowes, and is diligent to geue the kine fodder.

27 So is euery carpenter also & workemaister that laboureth still night and day: he carueth, graueth, cutteth out, and his desire is in sundry cunnyng things, his hart imagineth howe he may cunnyngly cast an image, his diligence also and watching performeth the worke.

28 The iron Smith in lyke manner bydeth by his stithie, and doth his diligence to labour the iron: the vapour of the fire burneth his flesh, & he must fight with the heat of ꝑ furnace: the noyse of the hammer euer soundeth in his eares, & his eyes looke stil vpon the thing that he maketh: he hath

set his minde thereupon, that he will make out his worke, and therefore he watcheth howe he may set it out, and bring it to an ende.

29 So doth the potter set by his worke: he turneth ꝑ wheels about with his feete, he is diligent and careful in al dooynges, and maketh his worke in number.

30 He fashioneth the clay with his arme, & with his feete he tempereth it: his hart imagineth howe he may make it pleasant, and his diligence is to cleanse the ouen.

31 Al these hope in their handes, and euery one thinketh to be cunning in his worke.

32 Without these may not the citie be maynteyned, inhabited, nor occupied:

33 Yet come they not hygh in the congregation, neither sit they vpon the iudgment seate: they vnderstande not the couenant of the lawe, they can not declare equitie and iudgement, they can not finde out the darke sentences.

34 But though these shal the creature of the world be maynteyned, their desire consisteth only in the worke & labour of cunning.

The. xxxix. Chapter.

1. A wyse man. 16. The woorkes of God. 24. Vnto the good, thinges doo profit but vnto the euil, euen good thinges are euil.

BUt he that applyeth his minde to vnderstande the lawe of God, sooth diligently seeke out the wysdome of them of the olde time, and exerciseth him selfe in the prophetes.

2 He keepeth the sayenges of famous men, and preasseth to ꝑ vnderstanding of darke sentences of wysedome.

3 He seeketh out the mysterie of secrete sayinges, and exercifeth him selfe therein continually.

4 He vseth seruice among great men, and appeareth before the prince: he goeth into a straunge countrey, and tryeth out through it: looke what good or euyl is among men, he proueth and seeketh it out.

5 He purposeth in his hart to resort early vnto the Lorde that made him, and to pray before the higher ✠ D: he openeth his mouth in prayer, & praieth for his sinnes.

6 When the great Lorde wyl, he shalbe fylled with the spirite of vnderstanding, that he may then powre out wyse sentences, and geue thankes vnto the Lorde in his prayer.

7 He shall order his counsil, and leade his knowledge aryght, and gaue him vnderstanding of secrete thinges.

8 He shal shew sooth the science of his learning, and reioyce in the couenant of the lawe of the Lorde.

9 The whole congregation shall commend his wysdome, and it shal neuer be put out: the remembrance of him shall neuer be forgotten, and his name shall continue from one generation to another.

10 His wysdome shalbe spoken of among the people, and the whole congregation shal openly declare his prayse. Eccle. 44.

11 Whyle he lyueth, he hath a greater name then a thousande besides: and after death, the same name remayneth vnto him.

12 Yet wyll I speake of more men of vnderstanding, for I am full as the moone.

13 Hearken vnto me ye holy vertuous children, bring forth fruite as the rose that is planted by the brookes of the feelde.

14 And geue ye a sweete smell as incense, flourishe as the rose garden, sing a long of prayse, & geue thankes vnto God ouer all his woorkes. C

15 Geue magnificence vnto his name, and set him forth in thy prayse with your lyppes, and with musicke and harmonie: yee ouen with the song of your lippes, with harpes and playing, and in geuing thankes vnto him, say after this maner: Gen. 1.

16 Al the woorkes of the Lord are exceeding good, and all his commaundements are meete and conuenient in due season.

17 A man needs not to say, what is that? what is that? for at a time conuenient they shal al be sought: at his commandement the water was as a wall, and at the mouth of his mouth the water stoode stil.

18 In his commaundement is euery thing acceptable and reconciled, and his healp can not be minished.

19 The woorkes of all flesche are before him, and there is nothing hyd from his eyes. D

20 He seeth from euerlasting to euerlasting, and there is nothing to wonderful or high vnto him.

21 A man needs not to say then, What is this, or that? for he hath made all thinges to doo good vnto man.

22 His blessing shal runne ouer as ꝑ streame, and moysture the earth like a flood of water.

23 Like as he maketh the vnouth: so shal his wrath fall vpon the heathen.

24 His wayes are playne and ryght vnto the iust: but the vngodly stumble at them.

25 (a) For the good, are good thinges created from the beginnyng, and euyl thinges for the vngodly.

26 Al thinges necessarie for the lyfe of man, are created from the beginnyng: water, fire, iron, and salt, meale, wheate, & honye, milke, and wine, oyle and clothyng.

27 All

(a) The creatures of god are good by creation, but as good men vse them to the glory of god, the profite of others, and their owne necessities: so the vngodly doo not acknowledge them as the good gyftes of god, but abuse them eyther in riot and excesse, or els in miserable keping of them, take them for their god.

27 All theſe thinges are created for the beſt to the faithfull: but to the vngodly ſhal al theſe thinges be turned to hurte & harme.

28 There be ſpirites that are created for vengeance, and in their rigorouſneſſe haue they laſtened their tormentes: in the tyme of ſ ende they ſhal powre out their ſtrẽgth, and pacifie the wrath of him that made them.

29 Fyre, hayle, hunger, and death: all theſe thinges are created for vengeance.

30 The teeth of wylde noyſome beaſtes, the ſcorpions, ſerpentes, and the ſwoorde, are created alſo for vengeance, to the deſtruction of the vngodly.

31 They ſhalbe glad to doo his commaundementes, and when neede is, they ſhalbe redy vpon earth: and when their houre is come, they ſhall not overpaſſe the commaundement of the Lorde.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought to put theſe thinges in writting, and to leaue them behinde me:

33 All the woorkes of the Lorde are good, and he geueth euery one in due ſeaſon, and when neede is.

34 So that no man needeth not to ſay, This is woorſe then that: for in due ſeaſon they are al pleaſant and good.

35 And therefore prayſe the Lorde with whole hart and mouth, and geue thankes vnto his name.

The. xl. Chapter.

1. Many miſeries light in a mans life. 11. Al thinges paſſe away, but a firme & ſtable faith remayneth. 14. Of the bleſſing of the ryghteous, and prerogatiue of the feare of God.

A Great trauayle is created for al men, and an heauie yoke vpon al the ſonnes of Adam, from the day that they goe out of their mothers wombe, til they be buried in (the earth) the mother of al thinges.

2 (Namely,) their thoughtes and imaginations, feare of the hart, counſel, meditations, longing & deſiring the day of death:

3 From the higheſt that ſitteth vppon the glorious ſeate, vnto the loweſt and moſt ſimple vpon the earth.

4 From him that is gloriouſly arayed, and weareth a crowne, vnto him that is but homely and ſimply clothed.

5 There is nothing but wrath, zeale, fearefulneſſe, vnquietneſſe, and feare of death, rigorouſneſſe, anger, and ſtrife: and in the night when one ſhould reſt and ſleepe vpon his bed, the ſleepe changeth his vnderſtandyng and knowledge.

6 A little or nothing is his reſt in the ſleepe, aſwell as in the day of labour: he feareth and is diſquieted in the viſion of his hart, as one that runneth out of a batel.

7 And in the time of health he awaketh, & marueyleth that the feare was nothyng. B

8 Such thinges happen vnto al fleſhe, both man and beaſt: but ſeuen folde to the vngodly.

9 Moreouer, death, bloodſhedding, ſtrife, & ſwoord, oppreſſion, hunger, deſtruction, and punishment: Eccle. 39. ti

10 Theſe thinges are all created againſt the vngodly, and for their ſakes came the flood alſo. Gene. 7. b.

11 Al that is of the earth, ſhall turne to earth againe, and al waters ebbe againe into the ſea. Gene. 3. b.

12 All bribes and vnrighteouſneſſe ſhalbe put away: but faithfulneſſe and truth ſhal endure for euer.

13 The ſubſtance and goodes of the vngodly ſhalbe dryed vp, and ſucke away as a water flood, (a) and they ſhal make a ſound like a great thunder in the rayne. C

14 Like as the ryghteous reioyceth when he openeth his hand: ſo ſhall ſ tranſgreſſours be faint when their goodes vaniſhe and conſume away.

15 The children of the vngodly ſhal not obtayne many branches:

16 And the vncleane rootes vpon the hygh rockes, ſhalbe rooted out before the graſſe by the water ſide, & vpon the riuer bankes.

17 Freendlyneſſe and liberalitie in the increaſe and bleſſing of God, is like a paradiſe and garden of pleaſure: ſuche mercie alſo and kyndneſſe endureth for euer.

18 To labour and to be content with that a man hath, is a ſweete pleaſant lyfe: and that is, to finde a treaſure of al treaſures. 1. Tim 6. b. Phil. 4. b.

19 To begeat children and to repayre the citie, maketh a perpetuall name: but an honeſt woman is more worth then they both.

20 Wine and minſtrelſie reioyceth the hart: but the loue of wyſedome is aboue them both.

21 Piping and harping make a ſweete noyſe: but a freendly tongue goeth beyonde them both.

22 Thyne eye deſireth fauour and beautie: but a greene ſeede time, rather then they both. D

23 A freende and companyon come together at opportunitie: but aboue them both is a wyfe that agreeth with her huſbande.

24 Brethren and helpers are profitable in tyme of trouble: but almes ſhall deliuer more then they both.

25 Golde

(a) That is, with great tumulte and trouble ſhal they be diſperſed, and ſcattered abrode like as the roaring thunder.

25 Golde and syluer fasteneth the feete: but a good counsell is more pleasant then they both.

26 Temporal substance & strength lift vp the minde: but the feare of the Lorde more then they both: the feare of the Lord wanteth nothyng, and needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and nothing so beautiful as it is.

28 My sonne leade not a beggers lyfe: for better it were to dye then to begge.

29 The lyfe of him that looketh vpon another mans table, is not to be counted for a lyfe, for he defyleth his soule in other mens meate: but a wise and well nurtured man wyl beware therof.

30 Beggyng is sweete in the mouth of the vnshamefast: but in his belly there burneth a fire.

The. xli. Chapter.

1. Of the remembrance of death. 3. Death is not to be feared. 8. A curse vpon them that forsake the lawe of God.

1 O Death (a) howe bitter is the remembrance of thee to a man that seeketh rest and comfort in his substance and richesse, vnto the man that hath nothing to vexe him, and that hath prosperitie in all thinges, yea vnto him that yet is able to receiue meate?

2 O death, how acceptable and good is thy iudgement vnto the needefull, & vnto him whose strength fayleth, and that is now in his last age, and that in al thinges is full of care & fearefulnesse, vnto him also that is in dispaire, & hath no hope nor patience?

3 Be not thou afrayde of death, remember them that haue bene before thee, and that come after thee: this is the iudgement of the Lorde ouer al flesshe.

4 And why wouldest thou be agaynst this pleasure of the highest? Whether it be ten, an hundred, or a thousande yeeres, " death asketh not howe long one hath liued.

5 The children of the vngodly are abominable children, and so are they that keepe companie with the vngodly.

6 The inheritance of vngodly children shal come to nought, and their posteritie shall haue a perpetual shame and confusion.

7 The children complayne of an vngodly father: and why? for his sake they are rebuked and despised.

8 Wo be vnto you, O ye vngodly, whiche haue forsaken the lawe of the highest God: for though ye doo encrease, yet shal you perishe.

9 If ye doo liue, ye shalbe accursed: & if ye dye, the curse shalbe your portion.

10 All that is of the earth, shall turne to earth agayne: so doe the vngodly also out of the curse into destruction. Eccle. 11. b.

11 Though menne mourne for theyr body: yet the name of the vngodly shalbe put out, for it is nothing worth.

12 Labour to get thee a good name: for that shal continue surer by thee then a thousand great treasures of golde. Eccle. 22. a.

13 A good lyfe hath a number of dayes: but a good name endureth euer.

14 My children keepe wysedome in peace: for wysedome that is hid, & a treasure that is not seene, what profite is in them both?

15 A man that hydeth his foolishnesse, is better then a man that hydeth his wysedome.

16 Therefore be ye turned at my woordes: for it is not good in all thinges and alway to be ashamed: (b) true fayth must proue and measure it.

17 Be ashamed of whoredome before father and mother: be ashamed to leasing before the prince and mesne of auctoritie:

18 Of sinne, before the iudge and ruler: of offence, before the congregation and people: of vnrighteousnesse, before a companion and frende:

19 Of theft, before thy neighbours: as for the trueth of God and his couenant, be not ashamed therof: (c) be ashamed to lye with thyne elbowes vpon the bread, or to be repryued for geuing or taking:

20 And of silence, vnto them that salute ther: be ashamed to looke vpon harlottes:

21 Be ashamed to turne away thy face from thy kinsman, be ashamed " to take and not to geue:

22 Be ashamed also to looke vpon another mans wyfe, and to make many trifleyng woordes with her mayden, or to stande by her bedde side.

23 Be ashamed to vpbrayde thy frende: when thou geuest any thyng, cast him not in the teethe withal:

24 Or to repeat the matter that thou hast hearde, or to disclose the secrete woordes: so shalt thou wel be shamefast, and shalt finde fauour with all men.

The. xlii. Chapter.

1. The lawe must be taught. 9. A daughter. 14. A Woman. 18. God knoweth all things, yea euen the secretes of the hart.

1 O F these thinges be not ashamed, and accept no person to offende. (Namely of these thinges be not ashamed:)

2 Of

(a) Temporal death is bitter to foure sortes of men: one to infidels that looke for no lyfe after this: second, to them that set their pleasure in their ryches, from whence they nowe must needes depart: thirde, to them that neuer tasteth of the crosse: fourth, to the that be strog and lusty in body, for that they strongly struggle with death: but sweete vnto the contrary. " or, there is no defence for lyfe agaynst the graue.

(b) True fayth doeth all thinges in season and opportunitie, when and howe euery one ought to be ordered. For strong meat & hard bread nourisheth grose, and strengtheth others, some one heareth, some mans diseases, and increaseth sone agayne.

(c) Beyng bidden to another mans table, presume not to the highest place, be not ouer busy that thou lye not with thyne elbowes vpon the table when thy breade, for that is vnmanerly. Luke. xiii. " or, to take alway the from any man.

8 Of the lawe of God, of the covenant, of
iudgement to brynge the vngodly from his
vngodlinesse vnto ryghteousnesse, and to
make hym a good man.

3 To deale faythfully with thy neyghbour
and companion, to distribute the heritage
vnto the frendes:

4 To be diligent to keepe true measure and
wayght, to be content whether thou get-
test muche or litle:

5 To deale truely with temporal goodes in
buyinge & sellinge, to bring vp children with
diligence, to correct an euyl seruant:

6 To keepe that thine is from an euyl wife,
to set a locke where many handes are:

7 What thou delinerest and geuest out to
be kept, to tel it, and to wey it: to write vp
al thy outgeuing and receyuing.

8 To enkourme the vnlearned and vnwise,
of the aged that are iudged of the young:
yf thou be diligent in these thinges, truely
thou shalt be learned and wyse, and accep-
tyd of al menne.

9 The daughter maketh the father to watch
secretely, and the carefulnesse that he hath
by her taketh away his sleepe, yea in her
youth, lest she should ouergrowe hym, and
when she hath an husbande, lest she shoulde
be hated:

10 Lest she shoulde be defyled or rauished in
her virginitie, or gotten with chylde in her
fathers house: or when she commeth to the
man, lest she behaue her selfe not ryght, or
continue vnfruitful.

11 If thy daughter be wanton, keepe her
straighely, lest she cause thine enimies to
laugh thee to scorne, and thy whole citie to
geue ther an euyl report: and so thou be
layne to heare thy shame of euery man, and
be confounded before al the people.

12 Beholde not euery bodies beautie, and
haue not muche dwelling among women.

13 For lyke as the woorme and moth com-
meth out of clothing: so doeth wickednesse
comme of women.

14 It is better to be with an euyl man, then
with a frendly wyfe that putteth one to
shame and rebuke.

15 I wyl remember the woordes of the Lord,
and declare the thyng that I haue seene:
In the woordes of the Lord are his woorkes.

16 The sunne ouerlooketh al thynges with
his shine, and al his woorkes are full of
the clearenesse thereof.

17 Hath not the Lorde brought to passe, that
his saintes shoulde tel out all his wonder-
ous woorkes whiche the almightie Lorde
hath stablished: all thynges endure in his
glory.

18 He sercheth out the grounde of the deepe,
and the hart of men, & he knoweth al theyr
imaginations and wysedome: for the Lord
knoweth al science, and he looketh into the
token of the tyme.

19 He declareth the thinges that are past and
for to come, and discloseth thinges that are
secrete.

20 No thought may escape hym, neyther
may any woorde be hyd from hym.

21 He hath garnished the hygh excellent
woorkes of his wysedome, and he is from
euerlastyng to euerlastyng: vnto him may
nothyng be added, neyther can he be mini-
shed, he hath no neede also of any mans
counsel.

22 O howe amiable are al his woorkes, and
as a sparke to looke vpon?

23 They lyue al, and endure for euer: and
when so euer neede is, they are al obedient
vnto hym.

24 They are double one agaynst another:
he hath made nothyng that hath faulte or
blemishe.

25 He hath stablished the goodes of euery
one: (a) and who may be satisfied with his
glory when he seeth it?

The. xliii. Chapter.

The summe of the creation of the woorkes of God.

1 The glory of the heyght, is the faire and
cleare firmament, the beautie of the
heauen is his glorious clearnesse.

2 The sunne when it appeareth, declareth
the day in the going out of it, a marueilous
woorke of the hyghest.

3 At noone it burneth the earth, and who
may abyde for the heate thereof?

4 Who so keepeth an ouen when it is hotte,
three times more doeth the sunne burne vp-
on the mountaynes: when it breatheth out
the fierie beames and shineth, with the
brightnesse of it, it blyndeth the eyes.

5 Great is the Lorde that made it, and in
his cōmaundement he causeth it to runne
swiftly.

6 The moone also in al thinges according
to her season, is a declaration of the tyme,
and a signe for the worlde.

7 The token of the solempne feast is taken
of the moone, a lyght that minisheth and
increaseth agayne.

8 The moneth is called after the moone, it
groweth wonderously in her chaungyng.

9 The armie of heauen also is in the heighte
in the firmament of heauen it geueth a
cleare & a glorious shine: this is the cleare-
nesse of the starres, the beautiful apparell
of

(a) As who shoulde say, no man, for where Dauid sayth, Psalm. 17. I shalbe satisfied when the glory appeareth: he speaketh of that glory which he desireth to obtayne, which he yet wanteth is not satisfied: but whē he hath obtayned it, he hath the thyng he dooth desire, and yet is not weery of it, but desireth in that ioy whiche neuer shalbe ended as, 1. Pet. 1.

q Psalm. 8. a

Gene. 1. b

Exod. 12. 8 B

of heauen, the apparel that the Lorde lightneth in the heyght.

10 In his holy worke they continue in theyr order, and not one of them fayleth in his watche.

Gen.9.b. 11 Looke vpon the raynebowe, and prayse hym that made it: very beautiful is it in his shine.

12 He compasseth the heauen about with a glorious circle, the handes of the hyghest haue bended it.

13 Through his commaundement he maketh the snowe to fal, and the thunder of his iudgement to smite hastily.

14 Through his commaundement the treasures are opened, and the cloudes flee as the foules.

15 In his power hath he strengthened the cloudes, and broken the hayleſtones.

* or, mount. 16 The mountaynes * leape at the syght of hym, the wynde bloweth accordyng to his wyl.

17 The sounde of his thunder beateth the earth, and so doo the stormes of the north: the whirle winde also lighteth downe as a feathered foule, casteth out and spreadeth the snowe abrode, and as the grashoppers that destroy al, so falleth it downe.

18 The eye marueyleth at the beautie of the whiteneſſe thereof, and the hart is afrayde at the rayne of it.

19 He powreth out the frost vpon earth lyke salt, and when it is frosen, it is as sharpe as the pricke of a thistle.

20 When the colde north wynde bloweth, harde Chrystal commeth of the water: he lyghteth downe vpon al the gatherynges togeather of water, and putteth on the water as a brestplate.

21 He deuoureth the mountaynes, and burneth the wyldernesse: and looke what is greene, he putteth it out lyke fyre.

22 The medicine of all these is, when a cloude commeth hastyly, & when a dewe cõmeth vpon the heate, it shalbe refreshed agayne.

23 In his woorde he stylleth the wynde, in his counsel he appeaseth the deepe, & hath planted Ilandes in it.

24 They that sayle ouer the sea, tel of the perils and harmes thereof, and when we heare it with our eares, we marueyle thereat.

25 For there be strange wonderous woorkes, dyuers maners of nyce beastes, and whale fishes.

26 Through hym are al thinges set in good order and perfourmed, and in his woorde al thinges endure.

27 I speake muche, but I can not sufficiently atteyne vnto it: for he hym selfe onely is the perfection of al woordes.

28 We shoulde prayse the Lorde after al our power, for he is great in al his woorkes.

29 The Lorde is to be feared, yea very great is he, and marueylous is his power. Psal.116.a

30 Prayse the Lorde, and magnifie hym as muche as ye may, yet doeth he farre exceede al prayse: O magnifie hym with all your power & labour earnestly, yet are ye in no wyse hable sufficiently to prayse him. Psal.106.a

31 Who hath seene him, that he might tell vs? Who can magnifie him so greatly as he is?

32 For there are hydde yet greater thinges then these be: as for vs, we haue seene but fewe of his woorkes. Deut.5.c Ioh.21.b

33 For the Lorde hath made al thynges, and geuen wysedome to such as feare God.

The.xliiii.Chapter.

1. The prayse of certayne holy menne, 16. Enoch, 17. Noah, 18. Abraham,

1 LET vs commende the noble famous menne, and the generation of our forefelders and fathers.

2 Many more glorious actes haue the lorde donne in them, and shewed his great power euer since the beginning.

3 The noble famous men raigned in theyr kingdomes, & bare excellent rule in their wysedome & vnderstandyng, they folowed the counsel shewed in the prophecies:

4 They ledde the folke through the counsel and wysedome of the Scribes of the people, wyse sentences are founde in theyr instructions: Ecclus.18.c

5 They sought the sweetenesse and melodie of musicke, and brought forth the pleasant songes in scripture:

6 They were riche also, and coulde comforte & pacifie those that dwelt with them.

7 Al these were very noble and honourable men in their generations, and were well reported of in their times.

8 These haue left a name behynde them, so that their prayse shal alway be spoken of.

9 Afterwarde there were some whose remembrance is gonne, they came to nought and perished, as though they hadde neuer ben, and became as though they had neuer beene borne, yea and theyr children also with them. Gen.7.d

10 Neuertheleſſe these are louyng menne, whose righteousnesse shal neuer be forgotten, but continue by their posteritie.

11 Their children are an holy good heritage: their seede endured fast in the couenant.

12 For theyr sakes shall theyr children and seede

ſtede continue for ever, and their prayſe ſhall never be put downe.

13 Their bodyes are buried in peace, but their name lyueth for euermore.

C 14 The people can ſpeake of their wyſdome, & the congregatiō can talke of their praiſe.

Gen.41.c. Exo.5.c. 15 Enoch walked ryght and acceptably before the Lorde, therefore was he tranſlated for an example of amendment to the generations.

Gen.6.a. 16 Noe was a ſtedfaſt and righteous man, and in the tyme of wrath he became a reconcilyng: therefore was he left a remnant vnto the earth when the flood came.

Gen.9.c. 17 An euerlaſting couenant was made with him, that all fleſhe ſhoulde perithe no more with the water.

Gen.17.a. 18 Abrahā was a great father of many people, in glory was there none like vnto him.

19 He kept the lawe of the higheſt, & came into a couenant with him.

20 He ſet the couenant in his fleſhe, & when he was proued he was founde faythfull.

D 21 Therefore ſwore God vnto him with an othe, that he would bleſſe al people in his ſtede, that he would multiply and increaſe him as the duſt of the earth, and to exalte his ſeede as the ſtarres: yea and that his ſeede ſhoulde haue the poſſeſſion and inheritannce of the land from ſea to ſea, & from the riuer vnto the borders of the worlde.

Gen.22.a. 22 With Iſahac dyd he ſtabliſhe the ſame couenant for Abrahams his fathers ſake: Yea that gratious bleſſing and health of al menne, and couenant dyd he ſtabliſhe with Iſahac, and made it reſt vpon the head of Iacob.

(a) He knewe him in that he proſpered him ſo wel and richely, and gaue him an heritage, and ſundred his portion by it ſelf, and parted among the twelue tribes.

24 Merciful menne brought he out of hym, which found fauour in the ſight of al fleſhe.

The. xlv. Chapitroe.

I. The prayſe of Moſes, 6. Aaron, and Phinehes.

Act.7.d. Eccl.11.a. Eccl.7.c. MOſes beloued of GOD and menne, whoſe remēbrance is in high prayſe: 2 Him that the Lorde made lyke in the glory of the ſaintes, & magnified him, ſo that the enimies ſtoode in awe of hym.

3 Through his wordes he dyd great wonders: he made him glorious in the ſight of kinges, gaue him commaundement before his people, and ſhewed him glorious power.

Num.12.a. 4 He ſtabliſhed him with faithfulneſſe and meekeneſſe, and choſe him out of al menne.

5 For he heard his voyce, and he led him in the darke cloude, & there he gaue him the commaundementes, yea the lawe of lyfe and wyſdome: that he might teache Iacob the couenant, and Iſrael his lawes. Exod.19.b.

6 He choſe Aaron his brother alſo out of the tribe of Leui, exalted hym, and made him ſuche like.

7 An euerlaſting couenant made he with him, and gaue him the prieſthood in the people: he made him glorious in beautifull aray, and clothed him with the garment of honour. B

8 He put perfect ioy vpon him, and gyrded him with ſtrength, he decked him with fine clothes & a tunicle, with an ouerbody coate alſo, and a gyrdle.

9 Round about made he him belles of gold, and that many: that when he went in, the ſounde myght be heard, that they myght make a noyſe in ỹ ſanctuarie, and geue the people warnyng. Exod. 28. f.

10 The holy garment was wrought and bordered with gold, yelowe ſilke, and purple: and in the breſtlap there was a goodly worke, wherein was faſtened lyght and perfectneſſe.

11 Upon the ſame alſo there was a worke faſtened and ſet with coſtly precious ſtones al bounde with golde, and this he brought in his miniſtration: the ſtones were faſtened for a remembrance, after the number of the twelue tribes of Iſrael. Exod. 4. f.

12 Upon his miter there was a plate of pure gold, a graue image of holineſſe, a famous noble worke, garniſhed, and pleaſant to looke vppon.

13 Before hym were there ſeene no ſuche faire ornamentes, and theſe it behoued him alway to vſe: there myght none other put them on, but onely his children, and his childrens children perpetually.

14 Dayly perfourmed he his burnt offeringes two tymes. C

15 Moſes filled (a) his handes, and annoynted him with holy oyle: this was now confirmed him with an euerlaſting couenant, and to his ſeede as the dayes of heauen, namely that his children ſhould alway miniſter before him, and perfourme the office of the prieſthood, and wiſh the people good in his name. Leuit.8.a. (a) That was, either to put into his hand the booke of the law written to read vnto the people, or els ſome ſacrifice that he myght offer vnto God for their offences.

16 Before all menne liuyng choſe he hym, that he ſhould offer incenſe before the lord, and make odours for a ſweete ſauour and remembrance, that he ſhould reconcile the people of the Lorde with him agayne.

17 He gaue him auctoritie alſo in his commaundementes, and in the couenant, that he ſhould teache Iacob the ſtatutes & teſtimonies,

monies, and to enfourme Israel in ꝑ lawe.

Num. 16.g. 18 Therefore there stood vp certaine against him, and had enuie at him in the wylderneſſe: namely they that were of Dathan and Abirams ſide, and the furious congregation of Chore.

19 This the Lord ſawe, & it diſpleaſed him, and in his wrathful indignation were they conſumed: a great woonder vpon them, and conſumed them with the fyre.

Exod. 25.f. Leuit. 24.b. 20 Beſides this, he made Aaron yet more honourable and glorious, he gaue him an heritage, and parted the fyrſt fruites vnto him: vnto him ſpecially he appointed the head of ſuſtenaunce.

Deut. 12.b. and. 18. 21 For the prieſtes dyd eate of the offeringes of the Lord: this gaue he vnto him and his ſeede.

D

Ezech. 14.b 22 Els hadde he no heritage nor portion in the lande and with the people: for the Lord him ſelfe is his portion and inheritance.

Num. 15.c. 23 The thirde noble and excellent man is Phinehes the ſonne of Eleazar, whiche pleaſed the God of Israel, becauſe he had the zeale and feare of the Lorde: for when the people were turned backe, he put him ſelfe forth ryght ſoone, and that with a good wyl, to pacifie the wrath of the Lord towarde Israel.

24 Therefore was there a couenant of peace made with him, that he ſhould be the principal among the rygh teous in the people, that he and his poſteritie ſhoulde haue the office of the prieſthood for euer.

25 Like as there was made a couenant with Dauid of the tribe of Juda, that from among his ſonnes onely there ſhoulde be a king, and that Aaron alſo and his ſeede ſhoulde be an heritage, to geue vs wyſedome in our hart, to iudge his people in righteouſneſſe, that his goodes ſhould not come into forgetfulneſſe, and that their honour might endure for euer.

The. xlvi. Chater.

1. The prayſe of Ioſue. 9. Caleb. 13. Samuel.

1 A Manly and ſtrong in batayle was Ieſus the ſonne of Naue, and was the ſucceſſour of Moſes in prophecies, and was geuen to be captayne of the people, whiche accordyng vnto his name was a great ſauiour vnto the elect of GOD, to pounyſhe the enimies that roſe vp againſt Iſrael, that Iſrael myght obtayne theyr inheritance.

Ioſu. 12.c. Num. 27.d. Deut. 34.b. Ioſue. 1.a.

2 O howe great, noble, and excellent was he, when he lift vp his hande, and dyue out his ſwoorde againſt the cities?

3 Who ſtoode ſo manly before him? for the Lorde him ſelfe brought in the enimies?

4 Stoode not the ſunne ſtill at his commaundement, and one day was as long as two? Ioſue. 10.a

5 He called vpon the highe ſt & moſt myghty when the enimies preaſſed vppon him on euery ſide, and the myghtie Lorde hearde him with the hayle ſtones.

6 They ſmote the heathenyſhe people mightyly, and in falling downe they ſlue all the aduerſaries: ſo that the Heathen knew his hoſt, and al his defence, that the Lord hym ſelfe fought againſt them: for he folowed vpon the mightie menne of them.

B

7 In the time of Moſes alſo, he & Caleb the ſonne of Jephune did a good worke, which ſtoode againſt the enimies, withholde the people from ſinne, and ſtilled the wicked murmuring. Num. 14.a.

8 And of ſixe hundred thouſande people of foote, they two were preſerued to bryng them into the heritage, namely, a land that floweth with milke and hony. Num. 26.g.

9 The Lorde gaue ſtrength alſo vnto Caleb, whiche remayned with him vnto his age: ſo that he went vp into ꝑ high places of the lande, and his ſeede conquered the ſame for an heritage: Ioſue. 13.a.

10 That all the children of Iſrael myght ſee howe good a thing it is to be obedient vnto the Lorde.

11 And the iudges or rulers every one after his name, whoſe hart went not a whooring nor departed from the Lorde, and that forſooke not the Lorde vnfaithfully, whoſe remembrance hath a good report.

12 Yea their bones floriſh out of their place, & their names ſhall never be changed: but honour remayneth ſtyll with the children of thoſe holy men.

13 Samuel the prophete, beloued of the Lorde his GOD, ordeyned a king, and annoynted the princes ouer the people. 1.Sa.10.a

14 In the lawe of the Lorde ruled he, and iudged the congregation, and the lord had reſpect vnto Jacob. C

15 The prophete was founde diligent in his faythfulneſſe: yea and he is knowen faithfull in his woordes, becauſe he ſaw the god of lyght.

16 He called vppon the Lorde Almighty when the enimies preaſſed vppon him on euery ſide, what tyme as he offered the ſuckyng lambe. 1.Sam.7.a

17 And the Lorde thundred from heauen, and made his voyce to be hearde with a great noyſe.

18 He diſcomfited the princes of Tyre, and all the rulers of the Philiſtines.

19 Before

19 Before his laſt ende, he made proteſtation in the ſight of the Lord and his annoynted, that he tooke neither ſubſtance nor good of any man, no not ſo muche as a ſhoe: and no man might accuſe hym.

20 After this he tolde that his ende was at hande, and ſhewed the kyng alſo his ende and death: and from the earth lyft he vp his voyce in the prophecie, that the vngodly people ſhoulde periſhe.

The .xlvii. Chapter.

1. The prayſe of Nathan, 2. Dauid, 11. and Solomon.

1 AFterward in the time of kyng Dauid there roſe vp a prophete called Nathan.

2 For lyke as the fatte is taken away from the offering: ſo was Dauid choſen out of the chyldren of Iſrael.

3 He played with the lions as with kiddes, and with beares lyke as with lambes of ſheepe.

4 Slewe he not a Giant when he was yet but young, and tooke away the rebuke from his people, what time as he tooke the ſtone in his hande, and ſmote downe proud Goliath with the ſling?

5 For he called vpon the hyghest Lorde, whiche gaue hym ſtrength in his ryght hande, ſo that he ouerthrewe the mightie Giant in the batel, that he might ſet vp the horne of his people agayne.

6 So he glorified hym in tenne thouſande, and made hym to haue a good report in the prayſe of the Lorde, that he ſhoulde weare a crowne of glory.

7 For he deſtroyed the enimies on every ſide, rooted out the Philiſtines his aduerſaries, and brake theyr horne in ſunder, like as it is broken yet this day.

8 In al his workes he prayſed the highest and holyest, and aſcribed the honour vnto hym: with his whole hart dyd he prayſe the Lorde, and loued God that made hym.

9 He ſet ſyngers alſo before the aulter, and in their tyme he made ſweete ſonges, that they might geue prayſes euery day to God with ſongues.

10 He ordeyned to keepe the holy dayes worthipfully, and that the ſolempne feaſtes thorowe the whole yeere ſhoulde be honorably holden with prayſing the name of the Lorde, and with ſingyng betymes in the morning in the ſanctuarie.

11 The Lorde tooke away his ſinnes, and exalted his horne for euer: he gaue hym the couenant of the kyngdome, and the throne of worſhyp in Iſrael.

12 After hym there roſe vp the wyſe ſonne (called Solomon) who by hym dwelt in a large poſſeſſion, and for his ſake he dyone the enimies away farre of.

13 This Solomon raigned with peace in his tyme, and he obteyned glory: for God gaue hym reſt from his enimies on euery ſide, that he might buylde hym an houſe in his name, and prepare the ſanctuarie for euer.

14 Howe wyſe waſt thou in thy youth, and fylled with wiſedome and vnderſtandyng, as it were with a water floodde?

15 Thou couereddſt and fylledſt the whole lande with ſimilitudes, and wyſe prudent ſentences.

16 Thy name went abrode in the Iles, becauſe of thy peace, thou waſt beloued.

17 All landes marueyled at thy ſongues, prouerbes, ſimilitudes, and at thy interpretations.

18 And in the name of the Lord God, which is called the God of Iſrael, thou gatheredſt gold as tinne, and thou hadſt as much ſyluer as leade.

19 Thou waſt moued in inordinate loue towarde women, and waſt ouercome in affection.

20 Thou ſtaynedſt thy honour and worſhip, yea thy poſteritie defiledſt thou alſo, in bryngyng the wrath of the Lorde vpon thy chyldren, and hart felt ſorow for thy folly.

21 So that thy kingdome was diuided, and Ephraim became an vnfaythful and a rebellious kyngdome.

22 Neuertheleſſe God forſooke not his mercie: neyther was he vtterly deſtroyed becauſe of his workes, that he ſhould leaue him no poſteritie: as for the ſeede that came vppon hym, whiche he loued, he brought it not vtterly to nought, but gaue yet a remnant vnto Iacob, and a roote vnto Dauid out of hym.

23 Thus reſted Solomon with his fathers, and out of his ſeede he left behinde hym a very foolyſhneſſe of the people, & ſuche one as had no vnderſtanding: euen Roboam, which turned away the people thorough his counſel, and Jeroboam the ſonne of Nabat, whiche cauſed Iſrael to ſynne, and ſhewed Ephraim the way of vngodlineſſe.

24 In ſo muche that their ſynnes and miſdeedes had the vpper hande ſo ſore, that at the laſt they were dryuen out of the land for the ſame.

25 Yea he ſought out and brought vp al wickednelſe, tyl the vengeance came vppon them.

The

The. xviii. Chapter.

The prayse of Elias, Elizeus, Ezechias, and Esaias.

A 1 THen stoode vp Elias the prophete as a fyre, and his woorde burnt like a cresset,
2.Ki.17.a 2 He brought an hunger vppon them, & in his zeale he made them fewe in nomber: for they might not away with the commaundementes of the Lorde.
1. King.18. 3 Through the woorde of the Lorde he shut the heauen, and three tymes brought he the fire downe.
4 O Elias, howe honorable art thou in thy woonderous workes? who may make his boast to be lyke thee?
1. King.17. 5 One that was dead thou raysedst vp from death, and in the woorde of the highest thou broughtest hym out of the graue agayne.
6 Thou hast cast downe kings, & destroyed them, and the honourable from their seate.
B 7 Upon the mount Sina thou heardest the iudgement, and vpon Horeb the iudgement of the vengeance:
. King.19. 8 Whiche diddest annoynt kynges to recompence, and ordeynedst prophetes after thee.
2. King.2.c 9 Thou wast taken vp in the storme of fire, in a charet of fierie horses.
10 Thou wast ordeyned in the reprooninges in time, to pacifie the wrath of the Lord before it raged, to turne the hartes of the fathers vnto the children, and to set vp the tribes of Iacob agayne.
Luke.1.a 11 Blessed were they that sawe thee, & were garnished in loue, for we lyue in lyfe: but after death we shal haue no suche name.
2. King.2.c 12 Elias was couered in the storme, but Elizeus was fylled with his spirite: whyle he lyued he was afrayde of no prince, and no man might ouercome hym.
13 There coulde no woorde deceyue him, and
2. Kin.13.b after his death his body prophecied.
C 14 He dyd wonders in his lyfe, and in death were his woorkes marueylous.
15 For al this the people amended not, neyther departed they from their sinnes, tyll they were caried away pryseners out of the
2. King.18. lande, and were scattered abroade in all countreys, so that of them there remayned but a very litle people, and a prince vnto the house of Dauid.
16 Howbeit some of them dyd right, and some heaped vp vngodlynesse.
17 Ezechias made his citie strong, conueyed
2.Chr.32.a water into it, digged through the stonie rocke with iron, and made vp a wall by the water side.
18 In his tyme came Sennacherib vp, and
2.king.18.a sent Rabsakes, lyft vp his hande against Sion, and defied them with great pryde.
19 Then trembled they harte and hande, so that they sorowed lyke a woman trauayling with chylde.
20 But they called vpon the Lorde whiche is merciful, and lyft vp their handes before hym: immediatly the Lorde hearde them out of heauen.
21 He thought no more vppon their synnes, D
nor gaue them ouer to their enimies: but deliuered them by the hande of Esaias.
22 He smote the hoast of the Assyrians, and his angel destroyed them.
23 For Ezechias had donne the thyng that pleased the Lorde, and remayned stedfastly in the way of Dauid his father, as Esaias the great and faithful prophete in the sight of God had commaunded hym.
24 In his tyme the sunne went backward, 2. kin.20.b
and he lengthned the kynges lyfe.
25 With a ryght spirite prophecied he what shoulde come to passe at the last: and to suche as were sorowful in Sion, he gaue consolation, wherewith they might comfort them selues for euermore.
26 He shewed thinges that were for to come and secrete, or euer they came to passe.

The. xlix. Chapter.

Of Iosias, Ezechias, Dauid, Ieremie, Ezechiel, Zorobabel, Iesus, Nehemias, Enoch, and Ioseph.

I THe remembrance of Iosias, is like as g
when the Apothecarie maketh many 2. kin.22.
pretious sweete smellyng thinges together: his remembrance shalbe sweete as hony in al mouthes, and as the playing of musicke at a banket of wine.
2 He was appointed to turne the people agayne, and to take away all abominations of the vngodly.
3 He directed his hart vnto the Lorde, and in the tyme of the vngodly he set vp the worshyp of God agayne.
4 All kynges, except (a) Dauid, Ezechias, and Iosias, committed wyckednesse: for euen the kynges of Iuda also forsooke the lawe of God.
5 For they gaue their horne vnto other, their honour and worshyp also to a straunge people.
6 Therefore was the elect citie of the sanctuarie burnt with fire, and the streetes thereof layde desolate and waste in the hande of Ieremie.
7 For they entreated hym euyl, (b) whiche neuertheless was a prophete, ordeyned from his mothers wombe, that he myght roote out, breake of, and destroy: and that he might builde vp, and plant agayne.
8 Ezechiel sawe the glorie of the Lord in a vision,

(a) Thefe
so were fy
ners, but
ther they
were not id
laters, whi
here is che
ly counted
sinners: or el
they dyd re
pent, so that
their finne
were cou
red, for that
they were
enimies to
idolatrie.
(b) Thati
accordyng
the prophe
of Ieremi
for the ha
in scripture
is taken f
any mans
fice, and
function.

viſion, whiche was the wed hym vpon the charet of the Cherubims.

9 For he thought vppon the enimies in the rayne, to doo good vnto ſuche as had ordered theyr wayes aryght.

10 And the bones of the twelue prophetes ſpryſhed from out of theyr place, for they gaue comfort and conſolation vnto Jacob, and deliuered them faythfully.

11 Howe ſhal we prayſe Zorobabel, whiche was as a ryng on the ryght hande:

12 So was Jeſus alſo the ſonne of Joſedec theſe men in their times buylded the houſe, and ſet vp the ſanctuarie of the Lorde agayne, which was prepared for euerlaſting worſhyp.

23 And among the elect was Nehemias, whoſe renowme was great, which ſet vp for vs the walles that were broken downe, made the portes and barres agayne, and buylded our houſes a newe.

¶ 14 But vpon the earth there is no man created lyke Enoch: for he was taken vp from the earth.

15 Neyther was there a lyke man vnto Joſeph, which was lorde of his brethren, and the vpholder of his people: (c) his bones were couered and kept.

16 Seth and Sem were in great honour among the people, and ſo was Adam aboue all the beaſtes when he was created.

The. l. Chapter.

1. Of Simon the ſonne of Onias. 22. An exhortation to prayſe the Lorde.

¶ 1 SImon the ſonne of Onias ỹ high prieſt, which in his life ſet vp the houſe againe, and in his dayes made faſt the temple.

2 The heyght of the temple alſo was founded of hym, the double buylding, and the hygh walles of the temple.

3 In his dayes the welles of water flowed out, and were exceedyng ful as the ſea.

4 He tooke care for his people, and deliuered them from deſtruction: he kept his cittie and made it ſtrong, that it ſhoulde not be beſieged.

5 Howe honorable was his converſation among the people, and when he came out of the houſe couered with the vayle?

6 He gaue lyght as the mornyng ſtarre in the middeſt of the cloudes, & as the moone when it is ful:

¶ 7 He ſhyned as the ſunne in the temple of God, he is as hyght as the rainebow in the fayre cloudes,

8 And flouriſhth as the floures and roſes in the ſpryng of the yeere, and as lylies by the ſprynges of water, lyke as the branches vpon the mount Libanus in the time of ſommer:

9 As a fyre and incenſe that is kindled, like as an whole ornament of pure golde ſet with al maner of pretious ſtones,

10 And as an Olyue tree that is fruitful, and as a Cypres tree whiche groweth vp an hygh.

11 When he put on the garment of honour, and was clothed with al beautie, when he went to the holy aulter, he made the garment of holyneſſe honourable.

12 When he tooke the portions out of the prieſtes hande, he hym ſelfe ſtoode by the hearth of the aulter, & his brethren rounde about in order: as the branches of Cedar tree vpon the mount Libanus, ſo ſtoode they rounde about hym:

13 And as the branches of the Olyue tree, ſo ſtoode all the ſonnes of Aaron in theyr glorie, & the oblations of the Lorde in their handes before al the cõgregation of Iſrael.

14 And that he might ſufficiently perfourme ¶ his ſeruice vpon the aulter, and garniſh the offeryng of the hygheſt God,

15 He ſtretched out his hande, and tooke of the dyrnke offeryng, and powred in of the wyne: ſo he powred vpon the bottome of the aulter a good ſmel vnto the hyghest prince.

16 Then began the ſonnes of Aaron to ſing, and to blowe with trumpets, and to make a great noyſe, for a remembrance & prayſe vnto the Lorde.

17 Then al the people togeather were haſted, and fel downe to the earth vpon their faces to worſhyp their Lord their God, and to geue thankes to the almightie God.

18 They ſong goodly alſo with their voyces, ſo that there was a pleaſant noyſe in the great houſe of the Lorde.

19 And the people in theyr prayer beſought the Lorde the hyghest, that he woulde be merciful, tyl the honour of the Lorde were perfourmed, and they had ended theyr miniſtration and ſeruice.

20 Then went he downe, and ſtretched out his handes ouer the whole multitude of the people of Iſrael, that they ſhoulde geue prayſe and thankes out of their lippes vnto the Lorde, and to reioyce in his name.

21 He began yet once alſo to pray, that he ¶ myght openly ſhewe the thankeſgeuyng before the hyghest,

22 (Namely thus) ¶ geue prayſe & thankes al ye vnto the Lorde our God, which hath euer donne noble and great things, which hath increaſed our dayes from our mothers wombe, and dealt with vs accordyng to his mercie.

23 That he wyl geue vs the ioyfulneſſe of

hart, and peace for our tyme in Israel:
24 Which faythfully keepeth his mercie for vs euermore, and alway deliuereth vs in due season.
25 There be two maner of people that I abhorre from my hart, as for the thyrde whom I hate, it is no people:
26 They that sit vpon the mountaine of Samaria, the Philistines, and the foolishe people that dwel in Sichimis.
27 I Iesus, the sonne of Syrach, Eleazarus, of Hierusalem, haue tokened vp these informations and documentes of wysdome and vnderstanding in this boke, and powred out the wysedome of my hart.
28 Blessed is he that exerciseth hym selfe therein: and who so taketh suche to hart, shalbe wyse for euer.
29 If he doo these thynges, he shalbe strong in al: for the light of the Lord leadeth him, whiche geueth wysdome to the godly: the Lorde be praysed for euermore, so be it, so be it.

The. li. Chapter.

The prayer of Iesus the sonne of Syrach.

A 1 I Wyl thanke thee, O Lorde, and kyng, and prayse thee, O God, my sauiour: I wyl yeelde prayse vnto thy name.
2 For thou art my defender and helper, and hast preserued my body from destruction, from the snares of trayterous tongues, and from the lyps that are occupied with lyes.
3 Thou hast bene my helper from such as stoode vp agaynst me, and hast delyuered me after the multitude of thy mercie, and for thy holy names sake, from the roaryng of them that prepared them selues to deuoure me, out of the handes of suche as sought after my lyfe, from the multitude of them that trouble me,
4 And from them that went about to set fire vpon me on euery syde, so that I am not brent in the middest of the fire:
5 From the deepe of hel, from an vncleane tongue, from lyeing wordes, from false accusation to the kyng, and from an vnrighteous tongue.
6 My soule shal praise the Lord vnto death: for my life drue nigh vnto hel downeward.
B 7 They compassed me round about on euery side, and there was no man to helpe me: I looked about me if there were any man that wouldo succour me: but there was none.
8 Then thought I vppon thy mercie, O Lorde, and vpon thy actes that thou hast bene euer of olde: (namely) that thou deliuerest suche as put their trust in thee, and rydest them out of the handes of the heathen.
9 Thus lift I vp my prayer from the earth, and prayed for deliueraunce from death.
10 I called vpon the Lorde the father of my Lorde, that he wouldo not leaue me without helpe in the day of my trouble, and in the tyme of the proude.
11 I wyl prayse thy name continually, perlyng honour and thankes vnto it: and so my prayer was hearde.
12 Thou sauedst me from destruction, and deliueredst me from the vnrighteous time: therefore wyl I acknowledge and prayse thee, and magnifie the name of the Lorde.
13 When I was yet but young, or euer I went astray, I desyred (a) wisedome openly in my prayer.
14 I came therefore before the temple, and sought her vnto the last: then flourished she vnto me, as a grape that is soone ripe.
15 My hart reioyced in her, then went my foote the ryghe way: yea from my youth vp sought I after her.
16 I bowed downe myne eare, and receiued her: I found me much wisedome, and prospered greatly in her.
17 Therefore wyl I ascribe the glorie vnto hym that geueth me wysedome.
18 For I am aduised to doo thereafter, I wil be gelous to cleaue vnto the thing that is good, so that I not be confounded.
19 My soule hath wrestled with her, and I haue ben diligent to be occupied in her: I lyft vp my handes on hygh, then was my soule lyghtened through wysedome, and I knowledged my foolishnesse.
20 I ordered my soule after her, she and I were one hart from the begynnyng, and I founde her in cleannesse, and therefore shal I not be forsaken.
21 My hart longed after her, and I gate a good treasure.
22 Through her the Lord hath geuen me a new tongue, wherwith I wyl prayse him.
23 O come vnto me ye vnlearned, and dwel in the house of wysedome.
24 Withdrawe not your selues from her, but talke and commune of these thynges: for your soules are very thirstie.
25 I opened my mouth, & spake, O comme and bye wysedome without money.
26 Bow downe your necke vnder her yoke, & your soule shal receyue wysedome: she is harde at hande, and is content to be found.
27 Beholde with your eyes, howe that I haue had but litle labour, & yet haue found muche rest.
28 O receyue wysedome, and ye shall haue plenteousnesse of siluer & gold in possession.

(a) Wysedome is obteyned by one of these three meanes: first by prayer, as Salomon did and Iacob. Secondly by diligent reading of good boke, wherin wysedome is conteyned. Psal. xix. Sam. vi. Thirdly, by godly conuersation & continuyng in the feare of God. Prou. ii. Ioha. vii. If any man wyl doo the wyl, he shal knowe my doctrine.

D

Eccl. 51.4

Eccle. 51.6

E

29 Let

29 Let your mynde reioyce in his mercie, and be not aſhamed of his prayſe.

30 Worke his worke betimes, and he ſhal geue you your reward in due ſeaſon.

The ende of the booke of Ieſus the ſonne of Sirach, whiche is called in Latine Eccleſiaſticus.

The booke of the prophete Baruch.

The firſt Chapter.

1. Baruch wrote a booke duryng the captiuitie of Babylon, which he read before Iechonias and al the people. 10. The Iewes ſent the booke with money vnto Hieruſalem to their other brethren, to the intent that they ſhoulde pray for them.

1 AND theſe are the woordes of the booke, which were (a) written by Baruch the ſonne of Neryas, the ſonne of Maaſias, the ſonne of Sedechias, the ſonne of Helchias, at Babylon,

2 In the fifth yeere, and in the ſeuenth day of the moneth, what time as the Chaldees tooke Hieruſalem, & burnt it vp with fyre.

3 And Baruch dyd reade the woordes of this booke, that Iechonias ỹ ſonne of Joachin king of Iuda might heare, and in the preſence of all the people that were come to heare the booke,

4 And before al the nobles, ỹ kings ſonnes, and before the elders, and before the whole people, from the loweſt vnto the higheſt: before al them that dwelte at Babylon, by the water of * Sody:

5 Whiche when they hearde it, wept, faſted, and prayed before the Lorde.

6 They made a collection alſo of money, accordyng to euery mans power:

7 And ſent it to Hieruſalem vnto Joachin the ſonne of Helchia, the ſonne of Salom prieſt, with the other prieſtes, and to al the people whiche were with him at Hieruſalem,

8 (What time as they had gotten ỹ * veſſels of the temple of the Lord that were taken away out of ỹ temple, that they myght bring them agayne into ỹ land of Iuda the tenth day of the moneth (b) Siuan, (namely) ſiluer veſſels, whiche Sedechias the ſonne of Joſias king of Iuda had made,)

9 After that Nabuchodonoſor king of Babylon had taken Iechonias, with all his princes, lordes, and all the people, and led them captiue from Hieruſalem vnto Babylon:

10 And they ſaide, Beholde, we haue ſent you money to byr you burnt offerynges and incenſe withal, & prepare a meate offering, and offer for ſinne vppon the aulter of the Lorde our God:

11 And (c) pray for the proſperitie of Nabuchodonoſor kyng of Babylon, and for the welfare of Balthaſar his ſonne, that theyr dayes may be vppon earth as the dayes of heauen:

12 That God alſo may geue vs ſtrength, and lighten our eyes, that we may liue vnder the defence of Nabuchodonoſor kyng of Babylon, and vnder the protection of Balthaſar his ſonne, ỹ we may long boo them ſeruice, and finde fauour in their ſight.

13 Pray for vs alſo vnto the Lorde our God: for we haue ſinned agaynſt the Lorde our God, & vnto this day is not his wrath turned yet away from vs.

14 And ſee that ye reade this booke, whiche we haue ſent vnto you, to be rehearſed in the temple of the Lord vpon ỹ high dayes, and at tyme conuenient.

15 Thus ſhall ye ſay, The Lorde our God is ryghteous, but we are woorthy of confuſion and ſhame, like as it is come to paſſe this day vnto all Iuda, and to euery one that dwelleth at Hieruſalem,

16 To our kinges, princes, prieſtes, prophetes, and to our fathers.

17 We haue ſinned before the Lorde our God, we haue not put our truſt in him, nor geuen him credence.

18 We haue not obeyed him, we haue not hearkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs openly.

19 Since the day that he brought our forefathers out of the lande of Egypt, vnto this preſent day, we haue benne euer a miſbeleeuing and an vnfaythfull people vnto the Lorde our God, deſtroying our ſelues vtterly, and ſtyrnyng backe, that we ſhoulde not hearc his voyce.

20 Wherefore, there are come vpon vs great plagues, and diuers curſes, like as the Lorde deuiſed by Moſes his ſeruaunt, whiche

(a) I. Tim. 2. b.

(c) By this example we are taught to pray for kynges and Princes as. 1. Tim. 2.

Baruc. 2. d.

Leuit. 26. c.

brought our fathers out of the lande of Egypt, to geue vs a lande that floweth with milke and hony, like as it is to see this day.

Exod.12 D 21 Neuertheleſſe, we haue not hearkened vnto the voyce of the Lord our God, accordyng to all the woordes of the prophetes, whom he sent vnto vs (and to our rulers.)

22 But euery man followed his owne mind and wicked imagination, to offer vnto strange goddes, and to doo euil in the sight of the Lorde our God.

The .ij. Chapter.

I. The Iewes confesse that they iustly suffer for their sinne. 21. The Lorde wyl that we obey vnto princes, although they be cruyl.

Dani.9.b. A 1 FOr the whiche cause the Lord our God hath performed his dewte, wherof he certified vs, and our heades that ruled in Hierusalem, yea and our kynges, our princes, with al Israel and Iuda:

2 And such plagues hath the Lord brought vpon vs, as neuer came to passe vnder the heaven, like as it is fulfilled in Hierusalem, accordyng as it is written in the lawe of Moses,

Deut.28.f. 3 That a man shoulde eate the fleshe of his owne sonne, and the fleshe of his owne daughter.

4 Moreouer, he hath deliuered them into the handes of al the kinges that are rounde about vs, to be confounded and desolate, and scattered them abrode in al landes and nations.

5 Thus are we brought beneath and not aboue, because we haue sinned agaynst the Lorde our God, and haue not benne obedient vnto his voyce.

Baruc. I. d. 6 Therfore the Lord our God is righteous, and we with our fathers (as reason is) are brought to open shame, as it is to see this day.

7 And as for these plagues that are come vpon vs alredy, the Lord had deuised them for vs.

B 8 Yet woulde we not pray vnto the Lorde our God, that we myght euery man turne from his vngodly wayes.

9 So the Lorde hath caused suche plagues to come vpon vs: for he is righteous in all his workes which he hath cõmaunded vs:

10 Which we also haue not donne, nor hearkened vnto his voyce, for to walke in the commaundementes of the Lorde, that he hath geuen vnto vs.

Dan.9.c. Exod.7.d. 11 And nowe, O Lorde God of Israel, thou that hast brought thy people out of ỹ lande of Egypt with a mightie hande, with tokens and wonders, with thy great power and outstretched arme, & hast gotten thee selfe a name, as it is come to passe this day:

12 O Lorde our God, we haue sinned, we haue done wickedly, we haue behaued our selues vngodly in al thy righteousnesse.

13 Turne thy wrath from vs (we beseeche thee) for we are but a fewe leafe among the heathen where thou hast scattered vs.

C 14 Heare our prayers, O Lord, and our petitions, brynge vs out of captiuitie for thyne owne sake, geat vs fauour in the sight of them whiche haue ledde vs away:

2.Par.6.c. 15 That al landes may knowe that thou art the Lorde our God, and that Israel and his generation calleth vpon thy name.

16 O Lorde, looke downe from thy holye house vpon vs, encline thyne eare, & heare vs.

17 Open thyne eyes, and beholde, for the Dead that be gonne downe to their graues, and whose soules are out of their bodyes, ascribe vnto the Lorde neyther prayse nor righteousnesse. Deut.26.d. Psal.113.c

18 But the soule that is vexed for the multitude (of her sinnes) which goeth on heauily and weakely, whose eyes begyn to fayle, yea suche a soule ascribeth prayse and righteousnesse vnto the Lorde.

19 For we poure not our prayers before thee, & require mercy in thy sight, O Lorde our God, not for any godlynesse of our fathers:

20 But because thou hast sent out thy wrath and indignation vpon vs, accordyng as thou spakest by thy seruantes the prophetes, sayeng,

Iere.27.d. 21 Thus sayth the Lord, Bowe downe your D shoulders and neckes, and serue the kyng of Babylon: so shall ye remayne styl in the lande that I gaue vnto your fathers.

22 But yf ye wyll not heare the voyce of the Lord your God to serue ỹ king of Babylon,

23 I wyll destroy you in the cities of Iuda within Hierusalem and without: I wyl also take from you the voyce of myrth, and the voyce of ioy, the voyce of the bridegrome, and ỹ voyce of the bride, and there shall no man dwel more in the lande.

24 But they woulde not hearken vnto thy voyce, to doo the king of Babylon seruice: & therfore hast thou performed the woordes that thou spakest by thy seruantes the prophetes: (namely) that the bones of our kings, and the bones of our fathers, should be translated out of their places:

25 And loe, nowe are they layde out in the heate of the sunne, and in the colde of the nyght, & dead in great miserie, with hunger, with swoorde, (with pestilence,) and are cleane cast vooyth.

26 As for the temple wherin thy name was called vpon, thou hast layde it waste, as it is to see this day, & that for the wickednesse of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs after al thy goodnesse, and accordyng to al that great louing mercie of thyne.

28 Lyke as thou spakest by thy seruant Moses, in the day when thou dyddest commaunde hym to write thy lawe before the chyldren of Israel, saying,

29 If ye wyll not hearken vnto my voyce, then shall this great multitude be turned into a very smal people among the nations, for I wyl scatter them abrode.

30 Notwithstandyng, I am sure that this folke wyl not heare me, for it is an harde necked people: but in the land of their captiuitie they shal remember them selues,

31 And learne to know that I am the Lorde their God, when I geue them an hart to vnderstande, and eares to heare.

32 Then shal they prayse me in the lande of their captiuitie, and thinke vpon my name.

33 Then shal they turne them from their hard backes, and from their vngodlinesse: then shal they remember the thynges that happened vnto their fathers which sinned agaynst me.

34 So wyll I bryng them agayne into the lande whiche I promised with an oth vnto their fathers Abraham, Isahac, & Iacob, and they shalbe lordes ouer, yea I wyll encrease them, and not minishe them.

35 And I wyl make another couenant with them, suche one as shall endure for euer: (namely) that I wil be their God, and they shalbe my people: and I wyl no more driue my people the children of Israel out of the lande that I haue geuen them.

The. iii. Chapter.

36. Onely God was the finder of wysedome.
37. Of the incarnation of Christe.

1 AND nowe, O Lorde almightie, thou GOD of Israel, the soule that is in trouble, and the spirite that is vexed cryeth vnto thee:

2 Heare vs, O Lord, & haue pitie vpon vs, for thou art a merciful God: be gratious vnto vs, for we haue sinned before thee.

3 Thou endurest for euer: shoulde we then vtterly perishe?

4 O Lorde almightie, thou God of Israel, heare nowe the prayer of the dead Israelites, & of their children, which haue sinned before thee, & not hearkened vnto the voyce of the Lorde their God, for the which cause their plagues hang nowe vpon vs.

5 O Lorde, remember not the wickednesse of our forefathers, but thinke vpon thy power and name nowe at this tyme:

6 For thou art the Lorde our God, and thee, O Lorde, wyl we prayse.

7 For thou hast put thy feare in our hartes, to the intent that we houlde cal vpon thy name, and prayse thee in our captiuitie, and that we might turne from the wickednesse of our forefathers that sinned before thee. B Num. 14.a Psal. 77.a

8 Behold, we are yet this day in our captiuitie, where as thou hast scattered vs, to be an abomination, curse, & subiect to exactions: lyke as it hath happened vnto our fathers also, because of all their wickednesse and departyng from thee, O Lorde our God. Psal. 79.a

9 O Israel heare the commaundementes of lyfe, ponder them wel with thine eares, that thou mayest learne wysedome.

10 But howe happeneth it Israel that thou art in thyne enimies lande? thou art waxen old in a strange countrey, and defiled with the dead.

11 Why art thou become lyke them that goe downe to their graues? Ierr. 2.b

12 Euen because thou hast forsaken the well of wysedome.

13 For if thou hadst walked in the way of God truely, thou houldest haue remayned styl safe in thyne owne lande.

14 O learne then where is wisdome, where vertue is, where vnderstandyng is: that thou mayest knowe also from whence commeth long continuance and lyfe, the light of the eyes, and quietnesse. Prou. 9.a and. 3.a C * or, strength Psal. 19.b and. 119.a

15 Who euer founde out her place? or who came euer into her treasures?

16 Where are the princes of the heathen become, and such as ruled the beastes vpon the earth,

17 They that had their pastime with the foules of the ayre, they that hoorded vp syluer & golde wherein menne trust so muche, and made no ende of their gatherynge?

18 What is become of them that coyned syluer, and were so careful, and coulde not bryng their workes to passe?

19 They be rooted out, and gonne downe to hel, and other menne are comme vp in their steades.

20 Young menne haue seene lyght, & dwelt vpon earth: but the way of reformation haue they not knowen,

21 Nor vnderstande the pathes therof: neyther haue their children receyued it, yea ryght farre is it from them. D

22 It hath not benne hearde of in the lande of Chanaan, neyther hath it benne seene at Theman.

23 The Agarenes sought after wysedome, but that which is earthly, lyke as the marchantes of the lande doo: they of Theman are cunning also, they labour for wysdome and understandyng: but the way of true wysedome they know not, neyther do they thinke vpon the pathes thereof.

24 O Israel how great is the house of God? and how large is the place of his possession?

25 Great is he, and hath none end: yea hygh and vnmeasurable.

Deut.4.f Jere.23.b Psal.145.a 26 What is become of those famous giants, that were so great of bodyes, and so wonderfull menne of warre?

27 Those hath not the Lord chosen, neyther haue they founde the way of reformation:

E 28 Therefore were they destroyed, and for so muche as they had no wysedome, they perished because of their foolishnesse.

29 Who hath gonne vp into heauen to take wysedome there, and brought her downe from the cloudes?

30 Who hath gonne ouer the sea to fynde her, and hath chosen her about golde, and so brought her hyther?

31 No man knoweth the wayes of wysdome, neyther is there any that can seeke out her pathes.

Gen.1.d 32 But he that woteth al thynges knoweth her, and hath found her out with his foreknowledge, this same is he whiche prepared the earth at the begynnyng, and filled it with al maner of foules and beastes.

Iosue.1.c Esai.38.b Eccle.46.a 33 When he sendeth out the light, it goeth: and when he calleth it agayne, it obeyeth hym with feare.

34 The starres keepe theyr watche & geue theyr lyght, yea and that gladly: When he calleth them, they say, Here we be: and so with cheare shewe lyght vnto hym that made them.

F 35 This is our GOD, and there shall none other be compared vnto hym.

Psal.148.a Deut.4.a 36 He is he that hath found out al wysdome, and hath geuen her vnto Jacob his seruant, and to Israel his beloued.

John.1.a 1.John.1.a 37 Afterwarde dyd he shewe hym selfe vpon earth, and dwelt among menne.

The. iiii. Chapter.

1. The rewarde of them that keepe the lawe, and the pounishment of them that despise it.

G 1 This is the booke of the commaundementes of God, and the lawe that endureth for euer: all they that keepe it shal come to lyfe, but such as forsake it shal come to death.

2 Turne thee, O Jacob, and take holde of it, walke by this way thorowe his brightnesse and shine.

3 Geue not thyne honour to another, and thy worshyp to a strange people. Psal.93.b

4 O Israel, how happy are we, seeyng that God hath shewed vs suche thynges as are pleasant vnto hym?

5 Be of good cheare thou people of God, O thou ancient Israel. 4.Reg.17.b and.25.

6 Nowe are ye solde among the heathen, howbeit not for your vtter destruction: but because ye prouoked GOD the Lorde to wrath and displeasure, therefore were ye deliuered vnto your enimies.

7 For ye displeased the euerlastyng GOD that made you, offeryng vnto deuyls, and not to God. B

8 Ye haue forgotten hym that brought you vp, and ye haue greeued Hierusalem that nursed you.

9 When she sawe that the wrath of GOD was comming vpon you, she sayd, Hearken O ye that dwel about Sion, for God hath brought me into great heauinesse.

10 And why? I see the captiuitie of my people, of my sonnes & daughters, whiche the euerlastyng God hath brought vpon them.

11 With ioy did I nourishe them: but nowe must I leaue them with weeping & sorow.

12 Let no man reioyce ouer me wydowe and forsaken, whiche for the synnes of my chyldren am desolate of euery man: For why? they departed from the lawe of God.

13 They would not know his righteousnes, nor walke in the wayes of his commaundementes: and as for the pathes of trueth and godlynesse, they had no lust to goe in them.

14 O ye dwellers about Sion, comme and let vs cal to remembrance the captiuitie that the euerlastyng God hath brought vpon my sonnes and my daughters. C

15 He hath brought a people vpon them from farre, an vncurteous people, and of a strange language, whiche neyther regarde the olde, nor pitie the young. Deut.28.d Jere.5.b

16 These haue caried away the deare beloued of the widdowes, leauing me alone both desolate and chyldelesse.

17 But alas, what can I helpe you?

18 Nowe he that brought these plagues vpon you, deliuer you also from the handes of your enimies.

19 Goe your way, O my chyldren, goe your way: for I am desolate and forsaken.

20 I haue put of the clothing of peace, & put vpon me the sackcloth of prayer, & for my tyme I wyl cal vpon the most hyghest. Deut.4.d and.30.a Psal.130.a

21 Be of good cheare, O my chyldren, crye vnto the Lorde, & he shal deliuer you from the power of the princes your enimies. D

22 For verely I haue euer a good hope of your prosperous health, yea a very gladnes

is come vppon me from the holy one, because of the mercy that ye shal haue of our euerlastyng sauiour.

33 With mourning and weeping did I let you goe fro me: but with ioy and perpetual gladnesse shal the Lorde bryng you agayne vnto me.

34 Like as the neyghbours of Sion sawe your captiuitie from God: euen so shal they also see shortly your health in God, whiche shall come on you with great honour and euerlasting worshyp.

35 O my children suffer patiently the wrath that shall come vppon you: for the enemie hath persecuted thee, but shortly thou shalt se his destruction, and shalt treade vppon his necke.

26 My darlinges haue gone rough harde wayes, for they are ledde away as a flocke that is scattered abrode with the enimies.

27 But be of good comfort, O my children, and crye vnto the Lord: for he that led you away, hath you yet in remembrance.

28 And like as ye haue benne minded to swarue from your God: so shal ye now endeuour your selues ten times more to turne agayne and to seeke him.

29 For he that hath brought these plagues vpon you, shal bring you euerlasting ioy agayne with your health.

30 Take a good hart vnto thee, O Hierusalem: for he which gaue thee that name, comforteth thee so to doo.

31 The wicked doers that nowe put thee to trouble, shal perishe: and suche as haue reioyced at thy fal, shalbe punished.

32 The cities whom thy children serue, and that haue caryed away thy sonnes, shalbe corrected.

33 For like as they be nowe glad of thy decay, and reioyce at thy fall: so shall they mourne in their owne destruction.

34 The ioy of their multitude shalbe taken away, and their cheare shalbe turned to sorowe.

35 For a fire shall fall vppon them from the euerlasting god, long to endure, and it shal be inhabited of deuyls for a great season.

36 O Hierusalem, looke about thee towarde the East, and behold the ioy that commeth vnto thee from God.

37 For loe, thy sonnes whom thou hast forsaken, and that were scattered abrode, come gathered together from the East and West, reioycing in the worde of the holy one, vnto the honour of God.

The .v. Chapter.

1. Hierusalem is mooued vnto gladnesse for the returne of her people, and vnder the figure thereof, the Churche.

1 Put of thy mourning clothes, O Hierusalem, and thy sorowe, and decke thee with the worshyp & honour that commeth vnto thee from God with euerlasting glory. A

2 God shall put the garment of rightwisenesse vpon thee, and set a crowne of euerlasting worshyp vpon thyne head:

3 For vpon thee wyll God declare his brightnesse, that is vnder the heauen.

4 Yea an euerlastyng name shall be geuen thee of God, with peace of righteousnesse, and the honour of Gods feare.

5 Aryse, O Hierusalem, stande vp on hygh, looke about thee towarde the East, and behold thy children gathered from the East vnto the West, whiche reioyce in the holy worde, hauing God in remembrance.

6 They departed from thee on foote, and were ledde away of their enimies: but now shal the Lord bring them caried with honour, as children of the kingdome. B

7 For God is purposed to bring downe all stoute mountaines, yea and al high rockes, to fyll the valleys, & so to make them euen with the grounde, that Israel may be diligent to liue vnto the honour of God.

8 The woodes and all pleasant trees, shall ouershadowe Israel at the commaundement of God.

9 For hither shall God bring Israel with ioyful mirth, and in the light of his maiestie, with the mercie & righteousnesse that commeth of him selfe.

The .vi. Chapter.

A copple of the epistle that Ieremie sent vnto the Iewes, which were ledde away prisoners by the kyng of Babylon: wherein he certifieth them of the thing that was commaunded him of God.

In this chapter are the makers and mayntayners of images mightyly confuted.

1 BEcause of the sinnes that ye haue done against God, ye shalbe ledde away captiue vnto Babylon, euen of Nabuchodonosor the king of Babylon. A Iere. 25. a.

2 So when ye be come into Babylon, ye shal remayne there many yeeres, and for a long season, (namely) (a) seuen generations: and after that wyl I bring you away peaceably from thence. (a) That is, seuentie yeeres.

3 Nowe shal ye se in Babylon gods of gold, of siluer, of wood, and of stone, borne vpon mens shoulders, to cast out a feartfulnesse before the heathen.

4 But looke that ye doo not as the other: be not ye afraide, and let not the feare of them ouercome you.

5 Therefore when ye se the multitude of people worshipping them behind and before, say ye in your hartes, O Lorde, it is thee Deut. 6. c.

then ought vnto only to be worshipped.

6 Myne angel also shalbe with you, and I mee selfe wyll care for your soules.

* or, tongue B

7 As for the * timber of thole goddes, the carpenter hath pulliſhed them: yea gylded be they, and layde over with ſilver, yet are they but dayne thinges, & can not ſpeake.

8 Lyke as a wenche that loueth paramours is trimly decked: euen ſo are theſe made and hanged with golde.

9 Crownes of gold verely haue their gods vppon their heades: ſo the prieſtes them ſelues take gold and ſilver frō them, and put it to their owne vſe:

10 Yea they geue of the ſame vnto harlots, and trim their whoores withal: agayne, they take it from the whoores, and decke their goddes therewith:

Ierr. 10. a. 11 Yet can not theſe goddes deliuer them ſelues from ruſt and mothes.

12 When they haue couered them with clothing of purple, they wype their faces for the duſt of the temple, wherof there is muche among them.

13 One hath a ſcepter in his hand as though he were iudge of the countrey, yet can he not ſlay ſuche as offende him.

C 14 Another hath a ſwoorde or an axe in his hande: for al ſ he is neyther able to defend him ſelf from batalle, nor from murderers.

15 By this ye may vnderſtande that they be no goddes: therefore fee that ye neyther worſhyp them, nor feare them.

16 For like as a veſſell that a man vſeth, is nothyng worth when it is broken, euen ſo is it with their gods: when they be ſet vp in the temple, their eyes be full of duſt through the feete of thoſe that come in.

17 And lyke as the doores are ſhut in rounde about vppon him that hath offended the king, or as it were a dead body kept beſide the graue: euen ſo the prieſtes keepe the doores with barres and lockes, leſt they goddes be ſpoyled with robbers.

18 They ſet vp candels before them, yea verely and that many, wherof they can not ſee one: but euen as blockes, ſo ſtand they in the temple.

19 It is ſayde, that the ſerpentes & wormes whiche come of the earth gnawe out their harres, eating them and their clothes alſo, and yet they feele it not.

20 Their faces are blacke, through ſ ſmoke that is in the temple.

21 The Owles, Swalowes, & birdes flee vpon them, yea and the cattes runne ouer their heades.

22 By this ye may be ſure that they are no D goddes, therefore feare them not.

23 The gold that they haue is to make them beautiful: for al that, except ſome body ſhyne of their ruſt they wyll geue no thing, and when they were caſt into a fourne, they feele it not.

24 They are bought for money, and haue no breath of lyfe within them.

25 They muſt be borne vppon mens ſhoulders as thoſe that haue no feete, whereby they declare vnto menne that they be nothyng worth: confounded be they then that worſhyp them. Pſal. 114. a.

26 For ſ they fall to the grounde, they can not ryſe vp againe of them ſelues: Yea though one helpe them vp & ſet them right, yet are they not able to ſtande alone, but muſt haue props ſet vnder thē like dead menne.

27 As for the thing that is offred vnto them, their prieſtes ſel it, and abuſe it, yea the prieſtes wyues take therof: but vnto the ſicke and poore they geue nothing of it. E

28 The women with childe, and the menſtruous lay handes of their offeringes: By this ye may be ſure that they are no gods, therefore be not ye afrayde of them.

29 From whence commeth it then that they be called gods? becauſe women * ſit before the gods of ſilver, golde, and wood, * or, bring offers.

30 And the prieſtes ſit in their temples, hauyng * open clothes, whoſe heades and beardes are ſhaue, & haue nothyng vppon their heades, * or, rent.

31 Roaryng and cryeing vpon their gods, as menne doo at the feaſt when one is dead.

32 The prieſtes alſo take away the garmentes of the images, & decke their wyues and chyldren withal.

33 Whether it be good or euill that any man doo vnto them, they are not able to recompence it: they can neither ſet vp a king, nor put him downe.

34 In like manner, they may neither geue riches, nor rewarde cuyll: though a man make a vowe vnto them, and keepe it not, they wyl not require it. Eccle. 5. a.

35 They can ſaue no man from death, neyther deliuer the weake from the mightie.

36 They can not reſtore a blinde man to his ſight, nor helpe any man at his neede.

37 They can ſhewe no mercy to the wydow, nor doo good to the fatherleſſe.

38 Their gods of wood, ſtone, golde, and ſilver, are but euen as other ſtones that be hewen of the mountayne: they that worſhyp them, ſhalbe confounded.

39 How ſhould they then be taken for gods? yea, howe dare menne call them gods?

40 "And though the Chaldees worſhyped them not, hearing that they were but dumbe, and coulde not ſpeake: "or, reade, 40. The Chaldees alſo diſhonour them, the which, yf they ſhal ſee a dumbe one that can not ſpeak, doo preſent it to Bel, and doo require that it may ſpeake.

41 Yet

42 Yet they them selues offer vnto Bel, and wolde fayne haue him to speake: as who say they coulde feele that may not moove.

43 But when these menne come to vnderstanding, they shal forsake them, for theyr goddes haue no feeling.

43 A great sort of women gird with cordes, sitte in the streetes, and burne * olive berries: Nowe yf one of them be conueyed away, and lye with suche as come by, she casteth her neighbours in y teeth, because she was not worthyly reputed, nor her corde broken.

44 What so euer is donne for them, it is but in vayne and lotte: Howe may it then be thought or saide that they are goddes?

45 Carpenters & Goldsmithes make them: neyther be they any other thing but euen what the workeman wyl make of them.

46 Yea the Goldsmithes them selues that make them, are of no long continuance: how shoulde then the thinges that are made of them be goddes?

47 Vayne therefore are the thinges, yea very shame is it that they leaue behinde them for their posteritie.

48 For as soone as there commeth any warre or plague vppon them, then y priestes imagine where they may hide them selues with them.

49 Howe can menne then thinke that they be goddes, whiche neyther may defende them selues from warre, nor deliuer them from misfortune?

50 For seeing they be but of wood, (of stone) of siluer, and of gold, al people and kinges shal know hereafter, that they be but vaine thinges: yea it shalbe openly declared that they be no gods, but euen the very workes of mens handes, and that God hath nothyng to doo with them.

51 It is manifest then that they are no gods, but the workes of mens handes, and no worke of God in them.

52 They can set no king in the land, nor geue raine vnto men.

53 They can geue no sentence of a matter, neither defende the lande from wrong: for they are not able to doo so muche as a crowe that fleeth betwixt heauen & earth.

54 When there happeneth a fire into the house of those goddes of wood, and siluer, and of golde, the priestes wyll escape and saue them selues, but the goddes burne as the balkes therein.

55 They can not withstande any king or batel: how may it then be thought or graunted that they be goddes?

56 Moreouer, these goddes of wood, of stone, of golde and siluer, may neyther defende them selues from theeues nor robbers.

57 Yea the very wicked are stronger then they: theft stripps them out of their apparel that they be clothed withal, these take their golde and siluer from them, and so geat them away, yet can they not helpe them selues.

58 Therefore it is muche better for a man to be a kyng, and so to shewe his power, or els a profitable dekel in a house, wherein he that oweth it might haue pleasure, yea or to be a doore in a house, to kepe such things safe as be therein: then to be such a dayne God.

59 The sunne, the moone, and al the starres, seeing they geue their shine and lyght, are obedient, and doo men good.

60 When y lightning glistreth, al is cleare.

61 The winde bloweth in euery countrey: and when God commaundeth the cloudes to go rounde about the whole world, they doo as they are bidden.

62 When the fire is sent downe from aboue and commaunded, it burneth vp hilles and woodes: but as for these goddes, they are not lyke one of these thinges, neyther in beautie, neither in strength.

63 Wherefore meane shoulde not thinke nor say that they be goddes, seeing they can neither geue sentence in iudgement, nor doo men good.

64 For so muche nowe as ye are sure that they be no goddes, then feare them not:

65 For they can neyther speake euil nor good of kinges.

66 They can shewe no tokens in heauens for the heathen, neyther shine as the sunne, nor geue lyght as the moone:

67 Yea the vnreasonable beastes are better then they: for they can geat them vnder the roofe, and doo them selues good.

68 So can ye be certified by no manner of meanes that they be goddes, therfore feare them not.

69 For like as a scarcrowe in a garden of hearbes keepeth nothing: euen so are they goddes of wood, of siluer, and golde.

70 And like as a white thorne in an orchard that euery birde sitteth vpon, yea like as a dead body that is cast in the darke: euen so is it with those goddes of wood, siluer, and golde.

71 By the purple and scarlet whiche they haue vpon them, and soone fadeth away, ye may vnderstande that they be no goddes: yea they them selues shalbe consumed at the last, whiche shalbe a great confusion of the lande.

72 * Blessed is the godly man that hath no images (and worshippeth none:) for he shal be farre from reproofe. * or, better.

The ende of the booke of the prophet Baruch.

The ſong of the three children,

whiche were put into the hot burnyng ouen. The common tranſlation readeth this ſong in the third Chapter of Daniel.

25. The prayer of Azarias. 46. The crueltie of the kyng. 48. The fier denoureth the Chaldeans. 49 The angell of the Lorde was in the furnace.

24 AND they walked in the middes of the flame, prayſyng God, and magnifyng the Lorde.

25 Then Azarias ſtoode vp, & prayed in this manner, euen in the middeſt of the fyre opened he his mouth, and ſayde,

26 Bleſſed be thou, O Lorde God of our fathers, ryght worthy to be prayſed and honoured is that name of thine for euermore:

27 For thou art righteous in all the thinges that thou haſt donne to vs, yea faithful are all thy woorkes, thy wayes are right, and al thy iudgementes true.

28 In al the thinges that thou haſt brought vpon vs, and vpon the holy citie of our fathers, euen Hieruſalem, thou haſt executed true iudgement: yea accordyng to ryght and equitie haſt thou brought al theſe thinges vpon vs, becauſe of our ſinnes.

29 For why? we haue offended and donne wickedly, departing from thee.

Daniel. 9. c. 30 In al thinges haue we treſpaſſed, and not obeyed thy commaundementes, nor kept them, neither donne as thou haſt bidden

Baruc. 3. b. vs, that we may proſper.

31 Wherefore all that thou haſt brought vpon vs, and euery thing that thou haſt done to vs, thou haſt donne them in true iudgement:

32 As in deliuering vs into the hands of our enimies, among vngodly and wicked abominations, and to an vnrighteous kyng, yea the moſt frowarde vpon earth.

33 And now we may not open our mouthes, we are become a ſhame and reproofe vnto thy ſeruantes, & to them that woorſhip thee.

34 Put for thy names ſake (we beſeeche thee) geue vs not vp for euer, breake not thy couenant,

35 And take not away thy mercie from vs

F for thy beloued Abrahams ſake, for thy ſeruant Iſahacs ſake, and for thy holy Iſraels ſake:

36 To whom thou haſt ſpoken and promiſed, that thou wouldeſt multiplie their

Gen. 15. e. ſeede as the ſtarres of heauen, and as the

Deut. 10. d. ſande that lyeth vpon the ſea ſhore,

37 For we, O Lorde, are become leſſe then any people, and be kept vnder this day in al the worlde, becauſe of our ſinnes.

38 So that nowe we haue neyther prince, duke, prophete, burnt offering, ſacrifice, oblatio, incenſe, nor ſanctuarie before thee.

39 Neuertheleſſe, in a contrite harte and an humble ſpirite let vs be receiued, that we may obtayne thy mercie.

40 Like as in the burnt offering of rammes and bullockes, and like as in thouſandes of fat lambes: ſo let our offeryng be in thy ſight this day, that it may pleaſe thee: for there is no confuſion vnto them that put their truſt in thee.

41 And nowe we folowe thee with all our hart, we feare thee, and ſeeke thy face.

42 Put vs not to ſhame: but deale with vs 1. Pet. 2. d.
after thy louing kindneſſe, and accordyng Rom. 10. c.
to the multitude of thy mercies. Eſai. 28. b.

43 Deliuer vs by thy myracles, O Lorde, Rom. 9. d.
and geat thy name an honour, that al they whiche doo thy ſeruantes euil, may be confounded:

44 Let them be aſhamed through thy almighty power, and let their ſtrength be broken:

45 That they may knowe howe that thou G
only art the Lorde God, and honour woorthy throughout al the worlde.

46 And the kinges ſeruantes that put them in, ceaſſed not to make the ouen hotte with (a) wylde fire, vyle ſtrawe, pitche, towe, and faggottes.

(a) which is called Naphtha, which a certayne kinde of fire and chalkclayt.

47 So that the flame went out of the ouen vpon a fourtie and nine cubites:

48 And it tooke away & brent vp thoſe Chaldees that it gate holde vpon beſide the ouen.

49 But the angel of the Lorde came downe into the ouen to Azaria and his felowes, & ſmote the flame of the fire out of the ouen,

50 And made the middes of the ouen as it had benne a colde winde blowyng: ſo the fire neither touched them, greeued them, nor dyd them hurt.

51 Then theſe three, as out of one mouth, prayſed, honoured, and bleſſed God in the furnace, ſayeing,

52 Bleſſed be thou, O Lorde God of our fathers: for thou art prayſe and honour woorthy, yea and to be magnified for euermore. 1. Par. 4.

53 Bleſſed be the holy name of thy glory, for Pſal. 71.

it

it is worthie to be prayſed and magnified in al worldes.

54 Bleſſed be thou in the holy temple of thy glory: for aboue al thinges thou art to be prayſed, yea and more then worthie to be magnified for euer.

55 Bleſſed be thou in the throne of thy kingdome; for aboue al thou art worthie to be wel ſpoken of, and to be more then magnified for euer.

56 Bleſſed be thou that lookeſt through the deepe, and ſitteſt vpon the Cherubims: for thou art worthie to be prayſed, and aboue al to be magnified for euer.

57 Bleſſed be thou in the firmament of heauen: for thou art prayſe and honour worthie for euer.

58 O al ye workes of the Lorde, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

59 O ye angels of the Lorde, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

60 O ye heauens, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

61 O al ye waters that be aboue the firmament, ſpeake good of the Lorde: prayſe him, and ſet hym vp for euer.

62 O al ye powers of the Lorde, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

63 O ye ſunne and moone, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

64 O ye ſtarres of heauen, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

65 O ye ſhewers and deawe, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

66 O al ye windes of God, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

67 O ye fire and heate, ſpeake good of the Lorde: prayſe hym, & ſet hym vp for euer.

68 O ye wynter and ſommer, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

69 O ye deawes and froſtes, ſpeake good of the Lorde: prayſe him, & ſet hym vp for euer.

70 O ye froſt and colde, ſpeake good of the Lorde: prayſe him, and ſet hym vp for euer.

71 O ye yce and ſnowe, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

72 O ye nightes and dayes, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

73 O ye light & darkneſſe, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.

74 O ye lightninges and cloudes, ſpeake good of the Lorde: prayſe hym, and ſet him vp for euer.

75 O let the earth ſpeake good of the Lorde: yea, let it prayſe hym, and ſet hym vp for euer.

76 O ye mountaines and hylles, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

77 O al ye grene thynges vppon the earth, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

78 O ye welles, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

79 O ye ſeas & flooddes, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

80 O ye whales, and all that moone in the waters, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

81 O al ye fowles of the ayre, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

82 O al ye beaſtes and cattel, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

83 O ye children of men, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

84 O let Iſrael ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

85 O ye prieſtes of the Lorde, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

86 O ye ſeruantes of the Lorde, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer. Pſal. 114.a

87 O ye ſpirites and ſoules of the righteous, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

88 O ye holy and humble men of hart, ſpeake ye good of the Lorde: prayſe hym, and ſet hym vp for euer.

89 O Anania, Azaria, and Miſael, ſpeake ye good of the Lorde, prayſe ye hym, and ſet hym vp for euer: whi he hath deliuered vs from the hel, keapt vs from the hande of death, rid vs from the middeſt of the burnyng flame, and ſaued vs, euen in the middeſt of the fyre. Iere. 20.c

90 O geue thankes therfore vnto the Lorde, for he is kynde harted: and his mercie endureth for euer. Pſal. 117.a

91 O al deuout men, ſpeake ye good of the Lorde, the God of al gods: O prayſe hym, and geue hym thankes, for his mercie endureth worlde without ende.

The

¶ The storie of Susanna, whiche is the xiii. Chapter of Daniel, after the Latine.

1. The two gouernours are taken with the loue of Susanna. 19. They take her alone in the garden. 20. They entice her to wyckednesse. 23. She chooseth rather to obey God, though it be to the danger of her lyfe. 34. She is accused. 45. Daniel doeth delyuer her. 62. The gouernours are put to death.

1 THere dwelt a man in Babylon, called Joacim,

2 That tooke a wyfe, whose name was Susanna, the daughter of Helchia, a very fayre woman, and suche one as feared God.

2 Her father & mother also were good people, and taught theyr daughter accordyng to the lawe of Moyses.

4 Nowe Joacim (her husband) was a great riche man, and had a fayre orchard ioyning vnto his house: and to hym resorted the Iewes commonly, because he was a man of reputation among them.

5 The same yeere were there made two Iudges, such as the Lord speaketh of, The wyckednesse of Babylon commeth from the elders (that is) from the Iudges which seeme to rule the people.

6 These came oft to Joacims house: and al suche as had any thyng to doo in the lawe, came thither vnto them.

7 Nowe when the people departed away at noone, Susanna went into her husbandes orchard to walke.

8 The two elders seeing this, that she went in daily and walked, they burned for lust to her,

9 Yea, they were almost out of their wittes, and cast downe theyr eyes, that they should not see heauen, nor remember that God is a ryghteous iudge.

10 For they were both wounded with the loue of her, neyther durst one shew another his greefe:

11 And for shame they durst not tel her their inordinate lust, that they would fayne haue had to doo with her:

12 Yet they layde wayte for her earnestly from day to day, that they might (at the least) haue a syght of her.

13 And the one sayde to the other, Vp, let vs goe home, for it is dinner tyme. So they went theyr way one from another.

14 When they returned agayne, they came together, enquiring out the matter betwixt them selues, yea, the one tolde the other of his wicked lust: Then appoynted they a tyme when they might take Susanna alone.

15 It happened also that they spyed out a conuenient tyme, when she went forth to walke, as her manner was, and no body with her but two maydens, and thought to washe her selfe in the garden: for it was an hot season. Exod. 14.

16 And there was not one person there, except the two elders that hadde hyd them selues to beholde her.

17 So he sayde to her maydens, Get me oyle and sope, and shut the orchard doore, that I may washe me.

18 And they dyd as he bade them, and shut the orchard doore, & went out them selues at a backe doore to fetch the thyng that he had commaunded: but Susanna knew not that the elders lay there hyd within. * or, but they saw not the elders, because they were hyd.

19 Nowe when the maydens were gone forth, the two elders gate them vp, and ranne vpon her, saying,

20 Nowe the orchard doores are shut, that no mã can see vs, we haue a lust vnto thee, therefore consent vnto vs, and lye with vs.

21 If thou wylt not, we shal bring a testimonial agaynst thee, that there was a young felow with thee, and that thou hast sent away thy maydens from thee for thy same cause.

22 Susanna sighed, and sayde, Alas, I am in trouble on euery syde: though I folow your minde, it wyl be my death: and yf I consent not vnto you, I can not escape your handes.

23 Wel, it is better for me to fall into your handes without the deede doyng, then to synne in the syght of the Lorde.

24 And with that she cried out with a lowde voyce: the elders also cried out against her.

25 Then ranne there one to the orchards doore, and smote it open.

26 Nowe when the seruantes of the house heard the crie in the orchard, they rushed in at the backe doore, to see what the matter was.

27 So when the elders tolde them, the seruantes were greatly ashamed: for why? there was neuer suche a report made of Susanna.

28 On the morowe after came the people to Joacim her husbande, and the two elders came

came ofte hir of nolichowus imaginations
agaynſt Suſanna, to bring her vnto death.
59 And ſpake thoſe before the people, Sende
for Suſanna the daughter of Helchias, Joa-
chims wyfe. And immediatly they ſent for
her.
30 So ſhe came with her father and mother,
her children, and al her kinrede.
31 Nowe Suſanna was a tender perſon, and
maruelous fayre of face.
32 Therefore the wicked men commaunded
to take her clothes from her face (for ſhe
was couered) that at the leaſt they myght
ſo be ſatiſfied in her beautie.
33 Then her freendes, yea and all they that
knewe her, began to weepe.
34 Theſe two elders ſtood vp in the middes
of the people, and layd their handes vppon
the head of Suſanna.
35 Which weapt, and looked vp toward hea-
uen: for her hart had a ſure truſt in the Lord.
36 And the elders ſayde, As we were wal-
kyng in the Orcharde alone, this woman
came in with her two maydens, whom ſhe
ſent away from her, & ſparred the Orchard
doores:
37 With that a young felowe whiche there
was hyd, came vnto her, and lay with her.
38 As for vs, we ſtoode in a corner of the or-
charde: and when we ſawe this wickednes,
we ranne to them, and we ſawe them
as they were together.
39 But we coulde not holde him, for he was
ſtronger then we. Thus he opened the
dooze, and gate him away.
40 Nowe when we had taken this woman,
we aſked her what young felowe this was,
but ſhe woulde not tel vs. This is the mat-
ter, and we be witneſſes of the ſame.
41 The common ſort beleeued them, as theſe
that were the elders and iudges of the pe-
ple, and ſo they condemned her to death.
42 Suſanna cryed out with a loude voyce,
and ſaide, O euerlaſtyng God, thou ſear-
cher of ſecrets, thou that knoweſt al things
before they come to paſſe:
43 Thou woteſt that they haue boyne falſe
witneſſe againſt me, and beholde I muſt
dye, whereas I neuer did any ſuch things
as theſe menne haue malitiouſly inuented
againſt me.
44 And the Lorde heard her voyce.
45 For when ſhe was ledde forth to death,
the Lorde raiſed vp the ſpirite of a young
childe, whoſe name was Daniel,
46 Whiche cryed with a loude voyce, I am
cleane from this blood.
47 Then al the people turned toward him,
and ſaide, What meane theſe wordes that
thou haſt ſpoken?
48 Daniel ſtood in the middes of them, and
ſaide, Are ye ſuche fooles, O ye children of
Iſrael, that ye can not diſcerne and knowe
the truth? Ye haue here condemned a
daughter of Iſrael vnto death, and knowe
not the truth wherefore?
49 Get ſtite in iudgement againe: for they
haue ſpoken falſe witneſſe againſt her.
50 Wherefore the people turned againe in
al the haſte: and the elders (that is the prin-
cipal leaders) ſaide vnto him, Come ſitte
downe here among vs, and ſhewe vs this
matter, ſeeing God hath geuen thee as
great honour as an elder.
51 And Daniel ſaide vnto them, Put theſe 2. Sam. 3. B
two aſide one from an other, and then ſhal
I examine them.
52 When they were put a ſunder one from
another, he called one of them, and ſayde
vnto him, O thou olde rankard carle, that
haſt vſed thy wickednes ſo long, thine vn-
gratious deedes whiche thou haſt done
afore, are nowe come to light.
53 For thou haſt geuen falſe iudgementes,
thou haſt oppreſſed the innocent, and letten
the giltie goe free: where as yet the Lorde
ſayth, The innocent & righteous ſer thou Exod. 23. a.
ſlay not.
54 Wel then, yf thou haſt ſeene her, tell me
vnder what tree ſaweſt thou them compa-
nying together? He anſweared, vnder a
* Wulberie tree. * Or, a len-
tiſke tree.
55 And Daniel ſaide, Very well, nowe thou
lyeſt euen vpon thyne head: lo, the meſſen-
ger of the Lorde hath receiued the ſentence
of him, to cut thee in two.
56 Then put he him aſide, and called for the
other, and ſaide vnto him, O thou ſeede of
Chanaan, but not of Iuda, fayrenes hath
deceiued thee, & luſt hath ſubuerted thyne
hart.
57 Thus dealt ye afore with the daughters
of Iſrael, and they for feare conſented vn-
to you: but the daughter of Iuda woulde
not abide your wickednes.
58 Nowe tell me then, vnder what tree dyd-
ſt thou take them companying toge-
ther? He anſweared, vnder a * Pomegra-
nate tree. * Or, a pome-
granate tree.
59 Then ſaide Daniel vnto him, Very wel, Or, a mirtil tree.
nowe thou lyeſt alſo euen vpon thyne head:
the meſſenger of the Lorde ſtandeth way-
tyng with the ſwoorde to cut thee in two,
and ſlay you both.
60 With that al the whole multitude gaue
a great ſhowte, and praiſed God, which al-
way deliuereth the that put their truſt in Pſal. 17. a.
him.
61 And they came vpon the two elders, who
Daniel hadde conuict with their owne
mouth

mouth, that they had geuen falſe wytneſſe,
62 And dealt with them euen lykewyſe as they wouldē haue done with theyr neyghbours, yea they dyd accordyng to the lawe of Moſes, and put them to death: Thus
Deut. 19. d. the innocent blood was ſaued ꝑ ſame day.
63 Then Helcias and his wyfe prayſed God for their daughter Suſanna, with Joachim her husbande, and all the kinred, that there was no dishoneſtie founde in her.
64 From that day forth was Daniel had in great reputation in ꝑ ſight of the people.
65 And king Aſtyages was layde with his fathers, and Cyrus of Perſia raigned in his ſtede.

The ende of the ſtory of Suſanna.

The ſtory of Bell and of the Dragon,

whiche is the fourtieth Chapter of Daniel, after the Latine.

1 DAniel dyd eate at the kings table, and was had in reuerence aboue all his frendes.
2 There was at Babylō an image called Bel, and there were ſpent vpon him euery day twelue cakes, fourtie ſherpe, and ſixe great pottes of wine.
3 Him dyd the king worſhip him ſelfe, and went dayly to honour him, but Daniel worſhipped his owne God: and the king ſaid vnto him, Why doeſt not thou worſhyp Bel?
4 He anſwearedand ſaide, Becauſe I may not worſhyp thinges that be made with handes, but the liuing God which made heauen and earth, and hath power vppon all fleſhe.
5 The king ſaide vnto him, Thinkeſt thou not that Bel is a liuing God? or ſeeſt thou not howe mucke he eateth and drinketh euery day?
6 Daniel ſmiled, and ſaide, O king deceiue not thee ſelfe: for this is but made of claye within, and of braſſe without, neither eateth he euer any thyng.
7 Then the king was wroth, and called for his prieſtes, and ſaide vnto them, If ye tel me not who is this that eateth vp theſe expences, ye ſhal dye:
Eccle. 30. c.
8 But yf ye can certifie me that Bel eateth them, then Daniel ſhal dye: for he hath ſpoken blaſphemie agaynſt Bel. And Daniel ſayde vnto the king, Let it ſo be, accordyng as thou haſt ſayde.
9 The prieſtes of Bel were threeſcore and tenne, beſides their wyues and chyldren: And the kyng went with Daniel into the temple of Bel.
10 So Bels prieſtes ſaide, Loe, we wyll goe out: and ſet thou the meate there, O king, and powre in the wine, then ſhut the dooze faſt, and ſeale it with thyne owne ſignet:
11 And to morowe when thou comeſt in, yf thou findeſt not that Bel hath eaten vp all, we wyll ſuffer death; or els Daniel that hath lyed vpon vs.
12 The prieſtes thought them ſelues ſure ynough: for vnder the * aulter they hadde made a priuie entraunce, ꝑ there went they in euer, and dyd eate vp what there was. * or, table.
13 So when they were gone forth, ꝑ kyng ſet meates before Bel: Nowe Daniel had commaunded his ſeruants to bring aſhes, & theſe he * ſyfted throughout all the temple, that the king myght ſee: then went they out and ſparred the dooze, ſealing it with the kynges ſignet, and ſo departed. * or, ſtrewed.
14 In the night came the prieſtes, with their wyues and chyldren, as they were wont to doo, and dyd eate and drinke vp all.
15 In the morneyng betimes at the breake of the day the king aroſe, & Daniel with him.
16 And the king ſaide, Daniel, are the ſeales whole yet? He anſwearedPea, O kyng, they be whole.
17 Nowe as ſoone as he had opened ꝑ dooze, the king looked vnto the * aulter, and cryed with a loude voyce, Great art thou, O Bel, and with thee is no deceipt. * or, table.
18 Then laughed Daniel, and held the king that he ſhould not goe in, and ſaid, Beholde the pauement, marke wel, whoſe footeſteps are theſe?
19 The king ſaide, I ſee the footeſteppes of menne, women, and chyldren.
20 Therefore the king was angry, and tooke the prieſtes, with their wyues and chyldren: & they ſhewed him the priuie doozes where they came in, and dyd eate vp ſuche thinges as were vpon the aulter:
21 For the whiche cauſe the king ſlue them, and deliuered Bel into Daniels power, whiche deſtroyed him and his temple.
22 And in that ſame place there was a great Dragon, whiche they of Babylon worſhipped. D
Jere. 51. d. Eſai. 46.
23 And the king ſaide vnto Daniel, Sayeſt thou that this is but a God of braſſe alſo? Loe, he liueth, he eateth and drinketh, ſo that thou canſt not ſay that he is no liuyng God: therefore worſhyp him.
24 Daniel ſaide vnto the king, I wyl worſhyp

fyre the Lorde my God, he is the true lyuyng God: as for this, he is not the God of lyfe.

25 But geue me leaue, O kyng, and I shall destroy this Dragon without swoorde or staffe. The kyng sayde, I geue thee leaue.

26 Then Daniel tooke pitche, fat, and heare wool, and dyd seethe them together, and made lumpes thereof, this he put in the Dragons mouth, and so the Dragon burst in sunder. And Daniel sayde, Lo, there is he whom ye woorshypped.

27 When they of Babylon heard that, they tooke great indignation, and gathered them together against the kyng, saying, The kyng is become a Iewe, and he hath destroyed Bel, he hath slayne the Dragon, and put the priestes to death.

28 So they came to the kyng, and sayde, Let vs haue Daniel, or els we wyl destroy thee, and thyne house.

29 Nowe when the kyng sawe that they rushed in so soare vpon hym, & that necessitie constreyned hym, he deliuered Daniel vnto them:

30 Whiche cast him into the Lions denne, where he was sixe dayes.

31 In the denne there were seuen Lions, and they had geuen them euery day two bodyes, and two sheepe: which then were not geuen them, to the intent that they might deuoure Daniel.

32 There was in Iurie a prophete called Habacuc, whiche had made pottage, and broken bread in a bowle, and was goeing into the feeld for to bring it to the reapers.

33 But the angel of the Lord sayd vnto Habacuc, Goe carie the meate that thou hast, into Babylon, vnto Daniel, whiche is in the Lions denne.

34 And Habacuc sayde, Lord, I neuer sawe Babylon, & as for the denne I know it not.

35 Then the angel of the Lorde tooke hym by the toppe, and bare hym by the heare of the head, and through a mightie winde set hym in Babylon vpon the denne. F Ezech.8.8

36 And Habacuc cried, saying, O Daniel, thou seruant of God, haue take the * breakfast that God hath sent thee. 1.Reg.17.8 * or, dinner

37 And Daniel sayde, O God, hast thou thought vpon me? wel, thou neuer forsakest them that loue thee.

38 So Daniel arose, and dyd eate. And the angel of the Lord set Habacuc in his owne place againe immediately.

39 Vpon the seuenth day, the kyng went to bewepe Daniel: and when he came to the denne, he looked in, and beholde, Daniel sate (in the middest of the Lions.)

40 Then cried the kyng with a loud voyce, saying, Great art thou, O lord God of Daniel, and there is none other besides thee. G

41 And he drew him out of the Lions denne, and cast those that were the cause of his destruction into the denne, and they were deuoured in a moment before his face. Ierr.17.b

42 After this, wrote the kyng vnto all people, kynreds, and tongues, that dwelt in al countreys,

43 Saying, Peace be multiplied with you: My commaundement is in al the dominion of my realme, that men feare and stande in awe of Daniels God, for he is the liuing God, whiche endureth euer:

44 His kyngdome abydeth vncorrupt, and his power is euerlasting.

45 He is he that can deliuer & saue, he worth woonders and marueilous workes in heauen and in earth: for he hath saued Daniel from the power of the Lions.

The prayer of Manasses king of Iuda,

when he was holden captiue in Babylon.

O Lorde almightie, God of our fathers, Abraham, Isahac, and Iacob, and of the ryghteous seede of them, whiche hast made heauen and earth, with al the ornament thereof, whiche hast * ordeyned the sea by the woorde of thy commaundement, whiche hast shut vp the deepe, and hast sealed it for thy fearful and laudable name, whiche al men feare, and tremble before the face of thy power, and not for the greatnesse of thy threatnyng, the whiche is insupportable to sinners, but the mercie of thy promise is great and vnsearchable for thou art the Lorde God most hygh aboue al the earth, long suffering, and exceedyng mercyful, and repentant vpon the malice of men: thou Lorde after thy goodnesse hast promised repentance of the remission of sinnes, and thou that art the God of the ryghteous, hast not put repentance to the ryghteous Abraham, Isahac, and Iacob, vnto them that haue not sinned against thee: but because I haue sinned aboue the number of the sandes of the sea, and thy wyne iniquities are multiplied, I am * humbled with many bandes of yron, and there is in me no breathyng, I haue prouoked thyne anger, and haue donne euyl before thee, in committing abominations, and multiplied offences: and nowe I bowe the knees of my hart, requyryng goodnesse of thee, O Lorde. I haue sinned Lorde, I haue sinned, and knowe myne iniquitie. I beseche thee by prayer, O Lorde forgeue me, forgeue me, and destroy me not with myne iniquities, neyther doe thou alwayes remember myne euyll to punishe them: but saue me (whiche am vnworthie) after thy great mercie, and I wyl prayse thee euerlastyngly al the dayes of my lyfe: for al the power of heauen prayseth thee, and vnto thee belongeth glorie, worlde without ende. Amen. * or, bounde the sea. * or, crooked.

¶ A necessarie Table for the knowledge of the state of Iuda, from the begynning of the Monarchie of the Grekes (where the Table that we haue set fourth vpon Elyas expired) vntyl the death and passion of Iesus Christe.

The. 70. weekes foreshewed. Dani. 9

THE angel of the Lord sent to Daniel, sayd, that it was. 70. weekes of yeres, that is to say, 70. tymes seuen, whiche commeth to. 490. from the goyng fooryh of the commaundemente that Hierusalem shoulde be buylded agayne and restored, vntyll Christe the Prince. This commaundement was geuen fooryh by the mouth of Darius longhand, monarche of the Persians, the yere of his raigne, as it is wrytten in Nehemias. 2. Therfore the sayde. 70. weekes ought to begynne there, though al agree not therein: for some begynne it in the. 2. yere of the sayde Darius other, the fyrst yere of Cyrus. So that from the begynnyng of the sayde weekes, tyl the tyme that Alexander wurped the monarchie, we recken. 4. yeres and. 18. weekes, whiche maketh. 130. yeres. To shewe the verifying of the sayde weekes, accordyng to the aforesayde prophecie of Daniel the. 9. we wyl proportion them with the yeres in which the kynges of Syria (set here in order on the ryght syde) haue ended their kingdome each of them in order.

The monarchie of the Grekes.

ALexander the great, sonne to Philip king of Macedo. conquered the monarchie of the Persians from Darius, the. 192. yere of Cyrus the fyrste monarche, and transported it to the Grekes; he raigned syxe whole yeres, and the seuenth dyed, leauyng diuers successours, to whom he diuided the sayde monarchie before his death, that is, the kyngdomes of Syria, Asia, Egypt, and Macedonia. We wyl here treate of his successours the kynges of Syria onely, because the Scripture maketh mention thereof, and maketh the supputation of the yeres by the tyme that the sayde kynges raigned, begynnyng at the fyrst, as appeareth in the fyrst booke of Machabees. And we wyll orderly set their names, and the time that eache of them hath raigned, to conferre them with the number of the weekes placed on the left syde of this Table, to the ende the sayde weekes may be verified, and that the prophecie of Daniel may be playnely vnderstoode, touchyng the commyng and death of our Sauiour Christe.

weekes.	yeres.		Yeres from the first kyng of Syria, tyll the decease of eche kyng.
25	4	1 Seleucus the first kyng of Syria, furnamed Michanor, beganne his raigne the. 13. yere after the death of Alexander, & raigned. 31. yeres.	
28	2	2 Antiochus Soter helde the kyngdomes of Syria and Asia, & raigned. 19. yeres.	50
30	3	3 Antiochus Theos began his raigne the yere. 51. and raigned. 15. yeres.	65
33	2	4 Seleucus Gallicinus raigned. 20. yeres.	85
33	5	5 Seleucus Ceraunus raigned. 3 yeres.	88
38	6	6 Antiochus the great began his raigne the yeere. 75. and raigned. 36. yeres.	124
40	4	7 Seleucus Philopator raigned. 12. yeres.	136
42	2	8 Antiochus Epiphanes the tyrant, mentioned in the first boke of ỹ Machabees, began	160

The state of the Iewes.

AFter the people of the Lorde were deliuered from the captiuitie of Babylon by Cyrus, and returned vnto theyr lande vnder the conduct of Zorobabel, there was no more name of kyng in Iuda, but of prince and gouernour, whiche were for the most part of the line of Iuda, and are these that folowe.

		The yeres of the gouernment of eache gouernour.	
1	Zorobabel raigned. 38 yeres.		38
2	Esdras Hesyllam. 66. yeres.		66
3	Ioanna Ben. esis. 53. yeres.		53
4	Iudas Hyrcanus. 14. yeres. All whiche tyme amounteth to. 191. yeres, that the Monarchie of the Persians dured.		14
5	Ioseph was gouernour the fyrste yeere of Alexander the great, and raigned. 7. yeres, in his tyme the sayde Alexander had the temple and sacrifice in great honour.		7
6	Abner Semei ruled with Ioseph, and raigned. 11. yeres. In his tyme Ptolomie the firste kyng of Egypt after Alexander, tooke Hierusalem by deceyt, spoyled the temple, and caryed a great number of the people into Egypt.		11
7	Matthathias Heli gouerned. 12. yeres.		12
8	Alex Maath gouerned. 9. yeres.		9
9	Nagid Arphorat raigned. 10. yeres. In his time Eleazar the hygh priest sent the. 70. interpreters to Ptolome Philadelphe, the second kyng of Egypt, and seume to the aforesaid Ptolome, to translate the holy scripture out of Hebrue into Greke: and the sayde Ptolome deliuered al the Iewes that his father had holden captiue.		10
10	Agar Eli succeeded hym, and raigned. 8. yeres.		8
11	Mallot Nann gouerned. 7. yeres.		7
12	Amos Syach. 14. yeres.		14
13	Matthathies Sloa. 10. yeres.		10
14	Ioseph Arses. 66. yeres. In his tyme Ptolome Philopator the fourth		66

began to raigne the yeere. 137. & raigned 12. yeeres.

4 9 Antiochus Eupator his sonne raigned 2. yeeres. 150

0 10 Demetrius Soter beganne his raigne the yeere. 151. and raigned ten yeeres. 160

5 11 Alexander raigned. 5. yeeres. 165

0 12 Demetrius Nicanor raigned. 2. yeeres. 167

3 13 Antiochus Sedetes raigned but three yeeres. 170

6 14 Tryphon beganne his raigne the yeere 171. and raigned three yeeres. 173

4 15 Antiochus Pius raigned. 12. yeeres. 185

1 16 Demetrius Nicanor the. 12. king afore mentioned, was kept prysoner by the Parthians, and then returned againe to his kingdome, & raigned. 4. yeeres. 189

3 17 Alexander beganne his raigne in the yeere. 190. and raigned two yeeres. 191

4 18 Antiochus Gryphus raigned twentie and nine yeeres. 220

0 19 Seleuchus sonne to Gryphus was at strife with his uncle and other of his kinrede by the space of ten yeeres. 230

4 20 The yeere. 221. the Syrians bering greeued at the Princes debate for the kyngdome, deliuered it ouer to Tigranes kyng of Armenia, whiche raigned eyghteene yeeres. 248

4 1 The yeere. 249. Pompei ouercame Tigranes, and deliuered Syria into the handes of the Romanes. And. 17. yeeres after Julius Cesar was first Emperour of Rome, who raigned in the Empyre fiue yeeres. 269

4 2 Augustus the seconde Romane Emperour raigned. 56. yeeres, Christe was borne the. 41. yeere of the same Emperour, the. 65. weeke and three yeeres. 305

0 3 Claudius Tiberius Nero the thyrde Emperour raigned. 23. yeeres. The 15. yeere of the same Emperour Jesus was baptised, and began then to shewe hym selfe openly, whiche was the fifth yeere and. 69. weeke. The thirde yeere folowyng, he was put to death for our redemption, at which tyme the seuentie weekes were finished.

fourth kyng of Egypt entred into Jurie and kylled. 60000. Jewes, and restored the countrey into the handes of Antiochus the great, whiche delyuered it agayne to Ptolome the successour of the sayde Philopator, for the freendshyp betweene them.

15 Janna Hircanus was the last of the line of Juda, and raigned. 16. yeeres, he was slayne by Antiochus the tyrant. 16

16 After Janna succeeded a kinred of the prieftes named Asmodus. The first was Judas Machabeus, which raigned sire yeeres with great prowesse and vertue. 6

17 Jonathas his brother raigned in great prowesse and vertue eyghteene yeeres. 18

18 Simon his brother raigned eyght yeeres very vertuously. 8

19 John Hircanus his sonne raigned 34. yeeres, he and the predecessours of his kinrede helde both the kyngly auctoritie, and the prieftly dignitie togeather. 34

20 Aristobulus sonne to John raigned one yeere, he toke agayne the crowne and title of kyng for hym selfe and his successours. 1

21 Alexander kyng raigned. 27. yeeres, and left the kyngdome to Alexandria his wyfe, whiche held it niene yeeres, but left the prieſthood to Hircanus her sonne, which raigned three yeeres after her death. Then Aristobulus, brother to the sayde Hircanus, dryue him from the crowne and prieſthood, and raigned in his place three yeeres. Pompei with the armie of the Romanes hauyng taken al Syria, led Aristobulus captiue, leauing Hircanus in the prieſthood, and Antipator Herodes father gouerned in Jurie. And the 31. yeere after Herode was proclaymed king, and the scepter taken from Juda, Christe our sauiour came. 27 9 3 31

¶The fyrst booke of the Machabees.

The first Chapter.

I. After the death of Alexander the kyng of Macedonia,
II. Antiochus taketh the kyngdome.

1 AFter that Alexander kyng of Macedonia, sonne of Philip, went fourth of the land of * Cethim, and (a) slue Darius kyng of ỹ Persians and Medes, and raigned for hym, as he had donne before in Grecia:

* or, Chettim.
(a) The first batel with the Carthaginenses was fought at this tyme.

2 It happened that he tooke great warres in hande, wanne very many strong cities, and slue many kynges of the earth,

3 Goeyng through to the ends of the worlde, and gatteryng many spoyles of the people, in so muche that the whole worlde stoode in awe of hym, and therefore was he proude in his hart.

Judith.1.b
(b) The beginnyng of the kingdome of Egypt.

4 (b) Now when he had gathered a mighty strong host,

5 And subdued the lands and people, with theyr princes, so that they became tributaries vnto hym,

6 Then he fell sicke, and when he perceiued that he must needes dye,

B 7 He called for his noble estates, which had benne brought vp with hym of chyldren, and parted his kyngdome among them whyle he was yet alyue.

Daniel.7.a

8 So Alexander raigned twelue yeeres, and then dyed.

(c) The beginning of the kyngdome of Syria.

9 (c) After his death fel the kyngdome vnto his princes, and they obteyned it euery one in his roome,

10 And caused them selues to be crowned as kynges: and so lyued their chyldren after them many yeeres, and much wyckednesse increased in the world.

* or, Epiphanes.
1.Mac.8.a

11 Out of these came the vngracious roote * noble Antiochus, the sonne of Antiochus the kyng, which had ben a pledge at Rome: and he raigned in the hundred thirtie and seuen yeere of the empire of the Grecians.

(d) The beginnyng of the kingdome of the Parthians.
Deut.7.a
Iere.44.c

12 (d) In those dayes went there out of Israel wicked menne, which moued muche people with theyr counsel, saying, Let vs goe and make a couenant with the heathen that are rounde about vs: for since we departed frō them, we haue had much sorow.

13 So this deuise pleased them wel.

(e) Iosephus lib.12 cap.6.
(f) The wicked fal headlong into mischeefe.
1.Mac.4.b

14 (e) And certayne of the people tooke vpon them for to goe vnto the kyng, whiche gaue them licence to doo after the ordinance of the heathen.

15 (f) Then set they vp an open schoole at Hierusalem, of the lawes of the heathen:

16 (g) And made them selues vncircumcised, but forsooke the holy testament, and ioyned them selues to the heathen, & were cleane solde to doo mischiefe.

(g) Epiphanius libro de ponderibus & mensuris sayth that he was by the wyng the Statuat were that part that was circumcised.

17 So when Antiochus began to be mighty in his kingdome, he went about to obteyne the land of Egypt also, that he might haue the dominion of two realmes.

1.Mac.1.a
(h) The seconde batel with the Carthaginenses.

18 Vpon this entred he into Egypt with a strong host, with charettes, Elephantes, horsemen, and a great number of shyppes,

19 (h) And beganne to warre against Ptolome the kyng of Egypt: but Ptolome was afrayde of hym, and fledde, and many of his people were wounded to death.

20 Thus Antiochus wanne many strong cities in Egypt, and tooke away great good out of the lande of Egypt.

21 And after that Antiochus had smitten Egypt, he turned agayne in the hundred fourtie and three yeere, and went towarde Israel,

D

22 And came vp to Hierusalem with a mightie people,

23 And entred proudly into the sanctuarie, and toke away the golden aulter, the candlestycke, and all the ornamentes thereof, the table of the shewe bread, the pouryng vessels, the chargers, the golden spoones, the vayle, the crownes, & golden apparel of the temple, & brake downe al in peeces.

1.Mac.1.c

24 He tooke also the syluer and golde, the precious iewels, and the secrete treasures that he founde.

25 And when he had taken away altogether, caused a great murder of menne, and spoken very proudely, he departed vnto his owne lande.

26 Therefore there was great lamentation throughout al Israel.

27 The princes and the elders of the people mourned, the young menne and the maydens were * defiled, and the fayre beautie of women was changed,

* or, made feeble.

28 The bridegroome and the bride toke them to mourning,

29 The lande and those that dwelt therein was moued: for al the house of Iacob was brought to confusion.

(i) The batel of Macedonia.

30 (i) After two yeeres the kyng sent his cheefe treasurer vnto the cities of Iuda, whiche came to Hierusalem with a great multitude of people,

1.Mac.1.

31 Speaking peaceable woordes vnto them, but al was deceypt: for when they had geuen hym credence,

32 He

32 He fell sodenly vpon the citie, and smote it sore, and destroyed much people of Israel.
33 And when he had spoyled the citie, he set fyre on it, casting downe houses & walles one euery syde.
34 The women and their children tooke they captiue, and ledde away theyr cattel.
35 Then builded they the citie of Dauid with a great and thicke wall, and with mightie towers, and made it a strong hold for them.
36 Besides al this, they set wicked people, and ungodly men to keepe it,
37 Seased it with weapons and victuailles, gathered the goodes of Hierusalem, and layde them vp there: thus became it a theeues castel.
38 Thus they became a heauy burden, laying waite for the people that went into the sanctuarie, and for the cruel destruction of Israel.
39 Thus they shedde innocent blood on euery side of the sanctuarie, and defiled it:
40 Insomuche, that the citezins were faine to depart, and the citie became an habitation of strangers, being desolate of her owne seede: for her owne natiues were faine to leaue her.
41 Her sanctuarie was greate wasted, her holy dayes were turned into mourning, her sabbothes were had in derision, and her honour brought to nought.
42 (k) Looke howe great her glory was before, so great was her confusion, and her ioy turned into sorowe.
43 Antiochus also the king sent out a commission vnto al his kingdome, that all the people shoulde be one.
44 Then they leaft euery man his law, and all the heathen agreed to the commaundement of king Antiochus:
45 Yea, many of the Israelites consented therunto, offering vnto idols, and defiling the sabboth.
46 So the king Antiochus sent his messengers with his commission vnto Hierusalem, and to all the cities of Iuda, that they shoulde folowe the lawes of the heathen:
47 And forbad the whole burnt offering, meate offryng, or peace offring to be made in the temple of God, and that there should no sabboth nor high feast day be kept:
48 But commaunded that the sanctuarie & the holy people of Israel should be defiled:
49 He commaunded also, that there shoulde be set vp aulters, temples, and idols, to offer vp swines flesh, and vncleane beastes,
50 That menne shoulde leaue their children vncircumcised, to defile their soules with all maner of vncleanesse and abominations:
51 That they might so forget the lawe, and change al the holy ordinances of God,
52 And that whosoeuer woulde not doo according vnto the commaundement of kyng Antiochus, shoulde suffer death.
53 In like maner commaunded he throughout al his realme, and set rulers ouer the people, for to compell them to doo these thinges:
54 Commaunding all the cities of Iuda to doo sacrifice (vnto idols.)
55 Then went the people vnto the heathen by heapes, forsooke the lawe of the Lorde, and committed muche euil in the lande:
56 And they droue the Israelites into secrete places, euen whersoeuer they coulde flee for succour.
57 The fiftienth day of the moneth * Caslen, in the hundred three score and fift yere, set king Antiochus an abominable idol of desolation vppon the aulter of God, and they builded aulters throughout all the cities of Iuda on euery side, * Nouember.
58 Before the doores of the houses, and in the streetes, where they burnt incense and dyd sacrifice. Dani.9. Mat.24.
59 And as for the bookes of the law of God, they (l) burnt them in the fyre, & rent them in peeces. Iere.36.c (l) It is a manifest note of the enimies of God, to burne the bookes of the lawe. Hist.eccles. iasti.li.8. Cap.2.
60 Whatsoeuer he was that had a booke of the testamente of the Lorde founde by him, yea who so euer endeuoured him selfe to keepe the lawe of the Lord, the kings commaundement was, that they shoulde put him to death.
61 And thiough his auctoritie they executed these thinges euery moneth, vppon the people of Israel that were founde in the cities.
62 The twentie & fifth day of the moneth, what tyme as they dyd sacrifice vppon the aulter, whiche stoode in the steade of the aulter of the Lorde:
63 According to the commaundement of king Antiochus, they put certaine women to death, whiche had caused their children to be circumcised:
64 Not onely that, but they hanged vp the children by the neckes throughout al their houses, and slue the circumcisers of them:
65 Yet were there many of the people of Israel, which determined in them selues that they would not eate vncleane things: but chose rather to suffer death, then to be defyled with vncleane meates:
66 So because they would not breake the blessed lawe of god, they were cruelly slaine.
67 And this great tyrannie encreased very sore vpon the people of Israel.

The.ii. Chapter.

The Mournyng of Mathathias and his sonnes for the destruction of the holy citie.

A 1 IN those dayes there dyd stande vp one Mathathias the sonne of John, ꝑ sonne of Simeon the priest, out of the kinrede of Joarib, from Hierusalem, and dwelt vpon the mount of Modin,

2 And had fiue sonnes: John called Gaddis,

3 Simon called Thak,

4 Judas, otherwise called Machabeus,

5 Eleazer, otherwise called Abaron, and Jonathan, whose surname was Apphus.

6 These sawe the euyl that was donne among the people of Juda and Hierusalem.

7 And Mathathias sayde, Wo is me, alas that euer I was borne, to see this miserie of my people, and the piteous destruction of the holy citie, and thus to sit so still, it being deliuered into the handes of the enimies.

B 8 Her sanctuarie is come into the power of strangers, her temple is as it were a man that hath lost his good name:

9 Her pretious ornamentes are caryed away captiue, her olde menne are slayne in the streetes, and her young menne are fallen through the swoorde of the enimies.

10 What people is it that hath not some possession in her kingdome? or who hath not gotten some of her spoyles?

11 All her glory is taken away, she was a free woman, and nowe she is become an handmayde.

12 Beholde our sanctuarie, our beautie and honour is wasted away, and defiled by the Gentiles.

13 What helpeth it vs then to liue?

C 14 And Mathathias rent his clothes, he and his sonnes, and put sackecloth vpon them, and mourned very sore.

15 Then came the menne thyther, whiche were sent of kyng Antiochus to compel suche as were fled into the citie of Modin for to doo sacrifice, & to burne incense vnto idols, and to forsake the lawe of God.

16 So many of the people of Israel consented and enclined vnto them: but Mathathias and his sonnes remayned stedfast.

17 Then spake the Commissioners of kyng Antiochus, and sayde vnto Mathathias, Thou art a noble man, of high reputation, and great in this citie, hauing many fayre children and brethren.

18 Come thou therefore first, and fulfyll the kynges commaundement, like as all the heathen haue donne, yea, and the menne of Juda, and such as remayne at Hierusalem, so shalt thou and thy children be in the kinges fauour, and enriched with golde, siluer, and great rewardes.

19 Mathathias answered, and spake with a loude voyce, Though al nations obey the king Antiochus, ꝑ fal away euery man frō keeping the lawe of their fathers, though they consent to his commaundementes:

20 (a) Yet wyl I and my sonnes and my brethren not fall from ꝑ lawes of our fathers,

21 GOD forbidde we shoulde: that were not good for vs that we shoulde forsake the lawe and ordinances of God, and to agree vnto the commaundement of king Antiochus.

22 Therefore we wyl doo no suche sacrifice, neither breake the statutes of our lawe, to goe another way.

23 And when he had spoken these woordes, there came one of ꝑ Jewes, whiche openly in the sight of all dyd sacrifice vnto the idols vpon the aulter in ꝑ citie of Modin, accordyng to the kinges commaundement.

24 When Mathathias sawe this, it grieued (b) him at the hart, so that his reynes shoke withal, and his wrath kyndled for very zeale of the law: with that he start vp, and killed the Jewe beside the aulter.

25 Yea and slue the kinges Commissioner that compelled him to do sacrifice, and destroyed the aulter at the same tyme:

26 Suche a zeale had he vnto the lawe of God, lyke as Phinehes dyd vnto Zambri the sonne of Salomi.

27 And Mathathias cryed with a loude voyce through the citie, saying, Who is feruent in the law, and wyl keepe the couenant, let him folowe me.

28 So he and his sonnes fled into the mountaynes, and left al that euer they had in the citie. E

29 Many other godly menne also whiche lined iustly and vprightly, departed into the wyldernesse, with their children, their wyues, and their cattell, and remayned there: for the tyrannie increased sore vpon them.

30 Nowe when the kinges seruantes, and the host whiche was at Hierusalem in the citie of Dauid, heard that certayne menne had broken the kinges commaundement, and were gonne their way to the wyldernesse into secrete places:

31 Then many pursued after them, and after they had ouertaken them, they camped themselues, and set the batayle in aray agaynst them in the sabboth day,

32 And saide vnto them, Wyll ye yet rebell? Geat you hence, and doo the commaundement of king Antiochus, and ye shall liue.

33 Then

(a) The father promiseth for his children that they shal serue God, to do Iosue for his housholde Iosue, xxiiii

D Psal. 44.

(b) It is greefe to a godly to se the people often de. Exod. 32. 3. Reg. 19. Num. 25.

2. Mach. 5

33 They answeared, We wyl not goe (for thee) neither will we do the kinges commaundement, to defile the sabboth day.
34 Then began they to fight against them:
35 But the other gaue them none other answeare, neyther cast they one stone at them, nor made fast theyr priuie places:
36 But sayde, We wyl dye al in our innocencie, heauen and earth shall testifie with vs that ye put vs to death wrongfully.
37 Thus they fought agaynst them vpon the Sabboth, and slue both men & cattel, theyr wiues and theyr chyldren, to the number of a thousande people.
38 When Mattathias & his frendes heard this, they mourned for them right soare,
39 And sayde one to another, If so be that we all do as our brethren haue done, and fight not for our lines, and for our lawes against the heathen, then shal they the sooner roote vs out of the earth.
40 So they concluded among them selues at the same tyme, saying,
41 What so euer he be that cõmeth to make batayle with vs vpon the Sabboth day, we wyl fight against hym, and not dye all as our brethren that were murthered in the wyldernesse.
42 Upon this came the assemblie of the Asideans vnto them, whiche were of the strongest menne in Israel, and al suche as were feruent in the lawe:
43 And al they that were fled for persecution came to helpe them, & to stand by them:
44 In so muche that they gathered an hoast of menne, and slue the wicked doers in their gelousie, and the vngodly menne in their wrath: but the rest fledde vnto the heathen, and escaped.
45 Then Mathathias & his frendes went about, and destroyed the aulters,
46 And circumcised the chyldren that had not yet receiued circumcision, as many as they founde within the coastes of Israel:
47 And followed myghtyly vpon the proude menne: and this act prospered in theyr handes,
48 In so muche that they kept the lawe against the power of the gentiles and the kynges, and gaue not ouer their dominion vnto wicked doers.
49 After this, when the time drewe on fast that Mathathias shoulde dye, he sayde vnto his sonnes, Nowe is pryde and persecution increased, nowe is the tyme of destruction and wrathful displeasure:
50 Wherefore O my sonnes, be ye feruent in the lawe, and ieopарde your liues for the testament of the fathers.
51 Call to remembrance what actes our fathers dyd in their time, so shall ye receiue great honour, and an euerlastyng name.
52 Remember Abraham: was not he found faythful in temptation, and it was reckned vnto him for ryghteousnesse? James.2.b. Rom.4.a. Gene.22.b
53 Joseph in time of his trouble kept the commaundement, and was made a Lorde of Egypt. Hebr.11.b. Eccle.44.c Gene.41.f.
54 Phinehes our father was so feruent for the honour of God, that he obtayned the couenant of an euerlastyng priesthood. Num.27.b. Eccl.45.f. Num.27.c.
55 Josuah for fulfilling the worde of God, was made the captayne of Israel. Josua.1.a. Num.14.a.
56 Caleb bare recorde before the congregation, and receiued an heritage. 1.Reg.25.c.
57 Dauid also in his mercyful kyndnesse, obtayned the throne of an euerlastyng kyngdome.
58 Elias beyng zelous and feruent in the lawe, was taken vp into heauen. 4.Reg.7.a.
59 Ananias, Azarias, and Misael, remayned stedfast in fayth, and were deliuered out of the fyre. Dan.3.c.
60 In like manner Daniel being vngiltie, was saued from the mouth of the Lions. Dan.6.c. Hebr.11.b.
61 And thus ye may consyder throughout al ages since the worlde began, that whosoeuer put their trust in God, were not ouercome.
62 Feare not ye then the wordes of an vngodly man, for his glory is but doung and wormes: Mat.10.b. Esai.40.a. and. 51.c.
63 To day he is set vp, and to morowe is he gone: for he is turned into earth, and his memorial is come to nought. 1.Pet.1.b. James.1.b. Eccle.14.b.
64 Wherefore, O my sonnes, take good harts vnto you, and quite your selues like men in the lawe: for by ye do the thynges that are commaunded you in the lawe of the Lorde your GOD, ye shal obteine great honour therein. Psal.26.c.
65 And beholde, I knowe that your brother Simon is a man of wysedome: see that ye geue eare vnto hym alway, he shalbe a father vnto you.
66 As for Judas Machabeus, he hath euer ben mightie and strong from his youth vp: let him be your captayne, and order the battayle of the people.
67 Thus shal ye dyng vnto you al those that fauour the lawe, and see that ye auenge the wrong of your people,
68 And recompence the heathen agayne, and apply your selues wholly to the commaundement of the lawe.
69 So he gaue them his blessing, and was layde by his fathers,
70 And dyed in the hundred fourtie and fiue yeere at Modin, where his sonnes buried him in his fathers sepulchre, and al Israel made great lamentation for him.

The. iii. Chapter.

I. Iudas is made ruler ouer the Iewes. II. He kylleth Appollonius and Seron the princes of Syria.

A 1 Then stoode vp Judas Machabeus in his fathers steade,

Iosephus, cap. 8. 9. 10. 11. 12. Lat.

2 And al his brethren helped him, and so dyd all they that helde with his father, and fought with chearefulnesse for Israel.

3 So Judas gate his people great honour: he put on a brestplate as a Giant, and arayed him selfe with his harnesse, and defended the host with his sworde.

Psal. 101. b. 2. Mac. 8. a.

4 In his actes he was like a Lion, and as a Lions whelpe roaring at his pray.

5 He was an enimie to the wicked, and hunted them out, and brent vp those that vexed his people:

6 So that his enimies fled for feare of him, and al the workers of vngodlynesse were put to trouble: suche lucke and prosperitie was in his hande.

B 7 This grieued diuers kinges: but Jacob was greatly reioyced through his actes, and he gate him selfe a great name for euer.

8 He went through the cities of Juda, destroying the vngodly out of them, turnyng away the wrath from Israel,

9 And receiuing suche as were oppressed: and the fame of hym went vnto the vttermost part of the earth.

10 Then Appolonius (a prince of Syria) gathered a mightie great host of the heathen, & out of Samaria, to fight against Israel:

11 Whiche when Judas perceiued, he went forth to meete him, fought with him, slue him, and a great multitude with him: the remnant fled, and he toke their substance.

12 Judas also toke Appollonius owne sword, and fought with it al his life long.

13 Nowe when Seron, a prince of the armie of Syria, hearde say that Judas had gathered vnto him the congregation and church of the faythful.

14 He sayde, I wyl get me a name and a prayse throughout the realme: for I wyl goe fyght with Judas and them that are with hym, as many as haue despised the kynges commaundement.

15 So he made hym redy, and there went with him a great mightie host of the vngodly to stande by hym, and to be auenged of the children of Israel.

16 And when they came nygh vnto Bethoron, Judas went forth against them with a smal company.

17 And when his people sawe suche a great host before them, they sayde vnto Judas, Howe are we able, beyng so fewe, to fight against so great a multitude and so strong, seeyng we be so weery, and haue fasted all this day?

18 But Judas sayd, It is a smal matter for many to be ouercome with fewe: yea there is no difference to the God of heauen, to deliuer by a great multitude, or by a small company: 1. Reg. 14.

19 For the victorie of the battayle standeth not in the multitude of the host, but the strength commeth from heauen.

20 Behold, they come against vs with a cruel and proude multitude, to destroy vs, our wiues, and our children, and to robbe vs: 2. Chr. 20.

21 But we wyl fight for our liues, and for D our lawes,

22 And the Lord him selfe shal destroy them before our face: therefore be not ye afrayde of them.

23 As soone as he had spoken these wordes, he lept sodenly vpon them: Thus was Seron smitten, and his host put to flyght,

24 And Judas followed vpon them beyonde Bethoron, vnto the playne feelde, where there were slayne eyght hundred men of them, and the residue fled into the lande of the Philistines.

25 Then all the heathen on every side were afrayde of Judas and his brethren:

26 So that the * rumour of hym came vnto the kynges eares, for al the Gentiles coulde tel of the warres of Judas. * Or, fame.

27 So when king Antiochus heard these tydynges, he was angry in his minde: wherfore he sent foorth, and gathered an host of his whole realme, very strong armies:

28 And opened his treasurie, and gaue his E host a yeeres wages in hande, commaundyng them to be redy at al tymes.

29 Neuertheleese, when he sawe that there was not money ynough in his treasuries, and that through the discorde and persecution whiche he made in the lande, to put downe the lawes that had ben of old times, his customes and tributes of the land were minished:

30 He feared that he was not able for to beare the costes and charges any longer, nor to haue suche gyftes to geue so liberally as he did afore, more then the kynges that were before hym.

31 Wherefore he was heauie in his minde, 1. Mac. 6. and thought to goe vnto Perslos, for to take tributes of the lande, and so to gather mucke money.

32 So he left Lysias, a noble man of the kynges blood, to ouersee the kynges busynesse, from the water Euphrates, vnto the borders of Egypt:

33 And to keepe wel his sonne Antiochus tyl he came agayne.

34 More-

34 Moreouer, he gaue him halfe of his hoſt, and Elephantes, and committed vnto him euery thing, and gaue him the charge of all thinges that he would haue donne, concerning thoſe whiche dwelt in Iuda and Hieruſalem:

35 That he ſhoulde ſend out an armie againſt them, to deſtroy and to roote out the power of Iſrael, and the remnant of Hieruſalem, to put out their memoriall from that place:

36 To ſet ſtrangers for to inhabite all their quarters, and to parte their lande among them.

37 Thus the kyng tooke the other parte of the hoſt, and departed from Antioche, a citie of his realme, ouer the water Euphrates, in the hundred and fourtie and ſeuen yeere, & went through the hygh countreys,

38 And Lyſias choſe vnto him Ptolome the ſonne of Dozymmius, Nicanor, and Gorgias, mighty men, and the kinges freendes.

39 Theſe he ſent with fourtie thouſande footemen, and ſeuen thouſande horſemen, for to goe into the lande of Iuda, and to deſtroy it, as the kyng commaunded.

40 So they went forth with all their power, and came to Emmaus into the playne feelde.

41 When the marchantes of the countrey hearde the rumour of them, they and their ſeruantes tooke very much ſiluer and gold, for to buye the chyldren of Iſrael to be their bondmenne: there came vnto them alſo yet moe menne of warre en euery ſide, out of Syria, and from the Paleſtines.

42 Nowe when Iudas and his brethren ſawe that trouble increaſed, and that the hoſt drue nygh vnto their borders, conſidering the kinges words which he commaunded vnto the people (namely) that they ſhould vtterly waſt and deſtroy them:

43 They ſayde one to another, Let vs redreſſe the decay of our people, let vs fyght for our folke, and for our ſanctuarie.

44 Then the congregation were ſoone ready geathered to fyght, to pray, and to make ſupplication vnto GOD for mercie and grace.

45 As for Hieruſalem it laye voyde, and was as it had benne a wylderueſſe: there went no man in nor out at it, and the ſanctuarie was troden downe, the aliantes kept the caſtle, there was the habitation of the heathen, the myrth of Iacob was taken away, the pype and the harpe was gone from among them.

46 The Iſraelites geathered them togeather, and came to Maſpha before Hieruſalem: for in Maſpha was the place where they prayed aforetime in Iſrael.

47 So they faſted that day, and put ſackecloathes vpon them, caſt aſhes vpon their heades, rent their clothes,

48 And layde forth the bookes of the lawe, wherevnt the heathen ſought to paynt the lykeneſſe of their images,

49 And brought the prieſtes ornamentes, the firſtlinges, and the tithes: they ſet there alſo the Nazarites, whiche had accompliſhed their vowes before God:

50 And cryed with a loude voyce towarde heauen, ſayeing, What ſhal we doo with theſe? and whyther ſhall we cary them away?

51 For thy ſanctuarie is troden downe and defiled, the prieſtes are comme to heauineſſe and diſhonour.

52 And beholde, the heathen are comme togeather for to deſtroy vs: thou knoweſt what thinges they imagine againſt vs.

53 Howe may we ſtande before them, except thou (O God) be our helper?

54 Then they blewe out the trumpet alſo with a loude voyce.

55 Then Iudas ordeyned captaynes ouer the people, ouer thouſandes, ouer hundredes, ouer fyftie, and ouer tenne.

56 But as for ſuche as buylded them houſes, marryed wyues, planted them vineyardes, and thoſe that were fearefull, he commaunded them euery man to goe home againe, according to the lawe.

57 So the hoaſt remoued, and pitched vpon the South ſyde of Emmaus.

58 And Iudas ſayde, Arme your ſelues, be ſtrong, O my chyldren, make you ready againſt to morowe in the morneng, that ye may fyght with theſe people, which are agreed togeather to deſtroy vs and our ſanctuarie:

59 Better is it for vs to dye in batayle, then to ſee our people and our ſanctuarie in ſuch a miſerable caſe.

60 Neuertheleſſe, as thy wyl is, O God in heauen, ſo be it.

The. iiii. Chapter.

Iudas goeth againſt Gorgias, which lyeth in wayte.

1 THen tooke Gorgias fyue thouſande menne of foote, and a thouſand of the beſt horſemen, and remoued out of the campe by nyght,

2 To comme nygh where the Iewes hoſt lay, and ſo to ſlay them ſodainly: (Now the menne that kept the caſtle, were the conueyers of them.)

3 Nowe when Iudas heard this, he remo-

1. Sam. 7. b.

Num. 6. b.

Deut. 28. b.

Deut. 20. a. Iudic. 7. a.

Mat. 6. b. Luke. 11. a.

A Ioſeph. li. 12. cap. 10.

ned, and all the strong menne that were with him, to smyte the cheefe and principal of the kinges host at Emmaus:

4 For ỹ armie was not yet come togeather.

5 In the meane season came Gorgias by nyght into Judas tentes, and when he founde no man there, he sought them in the mountaynes, and thought they hadde ben fled away because of him.

6 But when it was day, Judas shewed him selfe in the feelde with three thousand men onely, whiche had neyther harnesse, nor swoordes to their mindes.

B 7 But on the other syde they sawe that the Heathen were mighty and wel harnessed, and their horsemen about them, & all these wel expert in feates of warre.

8 Then said Judas to the menne that were with him, Feare not ye the multitude of thē, be not afrayd of their violent running.

Exod.14.f. 9 Remember howe our fathers were delivered in the red sea, when Pharao folowed vpon them with a great host.

10 Euen so let vs also crye nowe towarde heauen, and the Lorde shal haue mercie vpon vs, and remember the couenant of our fathers, yea and destroy this host before our face this day:

11 And all the heathen shall knowe that it is God him selfe whiche delivereth & saueth Israel.

12 Then the heathen lyft vp their eyes, and when they sawe that they were comming agaynst them,

13 They went out of their tentes into the batayle, and they that were with Judas

C blewe vp the trumpettes.

2.Mac.7.d. 14 So they buckled tograther, and the heathen were discomfyted, and fledde ouer the playne feelde:

15 But the hindmoste of them were slayne with the swoorde: for they folowed them

or, Gazeron. vnto Assaremoth, and into the feeldes of Idumea toward Azot and Jamnia: so that there were slayne of them vppon a three thousande men.

16 So Judas turned agayne with his host,

17 And sayd vnto the people, Be not greedy of the spoiles, we haue yet a bataile to fight.

18 For Gorgias and his host are here by vs in the mountaines, but stand ye fast against our enimies, and ouercome them, then may ye safely take the spoyles.

19 As Judas was speaking these woordes, beholde there appeared one part of them vpon the mount.

20 But when Gorgias sawe that they of his partie were fledde, and the tentes brent vp (for by the smoke they myght vnderstande what was donne) they perceauyng this, were very sore afrayde:

21 And when they sawe also that Judas and his hoast were in the feelde ready to D stryke batayle,

22 They fledde every one into the lande of the heathen.

23 So Judas turned agayne to spoyle the tentes, where they gate muche golde and syluer, precious stones, purple, and great riches.

24 Thus they went home, and song a psalme of thankesgeuing, and praysed God in hea- Psal.107.c
uen: For he is gratious, and his mercie en- Psal.18.a.
dureth for euer.

25 And so Israel had a great victorie in that day.

26 Now all the heathen that escaped, came & tolde Lysias euery thing that had happed.

27 Wherefore Lysias was soare afrayde, and greeued in his minde, because Israel had not gotte such misfortune as he would they shoulde, neyther as the kyng commaunded.

28 The nexte yeere folowyng, geathered E Lysias three score thousande chosen men of foote, and fyue thousande horsemenne, to fyght agaynst Hierusalem.

29 So they came into Jurie, and pitched their tentes at Bethzor: where Judas came agaynst them with ten thousand men.

30 And when he sawe so great and mighty I.Sam.17.a
an host, he made his prayer, and sayde, I.Sa.14.b
Blessed be thou O sauiour of Israel, whiche dydst destroy the violent power of the gyant in the hande of thy seruant Dauid, and gauest the host of the heathen into the hande of Jonathan the sonne of Saul, and of his harnesse bearer:

31 Put this host nowe into the hande of thy people of Israel, and let them be confounded in their multitude and horsemen.

32 Make them afrayde, and discomfyte the boldnesse of their strength, that they maye be mooued through their destruction.

33 Cast them downe through the swoorde of thy louers, then shal al they that knowe thy name, prayse thee with thankesgeuing.

34 So they stroke the batayle, & there were slayne of Lysias host fyue thousand men.

35 Then Lysias seeing the discomfyting of his men, and the manlynesse of the Jewes, howe they were ready eyther to lyue or to dye lyke menne: he went vnto Antioch, and chooste out menne of warre, that when they were geathered togeather, they myght come agayne into Jurie.

36 Then saide Judas & his brethren, Beholde our enimies are discomfyted, let vs now goe vp to cleanse & to repayre the sanctuarie.

37 Vpon

37 Upon this al the holt geathered them to-
geather, and went vp into mount Sion.
38 Now when they sawe the sanctuarie layd
waste, the aulter defiled, the doores brent
vp, the shrubbes growyng in the courtes,
like as in a wood, or vpon mountaines, yea,
and that the priestes chambers were bro-
ken downe:
39 They rent their clothes, and made great
lamentation, caste ashes vpon their heades,
40 Fell downe flatte to the grounde vpon
their faces, made a great noyse with the
trumpets, and cryed toward heauen.
6 41 Then Iudas appoynted certaine men to
fyght against those whiche were in the ca-
stle, tyl they had cleansed the sanctuarie.
42 So he chose priestes that were vndefiled,
such as had pleasure in the lawe of God:
43 And they cleansed the sanctuarie, & bare
out ỹ defiled stones into an vncleane place.
44 And for so muche as the aulter of burnt
offerynges was vnhalowed, he toke aduise-
ment what he might doo withal:
45 So he thought it was best to destroy it,
lest it should happen to do them any shame,
for the heathen had defiled it: and therefore
they brake it downe.
46 As for the stones they layde them vp vp-
on the mountayne by the house in a conue-
nient place, til there came a prophet to shew
what should be done with them.
Exo.20.d. Deu.27.a. Ios.8.g. 47 So they tooke whole stones accordyng
to the law, and builded a newe aulter, suche
one as was before,
48 And made vp ỹ sanctuarie within & with-
out, and halowed the houses & the courtes:
49 They made newe holy ornamentes, and
brought the candlesticke, the aulter of in-
cense, and the table into the temple.
50 The incense laide they vpon the aulter,
and lyghted the lampes which were vpon
the candlesticke, that they myght burne in
the temple:
51 They set the shewe bread vpon the table,
and hanged vp the vaile, and finished al the
1.Par.10.a workes which they had begun to make.
52 And vpon the twentie & fifth day of the
Number. nienth moneth, (whiche is called the mo-
neth of * Casleu) in the hundred, fourtie,
and eyght yeere:
53 They rose vp betymes in the mornyng,
for to doo sacrifice accordyng to the lawe,
vppon the newe burnt offeryng aulter that
they had made.
54 After the tyme and season that the hea-
then had defiled it, the same day was it set
vp agayne, with songes, pypes, harpes, and
cymbales.
55 And all the people fel vpon their faces,
worshyppyng & thankyng the God of hea-
uen, whiche had geuen them the victorie.
56 So they kept the dedication of the aul- 2.Thes.2.b
ter eyght dayes, offeryng burnt sacrifices
and thanke offerynges with gladnesse:
57 They decke the forefrunt of the temple
also with crownes and shieldes of gold, and
halowed the portes and celles, and hanged
doores vpon them.
58 Thus there was very great gladnesse a-
mong the people, because the blasphemie of
the heathen was put away.
59 So Iudas and his brethren, with the
whole congregation of Israel, ordeyned, Iohn.10.c.
that the tyme of the dedication of the aul-
ter shoulde be kept in his season from yeere
to yeere, by the space of eyght dayes, from
the twentie and fifth day of the moneth * November.
Casleu with myrth and gladnesse.
60 And at the same time builded they vp the
mount Sion, with high walles, and strong
towres round about, lest the gentiles should
come & treade it downe as they dyd afore.
61 Therefore Iudas set men of warre in it, 1.Mac.6.b.
to keepe it, and made it strong for to defend
Bethsura, that the people might haue a re-
fuge agaynst the Edomites.

The.v. Chapter.

Iudas vanquisheth the heathen that goe about to destroye Israel, and is holpen of his brethren Simon and Ionathas.

1 IT happened also, that when the heathen A
round about hearde how that the aulter Ioseph.ca.xii
and the sanctuarie were set vp in their Lib.xiii.
old estate, it displeased them very sore.
2 Wherefore they thought to destroy the ge- Ezech.25.b
neration of Iacob that was among them: in and.35.a.
so muche that they began to slay and to per-
secute certaine of the people.
3 Then Iudas fought agaynst the children
of Esau in Idumea at Arabathane: for
they dwelt rounde about the Israelites,
where he slue and spoiled a great multitude
of them.
4 He thought also vpon the malice and vn-
faythfulnesse of the chyldren of Bean, howe
they were a snare and stop vnto the people,
and howe they layde wayte for them in the
high way:
5 Wherefore he shut them vp into towres,
and came vnto them, besieged them, and
destroyed them vtterly, and brent vp their
towres, with al that were in them.
6 Afterwarde went he against the children
of Ammon, whereof he found a myghtie po-
wer, and a great multitude of people with
Timothi their captayne.
7 So he stroke many battayles with them, B
whiche were destroyed before hym.
8 And when he had slayne them, he wanne
Gazer

Gazer the citie, with the townes belonging thereto, and so turned againe into Iurie.

9 The heathen also in Galaad geathered them togeather against the Israelites that were in their quarters, to slaye them: but they fled to the castle of Datheman,

10 And sent letters vnto Iudas & his brethren, saying, The heathen that are about vs, are geathered against vs on euery side, to destroy vs,

11 And nowe they make them ready for to come and laye siege to the castle whereunto we are fled, and Timothi is captayne of their host:

12 Comme therefore and deliuer vs out of their handes, for there is a great multitude of vs slayne already.

13 Yea and our brethren that were at Tubin are slayne and destroyed, welnygh a thousande men, and their wyues, their children, and their goodes, haue the enimies ledde away captiue.

14 While these letters were yet a readyng, beholde there came other messengers from Galilee with rent clothes, which tolde euen the same tydynges,

15 And sayd, that they of Ptolemais, of Tyrus, and of Sidon, were geathered against them, and that al Galilee was filled with enimies to destroy Israel.

16 When Iudas and the people heard this, they came togeather a great congregation, to deuise what they myght do for their brethren that were in trouble, and besieged of their enimies.

17 And Iudas sayde vnto Simon his brother, Choose thee out certaine men, and go, deliuer thy brethren in Galilee: as for me and my brother Ionathas, we wyl goe into Galaaditim.

18 So he leaft Iosephus the sonne of Zachari, and Azarias, to be captaynes of the people, to keepe the remnant of the host in Iurie,

19 And commaunded them, sayeing, Take the ouersyght of this people, and see that ye make no warre against the heathen, vntyll the tyme that we come againe.

20 And vnto Simon he gaue three thousand men for to goe into Galilee: but Iudas him selfe had eyght thousand in Galaaditim.

21 Then went Simon into Galilee, and stroke diuers battayles with the heathen, whom he discomfited,

22 And folowed vpon them into the port of Ptolemais: and there were slayne of the heathen almost three thousand men.

23 So he tooke the spoyles of them, and caryed away the Israelites that were in Galilee and Arbatis, with their wyues, their children, and al that they had, and brought them into Iurie with great gladnesse.

24 Iudas Machabeus also, and his brother Ionathas, went ouer Iordane, and trauayled three dayes iourney in the wyldernesse:

25 Where the Nabathees met them, and receyued them louingly, and told them euery thing that had happened vnto their brethren in Galaaditim:

26 And how that many of them were besieged in Barasa, Bosor, Alimis, Casbon, Mageth, and Carnaim (al these are strong walled and mighty great cities,)

27 And that they were kept in other cities of Galaaditim also, and to morowe they are appoynted to bryng their host vnto these cities, to take them, and to destroye them in one day.

28 So Iudas and his host turned in all the haste in the wyldernesse toward Bosor, and wanne the citie, slue all the males with the swoorde, tooke al their goodes, and set fire vpon the citie:

29 And in the nyght they tooke their iourney from thence, and came to the castle,

30 And betymes in the morowyng when they looked vp, beholde there was an innumerable people bearyng ladders and other instrumentes of warre, to take the castle, and to ouercome them.

31 When Iudas saw that the batayle began, and that the noyse thereof went vp vnto the heauen, and that there was so great a crye in the citie,

32 He sayde vnto his host, Fyght this daye for your brethren:

33 And so came behynde their enimies in three companies, and blewe vp the trumpets, and cryed in their prayer to God.

34 But so soone as Timotheus host perceyued that Machabeus was there, they fled from hym: and he slue them downe right sore, so that there were kylled of them the same day almost eyght thousand men.

35 Then departed Iudas vnto Malpha, layde siege vnto it, and wanne it, slue al the males in it, spoyled it, and set fyre vpon it.

36 From thence went he and tooke Casbon, Mageth, Bosor, and the other cities in Galaaditim.

37 After this geathered Timothi another host, whiche pitched their tentes before Raphon, beyonde the water.

38 Iudas also sent to spye the host, and they brought hym woorde agayne, sayeing, All the heathen that be rounde about vs, are geathered vnto hym, and the host is very great:

39 Yea, they haue hyred the Arabians to helpe them, & haue pitched their tentes beyonde

* or, strangers.

2. Mac. 8. c.

2. Mac. 7

2. Mac 10

ponde the water, and are redie to come and fyght agaynſt thee. So Judas went on to meete them.

40 And Timothi ſayd vnto the captaynes of his hoſt, When Judas and his hoſt comenygh the ryuer, yf he goe ouer fyrſt, we ſhal not be able to withſtande him: for why? he wyl be to ſtrong for vs.

41 But yf he dare not come ouer, ſo that he pytche his tent beyonde the water: then wil we goe ouer, for we ſhalbe ſtrong ynough agaynſt him.

42 Nowe as ſoone as Judas came to the riuer, he appoynted certayne ſcribes of the people by the ryuer, & commaunded them, ſaying, See that ye leaue none behynde vpon this ſide of the ryuer, but let euery man come to the batayle.

43 So he went firſt ouer vnto them, and al his people after him, and all the heathen were diſcomfited before him, and let their weapons fall, and ranne into the temple that was at Carnaim,

44 Whiche citie Judas wanne, and brent the temple, with al that were in it: So was Carnaim ſubdued, and myght not withſtande Judas.

45 Then Judas geathered al the Iſraelites that were in Galaaditim, from the leaſt vnto the moſte, with their wyues and their children, a very great hoſt, for to come into the lande of Iſrael.

Nu.7.4. 46 So they came vnto Ephron, which was a myghtie great and ſtrong citie, and lay in their way: for they could not goe by it, neyther on the ryght hande, nor on the left, but muſt goe through it.

47 Neuertheleſſe, they that were in the citie wouldo not let them goe through, but walled vp the portes with ſtones: and Judas ſent vnto them with peaceable woordes, ſaying,

48 Let vs paſſe through your lande, that we may goe into our owne countrey, there ſhal no body doo you harme, we wyl but onely goe through on foote. But they wouldo not let them in.

49 Wherefore Judas commaunded a proclamation to be made throughout the hoſt, that euery man ſhoulde aſſaulte the citie in his order.

Nu.10. 50 And ſo they dyd their beſt, lyke valiant men: and Judas beſieged the citie al that day, and al that nyght, and ſo wanne it:

51 Where they ſlue as many as were males with the edge of the ſwoorde, and deſtroyed the citie, and ſpoyled it, and went through al the citie ouer them that were ſlayne.

52 Then went they ouer Jordane into the playne feelde before Bethſan.

53 And Judas helped thoſe forwarde that came behynde, and gaue the people good exhortation al the way through, tyl they were come into the lande of Juda.

54 Thus they went vp vnto the mount Sion, where they offered whole burnt offeryngs with mirth and thankeſgeuyng, becauſe there were none of them ſlayne, but came home agayne peaceably. 2.Thy.20.a

55 Nowe what tyme as Judas and Jonathas were in the lande of Galaad, and Simon they brother in Galilee before Ptolemais:

56 Then Joſephus the ſonne of Zachari, and Azarias, the captaines, hearing of the actes that were donne, and of the battels that were ſtricken, ſayde, G

57 Let vs get vs a name alſo, and goe fyght agaynſt the Heathen that are rounde about vs.

58 So they gaue they hoſte a commaundement, and went towarde Jamnia.

59 Then came Gorgias and his menne out of the citie to fight agaynſt them:

60 Joſephus alſo and Azarias were chaſed vnto the borders of Jurie, and there were ſlayne that day of the people of Iſrael two thouſande menne: ſo that there was a great miſerie among the people of Iſrael, 1.Mac.5.b.

61 And al becauſe they were not obedient vnto Judas and his brethren, but thought they ſhoulde quite them ſelues manfully.

62 Neuertheleſſe they came not of the ſeede of theſe men by whom Iſrael was helped.

63 But the menne that were with Judas, were greatly commended in the ſight of al Iſrael, and al the Heathen wherſoeuer their name was heard vpon.

64 And the people came vnto them, bidding them welcome.

65 After this went Judas forth with his brethren, and fought agaynſt the children of Eſau, in the land that lyeth toward the South, where he wan the citie of Hebron, and the townes that lye beſide it: and as for the walles and towres rounde about it, he brent them vp.

66 Then remooued he to goe into the lande of the * Philiſtines, and went through Samaria. * or, ſtrangers.

67 At the ſame tyme were there (many) prieſtes ſlayne in the battel, whiche wylfully and without aduiſement went out for to fight to get them honour. Deut.6.a.

68 And when Judas came to Azot, in the Philiſtines lande, he brake downe they aulters, brent the images of they idolles, ſpoyled they cities, and came agayne into the lande of Juda.

The

The.vi.Chapter.

Antiochus wyllyng to take the citie of Elimais for a pray, is dryuen awaye of the citizens.

1 NOwe when kyng Antiochus trauayled throughe the hygh countreyes, he heard̄e that Elimais in Perſia was a noble and plenteous citie in ſiluer & gold,
2 And that there was in it a very riche temple, wherein were clothes, coate armoures, and ſhieldes of golde, whiche Alexander the ſonne of Philip kyng of Macedonia that raigned fyrſt in Grecia had left behind him.
3 Wherefore he went about to take the citie, and to ſpoyle it, but he was not able: for the citizens were warned of it, and fought with him.
4 And ſo he fled, and departed with great heauineſſe, and came againe into Babylon.
5 Moreouer, there came one which brought him tydynges in Perſia, that his hoſtes which were in the lande of Iuda were dryuen away:
1.Mach.3.c
6 And howe that Lyſias went forth firſte with a great power, and was dryuen awaye of the Iewes, howe that they had wonne the victorie, and gotten great goodes out of the hoſtes that periſhed:
7 Howe they had broken downe the abomination whiche he ſet vp vppon the aulter at Hieruſalem, & fenced the ſanctuarie with hygh walles, lyke as it was afore, yea and Bethſura his citie alſo.
1.Mach.1.f.
8 So it chaunced, that when the kyng heard theſe wordes, he was afrayde, and greeued very ſore: wherefore he layde him downe vpon his bed, and fell ſicke for very ſorowe, and all becauſe it had not happened as he had deuiſed.
9 And there continued he long: for his griefe was euer more and more, ſo that he ſawe he muſt needes dye.
10 Therefore he ſent for al his freendes, and ſayde vnto them, The ſleepe is gonne fro myne eyes, for the very ſorowe and vexation of hart that I haue.
11 For when I conſyder in my mynde the great aduerſitie that I am come vnto, and the flooddes of heauineſſe whiche I am come in, whereas afore tyme I was ſo merie, and ſo greatly let by, by reaſon of my power:
12 Againe, conſyderyng the euyll that I haue donne at Hieruſalem, from whence I tooke all the riches of golde and ſyluer that were in it, & ſent to deſtroy the inhabiters of Iurie without any reaſon why:
13 I knowe that theſe troubles are come vpon me for the ſame cauſe: and beholde I muſt dye with great ſorowe in a ſtraunge lande.
14 Then called he for one Philip a frend of his, whom he made ruler of all his realme,
15 And gaue him the crowne, his robe, and his ryng, that he ſhould take his ſonne Antiochus vnto him, and bryng him vp, tyll he myght raigne him ſelfe.
16 So the king Antiochus died there, in the hundred fourtie and niene yeere.
2.Mac.9.a Joſep.cap. 14.lib.12.
17 When Lyſias knewe that the king was dead, he ordeyned Antiochus his ſonne, whom he had brought vp, to raigne in his fathers ſteade, and called him Eupator.
18 Now they that were in the caſtle (at Hieruſalem) kept in the Iewes round about the ſanctuarie, and ſought euer ſyl to doo them harme, and the ſtrengthenyng of the heathen.
19 Wherefore Iudas thought to deſtroye them, and called all the people togeather, that they myght laye ſiege vnto them.
20 So they came togeather in the hundred and ſyxtie yeere, and beſieged them, laying forth their ordinance and inſtrumentes of warre.
21 Then certayne of them that were beſieged, went forth: vnto whom ſome godly men of Iſrael ioyned them ſelues alſo,
22 And went vnto the kyng, ſaying, Howe long wyl it be or thou puniſhe, and auenge our brethren?
23 We haue euer benne mynded to doo thy father ſeruice, to walke in his ſtatutes, and to obey his commaundementes:
24 Therefore our people fell from vs, and whereſoeuer they founde anye of vs, they ſlue them, and ſpoyled our inheritance.
25 And they haue not onely meddled with vs, but with al our countreyes.
26 And behold, this day are they beſiegyng the caſtle at Hieruſalem to take it, and haue made vp the ſtrong holde at Bethſura.
27 And if thou doeſt not preuent them ryght ſoone, they wyll doo more then theſe, and thou ſhalt not be able to ouercome them.
1.Mac.4.
28 When the king heard this, he was very angrie, and called all his frendes, the captaines of his armie, and (al his footmen and) horſemen:
2.Mac.13.
29 He hyred menne of warre alſo, of other realmes partenyng to the kynges that were confederate with him, and of the Iſles of the ſea, whiche came vnto him.
30 And the number of his hoſt was an hundred thouſand footemen, and twentie thouſande horſemen, and thirtie and two Elephantes well exerciſed to batayle.
31 Theſe came through Idumea vnto Bethſura,
2.Mac.14.

sara, and besieged it a long season, & made diuers instrumentes of warre agaynst it: but the Iewes came out and brent them with fyre, and fought like menne.

32 Then departed Iudas from the castle (at Hierusalem) and remouned the host towarde Bethzacharan, ouer agaynst the kinges armie.

33 So the kyng arose before the day, and brought the power of his hoast into the way to Bethzacharan, where the hoastes made them ready to the batayle, blowyng the trumpettes.

34 And to prouoke the Elephantes to fight, they shewed them the sappe of rede grapes and mulberies.

35 And diuided the Elephantes among the host: so that by euery Elephant there stood a thousande menne wel harnished, and helmets of steele vpon their heades: yea, vnto euery one of the Elephantes also were ordayned fiue hundred horsemen of the best,

36 Whiche wayted on the Elephaut, going where so euer he went, and departed not from him.

37 Euery Elephant was couered with a strong towre of wood, fastned theron with instrumentes, wherupon were thirtie and two valiant menne with weapons to fight, and within was a man of Inde to rule the beast.

38 As for the remnant of the horsemen, he set them vpon both the sides in two partes, with trumpets to prouoke the host, and to stirre vp suche as were slowe in the armie.

39 And when the sunne shone vppon their shieldes of gold and steele, the mountaynes glittered agayne at them, & were as bright as the creffets of fire.

40 The kinges host also was diuided, one part vpon the high mountaynes, the other lowe beneath: so they went on, takyng good heede, and keeping their order.

41 And all they that dwelt in the lande, were afrayde at the noyse of their host, when the multitude went forth, and when the weapons smote together: for the host was both great and mightie.

42 Iudas also and his host entred into the battel, and slue fiue hundred menne of the kynges armie.

43 Nowe when Eleazar the sonne of Saura did see one of the Elephantes decke with the kinges badge, and was a more goodly beast then the other, he thought the king shoulde be vpon him:

44 And ieopardyed him selfe to deliuer his people, and to get hym a perpetuall name:

45 Wherefore he ranne swiftly & courageously vnto the Elephaut in the middest of the hoast, smityng them downe on euery side, and slue many a dour him.

46 So went he to the Elephantes feete, and gate him vnder him, (a) and slue him: then fell the Elephant downe vppon him, and there he dyed.

47 Iudas also and his men, seeing the power of the king, and the mightie violence of his host, departed from them.

48 And the kinges armie went vp agaynst them towarde Hierusalem, and pitched their tentes in Iurie beside mount Sion.

49 Moreouer, the king tooke truice with them that were in Bethsura: but when they came out of the citie, because they had no victuals, but were shut vp within, and the lande lay vntilled,

50 The king tooke Bethsura, and set men to keepe it, and turned his host to the place of the sanctuarie,

51 And layd siege to it a great while, where he made all maner of ordinance, handbowes, fierie dartes, rackets to cast stones, scorpions to shoote arrowes, and slynges.

52 The Iewes also made ordinance agaynst theyrs, and fought a long season.

53 But in the citie there were no victuals, for it was the seuenth yeere of the warres, and those heathen that remayned in Iurie, had eaten vp all they stoke.

54 And in the sanctuarie were fewe menne leaft: for the hunger came so vppon them, that they were scattered abroade euery man to his owne place.

55 So when Lysias heard that Philip (whom Antiochus the kyng whyle he was yet liuing, had ordayned to bryng vp Antiochus his sonne that he myght be kyng)

56 Was come agayne out of Persia and Media with the kinges host, and thought to obtayne the kingdome, with the gouernance of all thinges:

57 He gate him to the king in all the haste, and to the captaynes of the host, and saide, We decrease daily, and our victuals are but small: agayne, the place that we laye siege vnto is very strong, and it were our part to see for the Realme:

58 Let vs agree with these menne, and take truice with them, & with all their people,

59 And graunt them to liue after their law, as they dyd afore: for they be grieued, and doo all these thinges agaynst vs, because we haue despised their lawe.

60 So the kyng and the princes were content, & sent vnto them to make peace: and they receiued it.

(a) This example is not to be followed, because it is contrary to the commaundement.

1. Mac. 4. 5.

2. 9.

6. Nowe

61 Nowe when the kyng and the princes had wonne agayne into the, they came out of the castle.

62 And the kyng went vp to mount Sion: but when he sawe that the place was wel fenced, he broke the othe that he had made, and commaunded vp to destroy the wal round about.

63 Then departed he in al the haste, and returned vnto Antioche, where he founde Philip hauing dominion of the citie: so he fought against him, and tooke the citie again into his handes.

The xij. Chapter.

1. Demetrius raigned after he had killed Antyochus and Lysias.

1 IN the hundred fifth and one yeere, came Demetrius the sonne of Seleuchus, from the citie of Rome, with a small company of seruse, into a certain of the sea coast, and there he bare rule.

2 And when he came to Antioche, the citie of his progenitores, his host tooke Antiochus and Lysias, to bring them vnto hym.

3 But when it was tolde him, he sayd, Let me not see their faces.

4 So the host slue them to death. Nowe when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him wicked and vngodly men of Israel, whose captaine was Alcimus, that would haue benne made high priest.

6 These men accused the people of Israel vnto the king, sayeing, Judas and his brethren haue slayne all thy frendes, and driuen vs out of our owne lande.

7 Wherefore, sende nowe some man to whom thou geuest credence, that he may goe, and see all the destruction which he hath donne vnto vs, and to the kynges lande, and let him be punished with all his frendes and fauourers.

8 Then the king chose Bacchides a frend of his, whiche was a man of great power in the kyngdome, beyonde the water, & faithful vnto the king, and sent him (to see the destruction that Judas had donne.)

9 And as for that wicked Alcimus, he made him high priest, and commaunded him to be auenged of the children of Israel.

10 So they departed (from the kyng) and came with a great host into the land of Juda, sending messengers to Judas & his brethren, and speaking vnto them with peaceable wordes, but vnder deceipt.

11 Therefore Judas and his people beleeued not their sayeing: for they sawe that they were come with a great host.

12 After this came the Gerithes togeather vnto Alcimus and Bacchides, to entreate of reasonable conenantes.

13 And the Assideans were the first among the children of Israel, that required peace of them,

14 Sayeing, Alcimus the priest is come of the seede of Aaron, howe can he deceiue vs, though he come with an armie?

15 So he gaue them louing wordes, and sware vnto them, and sayde, We wyl doo you no harme, nether your frendes.

16 And they beleeued him: but the very same day toke he three score men of them, and slue them, according to the wordes that are written,

17 They haue (said) the flesche of thy saintes, and shed their blood rounde about Hierusalem, & there was no man that would burie them.

18 So there came a great feare and dreade among all the people, sayeing, There is nether truth nor righteousnesse in them: for they haue broken the appoyntment and othe that they made.

19 And Bacchides remooued his host from Hierusalem, and pitched his tent at Bethzecha, where he sent foorth and tooke many of them that had forsaken him: he slue many of the people also, and cast them into a great pit.

20 Then committed he the lande vnto Alcimus, and least men of warre with hym to helpe hym: and Bacchides hym selfe went vnto the kyng.

21 And thus Alcimus defended his high priesthood.

22 And all suche as vexed Israel, resorted vnto him: insomuche that they obtayned the lande of Juda, and dyd muche euyl vnto the Israelites.

23 Nowe when Judas sawe all the mischeefe that Alcimus and his company had donne (yea more then the heathen themselues) vnto the Israelites:

24 He went foorth rounde about all the boyders of Jurie, and pounished those vnfaythfull runnagates, so that they came no more out into the countrey.

25 So when Alcimus sawe that Judas and his people had gotten the vpper hand, and that he was not able to abyde them: he went agayne vnto the king, and said al the wooyst of them that he coulde.

26 Then the king sent Nicanor, one of his cheefe princes, whiche bare euyl wyll vnto Israel, & commaunded him that he shoulde vtterly destroy the people.

27 So Nicanor came to Hierusalem with a great host, & sent vnto Judas & his brethre

with

with freendly wordes: but vnder receipt, saying,

28 There shalbe no warre betwixt me and you, I wyl comme with a fewe menne, to see howe ye doe, with freendshyp.

29 Vppon this he came vnto Judas, and they saluted one another peaceablie: but the enimies were appointed to take Judas by violence.

30 Neuerthelesse it was tolde Judas that he came vnto hym but vnder receipt: wherefore he gate hym away from hym, and would see his face no more.

31 When Nicanor perceyued that his counsel was bewrayed, he went out to fight agaynst Judas beside * Capharsalama:

32 Where there were slayne of Nicanors host fiue thousande menne, and the residue fled vnto the citie of David.

33 After this came Nicanor vp vnto mount Sion, and the priestes with the elders of the people went forth to salute him peaceablie, and to shewe hym the whole burnt sacrifices that were offered for the kyng.

34 But he laughed them and the people to scorne, mocked them, defiled their offeringes, and spake disdaynefully:

35 Yea and swore in his wrath, saying, If Judas and his host be not deliuered nowe into my handes, assoone as euer I comme agayne and fare wel, I shal burne vp this house. With that went he out in a great anger.

36 Then the priestes came in, and stoode before the aulter of the temple, weepyng, and saying,

37 Forsomuche as thou, O Lorde, hast chosen this house, that thy name might be called vpon therein, and that it should be an house of prayer and petition for thy people:

38 Be auenged of this man and his host, and let them be slayne with the swoorde: remember the blasphemies of them, and suffer not them to continue any longer.

39 When Nicanor was gonne from Hierusalem, he pitched his tente at Bethoron, and there an host met hym out of Syria.

40 And Judas came to Adasa with three thousande men, and made his prayer vnto God, saying,

41 O Lorde, because the messengers of king Sennacherib blasphemed thee, the angel went forth and slue an hundred fourescore and fiue thousande of them:

42 Euen so, destroy thou this host before vs to day, that other people may knowe howe that he hath blasphemed thy sanctuarie, and punishe hym according to his malitiousnesse.

43 And so the hostes stroke the feelde the thirteenth day of the moneth * Adar, and Nicanors host was discomfited, & he hym selfe was first slayne in the battayle. * Febr. 2. Mac. 15. d

44 When Nicanors menne of warre sawe that he was kylled, they cast away their weapons and fledde:

45 But the Jewes followed vppon them a whole dayes tourney from Adasa vnto Gazara, blowyng with the trumpettes, and makyng tokens after them.

46 So the Jewes came forth of all the townes rounde about, and blewe out their hornes vppon them, & turned agaynst them: thus were they all slayne, and not one of them left.

47 Then they tooke their substance for a pray, and smote of Nicanors head, and his ryght hande, which he had vp so proudly, and brought it with them, and hanged it vp afore Hierusalem. 2. Ma. 14. c

48 Wherefore the people were exceedingly reioyced, and passed ouer that day in great gladnesse.

49 And Judas ordeyned that the same day (namely) the thirteenth day of the moneth Adar, should be kept in myrth euery yeere.

50 Thus the lande of Juda was in rest a litle whyle.

The. viii. Chapter.

1. Judas conlydering the power and goodly pollicie of the Romanes, maketh peace with them. 22. The rescript of the Romanes sent vnto the Iewes.

1 IUdas hearde also the fame of the Romanes, that they were mightie & valiant men, & agreeable to all thinges that are required of them, and make peace with al men whithe come vnto them,

2 And howe they were boughtie menne of strength: besides that, it was tolde him of their battayles and noble actes which they did in * Galatia, how they had conquered them, and brought them vnder tribute, * or, Frannce.

3 And what great thynges they had done in Spayne: how that with their wisedome and sober behauiour they had wonne the mines of syluer and golde that are there,

4 And obteyned all the lande, with other places farre from them: howe they had discomfited and slayne downe the kyngs that came vpon them from the vttermost part of the earth, and howe other people gaue them tribute euery yeere:

5 Howe they had slayne and ouercome Philip and Perses kinges of * Cethim, and other mo in battayle, which had brought their ordinaunce agaynst them: * or, the Macedonians.

6 Howe

6 Howe they discomfited great Antiochus king of Asia, that would needes fight with them, hauyng an hundred and twentie Elephantes, with horsemen, charretes, and a very great hoste.

7 Howe they tooke hym selfe alyue, and ordeyned hym, with suche as houlde raigne after hym, to pay them a great tribute, yea, and to find them good sureties and pledges besydes al this:

8 Howe they had taken from him Indie, Medi a, and Lydia, his best landes, and geuen them to kyng Eumenius.

9 Agayne, howe they perceyuing that the Grekes were commyng to vexe them,

10 Sent agaynst them a captayne of an host, which gaue them battayle, slue many of them, led away they? wyues and chyldren captiue, spoyled them, tooke possession of their land, & destroyed they? strong holdes, and subdued them to be their bondmen vnto this day.

11 Moreouer, howe that as for other kyngdomes and Iles whiche sometyme withstood them, they destroyed them, & brought them vnder they? dominion:

12 But kept amitie with they? owne frendes, and those that were confederate with them, & conquered kyngdomes both farre and nygh: and that whosoeuer heard of they? renowme was afrayde of them.

13 For whom they woulde helpe to they? kyngdomes, those raigned: and whom it lyked not them to raigne, they put them downe: and howe they were comt to great prehemineuce,

14 Hauyng no kyng among them, neyther any man clothed in purple to be magnified therebyonge:

15 But had ordeyned them selues a * parliament, wherein there sate three hundred and twentie senatours dayly vppon the counsel, to dispatche euer the busines of the people, and to keepe good order:

16 And howe that euery yeere they choose a * Maire to haue the gouernance of all their lande, to whom euery man was obedient, and there was neyther enyl wyl nor discention among them.

17 Then Iudas chose Eupolemus the sonne of Iohn the sonne of * Iacob, and Iason the sonne of Eleazar, and sent them to Rome for to make frendshyp, & a bonde of loue with them,

18 That they might take from them the bondage of the Grekes: for the Iewes sawe that the Grekes woulde subdue the kyngdome of Israel.

19 So they went vnto Rome a very great iourney, and came vnto the * parliament, and sayde,

20 Iudas Machabeus, with his brethren, and the people of the Iewes, hath sent vs vnto you, to make a bonde of frendshyp and peace with you, and ye to note vs as your louers and frendes.

21 And that matter pleased the Romanes ryght wel.

22 Wherefore it was written vp: of the whiche the Romanes made a writyng in tables of brasse, and sent it to Hierusalem, that they might haue by them a memoriall of the same peace and bonde of frendship, after this maner:

23 God saue the Romanes and the people of the Iewes both by sea and by land, and keepe the swoorde and enimie from them for euermore:

24 If there come fyrst any warre vpon the Romanes, or any of they? frends throughout al they? dominion,

25 The people of the Iewes shall helpe them, as the tyme requyreth, and that with al they? hartes.

26 Also they shal neyther geue nor send vnto they? enimies victuals, weapons, money, nor shippes: but fulfyl they? couenantes at the Romanes pleasure, takyng nothyng of them therefore.

27 Agayne, if the people of the Iewes happen fyrst to haue warre, the Romanes shall stand by them with a good wyl, according as the tyme wyl suffer:

28 Neyther shal they geue vnto the Iewes enimies, victuals, weapons, money, or ships: Thus are the Romanes content to do, and shal fulfil their charge without any deceit.

29 According to these articles the Romanes made the bonde with the Iewes.

30 Nowe after these articles (sayde they) yf any of the parties wyl put to them, or take any thyng from them, they shal do it with the consent of both: and whatsoeuer they adde vnto them, or take from them, it shall stande fast.

31 And as touchyng the euyl that Demetrius hath doone vnto the Iewes, we haue written vnto him, saying, Wherefore layest thou thy heauie yoke vpon the Iewes our frendes and louers?

32 If they make any complaynt of ther agayne vnto vs, we shal defende them, and fight with thee by sea and by lande.

33 Now therefore if warre be made vpon Demetrius, and thou be not redy to helpe them, we shal make warre vpon thee by sea and by lande, accordyng to iustice.

The.ix. Chapter.

1 After the death of Nicanor, Demetrius sendeth his armie against Iudas. 18 Iudas is slaine.

IN the meane season, when Demetrius heard that Nicanor and his host was slayne

* or, a counsel, or senate house.

* or, one man.

* or, Achus.

* or, senate house.

slayne in the fielde, he proceeded further to sende Bacchides and Alcimus agayne into Iurie, and the chiefe strength of his host with them.

2 So they went fooith by the way that leadeth vnto Galgala, and pitched their tents before Malaloth (whiche is in Arbellis) and wan the citie, and slue much people.

3 In the first moneth of the hundred fyftie and two yeere, they brought theyr host and laide their siege against Hierusalem:

4 But raising theyr campe, they came to Beres, with twentie thousande footemen, and two thousande horsemen.

5 Nowe Iudas had pytched his tent at Laisa, with three thousande chosen men,

6 And when they sawe the multitude of the other armie that it was so great, they were soare afrayde, and many conueyed themselues out of the host, insomuche that there abode no mo of them but eyght hundred men.

7 When Iudas sawe that his host fayled him, and that he must needes fight, it brake his hart, that he had no time to geather them togeather: wherfore the man was in extreme trouble.

8 Neuertheless, he saide vnto them that remayned with him, Vp, let vs goe agaynst our enimies, peraduenture we shalbe able to fight with them.

9 But they wouldo haue stopped him, saying, We shal not be able: therfore nowe let vs saue our lines, and turne agayne to our brethren, for should we fight against them, being so fewe?

10 And Iudas said, (a) God forbid that we should flee from them: wherfore if our time be come, let vs die manfully for our brethren, and let vs not slayne our honour.

11 Then the host remoued out of the tentes, and stoode against them, and the horsemen were diuided in two partes: and slyng casters and archers went before the host, and al the mightie men were foremost in the fielde.

12 Bacchides hym selfe was in the ryght wing of the battraile, and the host drue nigh in two partes, and blew the trumpets:

13 They of Iudas side blewe the trumpets also, and the earth shooke at the noyse of the hostes: and they strake a fielde from the morowe tyl nyght.

14 And when Iudas sawe that Bacchides host was strongest of the right side, he toke with him al the hardie men,

15 And brake the right wing of theyr order, and folowed vpon them vnto mount Azot.

16 Nowe when they whiche were the left wyng sawe that the ryght side was discomfited, they persecuted Iudas and them that were with hym harde at the heeles.

17 Then was there a sore battayle: for many were slayne and wounded on both the partes.

18 Iudas also hym selfe was kylled, and the remnant fledde.

19 So Ionathas and Simon tooke Iudas theyr brother, and buryed hym in his fathers sepulchre in the citie of Modin.

20 And al the people of Israel made great lamentation for hym, and mourned long, saying,

21 Alas that this worthie should be slayne, which delinered the people of Israel.

22 As for other thinges parteyning to the battayles of Iudas, the noble actes that he did, and of his worthinesse, they are not written, for they were very many.

23 Nowe after the death of Iudas, wycked men came vp in all the coastes of Israel, and there arose all suche as dyd worke vngodlynesse. Ioseph. ca. 3. lib. 13. ant.

24 In those dayes was there a great dearth in the lande, and all the countrey gaue ouer them selues and theirs vnto Bacchides.

25 So Bacchides chose wycked men, and made them lordes in the lande.

26 These sought out and made searche for Iudas freendes, and brought them vnto Bacchides, whiche auenged him selfe vpon them with great dispite.

27 And there came so great trouble in Israel, as was not since the tyme that no prophete was seene there.

28 Then came al Iudas freendes togeather, and sayde vnto Ionathas,

29 Forsomuch as thy brother Iudas is dead, there is none lyke hym to goe foorth agaynst our enimies, agaynst Bacchides, and suche as are aduersaries of our owne people:

30 Wherefore this day we choose thee for him, to be our prince and captayne, to order our battayle.

31 And Ionathas toke the gouernance vpon hym at the same tyme, and ruled in steade of his brother Iudas.

32 When Bacchides gate knowledge therof, he sought for to slay him.

33 But Ionathas and Simon his brother, perceiuing that, fled into the wildernesse of Thecua with al theyr companie, & pytched theyr tentes by the water poole of Asphar.

34 Whiche when Bacchides vnderstoode, he came ouer Iordane with all his host vpon the Sabboth day.

35 Nowe had Ionathas sent his brother (Iohn) a captayne of the people, to praye his freendes the Nabuthites, that they would

lewde them theyr ordinance, for they had muche.

* or, Ambri 36 So the chyldren of * Iambri came out of Medaba, and tooke Iohn and al that he had, and went theyr way withal when they had taken it.

37 Then came worde vnto Ionathas and Simon his brother, that the children of Iambri made a great mariage, & brought the bryde frō Medaba with great pompe: for she was daughter to one of the noblest princes of Chanaan.

38 Wherefore they remembred the blood of Iohn theyr brother, and went vp, and hyd themselues vnder the shadow of the mountayne.

39 So they lyft vp theyr eyes, and looked, and behold there was much ado, and great preparation: for the bridegrome came forth, and his frendes and his brethren met them with tympanies, instrumentes of musicke, and many weapons.

40 Then Ionathas, and they that were with him, rose out of theyr lurkyng places against them, and slue many of them: and the remnant fledde into the mountaynes, and they tooke al theyr substance.

G 41 Thus the maryage was turned to mournyng, and the noyse of theyr melodie into lamentation.

(a) Blood doth require blood. 42 And so when they had auenged the (a) blood of theyr brother, they turned agayne vnto Iordane.

43 Bacchides hearing this, came vnto the very border of Iordane, with a great power, vpon the Sabboth day.

44 And Ionathas sayde to his company, Let vs geat vp, and fyght agaynst our enimies, for it standeth not with vs to day, as in tyme past.

45 Beholde, our enimies are in our way, the water of Iordane vpon the one side of vs, with banckes, fennes, and woods on the other side, so that there is no place for vs to depart vnto.

2. Mac. 4. b 2. Chr. 10. a 46 Wherefore crye nowe vnto heauen, that ye may be deliuered frō the power of your enimies: So they stroke the battayle.

47 And Ionathas stretched out his hande to smite Bacchides, but he fled backward.

48 Then Ionathas and they that were with him, leapt into Iordane, and swimmed ouer Iordane vnto the further banke: but the other would not passe ouer Iordane after hym.

49 And there were slayne of Bacchides side that day a thousande men.

50 Therefore Bacchides with his host turned againe to Hierusalem, and built vp the castles and strong holdes that were in Iurie, Iericho, Emaus, Bethoron, Bethel, Thamnata, * Phara, and * Thopo, with hygh walles, with portes, and with lockes:

* or, Pharathoni. * or, Tephon

51 And set men to keepe them, that they myght vse theyr malice vpon Israel.

52 He walled vp the citie Bethsura, Gazara, & the castle, and prouided them with men and victualles.

53 He tooke also the cheefest mens sonnes in the countrey for pledges, and put them in the castle at Hierusalem to be kept.

54 Afterwarde, in the hundred fyftie and three yeere, in the second moneth, Alcimus commaunded that they shoulde destroy the walles of the inwarde court of the sanctuarie, and he pulled downe and began to destroy the monumentes of the prophetes.

55 But at the same tyme Alcimus was plagued and smytten with a paulsie, and his enterprises were hindered, & his mouth was stopped (by God) so that he coulde no more speake nor commaunde any of his house concernyng his businesse.

56 Thus dyed Alcimus in great miserie at the same tyme.

57 And when Bacchides sawe that Alcimus was dead, he turned agayne to the kyng: and so the lande was in rest two yeeres.

58 Then all the vngodly men helde a counsel, saying, Behold, Ionathas and his company are at ease, and dwell without care, wherefore, let vs bryng Bacchides hither, and he shal take them al in one nyght.

59 So they went, and gaue Bacchides this counsel.

60 Which arose to come with a great host, and sent letters priuily to his adherentes whiche were in Iurie, to take Ionathas and those that were with hym: but they myght not, for the other had gotten knowledge of theyr deuice.

61 And Ionathas tooke fyftie men of the countrey, whiche were the ryngleaders of them, and slue them.

62 Then Ionathas and Simon, with theyr company, departed vnto the citie * Bethbasin, whiche lyeth in the wyldernesse, and repayred the decay thereof, and made it strong. * or, Bethbesin.

63 When Bacchides knewe this, he gathered al his host, and sent worde to them that were in Iurie.

64 Then came he and layde siege to Bethbasin, and fought agaynst it a long season, and made instrumentes of warre.

65 Nowe Ionathas left his brother Simon in the citie, & went forth hym selfe into the countrey, & came with a certayne number,

66 And slue * Odomeras & his brethren, and * or, Odomeras.

and the chyldren of Phaseron in their tentes, so that he beganne to be strong and to increase in power.

67 As for Simon & his company they went out of the citie, and brent vp the instrumentes of warre,

68 And fought agaynst Bacchides, and discomfited hym: and Bacchides was soare vexed, because his counsel and trauayle was in vayne.

69 Wherefore he was wroth at the wicked menne (a) that gaue him counsel to comme into their lande, and slue many of them: then purposed he with his company to goe away into his owne countrey.

70 Whereof when Jonathas had knowledge, he sent ambassadours vnto him for to make peace with him, and that he shoulde deliuer him his prisoners agayne.

71 To the whiche Bacchides consented gladly, and dyd accordyng to his desire: yea and made an othe that he shoulde neuer doo him harme al the dayes of his lyfe.

72 So he restored vnto him all the prisoners that he had taken out of the lande of Juda, and then turned and went his way into his owne lande, neither proceeded he any further to come vnto the borders of Juda.

73 Thus Israel had no more warre, and Jonathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly menne out of Israel.

(a) Wicked counsel fall on the counsellers.

The.x. Chapter.

4. Demetrius desireth to haue peace with Ionathas, 48. Alexander mooueth warre agaynst Demetrius, 50. Demetrius is slayne. 51. The freendship of Ptolomeus and Alexander.

1 IN the hundred and threescore yere, came Alexander the sonne of noble · Antiochus, and tooke Ptolomais, whose citizens receyued him, and there he raigned.

2 When Demetrius heard thereof, he gathered an exceeding great hoast, and went forth agaynst him to fyght.

3 Wherefore Demetrius sent letters vnto Jonathas with louing wordes, and praysed him greatly.

4 For he sayde, We wyl fyrst make peace with him, before he bynde him selfe with Alexander agaynst vs:

5 Els he shall remember the euyl that we haue donne agaynst him, his brother, and his people.

6 And so he gaue Jonathas leaue to gather an hoast, to make weapons, & to be confederate with him, and commaunded the pledges that were in the castle to be deliuered vnto him.

7 Then came Jonathas to Hierusalem, and read the letters in the audience of all the people, & of them that were in the castle. B

8 And therefore were they soare afrayd, because they hearde that the kyng had geuen him licence to gather an hoast.

9 Thus were the pledges deliuered vnto Jonathas, whiche restored them to their parentes.

10 Jonathas also dwelt at Hierusalem, and beganne to buylde vp and to repayre the citie:

11 Commaundyng the workemen to wall it and the mount Sion rounde about with free stone, to be a strong holde: and so they dyd.

12 As for the heathen that were in the castles which Bacchides had made vp, they fled:

13 So that euery man left the place, and went into his owne countrey.

14 Onlye at Bethsura remayned certayne of the Jewes, whiche had forsaken the law and commaundementes of God, for Bethsura was their refuge. C

15 Nowe when kyng Alexander heard of the promises that Demetrius had made vnto Jonathas, and when it was tolde hym of the batayles and noble actes which he and his brethren had donne, and of the great trauayles that they had taken,

16 He sayde, Where shall we fynde suche a man? wel, we wyl make him our freende, and be confederate with him.

17 Vpon this he wrote a letter vnto hym, with these wordes:

18 Kyng Alexander saluteth his brother Jonathas.

19 We haue heard of thee, that thou art a valiaunt man, and meete to be our freende:

20 Wherefore this day we ordeyne thee to be the hygh priest of thy people, and to be called the kynges freende. (Vpon this he sent hym a purple clothyng, and a crowne of golde) that thou mayest consyder what is for our profyte, and kepe freendshyp towarde vs.

21 So in the seuenth moneth of the hundred and threescore yeere, vppon the solempne feast day of the tabernacles, Jonathas put the holy rayment vppon him: then gathered he an hoast, & prepared many weapons. D

22 Whiche when Demetrius heard, he was maruelous sory,

23 And sayde, Alas what haue we donne, that Alexander hath preuented vs, in getting the freendshyp of the Jewes for his owne defence?

24 Yet wyl I write louingly vnto them also, yea and promise them dignities and

rewardes, that they may be of my syde.
25 Whereuppon he wrote vnto them these
woordes, Kyng Demetrius sendeth greeting vnto the people of the Iewes:
26 Whereas ye haue kept your couenant toward vs, and continued in our frendship, not inclinyng to our enimies, we were glad when we heard thereof.
27 Wherefore remayne styl, and be faythfull to vs, and we shall wel recompence you for the thinges that ye haue donne on our partie:
28 We shall release you of many charges, and geue you rewardes.
29 And now I discharge you and all the Iewes from tributes, I forgeue you the customes of salt, and release you of the crowne taxes, of the thirde part of seede,
30 And halfe the fruite of trees, whiche is myne owne duetie, I doo release them frō this day forth, so that they shal not be taken of the lande of Iuda, nor of the three cities whiche are added thereunto out of Samaria & Galilee, from this day forth, for euermore.
31 Hierusalem also, with all thinges belongyng thereto shalbe holy and free, yea the tythes and tributes shall parteyne vnto it.
32 As for the power of the castle whiche is at Hierusalem, I remit and geue it vnto the high priest, that he may set in it suche men as he shal choose to keepe it.
33 I freely deliuer al the Iewes that are prisoners throughout all my realme, so that euery one of them shalbe free from paying any tribute, yea euen of their catel.
34 All the solempne feastes, Sabothes, newe moones, the dayes appoynted, the three dayes before and after the feast, shalbe free for al the Iewes in my realme.
35 So that in them no man shal haue power to doo any thing, or to vexe any of them in any manner of cause.
36 There shall thirtie thousande also of the Iewes be written vp in the kynges hoaste, and haue their wages payed as all other men of warre of the kynges howlde haue: and of them shalbe ordeyned certayne to keepe the kinges strong holdes,
37 Yea and some of them shalbe set ouer the kynges secrete affayres: and their gouernours and princes shalbe of them selues, and lyue after their owne lawes, as the kyng hath commaunded in the lande of Iuda.
38 And the three cities that are fallen vnto Iurie from the countrey of Samaria, shalbe taken as Iurie, and be vnder one, neyther be subiect to any strange Lorde, but to the high priest.
39 As for Ptolomais and the lande parteynyng thereto, I geue it vnto the sanctuarie at Hierusalem, for the necessarie expences of the holy thinges.
40 Moreouer, I wyll geue euery yeere fyfteene thousand sicles of siluer of the kinges reuenues, out of the places appartayning vnto me.
41 And all the ouerplus whiche they haue not payde for thynges vnc, as they did in the former yeeres, from henceforth they shall geue it towarde the woorkes of the temple.
42 And besides this, the fyue thousand sicles of siluer whiche they receyued yeerely of the accompt appoynted for the intertenyment of the sanctuarie these yeeres passed, euen these thinges shalbe released, because they apparteyne to the priestes that minister.
43 Item, who so euer they be that flye vnto the temple at Hierusalem, or within the liberties thereof, where as they are fallen into the kinges danger for any manner of businesse, they shalbe pardoned, and all the goodes that they haue in my realme shalbe free.
44 For the buyldyng also and repayring of the woorke of the sanctuarie, expences shalbe geuen out of the kinges reuenues.
45 Yea and for the makyng of the walles rounde about Hierusalem, for the breaking downe of the olde, and for the setting vp of the strong holdes in Iurie, shall the costes and charges be geuen out of the kynges reuenues.
46 But when Ionathas & the people heard these woordes, they gaue no credence vnto them, neyther receyued them: for they remembred the great wickednesse that he had donne vnto Israel, and howe sore he had vexed them. 1. Mac. 7.
47 Wherefore they agreed vnto Alexander, for he was a prince that had dealt frendly with them, and so they stoode by hym alway.
48 Then gathered kyng Alexander a great hoast, and brought his armis against Demetrius: Ioseph. lib. 13.
49 So the two kynges stroke batayle together, but Demetrius hoast fledde, and Alexander folowed after, and fell vppon them.
50 A myghtye sore feelde was it, continuing tyll the sunne went downe, and Demetrius was slayne the same day.
51 And Alexander sent ambassadours vnto Ptolome the kyng of Egypt, with these woordes, saying,

52 For so-

53 Forasmuch as I am come agayne to my realme, and am set in the throne of my progenitours, and haue gotten the dominion, ouercommed Demetrius,

53 Conquered our land, and stricken a feelde with him, so that we haue discomfited both him and his host, and sit in the throne of his kyngdome:

54 Let vs nowe make freendship togeather, geue me thy daughter to wyfe, so shal I be thy sonne in lawe, and both geue thee rewardes and her, accordyng to thy dignitie.

55 Ptolome the kyng gaue answeare, saying, Happy be the day wherein thou art come agayne to the lande of thy progenitours, and set in the throne of theyr kyngdome:

56 And nowe wyl I fulfil thy writing: but meete me at Ptolemais, that we may see one another, & that I may mary my daughter vnto thee, according to thy desire.

57 So Ptolome went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundred threescore and two yeere,

F 58 Where kyng Alexander met hym: and he gaue Alexander his daughter Cleopatra, and maryed them at Ptolemais with great worshipp, like as the manner of kinges is to be.

59 Then wrote kyng Alexander vnto Jonathas, that he shoulde come and meete hym.

60 So he went honorably vnto Ptolemais, and there he met the two kinges, and gaue them and theyr freendes great presentes of gold and syluer, and founde fauour in theyr sight.

61 And there came togeather agynst Jonathas certayne wycked men and vngratious persons of Israel, makyng complayntes of hym: but the kyng regarded them not.

62 As for Jonathas, the king commaunded to take of his garmentes, and to clothe him in purple: and so they did. Then the kyng appoynted him to sit by hym,

63 And sayde vnto his princes, Goe with him into the middest of the citie, and make a proclamation, that no man complayne agaynst hym of any matter, & that no man trouble him for any manner of cause.

64 So it happened, that when his accusers sawe the worshipp whiche was proclaimed of hym, and that he was clothed in purple, they fled every one.

65 And the kyng made much of hym, wrote him among his cheefe freendes, made him a duke, and partaker of his dominion.

66 Thus Jonathas went agayne to Hierusalem with peace and gladnesse.

67 In the hundred threescore and fifte yeere, came Demetrius, the sonne of Demetrius, from Creta, into his fathers lande:

68 Whereof when Alexander hearde tel, he was right sory, and returned vnto Antioch.

69 And Demetrius chose Apollonius, whiche had the gouernance of Celosyria, to be his captayne: so he geathered a great host, and came vnto Jamnia, and sent wordes vnto Jonathas the byrd priest, saying, 1. Mac. 3. 8

70 Darest thou withstand vs thee selfe alone? As for me, I am but laughed to scorne and shamed, because thou dyddest daunt thy strength agaynst vs in the mountaynes.

71 Nowe therefore if thou trustest in thine owne strength, comme downe to vs into the playne feelde, and there let vs trye the matter togeather, for thou shalt know that I haue the strength of many cities,

72 And shalt knowe who I am, and the other that stande by me, whiche say, That your foote is not able to stande before our face, for thy fathers haue benne twise chased in their owne lande. G

73 And nowe howe wylt thou be able to abyde so great an host of horsemen & footemen in the feeld, where as is neither rocke, stone, nor place to flee vnto?

74 When Jonathas hearde the wordes of Apollonius, he was moued in his mynde, wherfore he chose tenne thousande menne, and went out of Hierusalem: and Simon his brother met him, for to helpe him.

75 And they pitched their tentes at Joppa: but the citie keapt him sooth, for Apollonius garrison was in Joppa.

76 Then Jonathas layde siege to it, and they that were in the citie for very feare let hym in: and so Jonathas wanne Joppa.

77 Apollonius hearyng of this, tooke three thousande horsemen, with a great host on foote, and went to Azotus, as though he woulde goe further, and tarne immediatly into the playne feelde, because he had so many horsemen, and put his trust in them.

78 So Jonathas folowed vpon him to Azotus, and the armie skrymyshed with his rereward, and there they stroke the battayle.

79 Nowe had Apollonius left a thousande horsemen behinde them priuily in the tentes.

80 And when Jonathas knewe that suche wayte was layde behynde them, they went rounde about the enimies host, and shotte dartes at the people, from the morning to the euenyng.

81 As for Jonathas people, they kept theyr order as he had commaunded them, and the enimies hostes were weery.

82 Then brought Simon forth his host,

and ſet them againſt the footemen (for the horſemen were weery alredy:) and ſo he diſcomfited them, and they fled.

83 And they that were ſcattered in the feeld, gate them to Azotus, and came into the temple of Dagon their idoll, that they myght there ſaue their lines.

1.Mac.11.a. 84 But Jonathas ſet fyre vpon Azotus, and al the cities round about it, and toke their goods, and brent vp the temple of Dagon, with al them that were fled vnto it.

85 Thus were ſlayne and brent welnygh eyght thouſande men.

86 So Jonathas remoued the hoſt from thence, and brought them to Alcalon, where the men of the citie came forth, and met hym with great worſhyp.

87 After this went Jonathas and his hoſt againe to Hieruſalem, with great ſubſtãce of goodes.

88 And when king Alexander hearde theſe thynges, he thought to do Jonathas more worſhip:

89 And ſent him a coller of golde, as the vſe is to be geuen vnto ſuch as are of the kings next blood: He gaue him alſo the citie of Accaron, with the landes belongyng therto, in poſſeſſion.

The.xi.Chapter.

3. The diſſention betwixt Ptolomeus and Alexander his ſonne in lawe. 17. The death of Alexander.

Ioſeph. cap. 7. lib. 13.

A 1 AND the kyng of Egypt geathered an hoſt like the ſande that lyeth vpon the ſea ſhore, and many ſhyppes, and went about through deceit to obteyne the kyngdome of Alexander, and to ioyne it vnto his owne realme.

2 Upon this he toke his iourney into Syrya, vſyng gentle wordes, ſo that he was letten into the cities, and men came forth to meete him: for king Alexander had commaunded them ſo to do, becauſe he was his father in lawe.

3 Nowe when Ptolome entred into any citie, he left men of warre to keepe it: and this he did throughout al the cities.

2.Mac.10.c 4 And when he came to Azotus, they ſhewed hym the temple of Dagon, and Azotus that was brent vp, with the other thynges whiche were deſtroyed, the dead bodyes caſt abrode, and the graues that they had made by the wayes ſyde for ſuche as were ſlayne in the feelde,

5 And tolde the kyng that Jonathas had done all theſe thynges, to the intent they might great him euil will: but the king layd not one worde thereto.

6 And Jonathas met the king with great honour at Ioppa, where they ſaluted one another, and tooke their reſt.

7 So when Jonathas had gone with the king vnto the water that was called Eleutherus, he turned againe to Hieruſalem. B

8 Nowe Ptolome had gotten the dominion of the cities vnto Seleucia vpon the ſea coaſt, imaginyng wicked counſels againſt Alexander,

9 And ſent ambaſſadours vnto Demetrius, ſaying, Come, let vs make a bond betwixt vs, ſo ſhall I geue thee my daughter that Alexander hath, and thou ſhalt raigne in thy fathers kyngdome.

10 I repent that I gaue Alexander my daughter, for he goeth about to ſlay me.

11 And thus he ſlaundered Alexander, becauſe he would haue had his realme.

12 Thus he tooke his daughter from hym, gaue her vnto Demetrius, and forſooke Alexander, ſo that his malice was openlye knowen.

13 And Ptolome came to Antioche, where he ſet two crownes vpon his owne head, the crowne of Egypt, and of Aſia.

14 In the meane ſeaſon was kyng Alexander in Cilicia: for they that dwelt in thoſe places had rebelled againſt hym. C

15 But when Alexander hearde of this, he came to warre againſt hym: ſo kyng Ptolome brought forth his hoſt, and met hym with a mightie power, and chaſed hym away.

16 Then fled Alexander into Arabia, there to be defended: and kyng Ptolomeus honour increaſed.

17 And Zabdiel the Arabian ſmote of Alexanders head, and ſent it vnto Ptolome.

18 But the thirde day after dyed kyng Ptolome hym ſelfe, and they whom he had ſet in the ſtrong holdes were ſlayne one of another.

19 And Demetrius raigned in the hundred threeſcore and ſeuenth yeere.

20 At the ſame tyme geathered Jonathas them that were in Jurie, to lay ſiege vnto the caſtle whiche was at Hieruſalem, and ſo they made many inſtrumentes of warre againſt it.

21 Then went there certayne vngodly perſons, which hated their owne people, vnto kyng Demetrius, and tolde hym that Jonathas beſieged the caſtle. D

22 So when he hearde it, he was angry, and immediatly came vnto Ptolemais, and wrote vnto Jonathas, that he ſhoulde

not

not lay ſiege to the caſtle, but comme and ſpeake with him at Ptolemais in all haſte.

23 Neuertheleſſe, when Jonathas hearde this, he commaunded to beſiege it: he choſe alſo certayne of the elders and prieſtes of Iſrael, and put him ſelfe in peryl,

24 And tooke with him golde, ſiluer, cloathyng, and diuers preſentes, and went to Ptolemais vnto the kyng, and founde him gratious.

25 And though certayne vngodly menne of his owne people made complayntes vppon hym,

26 Yet the kyng intreated him lyke as his 1.Mac.10.d predeceſſoures had donne before, and promoted him in the ſyght of all his frendes,

27 Confyrmed hym in the hygh prieſthood, with al the worſhip that he had afore, and made him his chefe frende.

28 Jonathas alſo deſyred the kyng that he 1.Mac.10.e woulde make Iurie free, with the three 11.28. head cities of Samaria, and the landes parteyning thereto: vpon this dyd Jonathas promiſe him three hundred talentes.

29 Whereunto the king conſented, and gaue Jonathas writing of the ſame, conteyning theſe wordes,

30 King Demetrius ſendeth greeting vnto his brother Jonathas, and to the people of the Jewes.

31 We ſend you here a copy of the letter whiche we dyd write vnto our coſin Laſthenus concernyng you, that ye ſhoulde knowe it.

32 Kyng Demetrius ſendeth greeting vnto Laſthenus his father.

33 For the faythfulneſſe that our frendes the people of the Jewes keepe vnto vs, and for the louing kindneſſe whiche they beare towarde vs, we are determined to doo them good.

34 Wherefore we aſſigne vnto the coaſtes of Judea the three gouernements, Afferema, Lydda, and Ramatha, whiche are added vnto Iurie from Samaria, and all the landes parteyning therevnto, to be freely ſeparated for ſuche as doo ſacrifyce in Hieruſalem, both concernyng the paymentes whiche the king tooke yeerely afortyme, and the fruite alſo of the earth and trees:

f 35 As for other tythes and tributes that belonged vnto vs, we diſcharge them thereof from this tyme forth.

36 In lyke manner we graunt vnto them all the cuſtomes of ſalt, and crowne taxes whiche were brought vnto vs: and this freedome ſhall they haue fyrme and ſtedfaſt from this tyme forth for euermore.

37 Therefore ſee that ye make a copy of theſe our letters, and deliuer it vnto Jonathas, that it may be ſet vpon the holy mount in a conuenient place.

38 After this, when Demetrius the kyng ſawe that his lande was in reſt, and that no reſyſtance was made againſt hym, he ſent away all his hoaſt, euery man to his owne place, except certayne bands of ſtrangers, whom he brought from the Iles of the heathen: wherefore al his fathers hoſt hated hym.

39 Nowe was there one Tryphon, that had 1.Mac.12.c benne of Alexanders part afore, whiche when he ſawe that all the hoaſt murmured againſt Demetrius, he went to Simalcue the Arabian, that brought vp Antiochus the ſonne of Alexander,

40 And lay ſore vppon hym to deliuer hym this young Antiochus, that he myght raigne in his fathers ſtede: he tolde hym alſo what great euyl Demetrius had done, and howe his menne of warre loued hym not: and ſo remayned there a long ſeaſon.

41 And Jonathas ſent vnto kyng Demetrius, to driue them out whiche were in the caſtle at Hieruſalem, and thoſe that were in the fortreſſes, for they dyd Iſrael great harme.

42 So Demetrius ſent woorde vnto Jonathas, ſayeing, I wyll not onlye doe theſe thynges for thee and thy people: but at tyme conuenient, I wyll doo both thee and thy people great worſhip.

43 But nowe thou ſhalt doo me a pleaſure, G yf thou wylt ſende me menne to helpe me: for al myne armie is gonne from me.

44 So Jonathas ſent hym three thouſande ſtrong men vnto Antioche, and they came vnto the kyng, wherefore the kyng was very glad at their comming.

45 But they that were of the citie, euen an hundred and twentie thouſande menne, geathered them togeather in the middeſt of the citie, and would haue ſlayne the king:

46 Whiche fledde into his court, and the citizens kept the ſtreetes of the citie, and beganne to fyght.

47 Then the kyng called for the Jewes helpe, whiche came vnto hym altogeather, and went abroade through the citie,

48 And ſlue the ſame day an hundred thouſande menne, ſet fyre vppon the citie, and gate many ſpoyles in that day, and deliuered the kyng.

49 So when the citizens ſawe that the Jewes had gotten theyr wyll of the citie, and they themſelues diſappointed of their purpoſe, they made their ſupplicatiō vnto the king, ſayeing,

50 Graunt vs peace, and let the Jewes ceaſſe from troublyng vs and the citie

51 And vppon this they cast away their weapons: thus they made peace, and the Iewes gate great worshippe in the syght of the king, and in the syght of al that were in his realme, and were spoken of throughout the kyngdome: and so they came agayne to Hierusalem with great goodes.

52 So the king Demetrius sate in the throne of his kingdome, and hadde peace in his lande.

53 Nevertheleise, he dissembled in all that euer he spake, and withdrewe him selfe from Ionathas, neyther rewarded him according to the benefytes whiche he had donne for hym, but troubled hym very sore.

54 After this came Tryphon agayne with young Antiochus, which raigned, and was crowned kyng.

55 Then there geathered vnto hym al the menne of warre, whom Demetrius hadde put away, these fought against Demetrius: which fledde, and turned his backe.

56 So Tryphon tooke the Elephantes, and wanne Antioche,

57 And young Antiochus wrote vnto Ionathas, sayeing, I confyrme thee in thy priesthood, and make thee ruler of foure countreys, that thou mayest be a freend of the kynges.

58 Upon this he sent hym golden vessels to be serued in, and gaue hym leaue to drinke in golde, to be clothed in purple, and to weare a coller of golde.

59 He made his brother Simon also captayne from the coastes of Tyrus, vnto the borders of Egypt.

60 Then Ionathas tooke his iourney, and went throughe the cities beyonde the water of Iordane, and all the menne of warre of Syria geathered them vnto hym for to helpe him: so he came vnto Ascalon, and they of the citie receyued hym honourably.

61 And from thence went he to Gaza, but they wouldo not let him in: wherefore he layed siege vnto it, burnyng vp and spoyling the places that were about the citie.

62 And the citizens of Gaza submitted them selues vnto Ionathas, which made peace with them: but tooke of their sonnes to pledge, sent them to Hierusalem, and went throughe the countrey vnto Damascus.

63 Nowe when Ionathas hearde that Demetrius princes were comme into Cades, whiche is in Galilee, with a great hoaste, purposyng to dryue hym out of the countrey:

64 He came agaynst them, and leaft Simon his brother in the lande.

65 And Simon came to Bethsura, and layde siege to it a long season, and discomfyted them.

66 So they desyred to haue peace with him: whiche he graunted them, and afterwarde put them out from thence, tooke the citie, and set men to keepe it.

67 And Ionathas with his hoast came to the water of Genesar, and betymes in the morning gate them to the playne feelde of Azor:

68 And beholde, the hoastes of the heathen mette them in the feelde, and layde watche for them in the mountaynes,

69 So that when Ionathas came agaynst them, the other which were layd to watch, rose out of their places, and fought,

70 And they that were of Ionathas syde fledde euery man, and there was not one of them left, except Mathathias the sonne of Absalomus, and Judas the sonne of Calphi the captayne of the hoast.

71 Then Ionathas rent his clothes, layde earth vpon his head, (a) made his prayer,

72 And turned agayne to them in the feelde, where they fought togeather, and he put them to flyght. (a) Beholde the effect of prayer.

73 Nowe when his owne menne that were fled sawe this, they turned agayne vnto hym, and helped hym to folowe vppon al their enimies vnto their tentes at Cades, and there they camped.

74 So there were slayne of the heathen the same day three thousande menne, and Ionathas turned agayne to Hierusalem.

The. xii. Chapter.

1. Ionathas sendeth ambassadoures to Rome, 2. and to the people of Sparta, to renue their couenant of freendship. 10. Ionathas putteth to flyght the princes of Demetrius, 40. Tryphon taketh Ionathas by deceipt.

1 IOnathas seeyng that the tyme was meete for him, chose certayne men, and sent them to Rome, for to stablishe and to renue the freendship with them: ¶ 1. Mac. 7.

2 He sent letters also vnto Sparta, and to other places in lyke manner.

3 So they went vnto Rome, and entred into the * counsel, and sayde, Ionathas the bygh priest, and the people of the Iewes, sent vs vnto you, for to renue the old freendship and bonde of loue. * or, senate

4 Upon this the Romanes gaue them free passportes, that menne shoulde leade them home into the lande of Juda peaceably.

5 And

5 And this is the copie of the letters that Jonathas wrote vnto the Spartians,

6 Jonathas the high priest, with the elders, priestes, and the other people of the Iewes, sende greetyng vnto the Spartians their brethren.

B 7 There were letters sent long agoe vnto Onias the high priest from * Arius which raigned then among you, that ye are our brethren, as the copie here vnder written dooth specifie.

8 And Onias entreated the Ambassadour that was sent honourably, and receyued the letters, wherin there was mention made of the bond of loue and freendshyp.

9 But as for vs, we neede no such writings, for why? we haue the holy bookes of scripture in our handes to our comfort.

10 Neuertheless we had rather sende vnto you for the renuyng of the brotherhood and freendshyp, lest we shoulde be strange vnto you: for it is long since the tyme that ye sent vnto vs.

11 Wherfore in the sacrifices that we offer, & other ceremonies vpon the hygh solemne dayes, and other, we alway remember you without ceassyng, like as reason is, and as it becommeth vs to thinke vpon our brethren,

12 Yea, and are ryght glad of your prosperous honour.

13 And though we haue had great troubles and warres, so that the kynges about vs haue fought agaynst vs:

C 14 Yet would we not be greeuous vnto you, nor to other of our louers and freendes in these warres.

15 For we haue had helpe from heauen that hath succoured vs, so that we are delyuered, and our enimies subdued.

16 Wherfore we chose Numenius the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romanes for to renue the old * bonde of freendshyp and loue with them.

* 1. league

17 We commaunded them also to come vnto you, to salute you, and to deliuer you our letters concernyng the renouation of our brotherhood.

18 And nowe ye shall doo ryght well to geue vs an answeare thereunto.

19 And this is the copie of the writing whiche Arius the kyng of Sparta sent vnto Onias.

20 Arius the kyng of the Spartians, sendeth greetyng vnto Onias the high priest:

D 21 It is founde in writyng, that the Spartians and Iewes are brethren, and come out of the generation of Abraham:

22 And nowe for so muche as this is come to our knowledge, ye shall doo wel to write vnto vs of your prosperitie.

23 As for vs, we haue written our mynd vnto you, our cattel and goodes are yours, and yours, ours: these thynges haue we commaunded to be shewed vnto you.

24 When Jonathas heard that Demetrius princes were come forth to fyght agaynst him with a greater host then afore,

25 He went from Hierusalem, and met them in the lande of Hemath: for he gaue them not space to comme into his owne countrey.

26 And he sent spyes vnto their tentes, whiche came agayne and tolde hym that they were appoynted to come vpon hym in the nyght season.

27 Wherefore when the sunne was gonne downe, Jonathas commaunded his men to watche all the nyght, and to be ready with weapons for to fyght, and set watchemen round about the host.

28 But when the aduersaries hearde that E Jonathas was ready with his menne to the batayle, they feared, and were afrayde in their hartes, and kindled fires in their tentes, brake vp, and gate them away.

29 Neuertheless, Jonathas and his company knewe it not tyll the morowyng, for they sawe the fyres burnyng.

30 Then Jonathas followed vpon them, but he myght not ouertake them, for they were gone ouer the water Eleutherus.

31 So Jonathas departed vnto the Arabians, which were called Zabadei, slue them, and tooke their goodes.

32 He proceeded further also, and came vnto Damascus, and went through all the countrey.

33 But Simon his brother tooke his iourney, and came to Ascalon, and to the next strong holdes, departyng vnto Joppa, and wanne it,

34 (For he hearde that they would deliuer F the holde to them that tooke Demetrius part,) wherefore he set men of warre in the citie to keepe it.

35 After this came Jonathas home againe, and called the elders of the people together, and deuised with them for to buyld vp the strong holdes in Jurie,

36 And to make the walles of Hierusalem hygher, to set vp an hygh wall betwixt the castle and the citie, for to separate it from the citie, that it myght be alone, and that menne shoulde neyther buye nor sell in it.

37 Vpon this they came together for to buylde vp the citie, and for so muche as the wal vpon the brooke of the east syde, called

Caphete-

Cephetetah, was fallen downe, repaired it.
38 And Simon set vp Adiada in Sephela, and made it strong, setting portes & lockes vpon it.
I.Mac. II.c 39 Now when Tryphon purposed to raigne in Asia, to be crowned, and to slay the kyng Antiochus:
40 He was afrayde that Jonathas would not suffer him, but fyght against him, wherfore he went about to take Jonathas, and to kyll hym: so he departed, and came vnto Bethsan.
41 Then went Jonathas forth against hym to the batayle, with fourtie thousande chosen menne, and came vnto Bethsan also.
42 But when Tryphon saw that Jonathas came with so great an host to destroye hym, he was afrayde:
43 And therefore he receyued hym honourably, commended hym vnto all his frendes, and gaue hym rewardes, and commaunded his menne of warre to be as obedient vnto hym, as to hym selfe:
G 44 And sayde vnto Jonathas, Why haste thou caused this people to take suche trauayle, seeyng there is no warre betwixt vs?
45 Therefore sende them home againe, and choose certayne menne to wayte vpon thee, and come thou with me to Ptolemais, for I wyll geue it thee, with the other strong holdes, men of warre, and their officers, as for me, I must depart, this is onely the cause of my commyng.
46 Jonathas beleeued hym, and dyd as he sayde, puttyng away his host, whiche went into the land of Juda.
47 He kept but three thousande by hym, whereof he sent two thousand into Galilee, and one thousand went with him selfe.
48 Nowe as soone as Jonathas entred into Ptolemais, the citizens sparred the gates of the citie, and tooke him, and slue al them with the swoorde that came in with him.
49 Then sent Tryphon an host of footmen and horsmen into Galilee, & into the great playne fielde, to destroye al Jonathas compame:
50 But when they knewe that Jonathas was taken, and al they slayne that wayted vpon him, they toke counsel togeather, and encouraged one another, and came forth against them ready to fyght.
51 So when they which folowed vpon them, sawe that it was a matter of lyfe, they turned backe agayne.
52 As for the other, they went into the land of Juda peaceably, and bewayled Jonathas, and them that were with hym fyght sore: and Israel made great lamentation.
53 Then al the heathen that were rounde about them, sought to destroy them:
54 For they sayde, Nowe haue they no captayne, nor any man to helpe them, therefore let vs ouercome them, and roote out their name from among men.

The.xiii.Chapter.

I. After Ionathas was taken, Simon is chosen captayne, 17. Of whom Tryphon takyng his chyldren and money for the redemption of Ionathas, kylleth hym and his chyldren.

1 NOwe when Simon hearde that Tryphon geathered a great host to come into the land of Juda, & to destroy it,
2 And sawe that the people was in great fearfulnesse and care: he came vp to Hierusalem, and geathered the people togeather,
3 And gaue them exhortation, sayeing, Ye knowe what great batayles I and my brethren, and my fathers house, haue fought for the lawe and the sanctuarie, and what maner of troubles we haue seene.
4 Through occasion wherof al my brethren are slayne for Israels sake, and I am left alone. I.Mac.6.
5 And now let me not spare myne owne life in any maner of trouble, for I am no better then my brethren:
6 But wil auenge my people and the sanctuarie, our chyldren and our wyues: for al the heathen are geathered togeather to destroye vs of very malice.
7 At these woordes the hartes of the people B were kyndeled togeather.
8 So that they cryed with a loude voyce, sayeing, Thou shalt be our captayne, in steede of Judas and Jonathas thy brethren:
9 Order thou our batayle, and what so euer thou commaundest vs, we shal doo it.
10 So he geathered al the menne of warre, makyng haste to finish all the walles of Hierusalem, wherin he made strong rounde about.
11 Then sent he Jonathas the sonne of Absolomus, with a fresh host vnto Joppa, which dyd out them out that were in the castle, and remayned there hym selfe.
12 Tryphon also remooued from Ptolemais with a great armie, to come into the lande of Juda, and Jonathas with hym in warde.
13 And Simon pitched his tentes at * Adida, before the playne fielde. * o. Addis.
14 But when Tryphon knewe that Simon stood vp in steede of his brother Jonathas, and

and that he woulde warre agaynſt him, he ſent meſſengers vnto him, ſaying,

35 Whereas we haue kept Ionathas thy bꝛother, it is foꝛ money that he is owyng in the kynges accompte, concernyng the buſineſſe that he had in hande.

36 Wherefoꝛe, ſende nowe an hundꝛed talents of ſyluer, and his two ſonnes foꝛ ſuretie (that when he is letten foꝛth, he ſhall not foꝛſake vs) and we ſhall ſende him agayne.

37 Neuertheleſſe, Simon knewe that he diſſembled in his woꝛdes: yet commaunded he the money and chyldꝛen to be delyuered vnto him, leſt the Iſraelites myght haue hated him,

38 And ſayde, Becauſe he ſent him not the money and the chyldꝛen, therfoꝛe is Ionathas dead.

39 So Simon ſent him the childꝛen, and an hundꝛed talentes: but he diſſembled, and woulde not let Ionathas goe.

40 Afterward came Tryphon into the land to deſtroy it, and went rounde about by the way that leadeth vnto Adoꝛ: but where ſo euer they went, thyther went Simon and his hoſt alſo.

D 41 Nowe they that were in the caſtle, ſent meſſengers vnto Tryphon, that he ſhoulde make haſte to come by the wyldernеſſe, and to ſende them victuals.

42 And Tryphon made redie al his hoꝛſemen to come the ſame nyght: neuertheleſſe, it was a very great ſnowe, ſo that he came not becauſe of the ſnowe, but he remoued and went into the countrey of Galaad.

43 And when he dꝛue nigh Baſcama, he ſlue Ionathas and his ſonnes there,

44 And then turned foꝛ to goe home into his owne lande.

45 Then ſent Simon foꝛ to fetche his bꝛothers dead coarſe, and buried it in Modin his fathers citie.

46 So all Iſrael bewayled him with great lamentation, and mourned foꝛ him very long.

47 And Simon made vpon the ſepulchre of his father, and his bꝛethren, a buyldyng, hygh to looke vnto, of free ſtone, behind and befoꝛe,

48 And ſet vp ſeuen pyllers vppon it, one agaynſt an other, foꝛ his father, his mother, and foure bꝛethren,

E 49 And ſet great pyllers rounde about them, with armes vpon them, foꝛ a perpetual memoꝛie, & carued ſhyppes beſyde the armes, that they myght be ſene of men ſailyng in the ſea.

50 This ſepulchre whiche he made at Modin, ſtandeth yet vnto this day.

51 Nowe as Tryphon went foꝛth to warre with the yong king Antiochus, he ſlue him trayterouſly, Ioſeph. cap. 10. lib. 13.

52 And raigned in his ſteade, crowned him ſelfe kyng of Aſia, and dyd muche euyl in the lande.

53 Simon alſo buylt vp the caſtles in Iurie, makyng them ſtrong, with hygh towꝛes, great walles, poꝛtes, and lockes, and layde vp victuals in the ſtrong holdes.

54 And Simon chooſe certayne men, and F ſent them to king Demetrius, to deſire him that he woulde diſcharge the lande from al bondage, foꝛ Tryphon had ſpoyled it very ſoꝛe.

55 Whereupon Demetrius the king anſwearyng hym, and wꝛote vnto him after this manner,

56 Demetrius the kyng ſendeth greetyng vnto Simon the hygh prieſt his frend, with the elders and people of the Iewes:

57 The golden crowne and pꝛecious ſtone that ye ſent vnto vs, haue we receiued, and are redie to make a ſtedfaſt peace with you, yea, and to wꝛyte vnto our officers foꝛ to releaſe you concernyng the thynges wherin we made you free.

58 And the appoyntment that we make with you, ſhalbe fyrme and ſtable: the ſtrong holdes whiche ye haue buildꝛd, ſhalbe your owne.

59 As foꝛ any ouerſight oꝛ fault committed vnto this day, we foꝛgeue it, & the crowne taxe that ye ought vs alſo: and where as was any other tribute in Hieruſalem, it ſhal nowe be no tribute:

60 And looke who are meete among you to be in our court, let them be wꝛitten vp, that there may be peace betwyxt vs.

61 Thus the yoke of the heathen was taken G frō Iſrael, in the hundꝛd & ſeuentieth yere.

62 And the people of the Iewes began to wꝛyte in their letters and acts on this maner, In the fyrſt yeere of Simon the hygh prieſt, a gouernour & prince of the Iewes.

63 In thoſe dayes went Simon vnto Gaza, and beſieged it rounde about, where he ſet vp ordinance of warre, and wan a towꝛe, whiche he tooke.

64 So they that gate into the towꝛe, leapt into the citie, whiche was in a great feare:

65 In ſo muche that the people of the citie rent their clothes, and clymed vp vpon the walles, with their wyues and chyldꝛen, beſeechyng Simon to be at one with them, ſaying,

66 Dꝛeward vs not after our wickednes, but be gratious vnto vs, (and we ſhall doo thee ſeruice.)

67 Then Simon foꝛ very pitie woulde fyght

fyght no more agaynst them, but put them out of the citie, & cansed the houses, wherin the images were, to be cleansed, and so entred the citie with psalmes of prayse, geuing thankes vnto the Lorde.

48 So when he had caste all abominations out of the citie, he set such men in it as kept the lawe (of God) and made the citie strong, and buylded a dwellyng place for him selfe.

49 Nowe when they in the castle at Hierusalem were kept so straytely that they could not come foorth, nor goe into the countrey, and myght neyther buye nor sel, they were very hungrie, and many of them famished to death:

50 In so muche that they besought Simon to be at one with them, which he graunted them: so he put them out from thence, and cleansed the castle from fylthinesse.

51 And vpon the twentie and three day of the seconde moneth, in the hundred threescore and eleuenth yeere, they entred into it with thankes geuyng, & branches of palme trees, with Harpes, Croudes, Cymbales, and Lutes, syngyng psalmes and songues of prayse vnto God, for that the great enimie of Israel was ouercome.

52 And Simon ordeyned that the same day shoulde be kept euery yeere with gladnesse,

53 And made strong the hyll of the temple that was beside the castle, where he dwelt him selfe with his companie.

54 Simon also perceyuyng that Iohn his sonne was a myghtie man of armes, made him captayne of all the hostes, and caused him to dwel at * Gaza.

* or, Gazaris.

The.xiiii. Chapter.

I. Demetrius is ouercome of Arsaces. II. Simon being captayne, there is great quietnes in Israel. 18. The couenant of freendshyp with the Romanes, and with the people of Sparta, is renued.

IN the hundred, three score, and twelfth yeere, gathered kyng Demetrius his host, and departed vnto Media, to gat him helpe for to fyght agaynst Tryphon.

2 Nowe when Arsaces the kyng of Persia and Media, hearde that Demetrius was entred within his borders, he sent one of his princes to take him alyue, (and to bring him vnto him.)

3 So he went & slue Demetrius host, tooke him selfe, brought him to Arsaces, whiche kept him in warde.

4 And all the lande of Iuda was in rest so long as Simon lyued, for he sought the wealth of his people, therefore were they glad to haue him for their ruler, and to do him worshyp all way.

5 Simon wanne the citie of Ioppa also for an hauen towne, and made it an entraunce into the Iles of the sea.

6 He enlarged the borders of his people, and conquered them more lande:

7 He gathered vp many of they people that were prysoners, he had the dominion of Gaza, Bethsura, and the castle whiche he cleansed from filthinesse, and there was no man that resisted hym. B

8 So that euery man tylled his grounde in peace, the lande of Iuda, and the trees gaue they fruite and increase.

9 The elders sate al in iudgement, & tooke their deuice for the wealth of the lande, the young men put on worshyp and harnesse vpon them.

10 He prouided victuals for the cities, and made goodly strong holdes of them, so that the fame of his worshyp was spoken of vnto the ende of the worlde.

11 For he made peace throughout the lande, and Israel was ful of myrth and ioy. Leuit.26.

12 Euery man sate vnder his vine and figge trees, and there was no man to fray them away.

13 There was none in the lande to fyght agaynst them, for then the kinges were ouercome.

14 He helped those that were in aduersitie among his people, he was diligent to set the lawe kept: as for such as were vngodly and wicked, he tooke them awaye. C

15 He set vp the sanctuarie, and increased the holy vessels of the temple.

16 When the Romanes and Spartians had gotten woorde that Ionathas was dead, they were ryght sory:

17 But when they hearde that Simon his brother was made high priest in his steade, and howe he had wonne the lande agayne, with the cities in it:

18 They wrote vnto him in tables of brasse, 2. Mac.8. to renue the frendshyp and bonde of loue, and 12. whiche they had made afore with Iudas and Ionathas his brethren.

19 Whiche writinges were read before the congregation at Hierusalem. And this is the copie of the letters that the Spartians sent,

20 The Senatours and Citizens of Sparta, sende greetyng vnto Simon the great priest, with the elders, priestes, and the other people of the Iewes their brethren:

21 When your Ambassadours, that were D sent vnto our people, certified vs of your worshyp, honour, and prosperous wealth,

we

we were glad of their commyng,

22 And haue written the ambaſſage in the publique recoꝛdes in this maner: (namely) that Numenius the ſonne of Antiochus, & Antipater the ſonne of Iaſon, the Iewes ambaſſadours, are come vnto vs foꝛ to renue the olde freendſhyp with vs.

23 Vppon this, the people conſented that the men ſhoulde be honourably entreated, and that the copie of their ambaſſage ſhould be written in the ſpecial bookes of the people, foꝛ a perpetual memoꝛie vnto the Spartians: Yea, and that we ſhoulde ſende a copie of the ſame vnto Simon the great prieſt.

24 After this dyd Simon ſende Numenius vnto Rome with a golden ſhielde of a thouſand pound waight, to confirme the freendſhyp with them.

25 Which when the Romanes vnderſtood, they ſayde, What thankes ſhall we recompence againe vnto Simon & his children? 26 Foꝛ he and his bꝛethren, and the houſe of his father, hath ſtabliſhed Iſrael, and ouercommed their enimies, wherefoꝛe they graunted hym to be free, and confirmed the libertie therof: therefoꝛe they wꝛote this in tables of bꝛaſſe, and ſet it vppon pyllers in mount Sion.

27 The copie of the wꝛityng is this, The eyghteenth day of the moneth Elul, in the hundꝛed three ſcoꝛe and twelfth yeere, in the thirde yeere of Simon the hygh prieſt,

E 28 In the great congregation of the prieſtes, rulers of the people, and elders of the countrey at * Saramel, were theſe wꝛoꝛds openly declared:

29 Foꝛ ſo muche as there was much warre in our lande, therefoꝛe Simon the ſonne of Mathathias, come of the chyldren of Iarib, and his bꝛethren, put them ſelues in peryll, and reſiſted the enimies of their people, that their ſanctuarie and law might be maintayned, and dyd their people great wooꝛſhyp.

30 Ionathas in like manner, after that he had goueꝛned his people, and benne their high prieſt, dyed, and lyeth buryed beſide his elders.

31 After that would their enimies haue tꝛoden their holy thinges vnder foote, deſtꝛoyed their land, and vtterly waſted their ſanctuarie.

32 Then Simon withſtood them, & fought foꝛ his people, ſpent muche of his owne money, weaponed the valiant men of his people, gaue them wages,

33 Made ſtꝛong the cities of Iuda, with Bethſura that lyeth vppon the boꝛders of Iurie, where the oꝛdinance of their enimies lay ſometime, and ſet Iewes there foꝛ to keepe it.

34 He made faſt Ioppa alſo whiche lyeth vpon the ſea, and * Gaza that boꝛdereth vpon Azotus, where the enimies dwelt afoꝛe, and there he ſet Iewes to keepe it: and what ſo euer was meete foꝛ the ſubduyng of the aduerſaries, that layde he therein. * or, Gaſis.

35 Nowe when the people ſawe the noble actes of Simon, and what wooꝛſhyp he purpoſed to doo foꝛ them, his godly behauiour and faythfulneſſe whiche he kept vnto them, and how he ſought by al wayes the wealth of his people: becauſe he dyd al this, therefoꝛe they choſe hym to be their pꝛince and hygh prieſt.

36 And in his tyme they pꝛoſpered well by F hym, ſo that the heathen were taken out of their lande, and they alſo whiche were in the citie of Dauid at Hieruſalem in the caſtle, where they went out, & defiled al thinges that were about the ſanctuarie, and did great harme vnto cleanlyneſſe:

37 And Simon put men of the Iewes in it, foꝛ the defence of the land and citie, and ſet vp the walles of Hieruſalem.

38 And kyng Demetrius confirmed hym in his hygh prieſthood.

39 Foꝛ theſe cauſes, made hym his freende, and dyd hym great wooꝛſhyp:

40 Foꝛ he hearde that the Romanes called the Iewes their freendes, louers, and bꝛethren: howe honourably they receyued Simons ambaſſadours:

41 Howe the Iewes and prieſtes conſented that he ſhoulde be their pꝛince and hygh prieſt perpetually, tyll God rayſed vp the true pꝛophete:

42 And that he ſhoulde be their captayne, to care foꝛ the ſanctuarie, and to ſet officers vppon the wooꝛkes therof, ouer the lande, ouer the weapons, ouer the houſes of defence, to make pꝛouiſion foꝛ the holy thynges:

43 And to be obeyed of euery man, and all the wꝛitinges of the lande to be made in his name, that he ſhoulde be clothed in purple and golde:

44 And that it ſhoulde be lawful foꝛ none of G the people noꝛ prieſtes to breake any of theſe thynges, to withſtande his wooꝛdes, noꝛ to call any congregation in the lande without hym: that he ſhould be clothed in purple, and weare a coller of golde.

45 And if there were any whiche diſobeyed oꝛ bꝛake this oꝛdinance, that he ſhoulde be punniſhed.

46 So all the people conſented to alloꝛe Simon, and to doo accoꝛdyng to theſe wooꝛdes:

47 Simon

47 Simon also him selfe tooke it vpon him, and was content to be the high priest, the capteyne and prince of the Iewes and priestes, and to gouerne them al.

48 And they commaunded to make this writyng in tables of brasse, and fasten it vnto the wal that compasseth the sanctuary in an open place:

49 And to laye vp a copie of the same in the treasurie, that Simon and his posteritie myght haue it.

The.xv.Chpter.

The Romanes write letters vnto kynges and nations in the defence of the Iewes.

1 Moreouer kyng Antiochus the sonne of Demetrius, sent letters from the Iles of the sea, vnto Simon the high priest and prince of the Iewes, and to al the people,

2 Concernyng these woordes, Antiochus the kyng sendeth greeting vnto Simon the high priest, and to the people of the Iewes.

3 For so much as certaine wicked men haue gotten the kingdome of our progenitours, I haue purposed to chalenge the realme againe, and to restore it to the olde estate: Wherefore I haue gathered a great host, and made shyppes of warre,

4 That I may goe throughe the countrey, and be auenged of them whiche haue destroyed our lande, and wasted many cities in my realme.

And therefore nowe I make thee free also from al the tributes whereof al kynges my progenitours haue discharged thee, & from other customes wherefrom they haue released thee, whatsoeuer they be:

6 Yea, I geue thee leaue to smite money of thyne owne within thy lande.

7 As for Hierusalem, I wyl that it be holy and free, and all the weapons and houses of defence whiche thou hast builded, and kepest in thyne handes, shalbe thyne:

8 Where as any thyng is or shalbe owing vnto the kyng, I forgeue it thee, from this tyme forth, for euermore.

9 And when we haue obteyned our kyngdome, we shal doo thee, thy people, and the temple great worshyp: so that your honour shalbe knowē throughout the whole world.

10 In the hundred three score & fourteenth yere, went Antiochus into his fathers land, and al the men of warre came together vnto hym, so that few were leaft with Tryphon.

11 So the king Antiochus followed vpon him, but he fled vnto Dora, whiche lyeth by the sea side:

12 For he saw that there was mischefe commyng vnto him, and that his host had forsaken hym.

13 Then came Antiochus vnto Dora, with an hundred and twentie thousande menne of armes on foote, and eyght thousande horsemenne: so he compassed the citie rounde about, and the shyppes came by the sea.

14 Thus they vexed the citie by land and by water, in so much that they suffered no man to go in nor out. C

15 In the meane season came Numenius, and they that had ben with hym, from the citie of Rome, hauing letters written vnto the kynges and prouinces, wherein were conteyned these woordes, 1.Mac.14.

16 Lucius the consul of Rome, sendeth greetyng vnto Ptolome the kyng,

17 The ambassadours of the Iewes our freendes, beyng sent from Simon the high priest, and from the people of the Iewes, came vnto vs for to renue the olde freendshyp and bonde of loue,

18 Brought a shielde of golde, weyghing a thousande pounde.

19 Wherefore we thought it good to write vnto the kynges and prouinces to doo them no harme, nor to take part against them, their cities, nor countreys, neither to maintayne their enimies against them.

20 And we were content to receyue of them the shielde.

21 If there be any wicked persons therefore fled from their countrey, vnto you, deliuer them vnto Simon the high priest, that he may punish them accordyng to their owne lawe. D

22 The same woordes wrote the Romanes also vnto Demetrius the kyng, to Attalus, Araba, Arlaces,

23 And to al regions: as Sampsames, to them of Spartia, Delo, Mydo, Sicyon, Caria, Samos, Pamphylia, Lycia, Alicarnassem, and to the Rhodes, to Facelidis, Coo, Sida, Arado, Cosyna, Gnidum, to Cyprus, and Cyrene. *or, Dic. *or, Pe. dus.

24 And of euery letter they sent a copie to Simon the high priest.

25 So Antiochus the kyng brought his host vnto Dora the seconde tyme, to take it, where he made diuers ordinances of warre, and kept Tryphon in, that he should not goe eyther in or out.

26 Then sent Simon vnto Antiochus two thousande chosen menne to helpe hym, with golde, syluer, and other plenteous thynges.

27 Nerertheleſſe he would not receyue them,

them, but brake al the couenant whiche he made with Simon afore, and withdrewe him selfe from hym.

28 He sent Athenobius also a freende of his vnto Simon, for to reason with him, sayeing, Ye withhold from me Joppa and Gaza, with the castle that is at Hierusalem, whiche are cities of my realme:

29 Whose borders ye haue destroyed, and donne great euyl in the lande, hauing the dominion in many other places of my kingdome.

30 Wherfore, deliuer now the cities whiche ye haue taken, with the tributes of the places that ye haue rule vpon without the borders of Jury:

31 Or els geue me fiue hundred talentes of syluer, yea and for the harme that ye haue donne in the cities, and for the tributes of the same, other fiue hundred talentes: yf no, we shal come and fight against you.

32 So Athenobius the kynges freende came to Hierusalem, and when he sawe the great worshipp and honour of Simon, in golde, syluer, and so great plentie of ornamentes, he marueyled: and tolde Simon as the kyng commaunded him.

33 Then answeared Simon, and sayde vnto him, As for vs, we haue neither taken other mennes landes, nor withholden them: but onely our fathers heritage, whiche our enimies had vnryghteously in possession a certayne tyme.

34 This heritage of our fathers haue we chalenged in processe of tyme.

35 And whereas thou complaynest concernyng Joppa & Gaza, they dyd great harme to our people, and in our lande, yet wyl we geue an hundred talentes for them. Neuertheless, Athenobius answeared him not one woorde:

36 But turned agayne wrathfully vnto the kyng, and tolde him all these woordes, and the great dignitie of Simon, with all that he had seene: and the kyng was very angrie.

37 And in the meane tyme fledde Tryphon by shyp vnto Orthosias.

38 Then the kyng made Cendebeus captayne of the sea coast, and gaue him an host of footemen and horsemen,

39 Commaundyng him to remooue the host towarde Jurie, and to buylde vp the citie of Cedron, to make vp the portes, and to warre agaynst the people of the Iewes: as for the king him selfe, he folowed vppon Tryphon.

40 So Cendebeus came vnto Jamnia, and began to vexe the people, to treade downe Jurie, to take the people prisoners, to slay them,

41 And to buylde vp Cedron: where he set horsemen, and other men of warre, that thei myght come forth, and go through the streetes of Jury, like as the kyng had commaunded hym. 1.Mac.16.b

The.xvi. Chapter.

Cendebeus the captayne of Antiochus host, is put to flyght of the sonnes of Simon.

1 THen came John vp from Gaza, and tolde Simon his father what Cendebeus had donne (among theyr people.) A 1.Mac.13.k

2 Upon this called Simon two of his eldest sonnes, Judas & John, and sayd vnto them, I and my brethren, and my fathers house, haue euer from our youth vp vnto this day foughten agaynst the enimies of Israel: and God gaue vs good fortune to delyuer Israel oftentymes.

3 And nowe, for as much as I am olde, and ye by gods goodnesse are of a sufficient age, be ye in steade of me and my brother, to goe forth and fyght for our people: and the helpe of God be with you.

4 So he chose twentie thousande fyghtyng men of the countrey, with horsemen also, whiche went forth agaynst Cendebeus, and rested at Modin.

5 In the morneyng they arose and went into the playne feelde, and beholde a myghtie great host came against them, both of footemen and horsemen: nowe was there a water brooke betwixt them.

6 And John remoued the host toward them: and when he sawe that the people was afrayd to goe ouer the water brooke, he went ouer fyrst him selfe: & the men seeing this, folowed him.

7 Then John set his horsemen and footmen B in order, the one by the other: for their enimies horsemen were very many.

8 But when they blewe vp the * prieſtes trumpets, Cendebeus fled with his host: wherof many were slayne, and the remnant gate them to their strong holdes. * or, holy

9 Judas also Johns brother was wounded at the same tyme, and John folowed styll vpon their enimies, tyl he came to Cedron, whiche Cendebeus had builded. 1.Mac.15.k

10 The (enimies) fled also vnto the towres that were in the feeldes of Azotus, and those dyd John burne vp with fyre: thus there were slayne two thousande men of them, and John turned agayne peaceably into Jurie.

11 And in the feelde of Jericho was Ptolome

me the ſonne of Abobus made captayne: whiche becauſe he had abundance of ſyluer and golde,

12 (For he had married the daughter of Simon the hygh prieſte,)

13 Waxed proud in his mynde, & thought to conquer ỹ land, imagining falſhood againſt Simon and his ſonnes, to deſtroy them.

¶ 14 Now as Simon was going about through the cities that were in the countrey of Iurie, & caring for them, he came downe to Iericho, with Mathathias & Iudas his ſonnes, in the hundred, thyrteſcore, & ſeuentienth yere, in the eleuenth moneth, called Sabat.

15 Then (Ptolome) the ſonne of Abobus receiued them, but with deceite, into a ſtrong houſe of his, called Dochus, which he had builded, where he made them a banket, and had hyd menne there.

16 So when Simon and his ſonnes were mery, & had dronken wel, Ptolome ſtoode vp, with his menne (whom he had hid there) and tooke theyr weapons, entred into the banket houſe, and ſlue Simon with his two ſonnes, and certayne of his ſeruantes.

17 Such great vnfaythfulneſſe did Ptolome in Iſrael, and recompenced euyl for good.

18 Then wrote Ptolome theſe thinges, and ſent vnto king (Antiochus) requiryng him that he ſhoulde ſende him an hoſt to helpe him: and ſo ſhould he deliuer him the land, with the cities and tributes of the ſame.

19 He ſent other men alſo vnto Gaza for to take Iohn, and wrote vnto the captaynes to come to him, & he ſhoulde geue them ſyluer, golde, and rewardes.

20 And to Hieruſalem he ſent other, to take it, and the ſanctuarie.

21 Then ran there one before, & tolde Iohn D in Gaza, that his father and his brethren were ſlayne, and howe that Ptolome had ſent to ſlay him alſo.

22 When Iohn hearde this, he was ſore abaſhed, and laid handes of them that were come to deſtroy him, and ſlue them: for he knewe that they went about to kyl him.

23 As for other thynges concernyng Iohn, of his warres, of his noble actes, wherein he behaued him ſelfe manfully, of the buyldyng of walles whiche he made, and other of his deedes,

24 They are wrytten in the Chronicles of his prieſthood, from the time forth that he was made hygh prieſt after his father.

The ende of the firſt booke of the Machabees.

¶ *The ſeconde booke of the Machabees.*

The firſt Chapter.

1. An Epiſtle of the Iewes that dwelt at Hieruſalem, ſent vnto them that dwelt in Egypt, wherein they exhorte them to geue thankes for the death of Antiochus. 19. Of the fyre that was hyd in the pyt. 24. The prayer of Nehemias.

¶ 1 THE brethren of the Iewes whiche be at Hieruſalem, and in the lande of Iurie, wyſhe vnto theſe brethren of the Iewes that are throwout Egypt, health and peace.

2 God be gracious vnto you, and thynke
Deut.30.d. vpon his couenant that he made with Abraham, Iſahac, and Iacob, his faythfull ſeruantes:

3 And geue you al ſuche an hart that ye may loue and ſerue him, yea and perfourme his wyll with an whole harte, and a wyllyng mynde:

4 He open your hartes vnto his lawe, and in his commaundementes, and ſende you peace,

5 Heare your prayers, be at one with you, and neuer forſake you in tyme of trouble.

6 For ſo muche as nowe we here be praying for you,

7 What tyme as Demetrius raigned, in B the hundred, thyrte ſcore and niene yere, we Iewes wrote vnto you in the trouble and violence that came vnto vs in thoſe yeres, after that Iaſon departed out of the holy lande and kyngdome.

8 They brent vp the portes, and ſhedde innocent blood: then made we our prayer vnto the Lord, and were heard, we offered vp ſacrifices and fyne flowre, and lyghted Leuit.24. the lampes, and ſet forth the bread.

9 And nowe come ye vnto the feaſt of tabernacles, in the moneth * Caſleu. Nouemb.

10 In the hundred, foure ſcore, and eightiene yere, the people that was at Hieruſalem, and in Iurie, the counſel, and Iudas him ſelfe, ſent this wholeſome ſaluation vnto Ariſtobulus kyng Ptolomes maiſter, whiche came of the generation of the annoynted prieſtes, and to the Iewes that were in Egypt:

11 In ſo

11 Inſomuche as GOD hath deliuered vs from great perils, we thanke him highly, no leſſe at al then yf we had vanquiſhed the kyng in battel.

12 For when he, with thoſe that had fought againſt the holy citie, did ſet vpon Perſia:

13 For as he was in Perſia (namely) the captayne with the great hoſt, he periſhed in the temple of Nanea, beyng deceiued through the deuice of Naneas prieſtes.

C 14 For when Antiochus, ashe that ſhoulde marrie with her, came, and his frendes with him, into the place to receiue by name of dowrie the money whiche the prieſtes of Nanea had ſet forth:

15 He entred with a ſmal company into the compaſſe of the temple, and ſo they ſhut the temple.

16 Nowe when Antiochus entred by opening the pinie entrance of the temple, the prieſtes ſtoned the captaine to death, hewed them in peeces that were with hym, ſmote of their heades, and threwe them out.

17 In al things God be praiſed, whiche hath deliuered the wycked into our handes (to be punished.)

18 Whereas we are nowe purpoſed to kepe the purification of the temple vppon the twentie & fifth day of the moneth Caſleu, we thought neceſſarie to certifie you thereof: that ye alſo myght keepe the tabernacles feaſt day, and the day of the fire, which was geuen vs when Nehemias offered, after that he had ſet vp the temple and the aulter.

19 For what time as our fathers were led away into Perſia, the prieſtes which then ſought the honour of GOD, tooke the fire priuily from the aulter, & hid it in a valley, where as was a deepe dyre pyt: and therein they kept it, ſo that the place was vnknowen to euery man.

20 Nowe after many yeeres, when it pleaſed GOD that Nehemias ſhoulde be ſent from the kyng of Perſia, he ſent the chylders chyldren of thoſe prieſtes whiche had hyd the fire, to ſeeke it: and as they tolde vs they founde no fyre, but thycke water.

D 21 Then commaunded he them to drawe it vp, and to bryng it hym, and the offeringes withall: Nowe when the ſacrifices were laid on, and ordered, Nehemias commaunded the prieſtes to ſprynckle them and the wood with water.

22 When this was done, and the tyme come that the ſunne ſhone which afore was hyd in the cloude, there was a great fyre kyndled, inſomuche that euery man marueyled.

23 Nowe al the prieſtes prayed whyle the ſacrifice was a makyng: Jonathas prayed firſt, and the other gaue anſweare.

24 And Nehemias prayer was after this manner, O Lord God, maker of al things, thou fearefull and ſtrong, thou ryghteous and merciful, thou that art only a gratious kyng,

25 Only liberal, only iuſt, almightie and euerlaſtyng, thou that deliuereſt Iſrael from all trouble, thou that haſt choſen the fathers, and halowed them fauourably:

26 Receiue the offeryng for thy whole people of Iſrael, preſerue thyne owne portion, and halowe it,

27 Geather thoſe togeather that are ſcattered abrode from vs, deliuer them that are vnder the heathens bondage, looke vpon them which are deſpiſed and abhorred: that the heathen may knowe and ſee howe that thou only art God, whiche art our God.

28 Punishe them that oppreſſe and proudly put vs to diſhonour. E Deut. 30.a.

29 Set thy people agayne in thyne holy place, lyke as Moſes hath ſpoken.

30 And the prieſtes ſong Pſalmes of thankeſgeuyng, ſo long as the ſacrifice endured. Iudg. 6.b.

31 Nowe when the ſacrifice was brent, Nehemias commaunded the great ſtones to be ſprynckled with the reſidue of the water. 1.Kin.18.c. Eccle.48.a

32 Whiche when it was done, there was kyndled a flame of them alſo: but it was conſumed through the lyght that ſhyned from the aulter.

33 So when this matter was knowen, it was tolde the kyng of Perſia, that in the place where the prieſtes, which were led away, had hyd fyre, there appeared water, and that Nehemias and his company had purified the ſacrifices withal.

34 Then the kyng, conſyderyng and ponderyng the matter diligently, incloſed the place, and conſecrated a temple, to prooue the thyng that was done:

35 And when he founde it ſo in deede, he gaue the prieſtes many gyftes, and diuers rewardes, yea he toke them with his owne hande, and gaue them.

36 And Nehemias called the ſame place (a) Nephthar, whiche is as muche to ſay, as a cleanſing: but many men cal it Nephi. (a) Ephthar whiche is to ſay, a thyning: it is alſo ſo called Nephi or Nephthar, whiche is a cleanſing.

The ii. Chapter.

4. How Ieremie hyd the tabernacle, the arke, and the aulter in the hyl. 21. Of the fyue bookes of Iaſon conteyned in one.

1 IT is founde alſo in the writtinges of Ieremie the prophete, that he commaunded them whiche were caryed away, to take fyre, as it is ſayde afore. T 2.Mach. 7.c. Iere. 29.b. Baruc. 6.a.

2 He cõmaunded them alſo that they ſhould not forget the lawe and commaundements

of the Lorde, and that they ſhoulde not erre in theyr myndes, when they ſee images of ſiluer and golde, with theyr ornamentes.

3 Theſe and ſuch other thynges commaunded he them, and exhorted them that they ſhoulde not let the lawe of God gor out of theyr hartes.

4 It is wrytten alſo, howe the prophete at the commaundement of god, charged them to take the tabernacle and the arke with them: and he went forth vnto the mountayne where Moſes clymed vp, and ſawe the heritage of God.

Deut. 34.a. 5 And when Jeremi came there, he founde an open caue, wherein he layde the tabernacle, the arke, and the aulter of incenſe, and ſo ſtopped the doore.

6 There came certayne men togeather alſo, folowyng him to marke the place, but they coulde not fynde it.

B 7 Whiche when Jeremie perceiued, he reprooued them, ſaying, As for that place it ſhalbe vnknowen, vntyl the tyme that God gather his people togeather agayne, and receiue them vnto mercy.

Exod. 13.d. 8 Then ſhal God ſhewe them theſe things,
1. Sam. 8.b. and the maieſtie of the Lorde ſhal appeare, and the cloude alſo, lyke as it was ſhewed vnto Moſes: and lyke as when Solomon deſired that the place myght be honorably ſanctified, and it was ſhewed hym.

9 For he beyng a wiſe man, handled honorably and wyſely, offeryng vnto GOD in the halowyng of the temple when it was finiſhed.

Luke. 10.b. 10 And lyke as when Moſes prayed vnto the Lorde, the fyre came downe from heauen, and conſumed the burnt offering: euen ſo prayed Solomon alſo, and the fire came downe from heauen, and conſumed the whole burnt offeryng.

11 And Moſes ſayd, Becauſe the ſinne offeryng was not eaten, therefore it is conſumed.

12 In like manner Solomon kept the dedication (or halowyng) eyght dayes.

2. Chr. 7.a 13 In the annotations and wrytynges of
* Some reade, Nehemias. Jeremie were theſe thynges put alſo: and howe he made a librarie, and howe he geathered out of al countreys the bookes of the kinges, and of the prophets, and of Dauid, and the Epiſtles of the kinges concernyng the holy gyftes.

C 14 Euen ſo Judas alſo, looke what he learned by experience of warre, & ſuche thinges as hath happened vnto vs, he geathered them altogeather, & ſo we haue them by vs.

15 If ye nowe deſyre to haue the ſame, ſende ſome body to fetche them vnto you.

16 Whereas we then are about to celebrate the purification, we haue wrytten vnto you: therfore ye ſhal do wel yf ye keepe the ſame dayes.

17 We hope alſo that the God which deliuered his people, and gaue them al the heritage, kingdome, prieſthood, and ſanctuary,

18 That he promiſed them in the lawe, ſhal Deut. 30.a.
ſhortly haue mercy vpon vs, and geather vs togeather from vnder the heauen into his holy place: for he hath ſaued vs from great perils, and hath cleanſed the place.

19 As concerning Judas Machabeus, and his brethren, the purification of the great temple, the dedication of the aulter:

20 Yea and of the warres that concerne no- 1. Mac. 6.a.
ble Antiochus and Eupator his ſonne:

21 And the myracles ſhewed from heauen P
by the valiant actes of thoſe whiche defended the Jewes religion, ſo that a few ranne through the whole countrey, & draue away the barbarous armies:

22 Repayred agayne the temple that was ſpoken of throughout al the worlde, deliuered the citie, doing theyr beſt that the lawe of the Lorde which was put downe, might with al tranquilitie be reſtored agayne vnto the Lorde that was ſo mercyful vnto them:

23 As touchyng Jaſon alſo of Cyren, we haue vndertaken compendeouſly to bryng into one booke the thynges that were comprehended of hym in fiue.

24 For we conſyderyng the multitude of the bookes, and howe harde it ſhoulde be for them that ſhoulde meddle with ſtories and actes, and that becauſe of ſo diuers matters:

25 Haue vndertaken ſo to comprehende the ſtories, that ſuche as are diſpoſed to reade, myght haue pleaſure and paſtyme therein, and that they whiche are diligent in ſuche thinges, might the better thinke vpon them: yea and that whoſoeuer reade them, might haue profite thereby.

26 Neuertheleſſe, we our ſelues that haue medled with this matter, for the ſhortening of it, haue taken no ſmal labour, but great diligence, watchynges, and trauayle.

27 Lyke as they that make a feaſt, woulde fayne do other men pleaſure: euen ſo we alſo for many mens ſakes, are very well content to take the labour:

28 Where as we may ſhortly comprehende C
the thynges that other men haue truely wrytten.

29 For he that buyldeth an houſe a newe, muſt prouide for many thinges to the whole building: but he that paynteth it afterwarde, ſeeketh but only that is comely, meete, & conuenient to garniſhe it withal.

30 Euen

30 Euen so doo we also in lyke manner: and why? He that beginneth fyrst to wryte a storie, must with his vnderstandyng gather the matter togeather, set his wordes in order, & diligently serche out euery part.

31 But he that afterwarde wyll shorten it, vseth fewe wordes, and toucheth not the matter at the largest: let this be sufficient for a prologue.

32 Nowe wyl we beginne to shewe the matter: for it is but a foolishe thing to make a long prologue, and to be short in the storie it selfe.

The. iii. Chapter.

1. Of the honour donne vnto the temple by the kinges of the Gentiles. 6. Simon vttereth what treasure is in the temple.

1 2 WHat tyme as the holy citie was inhabited in all peace and wealth, and when the lawes were yet very well kept: for so was it ordayned through the godlynesse of Onias the high priest, and other godly menne that were enimies to wickednesse,

2 It came thereto, that euen the kynges and princes them selues dyd the place great worshyp, and garnished the temple with great gyftes:

3 In so muche that Seleucus kyng of Asia, of his owne rentes bare al the costes belonging to the seruice of the offeringes.

4 Then Simon of the tribe of Beniamin, being ruler of the temple, vpon a variance risen betweene hym and the high priest, for wickednesse that was donne in the citie,

5 For that he coulde not ouercome Onias, he gate hym to Apollonius the sonne of Tharsia, whiche then was cheefe Lorde in Celosyria and Phenices,

6 And tolde him that the treasurie in Hierusalem was full of immumerable money, and howe that the common goodes which belongeth not vnto the offeringes, were exceeding great also: yea and how it were possible that all these myght comme vnder the kinges power.

7 Nowe when Apollonius had shewed the kyng of the money, as it was tolde hym: the kyng called for Heliodorus his treasurer, and sent him with a commaundement to bryng him the same money.

8 Immediatly Heliodorus tooke his iourney, but vnder a colour as though he would goe through Celosyria and Phenices to visite the cities, but his purpose was to fulfyl the kinges pleasure.

9 So when he came to Hierusalem, & was louingly receyued of the high priest into the citie, he tolde what was determined concernyng the money, and shewed the cause of his comming: he asked also yf it were so in deede.

10 Then the high priest tolde him, that there was suche money layde vp for the vpholdyng of wydowes and fatherlesse chyldren.

11 And howe that a certayne of it belonged vnto Hircanus the sonne of Tobias, a noble man, and that of al the money (and not as that wicked Simon had reported) there were foure hundred talentes of syluer, and two hundred of golde:

12 Yea and that it were vnpossible for those menn meanyng to be deceyued that had put assured confydence in the holynesse of the place, and in the maiestie and vndoubted safetie of the temple, whiche is had in worshyp through the whole worlde, for the mayntenance and honour of the same.

13 Wherevnto Heliodorus answeared, that the king had cõmaunded hym in any wyse to bring him the money.

14 So at the day appoynted Heliodorus entred into the temple to order this matter: C wherefore there was no small feare throwe out the whole citie.

15 The priestes fell downe before the aulter in their vestments, and called vnto heauen vpon him which had made a lawe concernyng stuffe geuen to keepe, that they shoulde be safely preserued for such as committed them vnto keeping. Exod. 22. b.

16 Then who so had looked the high priest in the face, it would haue grieued his hart: for his countenance and the changyng of his colour, declared the inwarde sorowe of his minde.

17 The man was all in beauynesse, and his body in feare: whereby they that looked vpon hym might perceyue the greefe of his hart.

18 The other people also came out of their houses by heapes vnto the common prayer, because the place was lyke to comme into confusion.

19 The women came togeather through the streetes with heary clothes about their brestes: the virgins also that were kept in, ranne to Onias, some of them ranne to the gates, some vp vpon the walles, other some looked out at the wyndowes,

20 Yea they al held vp their handes toward heauen and prayed.

21 A miserable thing was it to looke vppon the common people, and the high priest, beyng in such trouble.

22 But they besought almighty God, that the goodes whiche were committed vnto

them, myght be kept whole for thoſe that had delinered them vnto their keeping.

23 Neuertheleſſe, the thing that Heliodorus was determined to doo, that perfourmed he in the ſame place, he him ſelfe perſonally bryng about the treaſurie with his men of warre.

24 But the ſpirite of almighty God ſhewed him ſelfe openly, ſo that all they whiche preſumed to obey Heliodorus, fell thorough the power of God, into a great fearefulneſſe and dreade.

25 For there appeared vnto them an horſe, with a terrible man ſitting vppon hym, decked in goodly aray, and the horſe ſmote at Heliodorus with his fooreferer: nowe he that ſate vppon the horſe, had harneſſe of golde vpon him. 2.Mac.10.c and.11.b.

26 Moreouer, there appeared two fayre and beautifull young men of notable ſtrength, in goodly aray, which ſtoode by him, ſcourged him on both the ſydes, and gaue hym many ſtripes without ceaſſing.

27 With that fell Heliodorus ſodenly vnto the grounde: ſo they tooke him vp, beyng compaſſed about with great darkeneſſe, and bare him out vpon a beere. 2.Mac.5.c.

28 Thus he that came with ſo many runners and menne of warre into the ſaid treaſurie, was borne out, where as no man myght helpe hym, being deſtitute of harneſſe and weapons: and ſo the power of God was manifeſt and knowen.

29 He lay ſtyll dumbe alſo by the power of God, deſtitute of al hope and lyfe.

30 And they prayſed the Lorde, that he had ſhewed his power vppon his place and temple, whiche a litle afore was full of feare and trouble, and that thorough the reuelation of the almighty Lorde it was fylled with ioy and gladneſſe.

31 Then certayne of Heliodorus freendes prayed Onias, that in all haſte he would call vppon God, to graunt him his lyfe, which was geuing vp the ghoſt.

32 So the hygh prieſt, fearing leſt the kyng ſhoulde ſuſpect that the Iewes had donne Heliodorus ſome (a) euyl, he offered an offering for his health. (a) In woorkyng ſome trechery or ſorcerie agaynſt him.

33 Nowe when the hygh prieſt had obtayned his petition, the ſame young menne in the ſame clothyng appeared, and ſtoode beſyde Heliodorus, ſayeing, Thanke Onias the hygh prieſt: for, for his ſake hath the Lorde graunted thee thy lyfe.

34 Therefore ſeeyng that God hath ſcourged thee, gene him prayſe and thankes, and ſhewe euery man his myght and power. And when they had ſpoken theſe woordes, they appeared no more. Actes.27.c.

35 So Heliodorus offered vnto God, made great vowes vnto him whiche had graunted hym his lyfe, thanked Onias, tooke his hoaſt, and went agayne to the king.

36 Then teſtifyed he vnto euery man, of the great woorkes of GOD, that he had ſeene with his eyes.

37 And when the kyng aſked Heliodorus who were meete to be ſent yet once agayne to Hieruſalem, he ſayde,

38 If thou haſt any enimie or aduerſarie vnto thy realme, ſend him thyther, and thou ſhalt haue hym punniſhed, if he eſcape with his lyfe: for in that place (no doubt) there is a ſpecial power and woorking of God.

39 For he that dwelleth in heauen, viſiteth and defendeth that place, and al that come to doo it harme, he punniſheth, and plageth them.

40 This is nowe the matter concernyng Heliodorus, and the keeping of the treaſurie (at Hieruſalem.)

The.iiii.Chapter.

1. Simon reporteth euyll of Onias. 7. Iaſon deſyring the offyce of the hygh prieſt, corrupted the kyng with rewardes.

1 THis Simon nowe (of whom we ſpake afore) being a bewrayer of the money, and of his owne natural countrey, reported the woorſt of Onias, as though he had moued Heliodorus vnto this, and as though he had ben a bringer vp of euyl. A

2 Thus was he not aſhamed to call hym an enimie of the realme, that was ſo faythfull an ouerſeer and defender of the citie and of his people, yea and ſo feruent in the lawe of God.

3 But when the malice of Simon increaſed ſo farre, that thorough his freendes there were certayne manſlaughters committed:

4 Onias conſydered the peryl that myght come thorough this ſtrife, and how that Apollonius the cheefe Lord in Celoſyria and Phenices was all ſet vppon tyrannie, and Simons malice increaſed the ſame,

5 He gate him to the king, not as an accuſer of the citizens, but as one that by hym ſelfe intended the common wealth of the whole multitude:

6 For he ſawe it was not poſſible to lyue in peace, neyther Simon to leane of from his fooliſhneſſe, except the kyng dyd looke thereto.

7 But after the death of Seleucus, when Antiochus, whiche is called the noble, tooke the kyngdome, Iaſon the brother of B

Onias

Onies laboured to be high priest:

8 For he came vnto the kyng, and promised him three hundred and threescore talentes of siluer, and of the other rentes fourescore talentes.

9 Besydes this, he promised hym yet an hundred and fifty more, yf he myght haue licence to set vp a scoole and an exercise of weapons, and that he might call them of Hierusalem Antiochians.

10 Whiche when the kyng had graunted, and he had gotten the superiorytie, he began immediatly to drawe his kynsmen to the custome of the heathen.

11 Put downe the kynges that the Iewes had set vp of loue by John, the father of Eupolemus, which was sent ambassadour vnto Rome, for to make the bonde of frendshyp and loue, he put downe al the lawes and liberties of the Iewes, and set vp the wycked statutes.

12 For when he had made a scoole of fence vnder the castle, he drewe all the chiefest young men on his syde, and trayned them to were (a) hattes.

(a) These were tokens of Mercurie the gentiles vsed.

13 And there was suche a feruent desire to come to the manners of the heathen, and to take vp new strange fashions brought in through the vngracious and vnheard of wickednesse of Iason, which should not be called a priest, but an vngodly person:

14 Insomuche that the priestes were nowe no more occupied about the seruice of the aulter: but despised the temple, regarded not the offerynges, yea gaue their diligence to learne to fyght, to wrestle, to leape, to daunce, and to cast the stone:

15 Not setting by the honour of the fathers, but lyked the glory of the Grekes best of al:

16 For the whiche they stroue perilously, and were greedie to folowe theyr statutes, yea theyr lust was in al thynges to be lyke them, whiche afore were theyr enimies, and destroyers.

17 Howbeit, to do wickedly agaynst the law of God, shal not escape vnpunished, but of this we shal speake hereafter.

Whiche were in euery fifth yere.

18 What tyme as the * Olimpians spoztes were playde at Tyrus, the kyng him selfe beyng present,

19 The vngracious Iason sent wicked men, bearyng from them of Hierusalem (which nowe were called Antiochians) three hundred drachmes of siluer for an offerynge to Hercules: these had they that caried them desyred, vnder suche a fashion as though they shoulde not haue ben offered, but bestowed to other vses.

20 Nenertheles, he that sent them, sent them to the intent that they shoulde be offered vnto Hercules: but because of those that were present, they were geuen as to the makyng of shyppes.

21 And Apollonius the sonne of Menestheus was sent into Egypt, because of the noble men of kyng Ptolome Philometor. Nowe when Antiochus perceiued that he was put out from (b) medlyng in the realme, he sought his owne profite, departed from thence, came to Joppa, and then to Hierusalem, D

(b) From his honour and gaynes.

22 Where he was honourably receiued of Iason, and of the citie, and was brought in with torche lyght, and with great prayse: and so he turned his host vnto Phenices.

23 After three yeres, Iason sent Menelaus (the foresayd Simons brother) to beare the money vnto the kyng, and to bring him answeare of other necessarie matters. 2. Mac. 4. b.

24 But he, when he was commended to the kyng for magnifying of his power, turned the priesthood vnto hym selfe, laying vp three hundred talentes of siluer for Iason.

25 So when he had gotten commaundementes from the kyng, he came hauyng nothing that becommeth a priest, but bearing the stomache of a cruell tyrant, & the wrath of a wylde brute beast.

26 Then Iason, whiche had deceiued his owne brother, seeyng that he hym selfe was beguiled also, was fayne to flee into the lande of the Ammonites, 1. Mach. 3. b

27 And Menelaus gate the dominion: but as for the money that he had promised vnto the kyng, he did nothyng therein, albeit Sostratus the ruler of the castle required it of hym.

28 For Sostratus was the man that gathered the customes: wherfore they were both called before the kyng. E

29 Thus was Menelaus put out of the priesthood, and Lysimachus his brother came in his steade, and Sostratus left Crates ouerseer of the (c) Cyprians.

(c) That is, of them that measured the corne.

30 It happened in the meane season, that the Tharsians and Mallotians made insurrection, because they were geuen for a present vnto Antiochis the kinges concubine.

31 Then came the kyng in all haste to stylle them agayne, and to pacifie the matter, leauing Andronicus there to be his deputie, as one meete therefore.

32 Nowe Menelaus supposing that he had gotten a right conuenient tyme, stole certaine vessels of golde out of the temple, and gaue them to Andronicus for a present: and some he solde at Tyrus, and in the cities thereby.

33 Whiche when Onias knewe of his curtesie, he reproued him: but he kept him in a sanctuarie beside Daphnis, that lyeth by Antioche.

34 Wherefore Menelaus gate hym to Andronicus, and prayed him that he woulde slay Onias. So when he came to Onias, he counselled hym craftily to come out of the sanctuarie, gruyng him his hande with an othe (howbeit he suspect hym) and then he slue Onias, without any regard of righteousnesse.

F 35 For the which cause not only the Iewes, but other nations also, tooke indignation, and were displeased for the vnrighteous death of so godly a man.

36 And when the kyng was come agayne from Cilicia, the Iewes and certayne of the Greekes went vnto hym, complayning for the vnrighteous death of Onias.

37 Yea Antiochus him selfe was sory in his minde for Onias, so that it pitied him and he wept, remembryng his soberneſſe, and manerly behauiour.

38 Wherefore he was so kyndled in his mynde, that he commaunded Andronicus to be strypped out of his purple clothyng, and so to be ledde throughout the citie, yea and the vngratious man to be slayne in the same place where he committed his wickednesse vpon Onias: thus the Lorde rewarded hym his punyshment, as he had deserued.

39 Nowe when Lysimachus had done many wicked deedes in the temple through the counsell of Menelaus, and the voyce came abroade: the multitude gathered them togeather against Lysimachus, for he had caryed out nowe muche golde.

40 So when the people arose, and were ful of displeasure, Lysimachus armed three thousande pythiftes to defende him, a certayne tyrant being theyr captayne, whiche was growen both in age and woodnesse.

G 41 They therefore seeyng the enterpryse of Lysimachus, caught vp some stones, some blockes endes, and some handfulles of dust that was next at hande, and threwe them vpon the rebels of Lysimachus bande that had set vpon them.

42 Thus there were many of them wounded, some beyng slayne, and all the other chased away: but as for the wycked churche robber him selfe, they kylled hym beside the treasurie.

43 Of these matters therefore there was kept a court against Menelaus.

44 Nowe when the kyng came to Tyre, three men that were sent from the senate, pleaded hym guilte before the kyng.

45 But Menelaus being nowe connict, went and promyſed Ptolome the sonne of Dorymenes to geue him muche money, if he woulde pacifie the kyng towarde hym.

46 So Ptolome went to the kyng into a coast, where as he was set to coole hym, and brought him out of that minde:

47 In so muche that he discharged Menelaus from the accusations, that notwithstandyng was ranke of all mischiefes and those poore men, whiche yf they had tolde the truth, yea before the Scythians, they shoulde haue ben iudged innocent, them he condemned to death.

48 Thus were they lame punyshed, which folowed vpon the matter for the citie, for the people, and for the holy vessels.

49 Wherefore they also of Tyre, moued with hatred of that wycked deede, vsed them to be very honorably buryed.

50 And so through the couetousnesse of them that were in power, Menelaus remayned styl in auctoritie, increasyng in malice, to the hurt of the citizens.

The v. Chapter.

1. Of the signes and tokens seene in Hierusalem. 6. Of the ende and office of Iason. 11. The pursute of Antiochus against the Iewes.

1 ABout the same tyme Antiochus vndertooke his seconde voyage into Egypt.

2 And then there there seene throughout all the citie (of Hierusalem) fourtie dayes long, horsmen runnyng in the ayre, with robes of golde, and as bandes of speareemen,

3 And as troupes of horsemen set in aray, incountering and comming one against another, with shaking of shieldes and multitude of partes, and drawyng of swordes, and shooting of arrowes, and the glittering of the golden armour seene, and harneſſe of al sortes.

4 Wherefore euery man prayed, that those tokens myght turne to good.

5 Nowe when there was gone forth a false rumour, as though Antiochus had ben dead, Iason tooke a thousande men, and came sodaynely vpon the citie: the citizens ranne vnto the walles, at the last was the citie taken, and Menelaus fled into the castle.

6 As for Iason, he spared not his owne citizens in the slaughter, neither consydered he what great ruth it were, to destroy the prosperitie

priſtis of his owne kinſwen: but did as one that had gotten the victorie of his enimies, and not of his frendes.

7 For all this gate he not the ſuperioritie, but at the laſt receyued confuſion for his malice, and ſhulde agayne lyue a vagabond into the londe of the Ammonites.

8 Finally, for a reward of his wickednesse, he was accuſed before Aretha the kyng of the Arabians, in ſo muche that he was fayne to flee from citie to citie, being deſpiſed of euery man as a forſaker of the lawes, and as abominable perſone: and at the laſt, as an open enimie of his owne naturall countrey and of the citizens, he was dryuen into Egypte.

9 Thus he that afore put many out of their owne natiue lande, perished from home him ſelfe: he went to Lacedemon, thynkyng there to haue gotten ſuccour by reaſon of kynrede.

10 And he that afore had caſt many one out vnburyed, was throwen out hym ſelfe, no man mourning for hym, nor putting hym in his graue: ſo that he neyther enioyed the buryall of a ſtranger, neyther was he partaker of his fathers ſepulchre.

11 Nowe when this was donne, the kyng ſuſpected that the Iewes woulde haue fallen from him, wherefore he came in a great diſpleaſure out of Egypte, and tooke the citie by violence.

12 He commaunded his menne of warre alſo, that they ſhoulde ſley and not ſpare: but ſlay downe ſuche as withſtoode them, or clymed vp vpon the houſes.

13 Thus was there a great ſlaughter of young men, olde men, women, chyldren, and virgins.

14 In thre dayes were there ſlayne fourſcore thouſande, fourtie thouſande put in priſon: and there were as many ſolde as were ſlayne.

15 Yet was he not content with this, but durſt goe into the moſt holy temple of all the worlde, Menelaus, that traytour to the lawes and to his owne naturall countrey, beyng his guyde.

16 And with his wicked handes tooke the holy veſſels, whiche other kinges and cities had geuen thyther for the garniſhing and honour of the place, them tooke he in his handes vnwoorthily, and defyled them.

17 So mad was Antiochus, that he conſydered not howe that GOD was not a litle wroth for the ſinnes of them that dwelt in the citie, for the whiche ſuche confuſion came vpon that place.

18 And why? yf it had not happened them to haue beene lapped in many ſinnes, this Antiochus as ſoone as he had comme, had ſodenly beene puniſhed and thut out of his preſumption, lyke as Heliodorus was, whom Seleucus the king ſent to robbe the treaſurie. 2.Mac.3.b.

19 Neuertheleſſe, God hath not choſen the people for the places ſake: but the place for the peoples ſake.

20 And therefore to the place become partaker of the peoples trouble, but afterwarde ſhal it enioy the wealth of them: and like as it was nowe forſaken in the wrath of almighty God: ſo when the great God is reconciled, it ſhalbe ſet vp in hygh woorſhip agayne.

21 So when Antiochus had taken a thouſande and eyght hundred talentes out of the temple, he gate him to Antioche in all the haſte, thinking in his pryde that he myght make men ſayle vpon the drye land, and to goe vpon the ſea, ſuche an hygh mind had he. D

22 He leafte deputies there to vexe the people: at Hieruſalem leafte he Philip a Phrygian, in maners more cruel then him ſelfe that ſet him there:

23 At Gariſim he left Andronicus and Menelaus, whiche were more grieuous to the citizens then other.

24 Nowe as he was thus ſet in malice agaynſt the Iewes, he ſent Apollonius, a cruel prince, with an armie of twentie and two thouſande, commaundyng hym to ſlay thoſe that were of perfect age, and to ſell the women, and the younger ſorte. 1.Mac.1.a.

25 When he came nowe to Hieruſalem, he faygned peace, and kept him ſyl vntyll the Sabboth day: and then he commaunded his men to take them to their weapons, for the Iewes kept holy day:

26 And ſo he ſlue all them that were gonne forth to the open playe, running (here and there) through the citie with his menne weaponed, and murdered a great number.

27 But Iudas Machabeus, whiche was the tenth, fledde into the wyldernesse, led his lyfe there with his company among wylde beaſtes, and vppon the mountaynes, dwelling there, and eating hearbes, leſt they ſhould be partakers of the ſylthynesse. 1.Mac.1.a.

The. vi. Chapter.

1. The Iewes are compelled to leave the lawe of God. 4. The temple is defyled. 12. The readers are admoniſhed that they ſhall not abhorre the aduerſitie wherewith the Lorde afflicteth them. 28. The greeuous payne of Eleazarus.

1 NOt long after this, ſent the kyng an A olde man of Antioche for to compel or, A-

the Iewes to transgresse the ordinances of the fathers, and of the lawe of God.

2 To defyle the temple that was at Hierusalem, and to call it the temple of Iupiter Olympius: and that they should beim Garizim, as those which dwelt at the place of Iupiter the harberous.

3 This wicked sedition of the ungodly, was heauie vpon all the people:

4 For the temple was full of voluptuousnesse, bybbyng and hollyng of the heathen, of rybaudes and harlottes togeather: the women went into the holy places, and bare in that was not lawfull.

5 The aulter also was ful of vnlawful thinges, whiche the lawe forbiddeth to laye vpon it,

6 The Sabbothes were not kept, the other solempne feastes of the lande were not regarded: to be playne, there durst no man be knowen that he was a Iewe.

B 7 In the day of the kynges birth they were compelled perforce to offer, and when the feast of Bacchus was kept, they were constrayned to weare garlandes of yuie, and so to goe about to the honour of Bacchus.

8 Moreouer, through the counsell of Ptolomeus, there went out a commaundement vnto the next cities of the heathen, agaynst the Iewes, that the lyke customs and * banketing should be kept.

* or, eating of the flesh that was sacrifyced.

9 And who so woulde not conforme themselues to the manners of ỳ gentiles, shoulde be put to death: then myght a man haue seene the present miserie.

10 For there were two women accused to haue circumcised their sonnes: whō when they had ledde rounde about the citie, the babes hangyng at their breastes, they cast them downe headlonges ouer the walles.

11 Somme that were crept in Dennes, and had kept the Sabboth, were accused vnto Philip, and brent in the fyre, because that for the feare of G D they kept the commaundement so stikly, and woulde not defende themselues.

12 Nowe I beseeche all those whiche reade this booke, that they refuse it not for these falles of aduersitie, and iudge the thinges that are happened for no destruction, but for a chastening of our people.

Prou.3.b. 13 And why? When God suffereth not sinners long to folowe their owne mynd, but shortly pounisheth them, it is a token of his great louing kindnesse.

C 14 For this grace haue we of God, more then other people, that he suffereth not vs long to sinne vnpounished, lyke as other nations:

15 That when the day of iudgement commeth, he may pounishe them in the fulnesse of their sinnes.

16 If we sinne, he correcteth vs, but he neuer withdraweth his mercie from vs: and though he pounishe with aduersitie, yet dooth he neuer forsake his people.

17 But let this that we haue spoken nowe with fewe wordes, be for a warning and admonition vnto the heathen: nowe wyll we come to the declaryng of the matter. * or, but vs.

18 Eleazar one of the principall scribes, an aged man, and of a well fauoured countenance, was constrayned to gape with open mouth, and to eate swynes flesshe.

19 But he defying rather to dye gloriously, then to lyue with shame, offered hym selfe wyllyngly to the martyrdome.

Leui.11.a. 20 Nowe when he sawe that he must needes goe to it, he tooke it patiently: for he was at a poynt with hym selfe, that he would not consent to any vnlawfull thing for any pleasure of lyfe.

21 They that (a) stoode by, beyng moued with pitie (but not ryght) for the old freendship of the man, tooke hym aside priuily, and prayed him that he would let such flesshe be brought hym as were lawfull to eate, and then to make a countenance as though he had eaten of the flesshe of the sacrifyce, lyke as the kyng commaunded, (a) They that had the charge of that wicked banket. D

22 For so he myght be deliuered from death: and so for the olde freendship of the man, they shewed him this kyndnesse.

23 But he beganne to consyder discreetely and as became his age, and the excellencye of his auncient yeeres, and the honour of his graye heares whereunto he was comme, and his most honest conuersation from his chyldehood, but chiefely the holy lawe made and geuen by God, therefore he answeared consequently, and willed them strayght wayes to sende him to the graue:

24 For it becommeth not myne age, sayd he, in any wyse to dissemble, whereby many yong persons might thynke that Eleazar beyng fowre score yeeres olde and tenne, were nowe gonne to a strange religion:

25 And so though myne hypocrisie for a litle tyme of a transitorie lyfe, they myght be deceyued: by this meanes also shoulde I defyle myne age, and make it abhominable.

26 For though I were nowe deliuered from the tormentes of menne, yet shoulde I not escape the hande of almighty God, neyther alyue nor dead.

27 Wherefore I wyll dye manfully, and doo as it becommeth myne age:

28 Whereby I may peraduenture leaue Amos.1.b.

an

an example of stedfastnesse for suche as be
young, If I with a ready mynde, and manfully, dye an honest death for the most worthy & holy lawes. When he had said these wordes, immediatly he was drawen to the torment.

39 Now they that led hym, and were milde a litle afore, began to take displeasure, because of the wordes that he sayde: for they thought he had spoken them of an high mynde.

40 But when he was in his martyrdome, he mourned, and said, Thou, O Lord, whiche hast the holy knowledge, knowest openly, that where as I myght be deliuered from death, I suffer these sore paynes of my body: but in my mynde I am wel content to suffer them, because I feare thee.

41 Thus this man dyed, leauing the memorial of his death for an example, not onely vnto young men, but vnto al the people, to be stedfast and manly.

The. vii. Chapter.

The punishment of the seuen brethren, and of their mother.

1 IT happened also that there were seuen
M.II.A brethren with their mother taken, & compelled by the kyng against the lawe to eate swynes flesshe, (namely) with scourges and leatherne whyppes,

2 And one of them whiche was the cheefe, sayde, What seekest thou, and what requirest thou of vs? As for vs, we are ready rather to suffer death, then to offend the lawes of God and the fathers.

3 Then was the kyng angry, and bad heate cauldrons, and brasen pottes: which when they were made hot,

4 Immediatly he commaunded the tongue of hym that spake first, to be cut out, to pul the skynne ouer his head, to pare the edges of his handes and feete, yea, and that in the syght of his mother, and the other of his brethren.

5 Nowe when he was cleane mangled, he commaunded a fire to be made, & so (while there was any breath in hym) to be fryed in the cauldron: In the whiche when he had ben long payned, the other brethren with their mother, exhorted hym to dye manfully, saying,

Iud.32.c 6 The Lorde God shall regarde the trueth, and comfort vs, like as Moses testifieth and declareth in his songue, (saying,) And he wyl haue compassion on his seruantes.

B 7 So when the first was dead after this manner, they brought the seconde, to haue hym in derision, pulled the skynne with the heare ouer his head, and asked hym if he wolde eate (swynes flesshe or) he were payned in the other members also throughout his body.

8 But he answeared in his owne language, and sayde, I wyll not doo it: and so he was tormented like as the first.

9 And when he was euen at the geuyng vp of the ghost, he said, Thou most vngratious person puttest vs nowe to death: but the kyng of the worlde shal rayse vs vp whiche dye for his lawes, in the resurrection of euerlasting lyfe.

10 After him was the third had in derision, and when he was required, he put out his tongue, and that right soone, holdyng forth his handes manfully:

11 And spake with a stedfast sayeth, These haue I of heauen, but now for the lawes of God I despise them: for my trust is that I shal receyue them of hym agayne.

12 In so much that the king and they which were with hym, marueyled at the young mans boldnesse, that he nothyng regarded the paynes.

13 Now when he was dead also, they vexed the fourth with tormentes in like maner.

14 So when he was nowe at his death, he C said, It is better that we being put to death of men, haue our hope and trust in God, for he shal rayse vs vp againe: as for thee, thou shalt haue no resurrection to lyfe.

15 And when they had spoken to the fifth, Iohn.5.c. they tormented hym.

16 Then looked he vnto the king, and said, Thou hast power among men, for thou art a mortall man also thy selfe, to doo what thou wilt: but thinke not that God hath forsaken our generation.

17 Abyde thee, tarry styl a whyle, and thou shalt see the great power of God, how he wyl punishe thee and thy seede.

18 After hym they brought the first, whiche beyng at the poynt of death, sayde, Be not deceyued, O kyng: for this we suffer for our owne sakes, because we haue offended our God, and therfore marueylous thynges are shewed vpon vs.

19 But thinke not thou whiche takest in hand to strine against God, that thou shalt escape vnpunished.

20 This excellent mother, worthy to be wel D repoyted of, and had in remembrance, sawe her seuen sonnes dye in one day, and suffred it patiently, because of the hope that she had in God:

21 Yea, she exhorted euery one of them in her countrey language, and that boldly and stedfastly with perfect wisedome, waking vp

vp her wyuishe thought with a manly stomacke, and sayd vnto them,

22 I can not tell howe ye sprang in my wombe, for I neyther gaue you breath, nor soule, nor lyfe, it is not I that ioyned the members of your bodyes togeather,

23 But the maker of the worlde whiche fashioned the byrth of man, and began al thinges: euen he also of his owne mercy shall geue you breath and life agayne, like as ye nowe regarde not your owne selues for his lawes sake.

24 Nowe thought Antiochus that she had despised hym, therefore he let her goe with her reproches, and beganne to exhorte the youngest sonne whiche was yet leaft, not onely with woordes, but swore vnto hym with an othe, that he shoulde make hym a riche and wealthye man, if he woulde forsake the lawes of his fathers: yea, and that he shoulde geue hym what so euer were necessarie for hym.

25 But when the young man woulde not be moued for all these thinges, he called his mother, & counselled her to saue her sonnes life.

26 And when he had exhorted her with many woords, she promised hym that she would speake to her sonne.

¶ 27 So she turned her vnto hym, laughyng the cruel tyrant to scorne, and spake in her countrey language, O my sonne, haue pitie vpon me, that bare thee nine monethes in my wombe, that gaue thee sucke, nourished thee, and brought thee vp vnto this age:

28 I beseech thee my sonne, looke vpon heauen and earth, and all that is therein, and consyder that God made them and mans generation of nought:

29 So shalt thou not feare this hangman, but suffer death stedfastly, like as thy brethren haue donne: that I may receyue thee agayne in the same mercye with thy brethren.

30 While she was yet speakyng these woordes, the young man sayde, Whom looke ye for? (wherefore doo ye tarry?) I wyl not obey the kynges commaundement, but the lawe that God gaue vs by Moses.

Leuit. 11. a. 31 As for thou that imaginest all mischefe
* or, Hebrues. against the * Iewes, thou shalt not escape the handes of God.

32 For we suffer these thynges because of our sinnes.

33 And though the lyuyng Lorde be angrye with vs a litle whyle, for our chastenyng & reformation, yet shall he be at one agayne with his seruantes.

¶ 34 But thou, O godlesse man, and of all other the most wicked, pryde not thy selfe through vayne hope, in beyng so malitious vpon the seruantes of God:

35 For thou hast not yet escaped the iudgementes of God, which is almyghtie, and seeth al thynges.

36 My brethren that haue suffered a litle payne, are now vnder the couenant of euerlastyng lyfe: but through the iudgement of God, thou shalt be punished righteously for thy pryde.

37 As for me, like as my brethren haue donne, I offer my * soule and my bodye for the lawes of our fathers, callyng vpon God, that he wyll soone be mercyfull vnto our people, yea, and with payne and punishment to make them graunt that he only is God. * or, lyfe.

38 In me nowe and in my brethren the wrath of almyghtie God is at an ende, whiche righteously is fallen vpon all our people. 2. Mac. 7. c.

39 Then the king, beyng kindled in anger, was more cruel vpon hym then vpon al the other, and tooke indignation that he was so lightly regarded.

40 So this young man dyed vndefiled, and put his trust styl in the Lorde.

41 Last of all, after the sonnes, was the mother put to death also.

42 Let this now be ynough spoken touchyng the offeringes and exercise cruelnesse.

The. viii. Chapter.

I. Iudas gathereth together his host. 9. Nicanor is sent agaynst Iudas. 27. The Iewes geue thankes after they haue put their enimies to flyght, diuidyng the spoyles vnto the fatherlesse and wydowes.

1 THen Iudas Machabeus, and they that were with hym, went priuily into the townes, called their kinsfolkes and frendes togeather, tooke vnto them al such as continued yet in the fayth and lawe of the Iewes, and brought forth fyue thousand men. A

2 So they called vpon the Lorde, that he woulde haue an eye vnto his people which was troden downe of euery man, to be gracious vnto the temple that was defiled of the vngodly,

3 To haue compassion vpon the destruction of the citie, whiche was shortly like to be layd waste, to heare the voyce of the blood that cryed vnto hym,

4 To remember the most vnrighteous deathes of young innocent children, the blasphemies also donne vnto his name, and to punishe them.

5 Nowe

5 Nowe when Machabeus had gathered this multitude together, he was to myghtie for the heathen: for the wrath of the Lorde was turned into mercie.

6 He fel vpon the townes & cities vnwares, brent them, tooke the moste commodious places, and slue many of the enimies.

7 But specially he made suche chases by nyght, in so much that his manlynesse was spoken of euery where.

8 So when Philip sawe that the man encreased by litle and litle, and that the matter prospered with him for the most parte: he wrote vnto Ptolome, which was a captayne in Celosyria and Phenice, to helpe him in the kynges businesse.

9 Then sent he Nicanor the sonne of Patroclus, a special freend of his, in al the haste, and gaue him of the cõmon sorte of the heathen, no lesse then twentie thousande harnessed men, to roote out the whole generation of the Iewes, hauing to helpe him one Gorgias a man of warre, whiche in matters concernyng battayles had great experience.

10 Nicanor ordeyned also the tribute whiche the Romanes shulde haue had to be geuen vnto the kyng out of the captiue of the Iewes (namely) two thousande talentes.

11 And immediately he sent to the cities of the sea coast, requyrying them for to buy Iewes to be their seruantes and bondmen, promisyng to sel them foure score and tenne for one talent: but he consydered not the wrath of almyghtie God that was to come vpon him.

12 When Iudas knewe of this, he tolde the Iewes that were with him of Nicanors commyng.

13 Nowe were there some of them feareful, not trustyng vnto the righteousnes of God, & fled their way, & abode not in that place:

14 But the other solde al that they had left, and besought the lorde to deliuer them from that wicked Nicanor, which had sold them or euer he came nygh them:

15 And though he wolde not doo it for their sakes, yet for the couenant that he made with their fathers, and because they called vpon his holy and glorious name.

16 And so Machabeus called his menne together, (namely) about syxe thousande, exhortyng them not to agree vnto their enimies, neyther to be afrayde for the multitude of their aduersaries comming against them vnryghteously, but to fyght manly,

17 Consyderyng the reproofe that they had done to the holy place without cause, howe they had despised and oppressed the citie, yea, and destroyed the lawes of the fathers.

18 For they, said he, trust in their weapons, and boldnesse: but our confidence is in the almyghtie Lorde, which in the twynckling of an eye, may both destroy them that come against vs, and al the worlde.

19 He exhorted them also to call to remembraunce the helpe that GOD shewed vnto their fathers, as when there perished an hundred, foure score, and fyue thousande of Sennacheribs people:

20 And of the batayle that they had in Babylon against the Galathians: howe al the Macedonians that came to helpe them, being foure thousande, stoode in feare: and howe they being only but syxe thousand, slue an hundred and twentie thousand, throwe the helpe that was geuen them from heauen, wherby they also had receyued many benefites.

21 Through these woordes, the men tooke good hartes vnto them, redie to dye for the lawe and the countrey.

22 So he set vpon euery companie a captayne, one of his owne brethren, Simon, Joseph, and Jonathas, geuyng eache one fyftene hundred men.

23 He caused Esdras also to reade the holy bookes vnto them, and to geue them a token of the helpe of GOD: then he him selfe being captayne in the forefront of the batayle, buckled with Nicanor.

24 And God was their helpe, in so muche that they slue aboue nienе thousande men, and compelled the more parte of Nicanors host to flee, they were so wounded & feeble.

25 Thus they tooke the money from those that came to buye them, and folowed vpon them on euery syde.

26 But when the tyme came vppon them, they returned, for it was the day before the Sabboth, and therefore they folowed no more vpon them.

27 So they toke their weapons and spoyles, and kept the Sabboth, geuyng thankes vnto the Lorde, whiche had deliuered them that day, and shewed them the beginning of his mercie.

28 After the Sabboth, they distributed the spoyles to the sicke, to the fatherlesse, and to wydowes, and the residue had they them selues, with their.

29 When this was done, & they al had made a generall prayer, they besought the merciful Lorde to be at one with his seruantes.

30 Of those also that were with Timotheus & Bacchides, whiche fought against them, they slue twentie thousande, wanne high & strong holdes, & diuided moe spoyles, euer geuing an equal portion vnto sicke, to the fatherlesse, to wydowes, & to aged persons.

31 And

Iere.3.8

Iere.3.c

2.3.c

Iere.19.b.

Num.31.b.

Iere.5.b

Iere.30.a

31 And when they had diligently gathered their weapons togeather, they layde them al in conuenient places, and the remnant of the spoyles brought they to Hierusalem.

32 They slue also Philarches that wicked person, whiche was with Timothens, and had vexed many Iewes.

33 And when they helde the thankes geuing at Hierusalem for the victorie, they brent those that had set fyre on the portes of the temple (namely) Callistheneș, whiche was fled into an house, and so they gat a worthy rewarde for their wickednesse.

34 As for that moste vngratious Nicanor, which had brought a thousand marchantes to buye the Iewes,

35 He was through the helpe of the Lorde brought downe, euen of them whom he regarded not: in so muche that he put of his glorious rayment, fled by sea, and came alone to Antioche with great shame and dishonour, which he gate through the destruction of his host.

36 Thus he that promised the Romanes to pay them their tribute when he tooke Hierusalem, began nowe to say playnely, that God was the defender of the Iewes, and therefore not possible to wounde them, because they folowed the lawes whiche God had made.

The. ix. Chapter.

1. Antiochus wyllyng to spoyle Persepolis, is driuen to flyght. 9. As he persecuted the Iewes, he is stricken of the Lorde. 13. The faigned repentance of Antiochus. 28. He dyeth.

1 AT the same tyme came Antiochus agayne with dishonour out of Persia. 2. Mac. 6. c.

2 For when he came to Persepolis, & vndertooke to robbe the temple, and to subdue the citie, the people ran togeather, and defended themselues, in so muche that he and his were fayne to flee with shame: and so after that flyght, it happened that Antiochus came agayne with dishonour.

3 But when he came to Ecbatana, he gate knowledge what was happened vnto Nicanor and Timothens.

4 Nowe as he was auaunceyng himselfe in his wrath, he thought he was able to auenge the iniurie that was donne to them vpon the Iewes: and therefore commaunded to make redie his charret, hastyng on his iourney without ceassyng, the iudgement of God prouoking him, because he had spoken so proudely, that he would come to Hierusalem, and make it a graue of the Iewes.

5 But the Lorde God of Israel that seeth all thynges, smote hym with a vncurable and inuisible plague (whiche no man coulde heale:) For as soone as he had spoken these woordes, there came vpon him an horrible payne of his bowelles, and a sore greefe of the inner partes,

6 And that was but ryght: for he had martyred other mens bowelles with diuers and strange tormentes. /

7 Howbeit, he woulde in no wyse ceasse B from his malice: yea, he was yet the prouder, & more malitious agaynst the Iewes: but whyle he was commaundyng to make haste in the matter, it happened that he fell downe violently from the charret that ran swyftly, so that it hurled his body, and did him great payne.

8 And so he that thought a litle before, he myght commaunde the fluddes of the sea, (so proude was he beyonde the condition of man) and to weygh the hygh mountaynes in a payre of ballance, was nowe brought downe to the grounde, and carried vpon a horselytter, knowledging the manyfeste power of God vpon him:

9 So that the woormes came out of the body of this wicked man in abundance: and whyles he was alyue, his flesshe fell of for payne and torment, and al his armie was grieued at * his smel. * or, stinkyng.

10 Thus he that a litle afore, thought he myght reache to the starres of heauen, him myght no man nowe abyde nor beare, for the vehemencie of hys yrnke.

11 Therefore he beyng brought from his great pride, began for to come to the knowledge of himselfe, for the punishmente of God warned him, and his payne encreased euer more and more.

12 And when he himselfe myght not abyde his owne hynke, he sayde these woordes, It is reason to be obedient vnto God, and that a man whiche is mortall, thynke not through pride, himselfe to be equall vnto God.

13 This wicked person prayed also vnto the Lorde, who nowe wouldz haue no mercie vpon him:

14 And as for the citie that he came vnto so C hastily, to bring it downe to the grounde, and to make it a graue for dead men, nowe he delyteth to delyuer it free.

15 And as touchyng the Iewes whom he had iudged not worthy to be buried, but would haue cast them out with their children, for to be deuoured of the foules & wyld beastes, (saying that he wouldz haue destroyed both olde and young:) nowe he promised to make them lyke the citizens of Athens. 2. Mac. 8. c.

16 And

16 And where as he had ſpoyled the holy temple afore, nowe he maketh promiſe to garnith it with great gyftes, to increaſe the holy ornamentes, and of his owne rentes to beare the coſtes and charges belongyng to the offeringes:

17 Yea, and that he woulde alſo become a Iewe hym ſelfe, to goe thyough euery place of the worlde that was inhabited, and to preache the power of God.

18 But when his paynes woulde not ceaſſe, (for the righteous iudgement of God was come vpon hym) out of a very diſpayre he wrote vnto the Iewes a letter of interceſſion, conteyning theſe wordes.

19 The king and prince Antiochus, wiſheth vnto the vertuous citizens of the Iewes, much health, and good proſperitie.

20 If ye and your children fare well, and if al thinges goe after your mynde, we geue great thankes.

D 21 In my ſickeneſſe alſo doo I remember you louyngly: for as I came out of Perſia, and was taken with ſore diſeaſe, I thought it neceſſary to care for the common wealth:

22 Neither diſpayre I in mee ſelfe, but haue a good hope to eſcape this ſickeneſſe.

23 But conſyderyng that my father led an hoſt ſometyme in the higher places, & herued who ſhould raigne after hym,

24 That if there happened any controuerſie, or any harde thyng were declared, they in the land might knowe their cheefe lorde, that there ſhould be no inſurrection.

25 Agayne, when I ponder with mee ſelfe howe that al the mightie men, and neyghbours round about, are laying wayte, and looke but for opportunitie to do harme: I haue ordeyned, that my ſonne Antiochus ſhal raigne after me, whom I oft commended to many of you when I was in the higher kingdomes, and haue written vnto hym as it followeth herafter.

26 Therefore I pray you, and require you, to remember the benefits that I haue done vnto you generally, and in eſpecial, and that euery man wyll be faythfull to me and my ſonne.

27 For I hope that he ſhall be of ſober and louyng behauiour, and if he folowe my deuice, he ſhalbe indifferent vnto you.

E 28 Thus that murderer and blaſphemer of God was ſore ſmytten: and like as he had entreated other men, ſo he dyed a miſerable death in a ſtrange countrey vppon a mountayne,

29 And his bodye dyd Philip that went with hym carrye awaye, whiche fearyng the ſonne of Antiochus, went into Egypt to Ptolome Philometor.

The.x. Chapter.

1. Iudas Machabeus taketh the citie and the temple. 10. He begynneth to ſhew the actes of Eupator. 29. Fiue menne appeare in the ayre to the helpe of the Iewes. 39. Timothi is ſlayne.

1 MAchabeus nowe and his companie, F through the helpe of the Lord, wanne the temple and the citie againe, 1. Mac. 4. c.

2 Deſtroyed the aulters and chappels that the heathen had builded thyough the ſtreets,

3 Cleanſed the temple, made another aulter of hycke ſtone, and after two yeeres they offered ſacrifices, ſet fooyth the incenſe, the lyghtes, and shewe bread. Exod. 20. a

4 When that was done, they fel downe flat vpon the grounde, and beſought the Lorde that they might come no more into ſuche trouble: but if they ſinned any more againſt hym, he him ſelf to chaſten them with mercy, and not to come into the handes of thoſe aliantes, and blaſphemous men.

5 Nowe vppon the ſame day that the ſtrangers polluted the temple, it happened, that on the very ſame daye it was cleanſed a- 1. Mac. 4. f. gayne, (namely) the twentie and fifth day of the moneth called Caſleu. November.

6 They kept eyght dayes in gladneſſe, like as in the feaſt of the tabernacles, remembryng that not long afore they held the feaſt of the tabernacles vppon the mountaynes, and in dennes, like beaſtes.

7 And for the ſame token they bare greene B bowes, branches, and palmes, & ſong pſalmes before hym that had geuen them good ſucceſſe to cleanſe his place.

8 They agreed alſo togeather, and made a ſtatute, that euery yeere thoſe dayes ſhould be ſolemnly kept of all the people of the Iewes.

9 How Antiochus then, that was called the noble, dyed, it is ſufficiently tolde.

10 Nowe wyll we ſpeake of Eupator the ſonne of that wicked Antiochus, howe it happened with him, and ſo with few wordes to comprehend the aduerſitie that chaunced in the warres.

11 When he had taken in the kyngdome, he made one Lyſias, whiche had ben captayne of the hoſt in Phenices and * Syria, ruler ouer the matters of the realme. * or, Celoſyria.

12 For Ptolome, that was called Macron, being a ruler for the Iewes, and ſpecially to ſyt in iudgement for ſuche wrong as was done vnto them, vndertooke to deale peaceably with them.

13 For

13 For the whiche cause he was accused of his frendes before Enpator: and when he was suspect to be a traytour, because he had left Cypres, that Philometor had committed vnto him, and because he departed from noble Antiochus that he was come vnto, he poysoned hym selfe, and dyed.

C 14 Nowe when Gorgias was gouernour of the same places, he tooke strangers, and vndertooke oft tymes to warre with the Iewes.

15 Moreouer, the Idumeans that helde the strong holdes, receyued those that were driuen from Hierusalem, and tooke in hand to warre also.

1.Mac.5.a 16 But they that were with Machabeus, besought and prayed vnto the Lorde, that he woulde be their helper, and so they fel vpon the strong holdes of the Idumeans,

17 And wan many places by strength: such as came against them, they slue, and kylled no lesse of altogeather, then twentie thousande.

18 Neuertheless, some, no lesse then nine thousande, were fled into two strong towers, hauyng al maner of ordinance to withstande them.

19 Then Machabeus leauyng Simon, Iosephus, Zacheus, and those that were with them, whiche were very many, went to besiege them, and to fyght where most nede was.

D 20 Nowe they that were with Simon, beyng leade with couetousnesse, were intreated for money, through certaine of those that laye in the castles: and tooke threescore and ten thousand (a) Dragmas, and let some of them escape.

(a) A dragma is the eyght part of an ounce, whiche is about three pence.

21 But when it was told Machabeus what had happened, he called the captaines of the people togeather, accusyng those persons that they had solde the brethren for money, and let their enimies goe.

22 So he slue those traytours, and immediatly went in hand with the two castles.

23 And when they had ordered them selues manly with their weapons and bands, they slue in the two castles mo then twentie thousande.

1.Mac.5.b 2.Mac.8. 24 Nowe Timotheus, whom the Iewes had ouercome afore, gathered a multitude of strange people, brought an host also of horsemen of the Asians, to wynne Iurie by strength.

2.Mac.11.b 25 But when he drewe nygh, Machabeus and they that were with hym, fell to their prayer, sprinkeled ashes vpon their heades, beyng gyrded with heary cloth about their loynes,

26 Fel downe before the aulter, & besought the Lorde that he woulde be merciefull to them, but an enimie vnto their enimies, & to take part against their aduersaries, according as it is promised in the lawe. Deut.28.a

27 So after the prayer they tooke their weapons, and went on further from the citie: and when they came nigh the enimies, they prepared them selues against them.

28 And betymes in the morning at the E breake of the day, both the hostes buckled togeather: the one part had the Lorde for their refuge, whiche is the geuer of prosperitie, strength, and victorie: the other had a manly stomacke, whiche is a captayne of warre. Ierem.17.b 2.Chr.32.b

29 The batayle now beyng great, there appeared vnto the enimies from heauen fyue goodly men vpon horsebackes, with bridles of golde, leadyng the Iewes: 1.king.6.a 1.Mac.3.a and.11.b

30 And two of them hauyng Machabeus betwixt them, that kept hym safe on euery syde with their weapons, but shot dartes and lightenynges vpon the enimies, where through they were confounded with blyndnesse, and so sore afrayde, that they fel downe.

31 There were slayne of footemen twentie thousand and fiue hundred, and fyue hundred horsmen.

32 As for Timotheus hym selfe, he fled vnto Gazara, a very strong holde, wherein Chereas was captayne.

33 But Machabeus and his company layde siege to it chearefully foure dayes.

34 Nowe they that were within, trusting to the strength of the place, cursed and banned exceedingly, and made great crakyng with wicked woordes.

35 Neuertheless, vppon the fifth day in the morning, twentie young men of Machabeus companie, beyng set on fire in their myndes because of the blasphemie, came manfully vnto the wall, and with bolde stomackes smote downe those that they met.

36 Others also clymed vp vppon the towers, vndertaking to set fire vpon the portes, and to burne those blasphemous persons quicke with the fyres that they had made, others brake open the gates, and receyued the rest of the armie, and tooke the citie. F

47 Two dayes were they destroying the castle, which when they found Timotheus that was crept in a corner, they killed him, & slue Chereas his brother in like manner, with Apollophanes.

38 When this was donne, they song psalmes with prayses and thankes geuyng vnto the Lorde, whiche had donne so great thynges for Israel, and geuen them the victorie.

The

The.xi.Chapter.

I. Lyſias goeth about to ouercome the Iewes. 8. Succour is ſent from heauen vnto the Iewes.

11 NOT long after this, Lyſias the kings ſteward, and a kynſman of his, which had the gouernaunce of his matters, tooke ſore diſpleaſure for the thynges that had happened.

2 And when he had geathered foure ſcore thouſande men of foote, with al the hoſt of the horſemen, he came againſt the Iewes, thynkyng to wynne the citie, to make it an habitation for the heathen:

1.b. 3 And the temple woulde he haue to be an houſe of lucre, lyke as the other gods houſes of the heathen are, and to ſel the prieſtes office euery yeere,

16.b. 4 Not conſyderyng the power of God, but was wylde in his mynde, truſtyng in the multitude of footemen, in thouſandes of horſemen, and in his fourteſcore Elephants.

5 So he came into Iurie, and then to Bethſura, a caſtle of defence, lying in a narowe place, fyue furlonges from Hieruſalem, and layde ſoare ſiege vnto it.

6 Nowe when Machabeus and his compa-
10.c nie knewe that his ſtrong holdes were beſieged, they fell to their prayers with weepyng and teares before the Lord: and al the people in lyke maner beſought him that he would ſend a good angel to deliuer Iſrael.

C 7 Machabeus him ſelfe was the fyrſt that made him redy to the battayle, exhortyng the other that were with him to ieoparde them ſelues, and to helpe their brethren.

3.d. 8 And when they were goyng forth of Hieruſalem togeather, with a redie and wyllyng mynde, there appeared before them vpon horſebacke a man in white clothyng, with harneſſe of golde, ſhakyng his ſpeare.

9 Then they prayſed the Lord altogeather, which had ſhewed them mercie, and were comforted in their myndes, in ſo much that they were redy not only to fyght with men, but with the moſte cruell beaſtes, yea, and runne through walles of iron.

10 Thus they went on wyllyngly, hauyng an helper from heauen, and the Lorde merciful vnto them,

11 They fel myghtily vpon their enimies like lions, ſlue eleuen thouſande footemen, ſyxtene hundred horſemen, and put all the other to flyght,

12 Many of them beyng wounded, & ſome gate away naked: yea Lyſias him ſelfe was fayne to flee ſhamefully, and ſo to eſcape.

13 Neuertheleſſe, that man was not without vnderſtandyng, but conſydered by him ſelfe that his power was minished, & pondered howe the Iewes, being defended by the helpe of almyghtie God, were not able to be ouercome: wherefore he ſent them woorde,

C 14 And promiſed that he woulde conſent to all thynges whiche were reaſonable, and to make the kyng their freende.

15 To the which prayer of Lyſias, Machabeus agreed, ſeeking in al thynges the common wealth: and whatſoeuer Machabeus wrote vnto Lyſias concerning the Iewes, the kyng graunted it.

16 For there were letters wrytten vnto the Iewes from Lyſias, conteynyng theſe woordes, Lyſias ſendeth greetyng to the people of the Iewes,

17 Iohn and * Abſalon whiche were ſent * or, Abſalom.
from you, deliuered me wrytynges, and requyred me to fulfyl the thynges concerning their errande.

18 Therefore looke what myght be graunted, I certified the king therof: and what ſo euer was conuenient, he agreed thereto.

19 If ye nowe wyl be faythful in theſe matters, I ſhal endeuour my ſelfe hereafter alſo to doo you good.

20 As concernyng theſe thynges, by euery article thereof, I haue committed them to your meſſengers, and to thoſe whom I ſent vnto you to commune with you of the ſame particularly.

21 Fare ye well. In the hundred, fourtie, D
and eyght yeere, the twentie and fourth day of the moneth Dioſcorinthius.

22 Nowe the kynges letter conteyned theſe woordes, Kyng Antiochus ſendeth greetyng vnto his brother Lyſias.

23 For ſo much as our father is nowe tranſ- 2.Mac.9.b.
lated vnto the Gods, our wyl is, that they whiche are in our realme, lyue without any inſurrection, and euery man to be diligent in his owne matters.

24 We vnderſtand alſo that ỹ Iewes would not conſent to our father for to be brought vnto the cuſtome of the gentiles, but ſtyfly to keepe theyr owne ſtatutes, for the whiche cauſe they requyre of vs alſo to let them remayne ſtyl after their owne lawes.

25 Wherfore, our mynde is, that this people ſhalbe in reſt: we haue concluded and determined alſo to reſtore them their temple againe, that they may lyue accordyng to the vſe and cuſtome of their forefathers.

26 Thou ſhalt doo vs a pleaſure therefore, yf thou ſende vnto them, and graunt them peace: that when they are certified of our mynde, they may be of good cheare, and looke to their owne wealth.

27 And

27 And this was the letter that the kyng wrote vnto the Iewes, Kyng Antiochus sendeth greetyng vnto the counsell, and the other people of the Iewes,
28 If ye fare wel, we haue our desyre: as for vs, we are in good health.
29 Menelaus came and tolde vs howe that your desyre was to returne home, & peaceably to enioy your owne possessions.
30 Wherfore, those that wyl come, we geue them free libertie vnto the thyrtieth day of the moneth of * Appyl,
31 That they may vse the meates of the Iewes, and their owne lawes lyke as afore: and none of them by any maner of wayes to haue harme for thynges done in ignorance.
32 I haue sent also Menelaus, that he may comfort you.
33 Fare ye wel. In the hundred, fourtie, and eyght yere, the fyftienth day of the moneth of Appyl.
34 The Romanes also sent a letter, conteinyng these wordes, Quintus Memmius, and Titus Manilius, ambassadours of the Romanes, sende greetyng vnto the people of the Iewes.
35 Loke what Lysias the kynges kynsman hath graunted you, we graunt you the same also.
36 But as concernyng the thynges whiche he referred vnto the kyng, send hither some with speede, and ponder the matter diligently among your selues, that we maye * cast the best to your profyte: for we must departe nowe vnto Antiochie.
37 And therefore wryte shortly agayne, that we may knowe your mynde.
38 Fare wel. In the hundred, fourtie, and eyght yeere, the fyftienth day of the moneth of Appyl.

* Xanthicus.

* or, consulte the best.

The .xii. Chapter.

2. Timotheus troubleth the Iewes. 3. The wicked deede of them of Ioppa agaynst the Iewes.

AND when these conenants were made, Lysias went vnto the kyng: and the Iewes tylled their grounde.
2 But Timotheus & Appollonius the sonne of Jennei, Jerome, and Demophon (the proude) Nicanor the captayne of Cypers, and they that laye in those places, wolde not let them lyue in rest and peace.
3 They of Ioppa also did euen such a shamefull deede: they prayed the Iewes that dwelte among them, to goe with their wiues and children into the shyppes which they had prepared, and dyd with them as though they had ought them no enyl wyl:
4 For so much then as there was gone forth a generall proclamation throughout the citie because of peace, they consented therto, and suspect nothyng: but when they were gone forth into the deepe, they dyd wned no lesse then two hundred of them.
5 When Judas knewe of this crueltie shewed vnto his people, he commaunded those that were with him to make them redie,
6 Exhorting them to cal vpon God the righteous iudge, went forth agaynst those murderers of his brethren, set fyre in the hauen by nyght, burnt vp the shyppes: and those that escaped from the fyre, he slue (with the swoorde.)
7 And when he had done this, he departed, as though he wolde come agayne, & roote out all them of Ioppa.
8 But when he had gotten wooyde that the Iamnites were mynded to doo in lyke maner vnto the Iewes whiche dwelt among them,
9 He came vppon the Iamnites by nyght, & set fyre on the hauen, with the shyppes: so that the lyght of the fyre was seene at Hierusalem, vppon a two hundred and fourtie furlonges.
10 Nowe when they were gone from thence nyene furlonges, in their iourney towarde Timotheus, fyue thousande men on foote, and fyue hundred horsemen of the Arabians, fought with him.
11 So when the batayle was earnest, and prospered with Judas through the helpe of God, the residue of the (a) Arabians being ouercome, besought Judas to be at one with them, and promised to geue him certayne * pastures, and to doo him good in other thynges.
12 Judas thinkyng that they should in deede be profytable concernyng many thynges, * promised them peace: wherupon they shoke handes, & so they departed to their tentes.
13 Judas went also vnto a citie, which was very fast kept with bridges, fensed rounde about with walles, and diuers kyndes of people dwellyng therin, called Casyin.
14 They that were within it, put such trust in the strength of the walles, and in their store of victuals, that they were the slacker in their doynges, cursyng and reuilyng Judas with blasphemies, and speakyng suche wordes as it becommeth not.
15 But Machabeus callyng vpon the great prince of the worlde, (whiche without any batteyle rammes or ordinances of warre dyd cast downe the walles of Iericho in the time of Josuah) fel manfully vpon the walles,

(a) The Nabathites of Arabia, for because they were skilfull archers.

16 Tooke

16 Toke the citie, and throughe the helpe of the Lord made an exceeding great slaughter: insomuch that a lake of two furlonges brode, whiche lay thereby, seemed to flowe with the blood of the slayne.

17 Then departed they from thence seuen hundred and fiftie furlonges, and came to * Taraca, vnto the Iewes that are called Tubianei.

18 But as for Timotheus, they coulde not gett him there: for (not one matter dispatched) he was departed from thence, & had left certaine men in a very strong holde.

19 But Dositheus and Sosipater, whiche were captaynes with Machabeus, slue those that Timotheus had left in the house of defence, more then ten thousande men.

20 And Machabeus prepared hym with the fyue thousande men that were about hym, set them in order by companies, and went forth against Timotheus, whiche had with him an hundred and twenty thousand men of foote, two thousande and fyue hundred horsmen.

21 When Timotheus had knowledge of Judas comming, he sent the women, children, and the other baggage vnto a castle called Carnion: For it coulde not be wonne, and was harde to come vnto, the wayes of the same places were so narrowe.

22 And when Judas his first bande came in sight, the enimies were smytten with feare, throughe the presence of God, whiche seeth al thinges: insomuche that they fleeyng one heere, another there, were rather discomfited of their owne people, and wounded with the strokes of their owne swordes.

23 Judas also was very earnest in folowing vpon them, punyshyng those vngodly, and slue thirtie thousande men of them.

24 Timotheus also hym selfe fell into the handes of Dositheus & Sosipater, whom he besought with much craft to let him goe with his lyfe, because he had many of the Iewes fathers & brethren in prison, which if they put him to death, should be despised.

25 So when he had promysed faythfully to deliuer them agayne accordyng to the condition made, they let hym goe without harme, for the health of the brethren.

26 Then Machabeus marched forth to Carnion and Atargation, and there slue twentie and fiue thousande men.

27 Nowe after that he had chased away, and slayne his enimies, he remoued the host towarde Ephron a strong citie, wherin was Lysias, and a great multitude of diuers nations: and the strong young men kept the walles, defending them mightyly: In this citie was muche ordinance and prouision of dartes.

28 But when Judas and his company had called vpon almightie God, whiche with his power breaketh the strength of the enimies, they wanne the citie, and slue twentie and fyue thousande of them that were within. E

29 From thence went they to the citie of the * Scythians, whiche lyeth fyue hundred furlonges from Hierusalem. * or, Scythopolis.

30 But when the Iewes which were in the citie, testified that the citizens dealt louingly with them, yea and intreated them kindly in the tyme of their aduersitie.

31 Judas and his company gaue them thankes, desyryng them to be freendly styll vnto them: and so they came to Hierusalem, the high feast of weekes being at hande.

32 And after the feast of Pentecost, they went forth against Gorgias the gouernour of Idumea,

33 Who came out with three thousande men of foote, and foure hundred horsemen.

34 Whiche when they mette togeather, it chaunced a fewe of the Iewes to be slayne.

35 And Dositheus one of the Bacenors, a mightie horseman, tooke holde of Gorgias, F and woulde haue taken hym quicke: but an horsman of Thracia fell vpon hym, and smote of his arme, so that Gorgias escaped, and fled into * Marisa. * or, Maresa.

36 When they nowe that were of * Gorgias side had foughten long, & were weery, Judas called vpon the Lorde, that he woulde * or, Eleim. be their helper, and captayne of the feelde:

37 And with that he began in his owne language, and song Psalmes with a loude voyce, insomuche that he made the enimies afrayde, and Gorgias men of warre tooke their flyght.

38 So Judas gathered his host, and came into the citie of Odolla: and when the seuenth day came vpon them, they cleansed them selues as the custome was, and kept the Sabboth in the same place.

39 And vpon the day folowing, as necessitie required, Judas and his company came to take vp the bodies of the that were slayne, and to bury them in the fathers graues.

40 Now vnder the coates of certaine Iewes which were slaine, they founde iewels that they had taken (out of the temple, and) from the ydolles of the Iamnites, whiche thyng is forbidden the Iewes by the lawe: then euery man sawe that this was the cause wherefore they were slayne. Deut. 7. b. Iosu. 7. a.

41 And so euery man gaue thankes vnto the Lorde for his righteous iudgement,

whiche had opened the thing that was hid.
42 They fel downe also vnto theyr prayers, and besought GOD that the fault whiche was made, myght be put out of remembrance: Beydes that, Judas exhorted the people earnestly to kepe them selues from suche sinne, forsomuche as they sawe before theyr eyes that these men were slayne for the same offences.
43 So he gathered of every one a certaine, and sent two thousande drachmes of siluer vnto Hierusalem, that there might a sacrifice be offered for the misdeede: in the whiche he did wel and right, for he had some consyderation and pondring of the life that is after this tyme.
44 For yf he had not thought that they whiche were slayne shoulde rise againe, it had ben superfluous & vayne to make any powe or sacrifice for them that were dead.
45 But forsommethe as he sawe that they whiche dye in the fauour & beleefe of God, are in good rest and ioy, he thought it to be good and honorable for a reconciling, to do the same for those whiche were slayne, that the offence might be forgeuen.

The .xiii. Chapter.

1. The commyng of Eupator into Iury.
4. The death of Menelaus.

1 IN the hundred fourtie and niene yeere, came Judas knowledge that Antiochus Eupator was comming with a great power into Iurie,
2 And Lysias the stewarde and ruler of his matters with hym, hauyng an hundred and ten thousand men of foote of the Grecians, fiue thousande horsemen, twentie and two Elephantes, and three hundred charrets set with hookes.
3 Menelaus also ioyned him selfe with them, but with great deceit, spake fayre to the kyng, not for any good to the countrey, but because he thought to haue ben made some great man of auctheritie.
4 But the kyng of kynges moued Antiochus myndе against this vngodly person, and Lysias enfourmed the kyng that this Menelaus was the cause of al mischiefe: so that the king commaunded to bring him vnto Berea, and as the manner of them is, to put him vnto death in the same place.
5 There was also in the same place a towre of fiftie cubites high, heaped with ashes: & it had an instrument that turned rounde, and on every side it rolled downe into the ashes, and there whosoeuer was condemned of sacrilege, or of any other greeuous crime, was cast of al men vnto the death.
6 Whereinto the kyng commaunded that shamefull person to be cast among the ashes, as one that was cause of all vngratiousnesse.
7 And reason it was that the vnthrift should dye suche a death, and not to be buryed: B
8 For he had done muche mysscheefe vnto the aulter of GOD, whose fyre and ashes were holy: therefore was it ryght that he hym selfe also shoulde be destroyed with ashes.
9 But the king was wood in his mind, and came to shewe him selfe more cruel vnto the Iewes, then his father was.
10 Which when Judas perceyued, he commaunded the people to call vpon the Lorde 1. Mach.
nyght and day, that he wouldе nowe helpe them also, lyke as he had done alway: for they were afraid to be put from theyr law, from theyr natural countrey, and from the holy temple:
11 And not to suffer the people, which a litle while afore began to recouer, to be subdued agayne of the blasphemous nations.
12 So when they had done this together, and besought the Lorde for mercy, with weeping and fasting three dayes long, flat vpon the grounde, Judas exhorted them to make them selues redy.
13 But he and the elder together deuised to goe forth (first with the people) afore the kyng brought his host into Iurie, and afore he besieged the citie, and so to commyt the matter vnto God.
14 Wherefore he commytted the charge of C
al thynges vnto GOD the maker of al the worlde, exhorteyng his people to fight manfully, yea euen vnto death, for the lawes, the temple, the citie, theyr owne natiue countrey, and to defende the citizens: and he set his host before Modin.
15 He gaue them also that were with hym 1. Mac. 6
a token of the victory of God, choosing out the manlyest young men, went by night into the kynges pauilion, slue of the host fourtiene thousande men, and the greatest of the Elephantes, with those that sate vpon them.
16 Thus when they had brought a great feare and rumour among the tents of their enimies, and al thinges went prosperously with them,
17 They departed in the breake of the day, God being theyr helper and defender.
18 Nowe when the kyng perceiued the manlynesse of the Iewes, he went about to take the strong places by craft,
19 And remoued his host vnto Bethsura, 2. Mac.
which was a well kept house of defence of the Iewes: but they were chased away,

hurt,

hurt, and discomfyted.

30 And Judas sent vnto them that were in it, such thinges as were necessarie.

31 In the Iewes hoast also there was one D Rhodochus, which wolde the enimies their secretes: but they sought hym out, & when they had gotten hym, they put hym in prysson.

32 After this dyd the kyng commen with them that were in Bethsura, tooke truice with them, departed, and stroke a batayle with Judas, which ouercame him.

33 But when he vnderstoode that Philip, whom he had left to be ouerseer of this businesse at Antioch, beganne to rebel against him, he was astonyed in his mynde, so that he yeelded him selfe to the Iewes, & made them an othe to doo what so euer they thought ryght.

34 Nowe when he was reconciled with them, he offered, made muche of the temple, gaue great gyftes vnto it,

35 Embraced Machabeus, makyng hym captayne and gouernour from Ptolemais vnto the Gerrhenes.

36 Neuertheleſſe, when he came to Ptolemais, the people of the citie were not content with the bonde of frendship: for they were afrayde that he wolde breake the couenant.

37 Then went Lysias vp into ỹ iudgement seate, & excused the fact as wel as he could, and enfourmed ỹ people, shewed them the cause why, and pacified them: so he came againe to Antioch. This is nowe the matter concerning the kinges iourney, and his returne.

The. xiiii. Chapter.

By the motion of the Lorde, Demetrius sendeth Nicanor to kyl the Iewes.

1 C AFter three yeres was Judas infourmed howe that Demetrius the sonne of Seleucus was comme vp with a great power and shippes, through the hauen of Tripolis,

2 To take certayne commodious places and countreys, against Antiochus and his captayne Lysias.

3 Nowe Alcimus, whiche had benne hygh priest, and wilfully defyled him selfe in the tyme of the mixting, seeyng that by no meanes he coulde be helped, nor haue any more entrance to the aulter.

4 He came to kyng Demetrius in the hundred fyftie and one yeere, presenting vnto hym a crowne of golde, a pauime, and an Olive tree, whiche as menne thought belonged to the temple: and that day helde his tongue.

5 But when he had gotten opportunitie for his madnesse, Demetrius called hym to counsel, and asked him what thinges or counsels the Iewes leaned vnto?

6 He answeared, The Iewes that be called Assidei (whose captayne is Judas Machabeus) maynteyne warres, make insurrections, and wyll not let the realme be in peace.

7 For I beyng depriued of my fathers honour (I meane the hygh priesthood) am comme hyther: B

8 Partly because I was faythfull vnto the kyng, and partly because I sought the profyte of myne owne citizens: And why? all our people through the wickednesse of them are not a litle troubled.

9 Wherefore I beseeche thee, O kyng, consyder al these thinges diligently, and then make some prouision for the lande and the people, according to the kindnesse that thou hast offered vnto them.

10 For as long as Judas lyueth, it is not possible that men can liue in peace.

11 When he had spoken these woordes, other freendes also hauyng euyll wyll at Judas, set the kyng Demetrius on fyre (against hym.)

12 Whiche immediatly sent Nicanor, ruler of the Elephantes, a captayne in Iurie, 1. Mac. 7. c

13 Commaundyng him to slay Judas, and to scatter them that were with him, and to make Alcimus hygh priest of the great temple.

14 Then the heathen, whiche fledde out of C Iurie from Judas, came to Nicanor by flockes, thynking the harme and decaye of the Iewes to be their welfare.

15 Nowe when the Iewes heard of Nicanors comming, and the gathering togeather of the heathen, they sprincked them selues with earth, and besought him whiche made them his people, and euer defended his owne portion with euident tokens, that he would preserue them styl. 2. Mac. 10. c

16 So at the commaundement of the captayne, they remooued straight wayes from thence, and came to a towne called Dessau.

17 And Simon Judas brother fell in hande with Nicanor: but through the sodayne * or, sciente commyng of the enimies, he was afrayde.

18 Neuertheleſſe, Nicanor hearyng the manlynesse of them that were with Judas, and the bolde stomackes that they had to fyght for their natural countrey, durst not proone the matter with bloodshedding.

19 Wherefore he sent Possidonius, * Theodotus, and Mathathias before, to geue and to take peace. * or, Theodosius, Mathias.

20 So when they had taken long aduisement therupon, and the captayne shewed it vnto

the multitude, they were agreed in one minde to haue peace.

D 21 And they appoynted a day to sitte vpon these matters quietly among them selues, & for euery one stooles also were brought, and set forth.

22 Neuertheleſſe, Judas commaunded certayne men of armes to waite in conuenient places, leſt there shoulde sodenly aryse any tryal through the enimies: and so they communed reasonably togeather.

23 Nicanor whyle he abode at Hierusalem, ordered hym selfe not vnreasonably, but sent away the people that were geathered togeather.

24 He loued Judas euer with his hart, and fauoured him.

25 He prayed hym also to take a wyfe, and to bryng forth chyldren. So he maryed, liued in rest, and they led a common lyfe.

26 But Alcimus perceyuing the loue that was betwixt them, and how they were agreed togeather, came to Demetrius, and tolde hym that Nicanor had taken straunge matters in hande, and ordeyned Judas, an enimie of the realme, to be the kinges succeſſour.

27 Then the kyng was sore displeased, and through the wicked accusations which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayeing that he was very angry for the freendship and agreement whiche he had made with Machabeus, neuertheleſſe, he commaunded him in al the haste that he shoulde take Machabeus prisoner, and sende hym to Antioche.

E 28 Whiche (letters) when Nicanor harde seene, he was at his wittes ende, and sore greeued, that he shoulde breake the thinges wherein they had agreed, specially seeing Machabeus was that man that neuer dyd hym harme.

29 But because he myght not withstande the kyng, he sought opportunitie to fulfil his commaundement.

30 Notwithstandyng, when Machabeus sawe that Nicanor beganne to be churliſhe vnto him, and that he entreated hym more roughly then he was wont, he perceyued that suche vnkyndneſſe came not of good, and therefore he geathered a fewe of his menne, and withdrewe hym selfe from Nicanor.

31 Which when he knewe that Machabeus had manfully preuented hym, he came into the great and most holy temple, and commaunded the prieſtes whiche were dooing their vsuall offeringes, to deliuer hym the man.

32 And when they sware that they could not tel where the man was, whom he sought, 1. Mac. 7.

33 He stretched out his right hande towarde the temple, and made an oth, saying, If ye wyl not deliuer me Judas captiue, I shal remooue this temple of ☉ D D into the playne feelde, I shal breake downe the aulter, and consecrate this temple vnto Bacchus.

34 After these wooردes he departed. Then the prieſtes lyft vp their handes towarde heauen, and besought hym that was euer the defender of their people, saying,

35 Thou, O Lorde of all, whiche hast neede of nothyng, wouldeſt that the temple of thy habitation should be among vs:

36 Therefore now, O most holy Lord, keepe this house euer vndefyled, whiche lately was clensed, and stoppe all the mouthes of the vnrighteous. 1. Mac. 4.

37 Nowe was there accused vnto Nicanor one Razis, an Alderman of Hierusalem, a louer of the whole citie, and a man of good report, whiche for the kinde hart that he bare vnto the people, was called a father of the Iewes.

38 This man oft tymes when the Iewes were mynded to keepe them selues vndefyled, defended and deliuered them, beyng content stedfastly to spende his body and his lyfe for his people. F

39 So Nicanor wyllyng to declare the hate that he bare to the Iewes, sent fyue hundred men of warre to take him:

40 For he thought if he gate hym, he should bryng the Iewes in great decay.

41 Nowe when the people beganne to rushe in at his house, to breake the doores, and to set fyre on it, he beyng nowe taken, (c) fell vpon his swoorde, (c) This is not to be approued, that it is contrary to gods commaundement. Thou shalt not kyl. Exod. 20. Deut. 5.

42 Choosyng rather to dye manfully, then to yeelde him selfe to those wicked doers: and because of his noble stocke, he had rather haue ben put to extreeme cruelties.

43 Notwithstanding, what tyme he myssed of his stroke, for haste, and the multitude rushed in violently betwixt the doores, he ranne boldly to the wal, and cast him selfe downe manfully among the heape of them:

44 Whiche gaue soone place to his fall, so that he fel vpon his belly.

45 Neuertheleſſe, while there was yet breath within him, beyng kindled in his minde, he rose vp, and whyle his blood gushed out exceedingly, (for he was very sore wounded) he ranne through the middeſt of the people, & gate hym to the toppe of a rocke.

46 So when his blood was nowe gonne, he tooke out his owne bowels, and with both his handes threwe them vppon the people,

ple, calling vpon the lord of lyfe and spirite to rewarde him this agayne: and so he dyed.

The. xv. Chapter.

2. Nicanor goeth about to comme vppon Iudas on the Sabboth day. 5. The blasphemie of Nicanor.

1 NOwe when Nicanor knewe that Iudas and his company were in the
a 7.b. countrey of Samaria, he thoughte with al his power to stryke a feelde with him vpon a Sabboth day.

2 Neuertheleſſe, the Iewes that were compelled to goe with hym, saide, O doo not so cruelly and vnkindly, but halowe the Sabboth daye, and woorshyp hym that seeth all thynges.

b 10.c 3 (For all this) yet sayde the vngratious person, Is there a myghtie one in heauen that
b 10.b. commaunded the Sabboth day to be kept?

4 And when they said, Yea the liuing God, the myghtie Lorde in heauen commaunded the seuenth day to be kept:

5 He sayde, And I am myghtie vpon earth to commaunde them for to arme them selues, and to perfourme the kinges businesse: Notwithstandyng, he myght not haue his purpose.

6 Nicanor had deuised with great pride to ouercome Iudas, and to byrng awaye the victorie:

B 7 But Machabeus had euer a fast confidence and a perfect hope in God that he woulde helpe hym:

8 And exhorted his people not to be afrayde at the commyng of the heathen: but alway to remember the helpe that had ben shewed vnto them from heauen, yea, and to be sure nowe also that almyghtie God would geue them the victorie.

9 He spake vnto them out of the lawe and prophetes, puttyng them in remembrance of the batailes that they had striken afore, and made them to be of good courage.

10 So when their hartes were pluckt vp, he shewed them also the deceitfulnesse of the heathen, and howe they would keepe no couenant nor othe.

11 Thus he weaponed them, not with the armour of shielde and speare, but with wholesome woordes and exhortations, he shewed them a dreame also worthy to be beleeued, wherebrough he made them all glad.

12 Whiche was this: He thought that he sawe Onias, which had benne hygh priest, a vertuous and louyng man, sad, and of honest conuersation, well spoken, and one that had benne exercised in godlynesse from a chylde, holdyng vp his handes toward heauen, and prayng for his people.

13 After this, there appeared vnto hym another man, whiche was aged, honourable, and glorious,

14 And Onias saide, This is a louer of the brethren, and of the people of Israel: this C
is he that prayeth muche for the people, and for al the holy citie, Ieremie the prophet of God.

15 He thought also that Ieremie helde out his ryght hande, and gaue vnto Iudas a swoord of golde, saying,

16 Take this holy swoord a gyft from God, wherewith thou shalt smyte downe the enimies of the people of Israel.

17 And so they were wel comforted though the woordes of Iudas, whiche were very sweete, and able to styrre vp their courage, and tooke courage vnto them, so that the young men were determined in their minds to fyght, and to abyde stiffy at it, in so much that in the thynges whiche they tooke in hande, their boldnesse shewed the same, because the holy citie, the sanctuarie, and the temple were in peryl.

18 For the which they tooke more care, then for their wyues, chyldren, brethren, & kinsfolkes.

19 Agayne, they that were in the citie, were most carefull for those which were to fyght.

20 Nowe when they were all in a hope that the iudgement of the matter was at hande, and the enimies drue nygh, the host beyng set in araye, the Elephantes and horsemen euery one standyng in his place.

21 Machabeus consyderyng the commyng D
of the multitude, the ordinance of diuers weapons, the cruelnesse of the beastes, held 2. Chr. 14.c
vp his handes towarde heauen, callyng vp- Iud. 7.b.
pon the Lorde that dooth woonders, which geueth not the victorie after the multitude of weapons, & power of the host, but to them that please hym, accordyng to his owne wyl.

22 Therefore in his prayer he sayde these 2. king. 19.a
woordes, O Lorde, thou that diddest sende thine angel in the time of Ezechias kyng of Iuda, and in the host of Sennacherib fluest an hundred, foure score, and fyue thousande:

23 Sende nowe also thy good angel before vs, O Lorde of heauens, in the fearefulnesse and dread of thy myghtie arme,

24 That they whiche come agaynst thy holy people to blaspheme them, maye be afrayde. And so he made an ende of his woordes.

25 Then Nicanor and they that were with him, drue nigh, with trumpets and howtynges for ioy:

26 But Judas and his companie, with prayer and calleng vpon God, encountred with the enimies.

27 With their handes they smote, but with their hartes they prayed vnto the Lord, and slue no lesse then thirtie and fiue thoulande menne: for through the present helpe of God they were gloriously comforted.

28 Nowe when they leaft of, and were turnyng againe with ioy, they vnderstood that Nicanor hym selfe was slayne with the other for al his armour.

29 Then they gaue a great showte & a crye, prayseng the almightie Lord in their owne language.

30 And Judas whiche was euer readye to spende his bodye and lyfe for his citizens, commaunded to smyte of Nicanors head, with his arme and hand, and to be brought to Hierusalem.

31 When he came there, he called all the people and the priestes to the aulter, with those that were in the castle,

32 And shewed them Nicanors head, and his wicked hande, whiche he had presumptuously holden vp agaynst the temple of God.

33 He caused the tongue also of that vngodly Nicanor to be cut in litle peeces, and to be caste to the foules, and that cruel mans hande to be hanged vp before the temple.

34 So euery man gaue thankes vnto the Lorde, saying, Blessed be he that hath kept his place vndefiled.

35 As for Nicanors head, he hanged it vp vpon the high castle, for an euident & playne token of the helpe of God.

36 And so they agreed altogeather to kepe that day holy (namely) the thirteenth daye of the moneth Adar:

37 Whiche in the Syrians language is called the next day before Mardocheus day.

38 Thus was Nicanor slaine, and from that tyme foorth the Iewes had the citie in possession: and here wyl I now make an ende.

39 If I haue done wel, and as the storie required, it is the thyng that I desyred: but if I haue spoken slenderly and barely, I haue done that I coulde.

40 For as it is hurtful to drinke wyne alone, and then agayne water, and as wyne tempered with water is pleasant, and delyteth the taste: so the settyng out of the matter, delyteth the eare of them that reade the storie: and here shalbe the ende.

The ende of the seconde booke of the Machabees.

¶ The deſcription of the

holy land, conteinyng the places mentioned in the foure Euangeliſtes, with other places about the *ſea coaſtes: wherin may be ſeene the wayes and iourneyes of Chriſt* and his Apoſtles, in Iudea, Samaria, and Galilee:

for into theſe three partes this lande is diuided.



A Table to make playne

the difficultie that is founde in Saint Matthewe, and Saint Luke, touching the generation of Iesus

Christe the sonne of Dauid, and his ryght succeſſour in the kyngdome: whiche deſcription begynneth at Dauid and no hygher, becauſe the difficultie is onely in his poſteritie.

Saint Matthewe.	Dauid begate.	Saint Luke.
Solomon kyng.	Nathan the kynges brother.	
Roboam.	The poſteritie of Solomon leaft in Ochoſias, whereby the kyngdome was tranſported to the ligne of Nathan in the perſon of Ioas, ſonne to Iuda.	Mathatha.
Abia.		Memna.
Aſa.		Melcha.
Ioſaphat.		Eliacim.
Ioram.		Iona.
Ochoſias.		Ioſeph.
		Iuda.*

	Simeon called Ioas, whiche begate	
Amaſias.	The names here conteyned, as wel on the leaft ſyde, as on the ryght, iſſuing from Ioas, haue diuers names, and yet are al one perſon. Therefore note that the perſons on the leaft ſyde, named by Saint Matthewe, are the very ſame that are otherwyſe named by Saint Luke on the ryght ſyde, tyl Salathiel.	Leui.
Azarias.		Matthath.
Ioatham.		Ioram.
Achas.		Eliezer.
Ezechias.		Ieſu.
Manaſſes.		Her
Amon.		Holmadam.
Ioſias.		Coſan.
Achaas.		Addi.
Ioacim.		Melchi.
Iechonias.		Neri.
Salathiel.		Salathiel.

	Zorobabel, whiche begate	
Abiud.	After the people were returned into the lande of Zorobabel, bryng deliuerred from the captiuitie of Babylon, he gouerned the ſame people. 58. yeeres, and leaft diuers children, among whom Reſa and Abiud were the eldeſt. Do the gouernement and rule ouer the people, remayned to Reſa and his poſteritie, tyl Iahne, and thence deſcended the virgin Marie, as is declared in the generation deſcribed by Saint Luke, and Ioſeph her huſbande deſcended from the ſayde Zorobabel, by Abiud brother to Reſa, as Saint Matthewe declareth in the generation by hym deſcribed.	Reſa, which gouerned 66. yeeres.
Eliacim.		Ioanna. 53. yeeres.
Azor.		Iuda. 14.
Sadoc.		Ioſeph 7.
Achim.		Semei. 11.
Eliud.		Mathathi. 12.
Eleazar.		Nahat. 9.
Mathan.		Nagge. 10.
Iacob.		Heli. 8.
Ioſeph the huſband of Marie the virgin, mother to our Sauiour Chriſte.		Naum. 7.
		Amos. 14.
		Mathathi. 10.
		Ioſeph 66.
		Ianne. 16.
		Melchi.
		Leui.
		Matthath.
		Heli, called Ioachim.
		Marie the mother of Chriſte.

Ieſus Chriſte.

FOR better vnderſtanding of the contents of this Table, ye ſhal vnderſtande that the Euangeliſtes, Saint Matthew, & Saint Luke, haue diuerſly recited the generation of our ſauiour Chriſte, accordyng to the fleſh, and yet tende both to one ende: that is, to prooue (that as Dauid & Solomon kyng of Iuda, whiche is wrytten of hym in the prophecies) he is deſcended of the royall blood of Dauid, and ryghtly ſucceeded hym in the kyngdome. The diuerſitie of the ſayde recitall conſyſteth in this: that Saint Matthewe ſetteth foorth the ſayde generation deſſendyng from father to ſonne: and Saint Luke aſſendeth from ſonne to father, whiche comes al to one end. But to ſhewe the agreement of Saint Luke, with Saint Matthewe, I haue here ſet foorth the generation by him deſcribed, deſſendyng after the order of Saint Matthewe, to the end that the one may be conferred with the other. Furthermore, Saint Matthewe deſcribeth the generation of Ioſeph, though it belong nothyng to Ieſus Chriſte after the fleſh, & Saint Luke that of the virgin Marie: for it was very neceſſarie to note both, for as much as women were commonly reputed of the ligne of their huſbandes: And ſo as wel on her huſbandes ſyde, as on owne of ſpryng, it is manifeſt that ſhe was of the royal ligne of Dauid.

* Iuda of the ligne of Nathan, engendred Simeon, called Ioas, who came to the royall ſeate, becauſe the poſteritie of Solomon fayled in Ochoſias: and therefore the kyngdome belonged to Nathans poſteritie, accordyng to the ordinance of Dauid, as Philo reciteth, that is, the poſteritie of the children of Berſebe (whiche was Solomon) ſhoulde raigne after him, and that yf the poſteritie fayled, the kyngdome ſhoulde come to the poſteritie of the nexte pounger, whiche was Nathan: and therefore Nathan was called Abiſcar, that is to ſay, Brother of the prince, & they of his poſteritie, Abiſcarim, that is to ſay, Brothers of the prince, and Mathicim, whiche ſignifieth, Seruents ſucceeded. The ſayde Philo reciteth that the poſteritie of the ſayde Nathan was ſo honoured of kyng Ioſaphat, that he called his chyldren the brothers of Ioram ſonne, and their children the brothers of Ochoſias his nephewe: and this is the cauſe why the ſcripture ſayth, that Ioas was the ſonne of Ochoſias, though he were not his naturall ſonne, but the ſonne of Iuda, deſcended from Nathan.

Note that Saint Matthewe, goyng about to deſcribe the generation by fourtienes, dyd fyrſt leaue out Ioas, Amazias, and Azarias, who are ſet in betweene Ochoſias, the laſt of the race of Solomon, and Nathan. Further, he hath leaft out Ichaas, and Ioacim, placed here the ſame deſcription more perfect and playne.

* For as muche as it ſeemeth that Saint Luke maketh mention of the generation of Marie, but rather of Ioſeph, for he vſeth their words that Ieſus was counted the ſonne of Ioſeph, which was of Heli, ſaying, the ſonne of Heli: we muſt vnderſtande that in this place the name of ſonne is taken for the name of ſonne in lawe, & that Saint Luke meaneth that Ioſeph was the ſonne in lawe to Heli, for that he tooke to wife the virgin Marie daughter to the ſayde Heli, which maner of ſpeaking is common in the ſcripture: for we fynde that Noemi calleth Ruth her mother, whiche was but her ſtepdaughter, her ſonnes wyfe.

¶ The newe Testament of our Sauiour Iesus Christe.

If I am not ashamed of the Gospell of Christe, because it is the power of GOD vnto saluation to all that beleeue, Rom.i.

1575.

¶ Cum priuilegio.

A Preface into

the newe Testament.



The newe Testament, so called, conteining the wrytinges of the Euangelistes, with the Epistles of Christes Apostles, and with other such deuine bookes, declare playnely vnto vs the summe and effect of all the scriptures expressed in the olde Testament. That whiche was in figure and in obscuritie inuolued by the patriarkes and prophetes in their prophetical volumes, written by the inspiration of the holy ghost: is in this booke more playnely and euidently set out, vttered also in the selfe same spirite by the children of the prophetes, the holy Apostles. In deede the lawe was geuen by Moses, but grace and veritie came by Iesus Christ, whiche grace this booke of the new Testament doth most euidently commend and set out. In this is discoursed the whole mysterie of our saluation and redemption, purchased by our sauiour Christe, here is his holy conception described, his nativitie, his circumcision, his whole lyfe & conuersation, his godly doctrine, his deuine miracles. In this booke of the newe Testament is set out his death, his resurrection, his assention, his sending of the holy spirite, his session in our flesh on the ryght hande of his father, making continual intercession to him for vs. In this booke is conteyned the fourme and order of his last iudgement, after the general resurrection of our bodies. These be the mysteries of our fayth, these be the groundes of our saluation, these be thus written that we should beleeue them, and by our beleefe should enioy lyfe euerlasting. Once and in tymes past God diuersly and many wayes spake vnto the fathers by the prophets, but in these last dayes he hath spoken vnto vs (vpon whom the endes of the worlde be come) by his owne sonne, whom he hath made heire of al thinges, whose dignitie is such, that he is the brightnesse of his fathers glory, the very image of his substance, tulyng al thynges by the word of his power. This heauenly doctour so induced with glory & maiestie, we ought most reuerently to beleeue, as commended vnto vs from the authoritie of the heauenly father, to be heard as his most welbeloued sonne, in whom is his whole delight, by whom he wyll be pleased and pacified: for wyl eis come to passe, saith that prophete Moses, that whosoeuer shall not heare and obey that prophete in the wordes that he shal speake in his fathers name, I wyl be, sayth the father, reuenger of hym. This is the last prophete to be loked for to speake vnto vs: In hym be vniuersally inclosed the riches and treasures of the wisdome and knowledge of GOD his father, by him he hath decreed fynally to iudge the whole worlde, the liuing & the dead: by him hath he decreed to geue to his elect the life euerlasting, and to the reprobte (who hath condemned his lyfe and doctrine) death euerlasting. Let vs therfore seriously heare and obey this our heauenly teacher, submit our selues to this our iudge and rewarder: Let vs esteeme his doctrine and conuersation, as a full perfect, and sufficient patterne of al holinesse and vertue: Let vs obey me the doctrine of this booke, as a most inflexible rule to leade vs to al trueth and newenesse of lyfe. Here may we behold the eternal legacies of the newe Testament, bequeathed from God the father in Christe his sonne to all his electes, I say, the legacies liuely renewed vnto vs, not of deliuerance from Pharao his seruitude, but from the bondage & tiraldome of that perpetuall aduersarie of ours the deuil: here may we behold our inheritaunce, not of the temporal land of Chanaan, or of the translation of vs to the place of worldlye paradise: but here we may see the ful restitution of vs, both in body and soule, to the celestial paradise, the heauenly citie of Hierusalem aboue, there to raigne with God the father, God the sonne, and God the holy ghost for euer. Which legacies of his Testament promised and bequeathed, were notwithstandyng recorded in the bookes of the old Testament to our auncient fathers, which in hope beleeued in Christe to come, who was paynted before them in figures and shadowes, and signified in their olde lauements ordeined for that time: but now more euidently renewed & exhibited vnto vs, not in figure, but in deede, not in promise, but in open sight, in feeling, in handling and touchyng of this eternal lyfe, most manifestly confirmed vnto vs in Christ his blood in this his newe Testament continued and renued, yet in how sacraments, the better to beare in our remembraunce this his eternal Testament of all ioyfull felicities. Let vs nowe therefore good christian people, reioyce in these glad tidinges expressed vnto vs by the name of the Gospell of our sauiour Iesus Christ, and let it neuer fal out of our remembrance that we were some time ouerwhelmed in darknesse, and set in the shadowe of death: let vs consyder that we were sometyme by our natural birth the children of God his wrath, and vvholy estranged from the houshold of God. Let vs beare in mind that vve were sometyme no people of God, nor his beloued, that vve vvere by nature braunches of the vvilde olive, and nowve by mere mercy grafted into the ryght and natural olive tree: vvhereuppon let vs the rather repose our lyfe in feare and reuerence. If vve be now the chyldren of light, let vs vvalke in this our light in all holynesse and godlynesse of lyfe, approuing that vvhiche is pleasing to the lord. Let vs haue no felowship vvith the vnfruitfull vvorkes of darknesse, and let vs henceforth be no more chyldren, vvauering and caried about vvith euery vvinde of doctrine, and by the deceipt and craftynesse of menne, whereby they lay in vvayte to deceaue vs: but let vs folowe the trueth in loue and charitie, and in all thinges growe vp into hym whiche is the head, that is Christe our sauiour. If we be nowe the children of grace, and made liuely members of his bodye, though sometime straungers & forreyners farre of, and made neare by the blood of Christe, and made citizens with the saintes, and of the housholde of God: let vs direct our heartes thyther where our head is, delyting our selfe in all heauenly cogitations, walkyng in al spiritual workes and fruites of the spirite, as Gods deare electe. God graunt that Christe may so dwell in our heartes by faith, that we may be able to comprehend with all saintes the vnspeakeable loue of Christe, whiche passeth al mans knowledge. Vnto hym therfore whiche is able to doo exceedyng aboundantly aboue all that we can aske or thinke, be prayse in the Church by Christe Iesus, thoroweout all generations for euer, Amen.

1.Per.1.

Psal.45.

Iohn.1.

Ephes.3.

Colos.3.

Act.17.

Iohn.10.

Mar.15.

Heb.1.

Mat.3.17.

Deut.18.

Colos.2.

2.Tim.3.

Gala.4.

Heb.9.

1.Iohn.1.

1.Per.4.

Matth.4.

Ephes.5.

Rom.13.

1.Thes.5.

Ephes.4.

Ephes.3.

The ☞ Gospel by saint Matthęwe.

The fyrst Chapter.

I. The genealogie of Christe from Abraham. 18. The maryage of his mother Marie. 20. The angel satisfyeth Iosephes minde. 21. The interpretation of Christes names.



A 1 This is the (b) booke of the generation of Iesus Christe, the sonne of Dauid, the sonne of Abraham.

2 *Abrahā begate Isahac, *Isahac begate Iacob, *Iacob begate Iudas and his brethren.

3 *Iudas begate Phares, & Zara of Thamar, *Phares begate Esrom, *Esrom begate Aram.

4 *Aram begate Aminadab, *Aminadab begate Naasson, *Naasson begate Salmon.

5 *Salmon begate Boos, of Rachab, *Boos begate Obed, of Ruth, *Obed begate Isse.

6 *Isse begate Dauid the king, *Dauid the king begate Solomon, of her that was the wyfe of Urie.

7 *Solomon begate Roboam, *Roboam begate Abia, *Abia begate Asa.

8 *Asa begate Iosaphat, Iosaphat begate Joram, *Joram begate Ozias.

9 Ozias begate Joatham, *Joatham begate Achas, *Achas begate Ezekias.

10 *Ezekias begate Manasses, *Manasses begate Amon, *Amon begate Iosias.

11 * Iosias begate Iechonias and his brethren, about the time they were caryed away to Babylon.

12 And after they were brought to Babylon, *Iechonias begate Salathiel, Salathiel begate Zorobabel.

13 *Zorobabel begate Abiud, * Abiud begat Eliakim, Eliakim begate Azor.

14 Azor begate Sadoc, Sadoc begat Achen, Achen begate Eliud.

15 Eliud begate Eleazar, Eleazar begate Matthan, Matthan begate Iacob.

16 Iacob begat Ioseph the husband of Marie, of whom was borne Iesus, that is called Christe.

17 And so all the generations from Abraham to Dauid, are foureteene generations: and from Dauid vntyll the caryeing away into Babylon, are foureteene generations: and from the caryeing away into Babylon vnto Christe, are foureteene generations.

18 The birth of Iesus Christe was on this wyse. When as his mother Marie was betrothed to Ioseph (before they came together) he was founde with childe of the holy ghost.

19 Then Ioseph her husband, being a righteous man, and not willyng to make her a publique example, was myndeb privily to put her away.

20 But whyle he thought these thinges, beholde, the angel of the Lorde appeared vnto him in a dreame, sayeing, Ioseph thou sonne of Dauid, feare not to take (vnto thee) Marie thy wyfe, for that whiche is conceiued in her, is of the holy ghost.

21 She shall bryng foorth a sonne, and thou shalt call his name Iesus: for he shal saue his people from their sinnes. Phil. 2. b. Actes. 4. b. D

22 (All this was donne, that it might be fulfylled, whiche was spoken of the Lorde by the prophete, sayeing.

23 *Beholde, a virgin shalbe with childe, and shal bryng foorth a sonne, and they shal call his name Emanuel, whiche is by interpretation, God with vs.) Esai. 7. c.

24 Then Ioseph, being rayſed from sleepe, dyd as the angel of the Lorde had bidden him, and he tooke his wyfe:

25 (c) And knew her not, tyl she had brought foorth her fyrst borne sonne, and called his name Iesus. (c) This phrase dooth not import that he knew her afterwarde: as the lyke phrase vsed Mat. 5. 28. d. and 9. 21. c. or that she had any mo children.

The .ii. Chapter.

1. The tyme and place of Christes byrth. 14. Christe fleeth into Egypt. 16. The young chyldren are slayne.

1 When Iesus was borne in Bethlehem, a citie of Iurie, in the dayes of Herode the king: beholde, there came wyse men from the east to Hierusalem,

2 Sayeing, Where is he that is borne king of the Iewes? For we haue seene his *starre in the east, and are come to worshyp him. A The Gospell on the Epiphanie. Num. 24. c.

3 When Herode the king had hearde these thinges, he was troubled, and all (the citie of) Hierusalem with him.

4 And when he had gathered al the chiefe priestes & scribes of the people together,

he demaunded of them where Christe
shoulde be borne.
5 And they sayde vnto him, At Bethlehem
in Iurie: For thus it is written by the
prophete,
Miche.5.a. Iohn.7.f. 6 *And thou Bethlehem (in) the lande of
Juda, art not the least among the princes
of Juda: For out of thee shal there comme
a captayne, that shal gouerne my people
Israel.
B 7 Then Herode, when he had priuily called
the wyse men, enquired of them diligently
what time the starre appeared.
8 And he sent them to Bethlehem, & sayde,
Goe, and searche diligently for the young
childe, and when ye haue found him, bring
me woorde againe, that I may comme and
worshipp him also.
9 When they had heard the king, they de-
parted, and loe, the starre whiche they sawe
in the East went before them, tyl it came
and stoode ouer (the place) wherein the
young childe was.
10 When they sawe the starre, they reioy-
ced exceedingly with great ioy,
11 And went into the house, and they sawe
the young childe with Marie his mother,
Psal.62.d. Cant.60.b. *and fell downe, and worshipped him:
and when they had opened their treasures,
presented vnto him giftes, golde, and frank-
incense, and myrre.
12 And after they were warned of God in a
dreame that they shoulde not returne to
Herode, they departed into their owne
country another way.
The Gospel on Innocents day. 13 When they were departed, behold, the
angel of the Lorde appeared to Joseph in
a dreame, sayeing, Aryse, and take the
young childe, and (a) his mother, and flee
into Egypt, and be thou there tyll I bring
thee woord: for it wyl comme to passe, that
Herode shal seeke the young childe, to de-
stroy him.
(a) Ioseph was not the father of Christe, els the angel woulde not haue sayde, take the childe and his mother, but rather, take thy chylde. 14 When he arose, he tooke the young childe
and his mother by night, and departed into
Egypt:
15 And was there vnto the death of Herode,
that it might be fulfylled whiche was spo-
ken of the Lorde by the Prophete, sayeing,
Osee.11.a. Num.24.c. *Out of Egypt haue I called my sonne.
16 Then Herode, when he sawe that he was
mocked of the wyse menne, was exceeding
wroth, and sent forth, and slue all the
children that were in Bethlehem, and in
al the coastes thereof, as many as were two
yeeres olde and vnder, according to the
time, which he had diligently searched
out of the wyse men.
17 Then was fulfylled that whiche was
spoken by Jeremie the prophete, sayeing,
18 In Rama was there a voyce hearde, la-
mentation, weeping, and great mourning,
Rachel weeping (for) her children, and
would not be comforted, because they were
not.
19 But when Herode was dead, behold, an
angel of the Lorde appeareth in a dreame to
Joseph in Egypt,
20 Sayeing, Aryse, & take the young childe
and his mother, & goe into the lande of Is-
rael: *For they are dead, whiche sought
the young childes lyfe.
21 And he arose, & tooke the young child and
his mother, & came into the lande of Israel.
22 But when he heard that Archelaus dyd
raigne in Iurie in the roome of his father
Herode, he was afrayd to goe thyther: not-
withstanding, after he was warned of god
in a dreame, he turned aside into the par-
ties of Galilee:
23 And when he was come thyther, he dwelt
in a citie, whiche is called Nazareth, that
it might be fulfylled which was spoken by
the prophetes, He shalbe called a Nazarite.

The. iii. Chapter.

1. Iohns preaching, office, lyfe, baptisme,
7. reprehending of the Pharisees, 13. and
baptising of Christe in Iordane.

1 *In those dayes came John the *Baptist,
preaching in the wyldernesse of Iurie,
2 And sayeing, *Repent (a) ye: for the
kingdome of heauen is at hande.
3 *For this is he that was spoken of by the
prophete Esaias, sayeing, *The voyce of
one crying in the wyldernesse, Prepare ye
the way of the Lorde, make ye his pathes
straight.
4 This John had his rayment of Camels
heare, & a letherne girdle about his loines,
*his meate was locustes and *wild hony.
5 Then went out to him Hierusalem, and
al Iurie, and all the region rounde about
Iordane,
6 And were baptised of him in Iordane,
confessing their sinnes.
7 But when he sawe many of the Pharise-
es and Saducees comme to his baptisme,
he sayde vnto them, *O generation of vi-
pers, who hath warned you to flee from
the anger to come?
8 Bring foorth therefore fruites meete for
repentance.
9 And be not of suche minde, that ye would
say within your selues, We haue Abraham
to (our) father: For I say vnto you, that
GOD is able of these stones to raise vp
children vnto Abraham.
10 Euen nowe is the axe also put vnto the
roote of the trees: Therefore, *euery tree
which

whiche bringeth not forth good fruits, is hewen downe, and cast into the fyre.

11 I baptise you in water * vnto repentance: but he that commeth after me, is mightier then I, whose shoes I am not worthye to beare, he shall baptise you with the holy ghost and with fyre.

12 * Whose fanne is in his hande, and he will throughly purge his floore, and gather his wheate into (his) garner: but wyl burne vp the chaffe with vnquenchable fyre.

13 Then commeth Iesus frō Galilee to Iordane, vnto Iohn, * to be baptised of hym.

14 But Iohn forbade him, saying, I haue nede to be baptised of thee, and commest thou to me?

15 Iesus answearing, sayd vnto him, Suffer it to be so nowe: for thus it becommeth vs to fulfyll all righteousnesse. Then he suffered hym.

16 And Iesus, when he was baptised, went vp straightway out of the water: and loe * the heauens were opened vnto hym, and (Iohn) sawe the spirite of God descendyng lyke a doue, and lighting vpon hym.

17 And loe there (came) a voyce from the heauens, saying, * This is my dearely beloued sonne, in whom I am wel pleased.

The. iiii. Chapter.

1. Christ fasteth, and is tempted. 18. He calleth Peter, Andrewe, Iames, and Iohn.

1 THen was Iesus * ledde vp of the spirite into wylderneſſe, to be tempted of the deuyl.

2 And when he had fasted fourtie dayes, and fourtie nyghtes, he was afterwarde an hungred.

3 And when the tempter came to hym, he sayde, If thou be the sonne of GOD, commaunde that these stones be made bread.

4 But he answeared, and saide, It is written, * Man shal not lyue by bread only, but by euery worde that proceedeth out of the mouth of God.

5 Then the deuil taketh hym vp into the holy citie, and setteth him on a pinacle of the temple,

6 And sayth vnto him, If thou be the sonne of GOD, cast thee selfe downe: For it is wrytten, * that he shall geue his angelles charge ouer thee, and with theyr handes they shal lyft thee vp, lest at any time thou dashe thy foote against a stone.

7 Iesus said vnto him, It is writtē againe, * Thou shalt not tempt the Lord thy God.

8 Agayne the deuyll taketh hym vp into an exceedyng high mountayne, and sheweth hym al the kyngdomes of the worlde, and the glory of them:

9 And saith vnto him, All these thinges wil I geue thee, if thou wilt fall downe & worshyp me.

10 Then sayth Iesus vnto hym, Geat thee hence behinde me Satan: for it is written, * Thou shalt worshyp the Lorde thy God, and hym only shalt thou serue. Deut. 6. c. and. 10. d. Luke. 4. b

11 Then the deuill leaueth him, & beholde, * the angels came, and ministred vnto hym. I. Reg. 7. a. Mark. 1. b.

12 When Iesus had heard * that Iohn was (a) deliuered vp, he departed into Galilee, Marke. 1. b. (a) That is, cast in prison

13 And when he had left Nazareth, he went and dwelt in Capernaum, whiche is (a citie) vpon the sea coast, in the borders of Zabulon and Nephthalim.

14 That it might be fulfilled, whiche was spoken by Esaias the prophete, saying, C

15 The lande of Zabulon, and the lande of Nephthalim, (by) the way of the sea beyonde Iordane, Galilee of the Gentiles. Esai. 9. a.

16 The people, whiche sate in darkenesse, sawe great light: and to them whiche sate in the region and shadowe of death, light is sprong vp. Matth. 3. a. Mark. 1. a. Matth. 1. b.

17 From that time Iesus began to * preach, and to say, * Repent: for the kyngdome of heauen is at hande. Matth. 3. a. Mark. 1. b.

18 And Iesus walking by the sea of Galilee, sawe two brethren, Simon, whiche was called Peter, & Andrewe his brother, casting a net into the sea (for they were fyshers.) The Gospel on saint Andrewes day.

19 And he sayth vnto them, Folow me: and I wyl make you fyshers of men. Iere. 16. d. Ezech. 47. b

20 And they straightway left theyr netes, and folowed hym.

21 And when he was gone forth from thence, he sawe other two brethren, Iames the sonne of Zebedee, and Iohn his brother, in the ship with Zebedee their father, mending theyr netes: and he called them. D

22 And they immediatly left the ship and theyr father, and folowed hym. Luke. 5. d.

23 And Iesus went about all Galilee, teachyng in their synagogues, and preachyng the Gospel of the kyngdome, and healyng al maner of sickenesse, & al maner of diseases among the people.

24 And his fame spread abroade throughout al Syria: and they brought vnto hym all sicke people that were taken with diuers diseases, and grypinges, and them that were possessed with deuilles, and those whiche were lunatike, and those that had the palsie, and he healed them.

25 And there folowed him great multitudes of people, from Galilee, (b) and from Decapolis, and from Hierusalem, and from Iurie, and from (the regions that lye) beyonde Iordane. Mark. 3. b. (b) A notable story.

The. v. Chapter.

In this Chapter, and in the two next folowyng, is conteyned the most excellent and loving sermon of Christe, in the mount. Which sermon, is the very key, that openeth the understandyng into the lawe. In this fifth Chapter specially, Z. he preacheth of the eyght beatitudes, or blessynges. 21. of manslaughter. 22. wrath, and anger. 33. of swearyng.

A

The Gospel on al saintes day.

1 When he sawe the multitude, he went vp into a mountayne: and when he was set, his disciples came vnto hym.

2 And when he had opened his mouth, he taught them, sayyng,

Luke.6.d. 3 *Blessed (are) the poore in spirit: for theirs is the kyngdome of heauen.

Esai.66.a. and.67.d. 4 *Blessed (are) they that mourne: for they shalbe comforted.

5 Blessed (are) the meeke: for they shal inherite the earth.

Iere.31.c. 6 Blessed (are) they, which do *hunger and thirste (after) ryghteousnesse: for they shalbe satisfied.

B 7 Blessed (are) the merciful: for they shall obteyne mercy.

8 Blessed (are) the pure in harte: for they shal see God.

9 Blessed (are) the peacemakers: for they shalbe called the children of God.

10 Blessed (are) they which haue ben persecuted for ryghteousnesse sake: for theyrs is the kingdome of heauen.

1.Pet.2.c. 3.c.4.c. 11 *Blessed are ye, when (men) shal reuile you, and persecute (you,) and lying, shal say al manner of euill saying agaynst you, for my sake.

Actes.5.g. 12 *Reioyce ye and be glad, for great is your rewarde in heauen. For so persecuted they the prophetes whiche were before you.

Mark.9.g. Luke.4.g. Leuit.2.c. 13 Ye are the salt of the earth: *But if the salt become vnsauerie, wherein shall it be salted? It is thencefoorth good for nothing, but to be cast out, and to be troden vnder foote of men.

C 14 Ye are the lyght of the worlde. A citie that is set on an hyl, can not be hid.

Mark.4.b. Luke.8.c. and.11.c. 15 Neither do men light a candel, and put it vnder a bushelbut on a candelstycke, and it geueth light vnto al that are in the house.

1.Pet.2.c. 16 Let your light so shine before men, *that they may see your good workes, and glorifie your father, whiche is in heauen.

17 Thinke not that I am come to destroy the law or the prophetes. I am not come to destroy, * but to fulfyl.

Math.5.b. and.2.c. Luke.16.b. Esai.40.c. 18 For truely I say vnto you, *Tyl heauen and earth passe, one iotte, or one tittle of the lawe shal not scape, tyl al be fulfilled.

Iames.2.b. 19 Wholoeuer therfore shal breake one *of theis least commaundementes, & shal teach men so, he shalbe called the least in the kingdome of heauen: but wholoeuer shal do and teache (so,) the same shalbe called great in the kyngdome of heauen.

Exod.20.d. 20 For I say vnto you, Except your righteousnesse shal exceede the righteousnesse of the Scribes and Pharisees, ye shal in no case enter into the kyngdome of heauen.

The Gospel on the fyrst Sonday after trinitie.

21 Ye haue heard, that it was sayde to them of olde tyme, *Thou shalt not kyl: who so euer killeth, shalbe in danger of iudgment.

D Exod.20.c. Luke.17.a. Deut.5.d.

22 But I say vnto you, that who so euer is angry with his brother vnaduisedly, shalbe in danger of iudgement: And who so euer shal say vnto his brother Racha, shalbe in danger of a counsel: but wholoeuer shal say (thou) foole, shalbe in danger of hel fyre.

23 Therefore yf thou bryng thy gifte to the aulter, and there remembrest that thy brother hath ought agaynst thee:

24 Leaue there thy gyft before the aulter, *and goe thy way, first be reconciled to thy brother, and then come and offer thy gyft.

Iob.42.b.

25 *Agree with thyne aduersarie quickly, whiles thou art in the way with him: lest at any tyme the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prysion.

Luke.12.c.

26 Verily I say vnto thee, thou shalt by no meanes come out thence, til thou hast payde the vttermost farthing.

27 Ye haue hearde that it was sayde vnto them of olde tyme, *Thou shalt not commit adulterie.

Exod.20.c. Rom.13.c.

28 But I say vnto you, *that wholoeuer loketh on a woman to lust after her, hath committed adultery with her alredy in his hart.

Ecclu.41.c. Iohn.3.d.

E

29 *If thy right eye offende thee, plucke it out, & cast it from thee: For it is profitable for thee that one of thy members shoulde perishe, and not that thy whole body shoulde be cast into hel.

Mark.9.c.

30 And if thy right hande offende thee, cut it of, and cast it from thee: For it is profitable for thee that one of thy members should perishe, and not that al thy body shoulde be cast into hel.

31 It hath ben sayde, *Wholoeuer wyll put away his wife, let him geue her a wryting of diuorcement.

Deut.24.c.

32 *But I say vnto you, That wholoeuer doth put away his wife, except it be for fornication, causeth her to commit adulterie: and wholoeuer marieth her that is deuorced, committeth adulterie.

Mark.10.a. Mark.10.c.

33 Agayne ye haue heard that it hath ben sayde vnto them of olde tyme, *Thou shalt not forswear thee selfe, but shalt perfourme vnto

Luke.14.c.

vnto the Lorde thyne othes.

34 "But I say vnto you, Sweare not at all, neither by heauen, for it is Gods seate:

35 Nor by the earth, for it is his footestoole: neyther by Hierusalem, for it is the citie of the great king.

36 Neyther shalt thou sweare by thy head, because thou canst not make one heare white or blacke.

37 But let your communication be yea, yea: nay, nay: For what so euer is more then these, commeth of euyl.

38 Ye haue hearde that it hath benne sayde, *An eye for an eye, and a tooth for a tooth.

39 But I say vnto you, that ye resist not euil: but who so euer wyll giue thee a blowe on thy right cheeke, turne to him ‖ other also.

40 And if any man wyl sue thee at the lawe, and take away thy coate, let him haue thy cloke also.

41 And who so euer wyl compel thee to goe a myle, goe with him twayne.

42 Giue to him that axeth thee: and from him that wolde borowe of thee, turne not thou away.

43 Ye haue hearde that it hath benne sayde, *Thou shalt loue thy neyghbour, and hate thyne enimie:

44 But I say vnto you, Loue your enimies, *blesse them that curse you, * doo good to them that hate you, pray for them whiche hurt you and persecute you:

45 That ye may be the chyldren of your father whiche is in heauen: for he maketh his sunne to ryse on the euyl and on the good, & sendeth raine on the iust & on the vniust.

46 For "if ye loue them whiche loue you, what rewarde haue ye? Doo not the Publicanes euen the same?

47 And yf ye * salute your brethren onlye, what singuler thing doo ye? Doo not also the Publicanes lykewyse?

48 "Ye shal therfore be perfect, euen as your father which is in heauen is perfect.

The.vi. Chapter.

1. Of almes, 5. prayer, 16. of fastyng.
19. He forbiddeth the carefull seeking of worldly thynges.

1 TAke heede that ye doo not your almes before men, to the intent that ye would be seene of them, or els ye haue no rewarde of your father, whiche is in heauen.

2 Therefore, when thou doest thyne almes, doo not blowe a trumpet before thee, as hypocrites doo, in the synagogues, and in the streetes, that they might be esteemed of menne. Verely I say vnto you, they haue their rewarde.

3 But when thou doest almes, let not thy leaft hande knowe, what thy right hande doeth:

4 That thine almes may be in secrete: And thy father which seeth in secrete, him selfe shal rewarde thee openly.

5 And when thou prayest, *thou shalt not be as the hypocrites are: for they loue to pray standyng in the synagogues, and in the corners of the streetes, that they may be seene of menne. Verely I say vnto you, they haue their rewarde. 3. Re. 18. c. Esai. 29. b

6 But when thou prayest, *enter into thy closet, and when thou hast shut thy doore, pray to thy father whiche is in secrete, and thy father whiche seeth in secrete, shall rewarde thee openly. 4. Re. 4. f.

7 But when ye pray, *babble not muche, as the heathen doo. For they thinke that they shalbe heard, for their muche babblinges sake. B Esai. 1. b.

8 Be not ye therefore like vnto them: *For your father knoweth, what thinges ye haue nede of, before ye aske of him. Rom. 8. b.

9 After this manner therefore pray ye: *O our father whiche art in heauen, halowed be thy name. Luke. 11. a.

10 Let thy kingdome comme. Thy wyl be donne, as wel in earth, as it is in heauen.

11 Geue vs this day our dayly bread.

12 And forgeue vs our debtes, as we forgeue our debters.

13 And leade vs not into temptation, but deliuer vs from euyll: for thyne is the kingdome, and the power, and the glorye, for euer, Amen.

14 For, *yf ye forgeue men their trespasses, your heauenly father shal also forgeue you. C Mat. 18. b.

15 But, if ye forgeue not men their trespasses: no more shal your father forgeue (you) your trespasses.

16 Moreouer, *when ye fast, be not of an heauy countenance, as the hypocrites are: for they disfygure their faces, that they might appeare vnto men to fast: Verely I say vnto you, they haue their rewarde. Mark. 11. d.

17 But thou, when thou fastest, annoynt thyne head, and washe thy face: The Gospel on the fyrst sunday in Lent.

18 That thou appeare not vnto menne to fast, but vnto thy father which is in secrete: and thy father whiche seeth in secrete, shall rewarde thee openly. Esai. 57. a Matth. 9. d. Iere. 17. b.

19 Heape not vp for your selues treasures vpon earth, where moth and rust doth corrupt, and where theeues breake through, and steale.

20 "But lay vp for you treasures in heauen, where neither moth nor rust doeth corrupt, & where theeues doo not breake through nor steale.

D 21 For where your treasure is, there wyl your hart be also.

Luke.11.c. 22 *The candle of the body is the eye: wherefore, yf thyne eye be single, al thy body shalbe ful of light.

23 But if thine eie be wicked, al thy body shal be ful of darkneße. Wherefore, if the lyght that is in thee be darkneße, howe great is that darkneße?

The Gospel on the.xv. sunday after Trinitie. Luke.16.c. (a) In the Syrians tongue it signifyeth money and lucre. Luke.12.c. Psal.55.d. 1.Pet.5.c.

24 *No man can serue two maisters: for ey-ther he shal hate the one and loue the other, or els he shall leane to the one, and despise the other. Ye can not serue God, and (a) Mammon.

25 Therefore I say vnto you, *Be not care-ful for your lyfe, what ye shal eate or drink, nor yet for your body what ye shall put on: Is not the lyfe more worth then meate? and the body then rayment?

26 Behowe the fowles of the ayre: for they sowe not, neither doo they reape, nor carry into barnes, yet your heauenly father feedeth them. Are ye not muche better then they?

Luke.12.d. 27 Which of you by taking of careful thought, can adde one cubite vnto his stature?

Lylies. 28 And why care ye for rayment? Learne of the Lylies of the feelde, howe they growe: they weery not (them selues) with labour: neither (doo they) spinne.

29 And yet I say vnto you, that euen Solomon in all his royaltie, was not arayed like one of these.

30 Wherefore, if God so clothe the grasse of the feelde, whiche though it stande to day, is to morowe cast into the Ouen: shal he not muche more (doo) the same for you, (O) ye of litle fayth?

31 Therefore take no thought, saying, What shal we eate? or, what shal we drinke? or, wherewith shal we be clothed?

32 (For after all these thinges doo the Gentiles seeke:) for your heauenly father knoweth that ye haue nede of al these thinges.

33 But seeke ye fyrst the kingdome of God, and his righteousnesse, and al these things shalbe added vnto you.

(b) That is, the present day hath ynough of his owne greefe or affliction. 34 Care not then for the morowe: for the morowe shall care for it selfe: (b) Sufficient vnto the day, is the euyl therof.

The.vii. Chapter.

1. He forbiddeth foolishe and rashe iudgement, 5. he reproueth hypocrisye.

A 1 IUdge ye *not, that ye be not iudged.

Luke.6.f. Rom.2.a. Luke.6.f. 2 *For with what iudgement ye iudge, ye shalbe iudged: *and with what measure ye meate, it shalbe measured to you agayne.

Luke.6.f 3 *Why seest thou the mote that is in thy brothers eye, but perceiuest not the beame that is in thyne owne eye?

4 Or howe wylt thou say to thy brother, Suffer me, I wyl cast out a mote out of thyne eye: and beholde, the beame is in thyne owne eye?

5 Thou hypocrite, first cast out the beame out of thyne owne eye: and then shalt thou see clearely to cast out the mote that is in thy brothers eye.

6 Geue not (that) whiche is holy vnto the dogges, neither cast ye your pearles before the swyne: least they treade them vnder their feete, & turning againe, al to rent you.

B 7 Aske ye, and it shalbe geuen you: seeke, and ye shal fynd: knocke, and it shalbe opened vnto you. Jere.29.d. Joh.16.f. Luke.11.b.

8 For euery one that asketh, receyueth: and he that seeketh, fyndeth: and to him that knocketh, it shalbe opened.

9 What man is there of you, yf his sonne aske bread, wyl he geue him a stone?

10 Or if he aske fyshe, wyl he geue him a serpent?

11 If ye then being euyl, knowe to geue your children good gyftes: howe much more wyll your father whiche is in heauen, geue good thinges to them that aske him?

12 Therefore all thinges *what so euer ye woulde that meune shoulde doo to you, doo ye euen so to them: For this is the law and the prophetes. Eccli.31.b. Tobi.4.c. Luke.6.c.

13 *Enter ye in at the straite gate, for wyde is the gate, and broade is the way that leadeth to destruction, and many there be whiche goe in thereat. Luke.13.c.

14 Because strayte is the gate, and narowe is the way whiche leadeth vnto lyfe, and fewe there be that fynde it. The Gospel on the.xi. sunday after Trinitie.

15 *Beware of the false prophetes whiche comme to you in sheepes clothing, but inwardly they are rauening woolues. Deut.13.d.

16 Ye shall know them by their fruites: Doo menne gather grapes of thornes? Or, figges of thistles? 1.Joh.1.d. Luke.6.f.

17 Euen so, euery good tree, bringeth forth good fruite: but a corrupt tree, bringeth forth euyl fruite.

18 A good tree can not bring forth badde fruite, neyther can a bad tree bring forth good fruite. Matt.12.d.

19 *Euery tree that bringeth not forth good fruite, is hewen downe, and cast into the fyre. Matt.3.f. Luke.3.h. Mat.15.d. Luke.3.b.

20 Wherefore, by their fruites ye shal knowe them.

21 Not euery one that sayth vnto me, *Lord, Lorde, shal enter into the kingdome of heauen: but he that dooth the wyl of my father whiche is in heauen. Mat.25.b. Luke.6.f. and.14.d.

22 Many

22 Many wyl ſay to me in that day, Lorde, Lord, haue we not prophecied (through) thy name? and (through) thy name haue caſt out deuyls? & done many great workes (through) thy name?

23 And then wil I confeſſe vnto them, That I neuer knewe you: *Depart from me ye that worcke iniquitie:

24 Therfore, whoſoeuer heareth of me theſe ſayenges, and doeth them not, ſhalbe likened vnto a fooliſhe man, whiche buylt his houſe vpon the ſande:

25 And the rayne deſcended, & the flooddes came, and the windes blewe, and beat vpon that houſe: and it fel not, becauſe it was grounded on a rocke.

26 And euery one that heareth of me theſe ſayinges, and doth them not, ſhalbe likened vnto a fooliſhe man, whiche buylt his houſe vpon the ſande:

27 *And the rayne deſcended, & the flooddes came, & the wyndes blew, & beat vpon that houſe, and it fel, and great was the fal of it.

28 And it came to paſſe, when Jeſus had ended theſe ſayinges, the people were aſtonied at his doctrine.

29 For he taught them as one hauyng power, and not as the Scribes.

The. viii. Chapter.

2. Chriſte cleanſeth the leaper, 24. ſtylleth the ſea and the wynde, 28. and dryueth the deuyls out of the poſſeſſed, into the ſwyne.

1 When he was comme downe from the mountayne, great multitudes folowed hym.

2 And behold, there came a leper, and wooſhypped hym, ſayeing, Lorde, if thou wylt, thou canſt make me cleane.

3 And Jeſus, when he had put footh his hande, touched him, ſaying, I wyl, be thou cleane. And immediately his leproſie was cleanſed.

4 And Jeſus ſayth vnto hym, See thou tell no man, *but goe, ſhewe thy ſelfe to the prieſt, and offer the gyft that Moſes commaunded, for a witneſſe vnto them.

5 And when Jeſus was entred into *Capernaum, there came vnto hym a Centurion, beſeeching him,

6 And ſayeing, Lorde, my ſeruant lyeth at home ſicke of the palſie, greeuouſly pained.

7 And Jeſus ſaith to him, I wyl come, & I wyl heale him.

8 The Centurion anſwearing, and ſayde, Lord, I am not worthy that thou ſhouldeſt come vnder my rocke: but ſpeake the wooſd onely, and my ſeruant ſhalbe healed.

9 For I alſo me ſelfe am a man (ſet) vnder auctoritie, hauyng ſouldiers vnder me: & I ſay to this man, Goe, and he goeth: and to another, Come, and he commeth: and to my ſeruant, Doo this, and he dooth it.

10 When Jeſus heard (theſe thynges) he marueyled, and ſaid to them that folowed, Verely I ſay vnto you, I haue not found ſo great fayth, no not in Iſrael.

11 I ſay vnto you, that *many ſhal comme from the Eaſt and Weſt, and ſhal reſt with Abraham, and Iſahac, and Jacob, in the kingdome of heauen: Luke.13.f. Eſai.41.g.

12 But the chyldren of the kingdome ſhalbe caſt out into vtter darkeneſſe: there ſhalbe weeping and gnaſhyng of teeth.

13 And Jeſus ſayde vnto the Centurion, Goe thy way, and as thou haſt beleeued, ſo be it done vnto thee. And his ſeruant was healed in the ſelfe ſame houre.

14 *And when Jeſus was come into Peters houſe, he ſawe his wyues mother laide, and ſicke of a feuer: C Mark.1.c. Luke.4.f.

15 And he touched her hand, & the feuer left her: and ſhe aroſe, and miniſtred vnto them.

16 When the euen was come, they brought vnto hym many that were poſſeſſed with deuyls: and he caſt out the ſpirites with a wooꝛde, and healed al that were ſicke.

17 That it myght be fulfilled whiche was ſpoken by Eſaias the prophete, ſaying, *He tooke (on hym) our infirmities, and bare our ſickneſſes. Eſai.4.b. 1.Pet.2.b.

18 When Jeſus ſaw great multitudes about him, he commaunded *them to depart vnto the other ſide. * his diſciples.

19 And a certayne Scribe came, and ſayde vnto hym, Maiſter, I wyl folow thee whyther ſoeuer thou goeſt. Luk.9.g.

20 And Jeſus ſayth vnto hym, The foxes haue holes, and the byrdes of the ayre haue neſtes: but the ſonne of man hath not where to reſt his head.

21 And another of his diſciples ſayde vnto hym, *Lorde, ſuffer me firſt to goe, and bury my father. D Luk.9.g.

22 But Jeſus ſayde vnto hym, Folowe me, and let the dead bury their dead.

23 And when he entred into a ſhyp, his diſciples folowed him. The Goſpel on the fourth ſunday after the Epiphanie

24 And beholde, *there aroſe a great tempeſt in the ſea, inſomuche that the ſhyp was couered with the wanes: but he was aſleepe. Mark.4.b. Luk.8.c.

25 And his diſciples came to hym, & awoke him, ſaying, Lorde ſaue vs: we periſhe.

26 And he ſaith vnto them, Why are ye fearful (o) ye of litle fayth? Then he aroſe, & rebuked the wyndes and the ſea, and there folowed a great calme. Job.26.d. Pſal.107.e

27 But the men marueyled, ſayeing, What maner of man is this, that both the wyndes and

and the sea obey hym?

Marke.5.a. Luke.8.b. 28 *And when he was comme to the other syde, into the countrey of the Gergesenes, there met hym two possessed with dewelles, commyng out of the graues, very fierce, (so) that no man myght passe by that way.

Marke.5.a. Luke.8.b. 2.Cor.6.c. 29 And beholde, they cryed out, sayeyng, O Iesu, thou sonne of God, what haue we to doo with thee? Art thou comme hyther to torment vs before the time?

Marke.8.b. 30 And there was a good way of from them, an hearde of many swine, feedyng.

31 So the deuyls besought him, saying, If thou cast vs out, suffer vs to goe away into the heard of the swyne.

32 And he said vnto them, Goe. Then went they out, and departed into the heard of the swyne: and beholde, the whole heard of the swyne rushed headlong into the sea, and perished in the waters.

33 Then they that kept them, fledde, and went their wayes into the citie, and tolde euery thing, and what was done of the possessed with the deuyls.

Actes.16.g. 34 And beholde the whole citie came out to meete Iesus: and when they saw him, they besought him that he would depart out of their coastes.

The.ix. Chapter.

2. He healeth the palsie, 9. and calleth Matth. we from the custome.

1 AND he entred into a shyp, and passed ouer, and came into his owne citie.

The Gospel on the.xix. sunday after Trinitie. Marke.2.a. Luke.5.b. 2 *And beholde, they brought to hym a man sicke of the palsie, lying in a bedde: and when Iesus sawe the fayth of them, he said vnto the sicke of the palsie, Sonne, be of good cheare, thy sinnes be forgeuen thee.

3 And beholde, certayne of the Scribes sayd within them selues, This man blaspheme th.

4 And when Iesus sawe their thoughtes, he sayde, Wherefore thinke ye euyl in your hartes?

Luke.5.c. 5 *Whether is easyer to say, Thy sinnes be forgeuen thee: or to say, Arise, and walke?

6 But that ye may knowe that the sonne of man hath power to forgeue sinnes in earth: (Then sayde he to the sicke of the palsie,) Arise, take vp thy bed, and goe vnto thyne house.

Actes.3.b. and.9.f. Marke.2.b Luke.5.c. Iohn.5.b. 7 And he arose, and departed to his house.

8 But when the multitudes sawe (it,) they maruyled, and glorified God, whiche had geuen suche power vnto men.

9 And as Iesus passed forth from thence, he sawe a man named Matthewe, sittyng at the receyt of custome: and he sayth vnto him, Folow me. And he arose, and folowed hym.

The Gospel on saint Mathewes day. 10 And it came to passe, as Iesus sate at meate in his house, beholde, many publicanes also and sinners came, and sate down with Iesus and his disciples.

Publicanes eate with Iesus. 11 And when the Pharisees sawe (it) they sayde vnto his disciples, Why eateth your maister with publicanes and sinners?

12 But when Iesus hearde (that,) he sayde vnto them, They that be whole, nerde not a Phisition, but they that are sicke.

Osee.6.c. Mat.12.a. 13 *Goe ye and learne what that meaneth, I wyl mercy, and not sacrifice: For I am not come to cal the righteous, but sinners to repentance.

C Marke.11.a Marke.2.a Luke.5.f. 14 Then came the disciples of Iohn vnto hym, saying, *Why doo we and the Phariseis fast oft, but thy disciples fast not?

(a) That is, ministers attendyng on the bryde chamber. 15 And Iesus sayd vnto them, Can the chyldren of the (a) bryde chamber mourne, as long as the brydegrome is with them? But the dayes wyll come when the brydegrome shalbe taken from them, and then shall they fast.

* or, new cloth. 16 No man putteth a pece of *newe cloth in an olde garment, for then the pece taketh away (somethyng) from the garment, and the rent is made woorse.

17 Neither doo men put newe wine into olde bottelsels the bottels breake, and the wine runneth out, and the bottels wyl perish: but they put newe wyne into newe bottels, and both are preserued togyther.

The Gospel on the.xxiii. sunday after Trinitie. Marke.5.a. Luke.8.f. 18 Whyle he spake these thinges vnto them, beholde, there came a certayne ruler (of the synagoge) and woorshypped hym, sayeyng, My daughter is euen now dead: but come, and laye thy hande vppon her, and she shall lyue.

19 And Iesus arose, and folowed hym, and (so dyd) his disciples.

Marke.5.a. Luke.8.f. Luke.15.d. 20 *(And beholde, a woman which was diseased with an issue of blood twelue yeares, came behinde him, and touched the hemme of his vesture.

D 21 For she sayde within her selfe, If I may touche but euen his vesture onely, I shalbe safe.

22 But Iesus, when he had turned hym about, and sawe her, sayde, Daughter, be of good comfort, thy fayth hath made thee safe. And the woman was made whole from that same houre.)

Marke.5.b Luke.8.g. 23 *And when Iesus came into the rulers house (of the synagoge,) and sawe the minstrels and the people makyng a noyse,

24 He

24 Ye sayde vnto them, Gene place, for the mayde is not dead, but sleepeth: And they laughed him to scorne.
25 But when the people were put forth, he went in, and toke her by the hande and the mayde arose.
26 And the fame of this went abrode into al that lande.
27 And when Jesus departed thence, two blynde men folowed him, crying, and saying, O thou sonne of David, have mercie on vs.
28 And when he was come into the house, the blinde men came to him: & Jesus saith vnto them, Beleeue ye that I am able to do this? They sayde vnto him, Yea, Lorde.
29 Then touched he their eyes, saying, *According to your fayth, be it vnto you.
30 And their eyes were opened: and Jesus straytely charged them, saying, Se that no man knowe (it.)
31 But they, when they were departed, spread abrode his name in al that lande.
32 As they went out, beholde, they brought to him a dumbe man possessed with a deuil.
33 And when the deuyl was cast out, the dumbe spake: & the multitudes marueyled, saying, It was neuer so seene in Israel.
34 But the Pharisees sayde, * he casteth out the deuils through the prince of the deuils.
35 * And Jesus went about al the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdome, and healing euery sickenesse, and euery disease among the people.
36 But when he sawe the multitudes, * he was moued with compassion on them, because they were destitute, and scattered abrode, as sheepe hauyng no shephearde.
37 * Then sayeth he vnto his disciples, The haruest * truely is plentious, but the labourers are fewe.
38 Pray ye therfore the Lord of the haruest, that he wyl thrust forth labourers into his haruest.

The. x. Chapter.

Christ sendeth out his twelue apostles to preache in Iurie.

1 AND when he had called his twelue disciples, he gaue them power (against) vncleane spirites, to cast them out, and to heale al maner of sickenesse, and al maner of disease.
2 The names of the twelue apostles, are these: The first, Simon whiche is called Peter, and Andrewe his brother, James (the sonne) of Zebedee, & John his brother:
3 Philip, & Bartholomewe, Thomas, and Matthewe, which (had ben) a Publicane, James (the sonne) of Alphee, and Lebbeus, whose syrname was Taddeus:
4 Simon (the) Chanaanite, and Judas Iscariot, which also betrayed him.
5 * Jesus sent forth these twelue, when he had commaunded them, saying, Goe not into the way of the Gentiles, and into the citie of the Samaritanes enter ye not: Mar.6.b.
6 But goe rather to the lost sheepe of the house of Israel.
7 As ye goe, preache, saying that the kingdome of heauen is at hande. B
8 Heale the sicke, cleanse the lepers, raise the dead, cast out deuils: * Freely ye haue receyued, freely giue. Actes.8.g.
9 * Possesse not golde, nor syluer, nor brasse in your purses: Mar.6.b. Luke.9.a.
10 Nor scrip towardes your iourney, neyther two coates, neyther shoes, nor yet a staffe: (* For the workeman is worthie of his meate.) I. Tim.5.c.
11 But to what so euer citie or towne ye shal come, enquire who is worthie in it: and (a) there abyde, tyl ye goe thence. (a) Shift not your lodgeing, vntyl ye goe out of that citie.
12 And when ye come into an house, salute the same.
13 And if the house be worthie, let your peace come vpon it: but if it be not worthie, let your peace returne to you agayne. Luke.9.a. and 10.a.
14 And who so euer shal not receiue you, nor wyl heare your preaching: when ye depart out of that house, or that citie, * shake of the dust of your feete. C Mar.6.b. Actes.13.g.
15 Verily I say vnto you, It shalbe easier for the land of the Sodomites and Gomorrheans in the day of iudgement, then for that citie.
16 * Beholde, I sende you forth as sheepe in the middes of woolues: be ye therfore wise as the serpentes, & harmeles as the doues. Luke.10.a.
17 * But beware of men: for they shal deliuer you vp to the counsels, and shal scourge you in their synagogues. Mar.13.b. Luke.12.c. John.16.b
18 And ye shalbe brought to the head rulers, and kynges for my sake, * in witnesse to them, and to the Gentiles. * that this may be a witnesse to them. &c.
19 But when they deliuer you vp, take ye no thought, howe or what ye shal speake: for * it shalbe geuen you in that same houre what ye shal speake. Mar.13.b. Luke.12.a.
20 For it is not ye that speake, but the spirite of your father (he it is) whiche speaketh in you. Exod.4.b.
21 * The brother shal deliuer vp the brother to death, and the father the sonne: and the children shal rise against their fathers and mothers, and shal put them to death. Mich.7.b.
22 And ye shalbe hated of al men for my

names

Mat.24.a. names sake: * but he that endureth to the ende, shalbe saued.

Mat.2.c. Actes.8.a and.14.a. 23 But * when they persecute you in this citie, flee ye into another: for verily I say vnto you, ye shal not ende al the cities of Israel, tyl the sonne of man be come.

Luke.6.f. 24 * The disciple is not aboue his maister, nor the seruant aboue his lorde.

Disciple. 25 It is ynough for the disciple that he be as his maister is, & (that) the seruant (be) as his lorde is. If they haue called the lorde of the house Beelzebub, howe muche more shal they cal them of his housholde?

Mat.4.c. Luke.8.c. and.12.a. 26 Feare them not therefore: * for there is nothyng close, that shal not be opened: and nothyng hyd, that shal not be knowen.

27 What I tel you in darkenesse, that speake ye in syght: and what ye heare in the eare, that preache ye on the houses.

Luke.12.a. Feare. 28 * And feare (ye) not them whiche kyl the body, but are not able to kyl the soule: But rather feare him whiche is able to destroy both body and soule in hel.

D Sparowes. 29 Are not two litle Sparowes solde for a farthyng? And one of them shal not light on the grounde without your father.

30 Yea, euen al the heares of your head are numbred.

31 Feare ye not therefore, ye are of more value then many Sparowes.

Mat.8.d. Luke.9.c. and.12.b. 32 * Euery one therefore that shall confesse me before men, him wyl I confesse also before my father, whiche is in heauens.

33 But who so euer shal denie me before men, him wil I also deny before my father, whiche is in heauens.

Luke.12.g. 34 Thynke not * that I am come to sende peace into the earth: I came not to sende peace, but a swoorde.

35 For I am come to set a man at variaunce * against his father, & the daughter against her mother, and the daughter in lawe, against her mother in lawe.

Mich.7.a. 36 And a mans foes, (shalbe) they of his owne houshold.

Luke.14.c. 37 * He that loueth father or mother more then me, is not woorthie of me: and he that loueth sonne or daughter more then me, is not woorthie of me.

38 And he that taketh not his crosse, and followeth me, is not woorthie of me.

(b) That is, he that wyl saue his life. 39 (b) He that fyndeth his lyfe, shal lose it: and he that loseth his lyfe for my sake, shal fynde it.

Mat.16.d. Mar.8.d. Luke.12.b. 40 * He that receiueth you, receiueth me: and he that receiueth me, receiueth him that sent me.

Luke.9.c. John.13.c. 41 He that receiueth a prophet, in the name of a prophete, shal receiue a prophetes reward: & he that receiueth a righteous man, in the name of a righteous man, shal receiue a righteous mans reward.

42 And who so euer shal geue vnto one of these litle ones to drinke a cup of colde water onely, in the name of a disciple, verily I say vnto you, he shal in no wyse lose his reward. Mark.9.

The.xi. Chapter.

1. Christ preacheth. 2. Iohn Baptist sendeth his disciples vnto him. 7. Christes testimonie concernyng Iohn.

1 AND it came to passe, that when Iesus had made an end of commaunding his twelue disciples, he departed thence to teache, and to preache in their cities. A

2 When John had hearde in the prison the woorkes of Christe, he sent two of his disciples, The Gospel on the thirde Sundaye in Aduent.

3 And sayde vnto him, Art thou he that shoulde come? Or doo we looke for another?

4 Iesus answeared, and sayde vnto them, Goe, and shewe Iohn againe thole thynges whiche ye doo heare and see:

5 * The blinde receiue their syght, the halte doo walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore * haue the Gospel preached to them. Esai.35.b. Esai.61.a.

6 And happie is he who so euer shal not be offended in me.

7 * And as they departed, Iesus beganne to say vnto the multitude concernyng Iohn, What went ye out into the wyldernesse to see? A reede shaken with the wynde? B Luke.11.b.

8 Or what went ye out for to see? A man clothed in soft raiment? Beholde, they that weare soft (clothing) are in kynges houses.

9 But what went ye out for to see? A prophete? yea, I say vnto you, and more then a prophte. Mala.3.a. Mark.1.a.

10 For this is he of whom it is written, * Behold, I sende my messenger before thy face, which shal prepare thy way before thee.

11 Verily I say vnto you, Among them that are borne of women, there hath not ryssen a greater then Iohn the Baptist: Notwithstanding, he that is lesse in the kyngdome of heauen, is greater then he.

12 From the dayes of Iohn the Baptist, vntil nowe, the kingdome of heauen suffereth violence, & the violent plucke it (vnto them.)

13 * For all the prophets, and the lawe it selfe, prophecied vnto Iohn. Luke.16.b.

14 And yf ye wyl receiue it, * this is Elias whiche was for to come. C Luke.1.b. Mala.3.b. Mat.23.b. Iohn.1.a. Luke.7.d.

15 He that hath eares to heare, let him heare.

16 * But whereunto shal I liken this generation? It is like vnto litle chyldren, sytting in the markets, & calling vnto their felowes,

17 And

17 And ſayeing, We haue pyped vnto you, and ye haue not daunced: we haue (a) mourned vnto you, and ye haue not ſorowed.
18 For Johan came neither eatyng nor dyncking, and they ſay, He hath a deuyl.
19 The ſonne of man came eating and dyncking, and they ſay, Beholde a man glotton, and a wyne bybber, and a freend vnto publicanes and ſinners: and wiſedome was iuſtified of her children.
20 Then began he to vpbrayde the cities, wherein moſt of his mightie woorkes were done, becauſe they repented not.
21 Woe vnto thee Chorazin, woe vnto thee Bethſaida: for if the mightie woorkes which were done in you, had ben done in Tyre and Sidon, they would haue repented long ago in ſackcloth and aſhes.
22 But I ſay vnto you, It ſhalbe eaſyer for Tyre and Sidon at the day of iudgement, then for you.
23 And thou Capernaum, which haſt ben lifted vp into heauen, ſhalt be brought downe to hel: For if the mightie woorkes which haue ben done in thee, had ben done among them of Sodome, they woulde haue remayned vntyl this day.
24 But I ſay vnto you, that it ſhalbe eaſyer for the land of Sodome in the day of iudgement, then for thee.
25 At that time Jeſus anſwearede, and ſaid, I thanke thee, O father, Lorde of heauen & earth, becauſe thou haſt hyd theſe thynges from the wiſe and prudent, and haſt ſhewed them vnto babes.
26 Euen ſo, O father, for ſo was it thy good pleaſure.
27 * All thinges are geuen vnto me of my father: * & no man knoweth the ſonne, but the father: neyther knoweth any man the father, ſaue the ſonne, and he to whom ſo euer the ſonne wyl open (hym.)
28 Come vnto me all ye that labour ſore, & are laden, and I wyl eaſe you.
29 * Take my yoke vpon you, and learne of me, for I am meeke and lowly in hart: and ye ſhal finde reſt vnto your ſoules.
30 For my yoke is eaſie, * and my burden is lyght.

The.xii. Chapter.

Chriſte excuſeth his diſciples whiche plucke the eares of corne.

1 AT that tyme, Jeſus went on the Sabboth dayes * through the corne, and his diſciples were an hungred, and began to * plucke the eares of corne, and to eate.
2 But when the Phariſees ſawe (them) they ſaide vnto hym, Beholde, thy diſciples doo that whiche is not lawful to doo vppon the Sabboth day.
3 But he ſayde vnto them, Haue ye not read what Dauid dyd when he was an hungred, and they that were with hym,
4 * Howe he entred into the houſe of God, and dyd eate the ſhewe bread, whiche was not lawful for hym to eate, neither for them whiche were with hym, but onely for the prieſtes? 1.Sa.21.a.
5 Or haue ye not read in the lawe, how that on the Sabboth dayes the prieſtes in the temple (a) prophane the Sabboth, and are blameleſſe?
6 But I ſay vnto you, that in this place is (one) greater then the temple.
7 But if ye had knowen what this meaneth, * I wyl mercy, and not ſacrifice, ye woulde not haue condemned the gyltleſſe.
8 For the ſonne of man is Lorde of the Sabboth day.
9 And when he was departed thence, * he went into their ſynagogue. Mark.3.a.
10 And behold, there was a man which had his hand dryed vp, and they aſked hym, ſaying, * Is it lawful to heale on the Sabboth dayes, that they myght accuſe hym. Luk.14.a.
11 And he ſayde vnto them, What man of you wyl there be that ſhal haue * one ſheepe: and if it fal into a pyt on the Sabboth day, wyl he not take holde of it, and lyft it out? Deut.22.a.
12 Howe muche more then is a man better then a ſheepe? Wherfore it is lawful to doo wel on the Sabboth dayes.
13 Then ſaith he to the man, Stretche forth thy hand: and he ſtretched it forth, and it was reſtored whole like as the other.
14 * Then the Phariſees went out, and held a counſayle againſt him, howe they myght deſtroy hym. C Mark.3.a. Joh.10.c.
15 But when Jeſus knewe (it,) he departed thence: and great multitudes folowed him, and he healed them al,
16 And charged them that they ſhoulde not make hym knowen:
17 That it myght be fulfylled whiche was ſpoken by Eſaias the prophete, ſaying,
18 * Behold my child whom I haue choſen, my beloued, in whom my ſoule wel delighteth: I wyl put my ſpirite vpon him, and he ſhal ſhewe iudgement to the Gentiles. Eſai.42.a.
19 He ſhal not ſtryue, nor crye, neyther ſhall any man heare his voyce in the ſtreetes.
20 A bruyſed reede ſhal he not breake, and ſmoking flaxe ſhal he not quench, tyl he ſende forth iudgement vnto victorie:
21 And in his name ſhal the Gentiles truſt. D
22 * Then was brought vnto him one poſſeſſed with a deuyl, blinde & dumbe: and he healed hym, inſomuche that the blynde and dumbe Luk.11.b.

(a) That is, do vncleane woorkes.

blynde both spake and sawe.

23 And all the people were amased, & sayde, Is not this that sonne of Dauid?

Matth.12.b Marke.3.c. Luke.11.c. 24 *But when the Pharisees hearde (it) they sayd, This (felowe) doth not cast out the deuyls, but by Beelzebub the prince of the deuyls.

25 But when Jesus knew their thoughtes, he sayde vnto them, Euery kyngdome diuided against it selfe, is brought to desolation: and euery citie or house diuided against it selfe, shal not stande.

26 And if Satan cast out Satan, then were he diuided against him selfe, how shal then his kyngdome endure?

C 27 Also if I by Beelzebub cast out deuyls, by whom doo your children cast them out? Therefore they shalbe your Iudges.

28 But if I cast out the deuyls by the spirit of God, then is the kyngdome of God come vpon you.

Luke.11.c. 29 Or els, *how can one enter into a strong mans house, and spoyle his goodes: except he first bynde the strong man, and then wyl spoyle his house?

30 He that is not with me, is against me: & he that gathereth not with me, scattereth abroade.

Marke.3.b. Luke.12.b. 31 Wherefore I say vnto you, *All maner of sinne and blasphemie shalbe forgeuen vnto men: but the blasphemie against the (holy) spirite, shal not be forgeuen vnto men.

2.king.2.c. 32 *And whosoeuer speaketh a word agaynst the sonne of man, it shalbe forgeuen hym: but who soeuer speaketh agaynst the holy ghost, it shal not be forgeuen him, neither in this worlde, neither in the world to come.

Matth.7.c. 33 *Either make the tree good, & his fruite good: Or els make the tree euyl, & his fruite euyl: *For the tree is knowen by his fruite.

Luke.6.f. F 34 O generation of vipers, howe can ye speake good thinges, when ye your selues are euyl? *For out of the abundaunt of the hart, the mouth speaketh.

Psal.40.b. Luke.6.g. 35 A good man out of the good treasure of the hart, bringeth forth good thynges: and an euyl man out of euyl treasure, bringeth forth euyl thinges.

36 But I say vnto you, That of euery idle woorde that men shal speake, they shal geue account therof in the day of iudgement.

2. king.1.c. Luke.15.d. Marke.8.b. 37 *For of thy woordes thou shalt be iustified, and of thy woordes thou shalt be condemned.

Luke.11.d. Mat.16.a. Marke.8.b John.6.b. 38 Then certaine of the Scribes, and of the Pharisees, answeared hym, saying, *Master, we wyl see a signe of thee.

39 But he answeared, and sayd to them, An euyl and adulterous generation *seeketh a signe, and there shall no signe be geuen to it, but the signe of the prophete Jonas.

Jonas.2. 40 For as Jonas was three dayes and three nyghtes in the Whales belly: so shall the sonne of man be three dayes & three nyghtes in the hart of the earth.

41 The men of Ninive shal rise in the iudgement with this nation, and condemne it, because they repented at the preaching of Jonas, and beholde here (is) one greater then Jonas. Jonas.3.

42 *The queene of the South shall rise in the iudgement with this generation, & shal condemne it: for she came from the vttermost partes of the earth to heare the wisedome of Solomon, & beholde in this place (is) one greater then Solomon. Luke.11. 3.king.10. 2.Par.9.

43 *When the vncleane spirite is gone out of a man, he walketh throughout dyre places, seeking rest, and findeth none. Luke.11.

44 Then he sayth, I wyl returne into my house from whence I came out. And when he is come, he findeth it emptie, swept, and garnished.

45 Then goeth he, and taketh with him self C seuen other spirites woorse then him selfe, and they enter in, and dwel there: *And the last state of that man is woorse then the first. Euen so shall it be also vnto this frowarde generation. 1.Pet.2. Heb.6.a.

46 Whyle he yet talked to the people, *behold, his mother and his brethren stoode without, desyring to speake with hym. Marke.3. Luke.8.c.

47 Then one sayde vnto hym, *Behold, thy mother and thy brethren stand without, desyring to speake with thee. Marke.3. Luke.8.c.

48 But he answeared, and sayde vnto hym that tolde hym, Who is my mother? Or who are my brethren?

49 And when he had stretched forth his hande toward his disciples, he sayde, *Behold my mother and my brethren. John.15.

50 For who so euer shall doo the wyll of my father which is in heauen, the same is my brother, and sister, and mother.

The xiii. Chpter.

3. The parable of the Sede, 24. and of the tares.

1 THe same day when Jesus was gone out of the house, *he sate by the sea side. A Marke.4.

2 And great multitudes were gathered togeather vnto hym, (so) that he went into the shyp, and sate, and the whole multitude stoode on the shore.

3 And he spake many thynges to them in parables, saying, Behold, the sower went forth to sowe.

4 And when he sowed, some sedes fel by the wayes side: and the foules came, and deuoured them vp.

5 Some

5 Some fell vpon ſtonie places, where they had not much earth: and anone they ſprong vp, becauſe they had no deepeneſſe of earth.
6 And when the ſunne was vp, they caught heate: and becauſe they had not roote, they wythered away.
7 Againe, ſome fell among thornes: and the thornes ſprong vp, and choked them.
8 But ſome fell into good ground: & brought foorth fruite, ſome an hundred folde, ſome ſyxtie folde, ſome thyrtie folde.
9 Who hath eares to heare, let him heare.
10 And the diſciples came, and ſayde vnto him, Why ſpeakeſt thou vnto them by parables?
11 He anſwered, and ſayd vnto them, *Becauſe it is geuen vnto you to knowe the ſecretes of the kyngdome of heauen, but to them it is not geuen.
12 * For who ſo euer hath, to him ſhalbe geuen, and he ſhal haue more abundance: but who ſo euer hath not, from him ſhalbe taken away, euen that he hath.
13 Therfore ſpeake I to them in parables: becauſe they ſeeing, ſee not: & hearing, they heare not, neyther doo they vnderſtande.
14 And in them is fulfylled the prophecie of Eſaias, whiche ſayth, With the care ye ſhal heare: and ſhal not vnderſtande, and ſeeyng, ye ſhal ſee, and ſhal not perceyue.
15 For this peoples hart is waxed groſſe, and their eares are dul of hearing, & their eyes haue they cloſed: leſt at any time they ſhoulde ſee with their eyes, and heare with their eares, and ſhoulde vnderſtande with their hart, & ſhoulde conuert, that I might heale them.
16 * Bleſſed are your eyes, for they ſee: and your eares, for they heare.
17 Verily I ſay vnto you, *that many prophetes and righteous men haue deſyred to ſee thoſe thynges whiche ye ſee, and haue not ſeene: and to heare thoſe thinges which ye heare, and haue not hearde.
18 Heare ye therfore the ſimilitude of the ſower.
19 When one heareth the word of the kingdome, and vnderſtandeth it not, then commeth that euyl, and catcheth away that whiche was ſowen in his hart: this is he whiche receyued ſeede by the way ſyde.
20 But he that receiued the ſeede into ſtonie places, the ſame is he that heareth the worde, and anone with ioy receyueth it:
21 Yet hath he not roote in him ſelfe, but dureth for a ſeaſon: for when tribulation or perſecution ariſeth becauſe of the worde, by and by he is offended.
22 He alſo that receiued ſeede into the thornes, is he that heareth the worde, & the care of this worlde, and the deceitefulneſſe of riches, choke vp the word, and ſo is he made vnfruiteful.
23 But he that receiued ſeede into the good grounde, is he that heareth the worde, and vnderſtandeth it, which alſo beareth fruite and bringeth foorth, ſome an hundred fold, ſome ſyxtie folde, ſome thirtie folde.
24 Another parable put he forth vnto them, ſaying, *The kyngdome of heauen is lykened vnto a man, which ſowed good ſeede in his feelde. Mark.4.c. The Goſpel on the fyfth ſunday after the Epiphanie.
25 But whyle men ſlept, his enimie came and ſowed tares among the wheate, and went his way.
26 But when the blade was ſprong vp, and had brought foorth fruite, then appeared the tares alſo.
27 So, the ſeruauntes of the houſholder came, and ſayde vnto hym, Syr, diddeſt not thou ſowe good ſeede in thy feeld, from whence then hath it tares?
28 He ſaide vnto them, The malitious man hath done this. The ſeruauntes ſayde vnto him, Wilt thou then that we goe, and gather them vp? E
29 But he ſayd, Nay: leſt whyle ye gather vp the tares, ye roote vp alſo the wheate with them.
30 Let both growe together vntyl the harueſt: and in time of harueſt, I will ſay to the reapers, Gather ye together fyrſt the tares, and binde them in bundels to burne them: but carrie the wheate into my barne.
31 Another parable put he forth vnto them, ſaying, The kingdome of heauen is lyke to a graine of muſtarde ſeede, whiche a man tooke, and ſowed in his feelde. Mat.4.c. Luke.13.b.
32 Which in deede is the leaſt of all ſeedes: But when it is growen, it is the greateſt among herbes, and is a tree: (ſo) that the byrdes of the ayre come & make their neſtes in the branches therof.
33 Another parable ſpake he vnto them, (ſaying,) *The kyngdome of heauen is like vnto leauen, whiche a woman tooke, and hydde in three peckes of meale, tyl al were leauened. Luke.13.b.
34 * Al theſe thynges ſpake Jeſus vnto the people in parables, and without a parable ſpake he not vnto them: Mar.4.c.
35 That it myght be fulfylled whiche was ſpoken by the prophet, ſaying, *I wyl open my mouth in parables, I wyl ſpeake forth thynges whiche haue ben kept ſecrete from the fundation of the worlde. F Pſal.68.a.
36 Then Jeſus, when he had ſent the people away, went into the houſe: *And his diſciples came vnto him, ſaying, Declare vnto vs the parable of the tares of the feelde. Mar.4.c.

37 He

37 He answeared, and sayde vnto them, He that soweth the good seede, is the sonne of man.

38 The feeld, is the worlde. The good seede, these are the children of the kingdome. But the tares, are the children of the wicked.

39 And the enimie that sowed them, is the deuil. The harnest, is the end of the worlde. The reapers, be the angelles.

40 Euen as the tares therefore are gathered and burnt in the fyre: so shal it be in the ende of the worlde.

41 The sonne of man shall sende foorth his angelles, and (they) shal gather out of his kyngdome al thynges that offende, and them whiche doo iniquitie:

Apoc.14.b

42 And shal cast them into a furnace of fyre: there shalbe waylyng & gnashyng of teeth.

Dani.12.a. Sapi.3.b. 1. Cor.15.f

43 Then shal the righteous shyne as the sunne in the kyngdome of their father. Who hath eares to heare, let him heare.

44 Agayne, the kyngdome of heauen is lyke vnto treasure hyd in the feelde: the whiche, when a man hath founde, hydeth, and for ioy therof goeth and selleth al that he hath, and buyeth that feelde.

45 Agayne, the kyngdome of heauen is lyke vnto a marchant man, seekyng goodly pearles:

46 Which when he had found one pretious pearle, went and solde al that he had, and bought it.

47 Agayne, the kyngdome of heauen is lyke vnto a net that was caste into the sea, and gathered of al kynde,

48 Which, whē it was ful, (the fyshers) drue to land, and sate downe, and gathered the good into vesselles, but cast the bad away.

49 So shal it be at the end of the worlde: the angelles shal come forth, and seuer the bad from among the iust,

50 And shal cast them into a furnace of fyre: there * shalbe waylyng and gnashyng of teethe.

Mat.22.b. and.25.a.

51 Jesus sayth vnto them, Haue ye vnderstande al these thynges? They say vnto hym, Yea, Lorde.

52 Then sayde he vnto them, Therfore euery scribe whiche is taught in the kingdome of heauen, is lyke vnto a man that is an housholder, whiche bryngeth foorth out of his treasure thynges newe and olde.

53 And it came to passe that when Jesus had finished these parables, * he departed thence.

Mar.6.a.

54 And when he came into his owne country, he taught them in their synagogue, in so muche that they were * astonied, and sayde, Whence commeth this wysedome and myghtie workes vnto hym?

Luke.4.a.

55 * Is not this the carpenters sonne? Is not his mother called Marie? & his brethren, James, & Joses, and Simon, and Judas?

Mar.3.a. John.6.c.

56 And are not al his systers with vs: whēce hath he then al these thynges?

57 And they were offended in him. But Jesus sayde vnto them, A prophet is not without honour, saue in his owne country, and in his owne house.

Mar.6.a. Luke.4.b. John.5.f.

58 And he did not many myghtie woorkes there, because of their vnbeleefe.

The. xiiii. Chapter.

10. Iohn is taken and beheaded. 19. Christ feedeth fyue thousand men with fyue loaues and two fyshes.

1 AT that tyme * Herode the Tetrarche hearde of the fame of Jesus:

A Mar.6.b. Luke.9.a.

2 And sayde vnto his seruantes, This is Johan the Baptist, he is ryssen from the dead, and therfore great woorkes doo shewe foorth them selues in hym.

3 For Herode, when he had taken John, he bounde him, and put him in prison for Herodias sake, his brother Philips wyfe.

4 For John sayde vnto him, It is not lawful for thee to haue her.

Mark.6. Luke.3.b. Leuit.18.

5 And whē he would haue put him to death, he feared the people: * because they counted him as a prophete.

Mat.21.b

6 But when Herodes * byrth day was kept, the daughter of Herodias daunced before them, and pleased Herode.

Gene.40.

7 * Wherefore, he promiseth with an othe, to geue her what so euer she would aske.

B Mar.6.c.

8 And she, being before * instructed of her mother, sayde, Geue me here John Baptistes head in a platter.

* or, entised, or, moued.

9 And the king was sorie: neuertheles, for the others sake, and them which sate also at the table, he commaunded it to be geuen her:

10 And sent (a tormenter) and beheaded John in the prison.

11 And his head was brought in a platter, and geuen to the damsell: and (she) brought it to her mother.

12 And his disciples came, & tooke vp his body, and buried it: and went and told Jesus.

13 When Jesus hearde of it, he * departed thence in a ship, vnto a desart place out of the way: & when the people had heard therof, they followed him on foote out of the cities.

Mar.6.b Luke.9.b John.6.a

14 And when Jesus went foorth, he sawe muche people, and was moued with mercie towarde them, and he healed their sicke.

C

15 And when it was euening, his disciples came to him, saying, This is a desart place, and the houre is nowe past: let the people departe, that they may goe into the villages, and buye them victualles.

26 But Jesus sayde vnto them, They haue
no nede to goe away: geue ye them to eate.
37 They say vnto him, We haue not here
but fiue loaues and two fishes.
38 He sayd, Bring them hither to me.
39 And when he had commaunded the peo-
ple to sitte downe on the grasse, and had ta-
ken the fiue loaues, and the two fishes, and
lifted vp his eyes toward the heauen, he bles-
sed and when he had broken (them) he gaue
the loaues to his disciples: and his disciples
to the people.
20 And they did all eate, and were suffised:
And they tooke vp (of the fragmentes that
remayned) twelue basketes ful.
D 21 And they that had eaten, were about fyue
thousand men, besides women and children.
22 * And straightway Jesus constrayned his
disciples to goe vp into a shyppe, and to
goe before hym vnto the other side, whyle
he sent the people away.
23 And when he had sent the people away,
he* went vp into a mountayne alone to
pray: and when night was come, he was
there him selfe alone.
24 But the shyp was nowe in the myddest
of the sea, and was toss with the waues: for
it was a contrary winde.
25 And in the fourth watche of the nyght,
Jesus went vnto them, walking on the sea.
26 And when the disciples sawe hym walk-
ing on the sea, they were troubled, saying,
That it is a spirite: and they cryed out for
feare.
27 But straightway Jesus spake vnto them,
saying, Be of good cheare: it is I, be not
afrayde.
28 Peter answeared him, and sayde, Lord,
if it be thou, bydde me come vnto thee on
the water.
29 And he sayde, Come. And when Peter
was come downe out of the shyppe, he wal-
ked on the water to goe to Jesus.
30 But when he sawe a mightie wynde, he
was afrayde: and when he began to synke,
he cryed, saying, Lorde saue me.
31 And immydiatly Jesus, when he had
stretched forth his hande, caught him, and
sayd vnto him, O thou of litle fayth, wher-
fore diddest thou doubt?
32 * And when they were come into the ship,
the winde ceassed.
33 Then they that were in the ship, came
and worshipped him, saying, Of a trueth
thou art the sonne of God.
34 And when they were gone ouer, they came
into the lande of Genezaret.
35 And whē the men of that place had know-
ledge of him, they sent out into all that
countrey rounde about, and brought vnto
hym al that were sicke,
36 And besought him that they might touch
the hemme of his garment only: & as many
as touched, were made perfectly whole.

The. xv. Chapter.

Christe excuseth his disciples, and rebuketh
the Scribes and Pharisees.

1 Then came to Jesus Scribes and Pha- A Mark. 7. a.
risees, which were come from Hie-
salem, saying,
2 Why do thy disciples transgresse the tra- C
dition of the elders? for they washe not
their handes when they eate bread.
3 But he answered, and sayd vnto them,
Why do you also transgresse the commaun-
dement of God by your tradition?
4 For God commaunded, saying, Honour Exod. 20. b.
thy father and thy mother. And he that cur- Mark. 7. b.
seth father or mother, let him die the death.
5 But ye say, Whosoeuer shal say to his fa- Exod. 21. b
ther or his mother, By the gifte that (is of- Ephes. 6. a
fered) of me, thou shalt be holped:
6 And so that he not honour his father or his Deut. 5. b.
mother. And thus haue ye made the com-
maundement of God of none effect by your
tradition.
7 Ye hypocrites, full well did Esaias pro- B
phesie of you, saying,
8 * This people draweth nigh vnto me with Esai. 29. g
their mouth, and honoureth me with their Jere. 33. g.
lyps: howbeit their hart is farre from me. Mark. 7. b.
9 But in vaine do they worship me, teaching
doctrines, preceptes of men.
10 And when he had called the people to him,
he said vnto them, Heare and vnderstande.
11 That which goeth into the mouth, defi- D
leth not the man: but that which commeth
out of the mouth, defileth the man.
12 Then came his disciples, and sayd vnto
hym, Knowest thou not that the Pharisees
were offended after they heard this saying?
13 But he answeared, and sayd, Al manner
planting which my heauenly father hath
not planted, shalbe rooted vp.
14 Let them alone: they be blynde leaders C
of the blinde. If the blinde leade the blinde,
both shal fal into the ditche.
15 Then answeared Peter, and sayd vnto
hym, Declare vnto vs this parable.
16 Jesus sayde, Are ye also yet without vn-
derstandyng?
17 Do not ye yet vnderstande, that what so-
euer entreth in at the mouth, goeth into the
belly, and is cast out into the draught?
18 But those thinges which procede out of
the mouth, come forth from the hart, and
they defile the man.

19 For out of ỹ hart proceede yll thoughtes, murders, aduulteries, whoredomes, theftes, false witnesse, blasphemies.

20 These are the thynges whiche defile a man: But to eate with vnwashen handes, defileth not a man.

The Gospel on the second Sunday in Lent.

21 And Jesus, when he went thence, departeth into the coastes of Tyre and Sidon.

22 And beholde, a woman of the Chanaanites, whiche came out of the same coastes, cried vnto him, saying, Haue mercy vpon me, O Lorde, thou sonne of Dauid, my daughter is greuously vexed with a deuyll.

D 23 But he answereth her not a worde. And his disciples came, & besought him, saying, Sende her away, for she cryeth after vs.

24 But he answered, and sayde, I am not sent but vnto the lost sheepe of the house of Israel.

Luke. 19.

25 Then came he, and worshipped him, saying, Lorde helpe me.

26 But he answered, and saide, It is not meete to take the childrens breade, and to cast it to litle dogges.

27 And she sayde, Yes Lorde: for the lytle dogges also eate of the crummes which fal from their maisters table.

28 Then Jesus answered, and sayde vnto her, O woman, great is thy fayth: be it vnto thee euen as thou wilt. And her daughter was made whole euen from that same houre.

E 29 And Jesus, when he was departed from thence, came nigh vnto the sea of Galilee, and whe he was gone vp into a mountaine, he sate downe there.

30 Then great multitudes came vnto him, hauing with them those that were lame, blinde, dumbe, maymed, and other many: and cast them downe at Jesus feete, * and he healed them:

Esai. 35. b.

31 Insomuch that the people wondred, when they saw the dumbe speake, the maymed to be whole, the lame to walke, and the blinde to see: and they glorified the God of Israel.

Mark. 8. a.

32 * Then Jesus called his disciples vnto him, and sayde, I haue compassion on the people, because they continue with me now three dayes, and haue nothing to eate: and I will not let them departe fasting, lest they faynt in the way.

33 And his disciples say vnto him, Whence (should we get) so much bread in the wyldernesse, as to suffise so great a multitude?

34 And Jesus saith vnto them, How many loaues haue ye? And they said, Seuen, and a fewe litle fyshes.

Mark. 16. b

35 And he commaunded the people to sitte downe on the grounde.

36 And when he had taken the seuen loaues and the fyshes, and had geuen thankes, he brake (them) and gaue to his disciples: and the disciples gaue them to the people.

37 And they did all eate, and were suffised: and they tooke vp of the broken meate that was left, seuen baskets ful.

38 And yet they that did eate, were foure thousand men, beside women and children.

39 And when he had sent away the people, he tooke shyp, and came into the parties of Magdala.

The xvi. Chapter.

1. The Pharisees require a token, 6. Jesus warneth his disciples of the Pharisees doctrine.

1 THE * Pharisees also with the Sadducees, came, and tempting, desyred them that he would shew them a signe from heauen.

C Mark. 8. Luke. 11. b

2 He answered and said vnto them, When it is euening, ye say, (it will be) fayre weather: for the skye is red.

Luke. 12. g

3 And in the morning (it will be) foule weather to day: for the skye is lowring red. O ye hypocrites, ye can discerne the outward appearance of the skye: but can ye not discerne the signes of the tymes?

4 * A frowarde and aduulterous nation requireth a signe, and there shal no signe be geuen vnto it, but the signe of the * prophete Jonas. And he left them, and departed.

Mark. 8. Mark. 8. Luke. 11. b John. 6. b Jonas. 2. c

5 And when his disciples were come to the other side of the water, they had forgotten to take bread (with them.)

6 Then Jesus sayde vnto them, * Take heede and beware of the leauen of the Pharisees, and of the Sadducees.

Luke. 12. b

7 And they thought in them selues, saying, For we haue taken no bread (with vs.)

D

8 (Which) when Jesus vnderstoode, he sayd vnto them, O ye of litle fayth, why thynke you within your selues, because ye haue brought no bread?

9 Do ye not yet perceiue, neither remember those fiue loaues of the fiue thousande, and howe many baskets tooke ye vp?

Mark. 14.

10 * Neither the seuen loaues of the foure thousand, and howe many baskets tooke ye vp?

Mark. 8.

11 Howe is it that ye do not vnderstande that I speake it not vnto you concerning bread, that ye shoulde beware of the leuen of the Pharisees, and of the Sadducees?

12 Then vnderstoode they how that he bade not them beware of the leauen of the bread but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coastes of Cesarea (whiche is called) Philippi, he asked his

The Gospel on saint Peters day

his disciples, sayeing, *Whom doo menne say that I the sonne of man am?
14 They sayde, Sommе say (that thou art) John Baptist, sommе Elias, sommе Jerremias, or one of the prophetes.
15 He sayth vnto them, But whom say ye that I am?
16 Simon Peter answeared, & said, *Thou art Christ, the sonne of the liuing God.
17 And Jesus answeared, and sayde vnto him, Happy art thou Simon Bar Jona: for flesh and blood hath not opened (that) vnto thee, *but my father whiche is in heauen.
18 And I say also vnto thee that thou art Peter, and vpon this *rocke I wyl buylde my congregation: and the gates * of hell shal not preuayle against it.
19 And I wyl geue vnto thee the keyes of the kingdome of heauen: and *whatsoeuer thou shalt binde in earth, shalbe bounde in heauen: and whatsoeuer thou shalt loose in earth, shalbe loosed in heauen.
20 Then charged he his disciples that they shoulde tel no man that he was Jesus Christe.
21 *From that tyme forth beganne Jesus to shewe vnto his disciples, howe that he must goe vnto Hierusalem, and suffer many thinges of the elders and high priestes and scribes, and (must) be kylled, and be rayſed agayne the thirde day.
22 And when Peter had taken him aside, he beganne to rebuke him, sayeing, Lorde, fauour thee selfe, this shal not be vnto thee.
23 But he turned him about, and sayde vnto Peter, Goe after me Satan, thou art an offence vnto me: for thou sauerest not the things that (be) of God, but those that (be) of men.
24 Then sayde Jesus vnto his disciples, If any man wyll goe after me, let him forsake him selfe, & take vp his crosse, & folowe me.
25 *For who so euer wyl saue his lyfe, shal loose it: agayne, who so euer wyll loose his lyfe for my sake, shal fynde it.
26 For what is a man profited if he shal winne the whole worlde, and loose his owne soule? Or what shal a man geue for a raunsome of his soule?
27 For the sonne of man shal comme in the glory of his father with his angels: and *then shal he rewarde euery man accoyding to his woorkes.
28 Verely I say vnto you, *There be some standing here, which shal in no wyse taste of death, tyl they see the sonne of man comming in his kingdome.

The.xvii. Chapter.

2. The transfiguration of Christe, 15. he healeth the lunaticke.

1 AND *after sixe dayes, Jesus taketh Peter, James, and John his brother, and bringeth them vp into an hyghe mountayne, out of the way. A *Mark.9.b. Luke.9.c.
2 And was transfigured before them, *and his face dyd shine as the sunne, and his clothes were as white as the light. *Apoc.1.b.
3 And beholde, there appeared vnto them Moses, and Elias talking with him.
4 Then answeared Peter, and sayde vnto Jesus, Lorde, it is good for vs to be here. If thou wylt, let vs make here three tabernacles: one for thee, and one for Moses, and one for Elias.
5 Whyle he yet spake, beholde a bright cloude ouershadowed them: and beholde, (there came) a voyce out of ỹ cloud, whiche sayde, This is my beloued sonne, in whom I am wel pleased, heare ye him. *Matth.3.b.
6 And when ỹ disciples heard (these things) they fel on their face, and were sore afrayd. and.12.b. *Esai.62.a.
7 And Jesus came and touched them, and sayde, Arise ye, and be not afrayde. *Deut.18.c. B
8 And when they had lyft vp their eyes, sawe sawe no man, saue Jesus only.
9 *And when they came downe from the mountayne, Jesus charged them, saying, Shewe the vision to no man, vntyl the sonne of man be risen againe from ỹ dead. *Mark.9.a.
10 And his disciples asked him, sayeing, Why then say the scribes that Elias must fyrst comme?
11 Jesus answeared, and sayde vnto them, *Elias truely shall fyrst comme, and restore al things: *Mala.3.b.
12 But I say vnto you, that *Elias is come already, and they knewe him not, but haue donne vnto him what so euer they lusted: Lykewyse shall also the sonne of man suffer of them. *Mat.11.b.
13 Then the disciples vnderstoode that he spake vnto them of John Baptist.
14 And when they were come to the people, C there came to him a certayne man, kneeling downe to him, and sayeing,
15 Lorde, haue mercie on my sonne, for he is lunaticke, and sore vexed: for oft tymes he falleth into the fyre, & oft into the water.
16 *And I broughte him to thy disciples, and they could not heale him. *Mark.9.c. Luke.9.c.
17 Jesus answeared, and sayde, O faythlesse and peruerse nation, howe long shal I be with you? howe long shal I suffer you? bryng him hyther to me.
18 And Jesus rebuked the deuyll, and he departed out of him: and the chylde was healed euen that same tyme.
19 *Then came ỹ disciples to Jesus secretly, and said, Why could not we cast him out? *Marke.9.b.
20 Jesus sayde vnto them, Because of your

Luke.17.a. vnbeliefe: For verely I say vnto you, * If
ye haue faith as a graine of mustarde
seede, ye shall say vnto this mountayne, Remoue hence to yonder place: and it shal
remoue, neither shall any thing be vnpossible vnto you.

* of deuils. 21 Howbeit, this kinde * goeth not out, but
by prayer and fasting.

22 Whyle they were conuersant in Galilee,
Mat.16.b. and.20.c. Jesus sayde vnto them, *Ye shall come to
Mark.8.b. passe, that the sonne of man shalbe betray-
9.b.and.10 ed into the handes of men:
Luke.9.c. 23 And they shall kill him, and the thirde day
shall he ryse agayne. And they were exceeding sory.

24 And when they were come to Capernaum, they that receyued tribute money,
came to Peter, and sayde, Doeth not your
maister pay tribute?

25 He sayth, Yes. And when he was comme
into the house, Jesus preuented him, sayeng, What thinkest thou Simon: of whom
doo the kinges of the earth take tribute or
tolle? of their owne chyldren, or of the
strangers?

26 Peter sayth vnto him, Of the strangers.
Jesus sayth vnto him, Then are the chyldren free.

27 Notwithstanding, lest we shoulde offend
them, goe thou to the sea, & cast an hooke,
and take vp the fyshe that fyrst commeth
vp: and when thou hast opened his mouth,
thou shalt fynde a peece of twentie pence:
that take, and giue it vnto them for me,
and thee.

The.xviii. Chapter.

3. He teacheth his Disciples to be humble and harmlesse, 6. to auoyde occasyons of euyll.

AT the same time came the disciples
The Gospel on saint Michael and al angels. vnto Jesus, sayeng, *Who is the greatest in the kingdome of heauen?

Mark.9.g. 2 Jesus called a litle childe vnto him, and
Luke.9.f. set him in the middes of them,

Mark.10.b 3 And sayde, Verely I say vnto you, *Except ye turne, and become as litle chyldren, ye shal not enter into the kingdome of
Luke.18.D. heauen.

1.Pet.2.a. 4 Who so euer therefore shall humble him
selfe as this litle childe, the same is the
greatest in the kingdome of heauen.

5 And who so shall receyue such a litle childe
in my name, receiueth me.

Mark.9.f. 6 *But who so shall offende one of these li-
Luke.17.a. tle ones which beleue in me, it were better
for him that a millstone were hanged about
his necke, and that he were drowned in
the deapth of the sea.

7 Wo vnto the worlde because of offences,
1.Cor.11.D. *it must needes be that offences comme:
but woe to that man by whom the offence
commeth.

8 If then thy hande or thy foote offende
thee, (a) cut them of, and cast (them) from
thee: it is better for thee to enter into lyfe
halt or maymed, (rather) then thou hondest, hauing two handes or two feete, be
cast into the euerlasting fyre.

9 And if thine eye offend thee, plucke it out,
and cast (it) from thee: it is better for thee
to enter into lyfe with one eye, (rather) then
hauing two eyes, to be cast into hell fyre.

10 Take heede that ye despise not one of
these litle ones: for I say vnto you, that in
heauen their (b) angels do alwayes behold
the face of my father which is in heauen.

11 For the sonne of man is comme to saue
that which was lost.

12 How thinke ye? *If a man haue an hundred sheepe, and one of them be gonne astray, doeth he not leaue those nintie and
nine, and goeth into the mountaynes, and
seeketh that which went astray?

13 And if it so be that he fynde it, verely I
say vnto you, he reioyceth more of that
sheepe, then of the nintie and nine which
went not astray.

14 Euen so it is not the wyll of your father
which is in heauen, that one of these li-
tle ones should perishe.

15 Moreouer, *if thy brother shal trespasse
against thee, goe and tell him his fault be-
tweene thee and him alone: if he shall heare
thee, thou hast wonne thy brother.

16 But if he wyl not heare thee, then take
yet with thee one or two: that in *the mouth
of two or three witnesses, euery woord may
be stablished.

17 If he wyl not heare them, tell it vnto the
Churche, if he wyl not heare the Church,
let him be vnto thee as an heathen man
and a Publicane.

18 Verely I say vnto you, *what so euer ye
shal binde on earth, shalbe bounde in heauen: and whatsoeuer ye shal loose on earth,
shalbe loosed in heauen.

19 Agayne, truely I say vnto you, that if
two of you shal agree in earth as touchyng
any thing that they (shall) aske, it shalbe
donne for them of my father whiche is in
heauen.

20 For where two or three are gathered together in my name, there am I in the middest of them.

21 Then came Peter to him, and said, Lord,
how oft shal my brother sinne against me,
and I forgeue him? tyl seuen tymes?

22 Jesus saith vnto him, I say not vnto thee,
vntyl seuen times: but vntil seuentie times
seuen.

23 Ther-

Matth.5.c. Mark.9.f. (a) We cut of carnal and fleshly cupiditees affections, lest we be with them cast into the fyre of hell.

(b) In this appeareth the fatherly kindnesse of God toward vs, that he doeth his holy angels to keep and defend vs, euen from our very birth. Luke.17.b.

C

Luke.17.d. Leuit.19.b. Eccle.19.b.

Deut.19.b. 2.Cor.13.d. Hebr.10.f.

Jacob.2. Mark.6. Mark.11.

Mark.16.c.

Mark.10.

The Gospel on the xxi. sunday after Trinitie.

23 Therfore is the kyngdome of heauen likened vnto a certaine man that was a kyng, which would take accompt of his seruants.
24 And when he had begun to reckon, one was brought vnto him which ought hym ten thousande talentes.
25 But forasmuch as he had not to pay, his lord commaunded him to be solde, and his wife, and chyldren, and all that he had, and (payment) to be made.
26 The seruant therfore fell downe, and besought him, saying, Lorde, haue patience with me, and I wyl pay thee all.
27 Then the Lorde of that seruant, moued with pitie, loosed him, and forgaue him the debt.
C 28 But the same seruant went out, and found one of his felowes which ought him an hundred pence: and when he had laide handes on him, he tooke him by the throte, saying, Pay (me) that thou owest.
29 And his felowe fell downe at his feete, and besought hym, saying, Haue patience with me, and I wyl pay thee all.
30 And he would not: but went and cast him into prison, till he should pay the debt.
31 So when his felowes sawe what was done, they were very sory: and came, and tolde vnto their Lorde all that was done.
32 Then his lorde, after that he had called hym, sayde vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst me:
33 Shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee?
34 And his lorde was wroth, and deliuered him to the tormentors, tyl he should pay all that was due vnto him.
Iosh.2.c Deut.6.b Mark.11.d 35 *So likewise shal my heauenly father do also vnto you, if ye from your harts forgeue not euery one his brother their trespasses.

The. xix. Chapter.

3. Christ geueth answeare concerning mariage. 21. and teacheth, that we be carefull, 22. not to loue worldly ryches.

A 1 AND it came to passe, that *when Jesus Mark.10.a had finished these sayinges, he gate him from Galilee, and came into the coastes of Iurie beyonde Iordane:
2 And great multitudes followed hym, and he healed them there.
3 The Pharisees also came vnto him, tempting him, and saying vnto hym, Is it lawful for a man to put away his wife for euery cause?
4 He answeared, and said vnto them, Haue ye not read, that he which made them at the beginning, *made them male and female? Gene.12.d.
5 And sayd, For this cause shal a man leaue Ephes.5.g. his father and his mother, & shal be knyt to 1.Cor.6.d. his wife, and they twaine shalbe one flesche.
6 Wherfore they are no more twaine, but one flesche. Let not man therefore put asunder, that which God hath coupled together.
7 They say vnto him, Why did Moses then B commaunde to geue a writing of deuorcement, and to put her away?
8 He said vnto them, Moses, because of the hardnesse of your hartes, suffred you to put away your wiues: but from the beginning it was not so.
9 *I say vnto you, Whosoeuer shal put away Deut.24.a his wife, except it be for fornication, and Iere.3.a. shal marye another, committeth aduoutrie: Mala.2.d. and who so marieth her which is deuorced, doth commit aduoutrie. Mark.10.b
10 His disciples say vnto hym, If the case Luke.16.d. of the man be so with his wyfe, (then) is it not good to marry.
11 But he sayde vnto them, All men can not receiue this saying, *saue they to whom it is geuen. Sapi.2.e.
12 For there are some chaste, whiche were so borne out of their mothers woombe: and there are some chaste, whiche were made chaste of men: and there be chaste, whiche haue made them selues chaste for the kingdome of heauens sake. He that is able to receiue (it) let him receiue (it.)
13 *Then were there brought vnto hym Mark.10.b. yoong children, that he should put his han- Luke.18.b des on them, and pray: and the disciples rebuked them.
14 But Jesus sayde vnto them, Suffer the yoong children, and forbydde them not to C come vnto me: for to suche belongeth the kyngdome of heauen.
15 And when he had put his handes on them, he departed thence.
16 And beholde, one came, and sayde vnto him, *Good maister, what good thing shal Mark.10.a I do, that I may haue eternal lyfe? Luke.18.d.
17 He sayd vnto him, Why callest thou me good? there is none good but one (and that is) God: But if thou wilt enter into that lyfe, kepe the commaundementes. Psal.112.a
18 He saith vnto him, Whiche? Jesus sayd, *Thou shalt do no murder, Thou shalt not Exod.19.c. commyt aduoutrie, Thou shalt not steale, Deut.6.b Thou shalt not beare false witnesse,
19 Honour thy father and thy mother: *and, Rom.13.c. thou shalt loue thy neighbour as thy selfe. Galat.5.c.
20 The young man sayd vnto him, All these (thynges) haue I kept from my youth vp: what lacke I yet?
21 Jesus sayde vnto hym, If thou wylt be D perfect, goe and sel thy substance, and gyue Mark.10.a.

Luke.12.d. to the poore, and thou shalt haue treasure in
Matth.7.c. heauen: and come and folowe me.
22 But when the yonge man hearde that saying, he went awaye sayenge: for he had great possessions.
23 Then Jesus said vnto his disciples, Verily I say vnto you, *that a riche (man) shal
Mark.10.c. hardly enter into the kingdome of heauen.
Luke.18.c.
24 And agayne I say vnto you, It is easier for a Cammel to goe through the eye of a needle, then for the ryche to enter into the kyngdome of God.
25 When the disciples hearde (this) they were exceedingly amased, saying, Who then can be saued?
C 26 But Jesus beholde (them) and sayde vnto them, With men this is vnpossible, * but
Zach.8.b. with God all thinges are possible.
The Gospel on the conuertion of saint Paul. 27 Then answeared Peter, and saide vnto him, *Beholde, we haue forsaken al, and folowed thee, what shal we haue therefore?
Matth.4.b 28 Jesus said vnto them, Verily I say vnto
Mark.10.d you, that when the sonne of man shall syt in
Luke. 18.f. the throne of his maiestie, ye that haue folo-
Luke.22.c wed me in the regeneration, *shall sit also vpon twelue seates, iudgyng the twelue tribes of Israel.
Deut. 33.b. 29 *And euery one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my names
Job.42.c. sake, shal receiue an hundred folde, & shall inherite euerlasting lyfe.
Mat. 20. b. 30 *But many that are first, shalbe last, and
Luke.13.c. the last, shalbe first.

The. xx. Chapter.

1. Christe teacheth by a similitude, that God is better vnto no man. 20. He teacheth his disciples to be lowly, 30. and geueth two blinde men their sight.

G 1 FOr the kingdome of heauen is like vnto
The Gospel on Septuages ima sunday. a man that is an housholder, whiche went out early in the morninge to hyre labourers into his vineyarde.
2 And when he had agreed with the labourers for a peny a day, he sent them into his vineyarde.
3 And when he went out about the thyrde houre, he sawe other standyng idle in the market place,
4 And sayde vnto them, Goe ye also into the vineyarde, and whatsoeuer is right, I wyll geue you. And they went their way.
5 Agayne, when he went out about the sixth and ninth houre, he did likewise.
6 And about the eleuenth houre, when he went out, he founde other standyng idle, and sayth vnto them, Why stande ye here al the day idle?
B 7 They saye vnto him, Because no man hath hired vs. He saith vnto them, Goe ye also into the vineyarde: and whatsoeuer is ryght, that shal ye receiue.
8 So when euen was come, the Lord of the vineyarde saith vnto his stewarde, Call the labourers, and geue them their hyre, beginning from the last, vnto the first.
9 And when they came that (were hyred) about the eleuenth houre, they receiued euery man a peny.
10 But when the first came also, they supposed that they shoulde haue receiued more: & they likewyse receiued euery man a peny.
11 And when they had receiued it, they murmured agaynst the good man of the house,
12 Saying, these last haue wrought but one houre, and thou hast made them equal vnto vs, whiche haue borne the burden and feruent heate of the day.
13 But he answeared to one of them, and sayde, Freende, I do thee no wrong: hyredest thou not agree with me for a peny?
14 Take that thyne is, and goe thy way: I wyl geue vnto this last, euen as vnto thee. C
15 Is it not lawful for me to do that I will with mine owne? Is thine eye euyl, because I am good?
16 *So the last shalbe firste, and the fyrste (shalbe) last: for many be called, but fewe (be) chosen. Mat.19.d. Mark.10.d. Luke.13.f.
17 And Jesus going vp to Hierusalem, toke the twelue disciples aside in the way, and sayde vnto them,
18 *Beholde, we goe vp to Hierusalem, and the sonne of man shalbe betrayed vnto the cheefe priestes, and vnto the Scribes, and they shal condemne hym to death: Mark. 9.d. Luke.18.d.
19 And shal deliuer him to the gentiles to be mocked, and to be scourged, and to be crucified: and the thirde day he shal rise againe.
20 Then came to hym the mother of Zebedees children, with her sonnes, worshyppyng him, and desiring a certayne thyng of hym. The Gospel on S. Iames the Apostle. Mark.10.d
21 And he saith vnto her, What wylt thou? D
She saith vnto hym, Graunt, that these my two sonnes may sitte, the one on thy ryght hande, & the other on the left, in thy kyngdome.
22 But Jesus answeared, and sayd, Ye wote not what ye aske. Are ye able to dyncke of the cup that I shal dyncke of, and to be baptised with the baptisme that I am baptised with? They say vnto him, We are able.
23 He sayth vnto them, Ye shall dyncke in deede of my cup, and be baptised with the baptisme that I am baptised with: But to sit on my ryght hande, and on my leafte, is not myne to geue, but to them for whom it is prepared of my father. Mat.25.d

24 And

24 *And when the tenne heard de (this,) they disdayned at the two brethren.
25 But Jesus, when he had called them vnto him, sayde, *Ye knowe that the princes of the gentiles haue dominion ouer them: and they that are great, exercise auctho̅itie vpon them.
26 It shall not be so among you: But whosoeuer wyl be great among you, let him be your minister.
27 And who so wyl be cheefe among you, let him be your seruant.
28 Euen as *the sonne of man came not to be ministred vnto, but to minister, & to geue his lyfe a raunsome for many.
29 *And as they departed from Hiericho, muche people folowed him.
30 And beholde, two blynd men sitting by the way syde, when they hearde that Jesus passed by, they cryed, sayeng, O Lorde, thou sonne of Dauid, haue mercie on vs.
31 And the people rebuked them, because they shoulde holde their peace: but they cryed the more, sayeng, Haue mercie on vs, O Lorde, thou sonne of Dauid.
32 And Jesus stoode styll, & called them, and sayde, What wyl ye that I shal doo vnto you?
33 They say vnto him, Lorde, that our eyes may be opened.
34 So Jesus had compassion on them, and touched their eyes: and immediatly their eyes receyued sight, & they folowed him.

The .xxi. Chapter.

7. He rydeth into Hierusalem, 12. driueth the marchantes out of the temple, 19. and curseth the fygge tree.

A 1 AND when they *drewe nygh vnto Hierusalem, and were come to Bethphage, vnto the mount of Olines, then sent Jesus two disciples,
2 Sayeng vnto them, Goe into the village that lyeth ouer against you, & anone ye shall fynde an asse tyed, & a colt with her, when ye haue loosed (them,) bring (them) vnto me.
3 And yf any man say ought vnto you, ye shal say the Lorde hath neede of them, and straightway he wyl let them goe.
4 All this was done, that it might be fulfilled which was spoken by the prophet, sayeng,
5 *Tell ye the daughter of Sion, Beholde, thy king commeth vnto thee meeke, and sitting vpon an Asse, and a colt, the foale of (the Asse) vsed to the yoke.
6 The disciples went, and dyd as Jesus commaunded them,
B 7 And brought the Asse, and the colt, & put on them their clothes, and he sate thereon.
8 And many of the people spread their garmentes in ye way, other cut downe braunches from the trees, & strawed them in ye way.
9 Moreouer, the multitudes that went before, and that came after, cryed, sayeng, Hosanna to the sonne of Dauid: *Blessed is he that commeth in the name of the lord, *Hosanna in the highest.
10 And when he was comme into Hierusalem, all the citie was moued, sayeng, Who is this?
11 And the multitude sayde, This is Jesus *that prophete of Nazareth (a citie) in Galilee.
12 And Jesus went into the temple of God, and cast out all them that solde and bought in the temple, and ouerthrewe the tables of the money changers, & the seates of them that solde doues,
13 And sayde vnto them, it is written, *My house shalbe called the house of prayer, but ye haue made it a denne of theeues.
14 And the blynde and the halt came to him in the temple, and he healed them.
15 When the cheefe priestes & Scribes sawe the woonders that he dyd, and the children crying in the temple, and sayeng, Hosanna to the sonne of Dauid, they disdayned,
16 And sayde vnto him, Hearest thou what these say? But Jesus saith vnto them, Yea, haue ye neuer read, *Out of the mouth of babes and sucklinges thou hast ordeyned prayse?
17 And he leaft them, and went out of the citie *vnto Bethanie, and he lodged there.
18 *In the morning, as he returned into the citie, he hungred.
19 *And when he sawe one fygge tree in the way, he came to it, and found nothing thereon but leaues only, and said vnto it, Neuer fruite growe on thee henceforwarde. And anone the fygge tree wythered away.
20 And when the disciples saw it, they marueyled, sayeng, Howe soone is the fygge tree wythered away?
21 Jesus answeared, & sayde vnto them, Verely I say vnto you, *yf ye haue fayth, and doubt not, ye shal not only doo this (whiche is done) to ye figgs tree, but also, if ye shal say vnto this mountayne, Be thou remooued, & be thou cast into the sea, it shalbe donne.
22 And all thinges what soeuer ye shal aske in prayer, beleeuing, ye shal receyue.
23 *And when he was comme into the temple, the cheefe priestes and the elders of the people came vnto him teaching & say, *By what auctho̅itie doest thou these thinges? and who gaue thee this power?
24 Jesus answeared, and saide vnto them, I also wyl aske you one question, which yf

ye tell me, I in likewyse will tell you by
what auctoritie I doo these thinges:
25 The baptisme of John, whence was it?
from heaven, or of men? And they reasoned with them selues, sayeing, If we shall
say, From heauen, he will say vnto vs,
Why dyd ye not then beleeue him?
Mat.14.a. 26 But if we shal say, Of men, then feare
we the people, for all (men) holde John
as a prophete.
27 And they answered vnto Jesus, & saide,
We can not tell. And he sayde vnto them,
Neither tell I you by what auctoritie I
doo these thinges.
C 28 But what thinke you? A certayne man
had two sonnes, and when he came to the
first, he sayde, Sonne, goe and worke to
day in my vineyarde.
29 He answered, and said, I will not: But
afterwarde he repented, and went.
30 And when he came to the second, he sayd
lyke wyse: And he answered, and sayde, I
(go) sir, and went not.
31 Whether of them twaine dyd the will of
his father? And they saide vnto him, The
first. Jesus sayth vnto them, Verely I say
vnto you, that the publicanes & the harlots
goe into the kingdome of God before you.
Matth.3.a. 32 For *John came vnto you by the way of
righteousnesse, & ye beleeued him not: but
the publicanes & the harlots beleeued him.
And ye, when ye had seene (it) were not
moued afterwarde with repentance, that
ye might haue beleeued him.
33 Heare me another similitude. *There was
a certaine man, an housholder, which plan-
ted a vineyarde, and hedged it rounde a-
bout, and digged a wine pitte in it, & built
a tower, and let it out to husbandmen, and
went into a straunge countrey.
Gene.9.e. Exodus.5.a. Jere.12.c. Mark.12.c. Luke.20.b. 34 And when the time of the fruite drewe
neare, he sent his seruantes to the husband-
men, that they might receiue the fruites of it.
F 35 And the husbandmen, when they had ta-
ken his seruantes, they beat one, killed ano-
ther, and stoned another.
36 Agayne, he sent other seruantes, mo then
the first, and they did vnto them likewise.
37 But last of al, he sent vnto them his owne
sonne, sayeing, They will stande in awe of
my sonne.
Gene.37. 38 But when the husbandmen sawe the sonne,
they saide among them selues, *This is
the heyre, come, let vs kil him, and let vs
season vpon his inheritance.
39 And they caught him, and thrust him out
of the vineyarde, and slue (him.)
40 When the Lorde therefore of the vine-
yarde commeth, what will he doo vnto
those husbandmen?
41 They say vnto him, He will miserably
destroy those wicked (men) and will let out
his vineyarde vnto other husbandmen, who
the shal render him the fruite in due tymes.
42 Jesus sayeth vnto them, Dyd ye neuer
reade in the scriptures, *The stone which
the buylders disalowed, the same is become
the head of the corner? This is the Lordes
doing, and it is marueylous in our eyes.
Psal.118.c. Mark.12.d. Luke.20.c. 1.Pet.2.b. Actes.4.b.
43 Therefore say I vnto you, the kingdome
of God shalbe taken from you, and geuen to
a nation bringing foorth the fruites therof.
44 And *who so euer shal fall on this stone,
shalbe broken in peeces: *but on whom so
euer it shal fal, it shal to grinde him.
Zach.12.a. Dani.2.c.
45 And when the cheefe priestes and Phari-
sees had heard his parables, they perceyu-
ued that he spake of them.
46 *And when they sought to lay handes on
him, they feared the multitudes, because
they tooke him as a prophete.
John.7.b. Mark.11.c. Luke.19.f. and.20.c.

The. xxii. Chapeter.

17. Tribute to be geuen to the Emperour,
36. He answereth the Scribe vnto his que-
stion.

1 AND Jesus answered, and spake vn-
to them agayne by parables, & saide,
2 The kingdome of heauen is like vn-
to *a man that was a king, which made
a marriage for his sonne.
G The Gospel on the xx. sunday after Trinitie. Luke.14.b
3 And sent forth his seruantes, to cal them
that were bidden to the wedding: and they
would not comme.
4 Agayne, he sent forth other seruantes,
sayeing, Tel them which are bidden, Be-
holde, I haue prepared my dinner, my Ox-
en and my fatlinges are kylled, & al things
are redy: comme vnto the mariage.
5 But they made light of it, and went their
wayes, one to his farme, another to his
marchandize:
6 And the remnant tooke his seruants, and
entreated them spitefully, and slue them.
7 But when the king heard (thereof) he was
wroth, and when he had sent forth his ar-
mies, he destroyed those murderers, and
brent vp their citie.
B 8 Then sayth he to his seruantes, The ma-
riage is made & prepared, but they which
were bidden, were not worthy.
9 Goe ye therefore out in the high wayes,
and as many as ye shall finde, bidde to the
mariage.
10 And the seruantes went out into the high
wayes, and gathered togither al, as many
as they founde, both good and bad, and
the wedding was furnished with ghestes.
11 Whenthe king came in to see the ghestes,
he

he lyked there a man, which had not on a* wedding garment,
12 And he saith vnto him, Frende, how camest thou in hither, not hauing a wedding garment? And he was euen speachlesse.
13 Then said the king to the ministers, Bynde ye hym vp, and cast him into vtter darknes, * there shalbe weeping, and gnashing of teeth.
14 For many are called, but few are chosen.
15 * Then went the Pharisees, and tooke counsaile howe they myght entangle hym in his talke.
16 And they sent out vnto him their disciples with the Herodians, saying, * Maister, we knowe that thou art true, and teachest the way of God truely, neyther carest thou for any man, for thou dooest not respect mens persons.
17 Tel vs therfore, how thinkest thou? Is it lawful to geue tribute vnto Ceasar, or not?
18 But Iesus when he knewe their wickednes, said, Why tempt ye me ye hypocrites?
19 Shewe me the tribute money. And they brought vnto hym a peny.
20 And he sayth to them, Whose is this Image and superscription?
21 They say vnto him, Ceasars. Then saith he vnto them, * Geue therfore vnto Ceasar the (thynges) whiche are Ceasars: and vnto God, those (thynges) that are Gods.
22 When they had heard (these woordes,) they marueyled, and left hym, and went their way.
23 * The same day came to him the Saduces, which say that there is no resurrection, and asked him,
24 Saying, Maister, Moses said, * If a man dye, hauing no children, his brother shal * marrye his wyfe, and raise vp seede vnto his brother.
25 There were with vs seuen brethren, and the first, when he had marryed a wyfe, deceased, and hauing no issue, left his wyfe vnto his brother.
26 Likewise the second also, and the thirde, vnto the seuenth.
27 Last of al, the woman dyed also.
28 Therfore in the resurrection whose wyfe shall she be of the seuen? For they all had her.
29 Iesus answered, and saide vnto them, Ye doo erre, not knowyng the scriptures, nor the power of God.
30 For in the resurrection they neyther marye, nor are geuen in mariage, but are as the angels of God in heauen.
31 But as touchyng the resurrection of the dead, haue ye not read that which was spoken vnto you of God, which sayth,
32 * I am the God of Abraham, & the God of Isahac, and the God of Iacob? God is not the God of the dead, but of the lyuyng.
33 And when the multitudes heard this, they were astonied at his doctrine.
34 But when the Pharisees had heard that he had put the Saduces to silence, they were gathered together.
35 Then one (of them) whiche was a lawyer, asked (him) a question, tempting hym, and saying,
36 Maister, whiche is the great commaundement in the lawe?
37 Iesus sayde vnto hym, Thou * shalt loue the Lorde thy God with al thy hart, and with al thy soule, and with al thy mynde.
38 This is the first and great commaundement.
39 And the seconde is like vnto it. * Thou shalt loue thy neyghboor as thy selfe.
40 In these two commaundementes hang al the lawe and the prophetes.
41 When the Pharisees were gathered together, Iesus asked them,
42 Saying, What thinke ye of Christe? whose sonne is he? They sayde vnto hym, (the sonne) of Dauid.
43 He sayth vnto them, * howe then doth Dauid in spirite cal hym Lord, saying,
44 The Lord said vnto my Lord, * Syt thou on my right hand, tyl I make thine enimies thy footstoole?
45 If Dauid then cal him Lord, howe is he then his sonne?
46 And no man was able to answeare hym a woord, neyther durst any man (from that day) aske hym any mor questions.

The. xxiii. Chapter.

3. Christ cryeth woe to the Pharisees, Scribes, and hypocrites. 37. and prophesieth the destruction of Hierusalem.

1 Then spake Iesus to the multitudes, and to his disciples,
2 Saying, * The Scribes and the Pharisees * sate in Moses stare:
3 Al therfore what so euer they byd you obserue, that obserue & doo, but doo not after their woorkes: for they say, and doo not.
4 * Yea, they bynde togather heauie burdens, and grieuous to be borne, & laye them on mens shoulders, but they them selues wyl not mouue them with (one) of their fingers.
5 Al their woorkes they doo, for to be seene of men, they make broade their phylacteries, & enlarge the hemmes of their garmentes.
6 And loue the vppermost seates at feastes, & to sit in the chefe place in the synagogues.

7 And

Exod. 3. b. Mark. 12. c. Luk. 20. c.

The Gospel on the. xviii. sunday after Trinitie.

Deut. 6. b.

Leuit. 19. d. Mark. 12. c. Rom. 13. c. Galat. 5. d. Iacob. 2. b. Matth. 5. g.

Mark. 12. b.

Psal. 110. a.

A

Deut. 17. b. * Beza reade th it, syt.

Esai. 10. a. Luk. 11. f.

7 And greetinges in the marketes, and to be called of men, Rabbi, Rabbi.
Iames. 2.a. 8 *But be not ye called Rabbi: for one is your maister (euen) Christe, and all ye are brethren.
9 And cal no man your father vpon the earth: for one is your father, which is in heauen.
10 Neither be ye called maisters: for one is your maister (euen) Christe.
11 He that is greatest among you, shalbe your seruant.
Luke. 14.c. and. 18.c. 12 *But whosoeuer shal exalt him selfe, shalbe brought lowe, he that humbleth him selfe, shalbe exalted.
13 Woe vnto you Scribes and Pharisees hypocrites, for ye shut vp the kyngdome of heauen before men: *ye neither goe in your selues, neither suffer ye them that come, to enter in.
Luk. 11.g. C 14 Woe vnto you Scribes & Pharisees hypocrites, for ye deuoure widowes houses, & that vnder a pretence of long prayer, therefore ye shall receiue the greater damnation.
15 Woe vnto you Scribes & Pharisees hypocrites, for ye compasse the sea & the land to make one (a) proselyte, and when he is become one, ye make him two fold more the childe of hel then ye your selues (are.)
(a) One brought frō gentilitie to their religiō.
16 Woe be vnto you ye blynd guydes, for ye say, Whosoeuer shal sweare by the temple, it is nothing, but whosoeuer shal sweare by the golde of the temple, he is a (b) detter.
(b) Both to God and to man for to performe it
17 Ye fooles and blind, for whether is greater, the golde, or the temple that sanctifieth the golde?
18 And whosoeuer shal sweare by the aulter, it is nothing, but who so euer sweareth by the gyft that is vpon it, he is a detter.
19 Ye fooles & blind, for whether is greater, the gyft, or the aulter that sanctifieth the gift?
20 Who so therefore shal sweare by the aulter, sweareth by it, & by al thinges thereon.
D 21 And who so shal sweare by the temple, sweareth by it, and by him that dwelleth therin.
Math. 5.f. 22 *And he that shal sweare by heauen, sweareth by the seate of God, and by him that sitteth thereon.
23 Woe vnto you Scribes & Pharisees hypocrites, *for ye tithe mynt, and annise, and cummin, and haue left the waightier matters of the law, iudgement, mercy, & fayth: These ought ye to haue donne, and not to leaue the other vndone.
Luk. 11.f. 24 Ye blynde guydes, which strayne out a gnat, & swallowe a camel.
25 Woe vnto you Scribes & Pharisees hypocrites, for ye make cleane the vtter side of the cup, and of the platter, but within they are ful of hyderie and excesse.
26 Thou blind Pharisee, cleanse first that whiche is within the cup and platter, that the outside of them may be cleane also.
27 *Woe vnto you Scribes & Pharisees hypocrites, for ye are like vnto painted sepulchres, whiche in deede appeare beautifull outward: but are within ful of dead (mens) bones, and of al filthinesse.
Leuit. 11. C
28 Euen so, ye also outwardly appeare righteous vnto men: but within ye are ful of hypocrisie and iniquitie.
29 *Woe vnto you Scribes and Pharisees hypocrites, because ye buylde the tombes of the prophetes, and garnishe the sepulchres of the righteous,
30 And say, If we had ben in the dayes of our fathers, we woulde not haue ben parteners with them in the blood of ỳ prophets.
31 Wherefore *ye be witnesses vnto your selues, that ye are the children of them which kylled the prophetes.
1. Thes. 2. c
32 Fulfil ye also the measure of your fathers.
33 Ye serpentes, generation of vipers, howe wyl ye escape the damnation of hel?
34 Wherefore behold, *I send vnto you prophetes, and wise men, & Scribes, and some of them ye shall kyll and crucifie, and some of them shal ye scourge in your synagogues, and persecute them from citie to citie:
The Gospel on saint Stephens day. Math. 10. Luk. 11.g. Iohn. 16.c. Acts. 4.c. and. 7.a. Gene. 3.b. 2. Par. 24.
35 That vppon you may come al the righteous blood shedde vppon the earth, from the blood of that righteous Abel, vnto ỳ blood of Zacharias, sonne of Barachias, *whom ye slue betweene the temple and the aulter.
36 Verily I say vnto you, Al these thynges shal come vpon this generation.
F
37 *O Hierusalem, Hierusalem, thou that kyllest the prophetes, & stonest them whiche haue ben sent vnto thee, howe often woulde *I haue gathered thy children together, euen as a henne gathereth her chickins vnder her wynges, and ye wouldest not?
Luk. 13.b. 4. Esd. 1.c.
38 Behold, *your house is left vnto you desolate.
Plalm. 9.
39 For I say vnto you, ye shal by no meanes see me henceforth, til that ye shal say, *Blessed is he that commeth in the name of the Lorde.
Plal. 118. Luke. 19.f.

The. xxiiii. Chapter.

1. Christe sheweth his disciple the destruction of the temple, 6. the ende of the world, and the tokens of the latter dayes, 42. and warneth them to wake, 44. for the worlde shal sodainly perishe.

1 AND Iesus went out, and departed from the temple: and *his disciples came (to hym) for to shewe hym the buyldynges of the temple.
A Mark. 13.a Luk. 21.a
2 Iesus saide vnto them, See ye not al these thinges? Verily I say vnto you, *there shal not

not be left here one stone vpon another, that shal not be destroyed.

3 And as he sate vpon the mount of Olines, the disciples came vnto him secretely, saying, Tel vs, when shal these thynges be? and what (shalbe) the token of thy commyng, and of the ende of the worlde?

4 And Iesus answeared, & saide vnto them, Take * heede that no man deceyue you.

5 For many shal come in my name, saying, I am Christe: and shal deceyue many.

6 It wyl come to passe, that ye shal heare of warres, and rumours of warres: See that you be not troubled: for al (these thynges) must come to passe, but the ende is not yet.

7 * For nation shal ryse agaynst nation, and realme agaynst realme, and there shalbe famines, and pestilences, and earthquakes in * certayne places.

8 Al these are the begynnyng of sorowes.

9 * Then shal they put you to trouble, and shal kyl you: and ye shalbe hated of al nations for my names sake.

10 And then shal many be offended, and shal betray one an other, and shal hate one an other.

11 And many false prophetes shal arise, and shal deceiue many.

12 * And because iniquitie shal abounde, the loue of many shal waxe colde.

13 * But he that shal endure to the ende, the same shalbe saued.

14 * And this Gospel of the kingdome shalbe preached in al the worlde, for a witnesse vnto all nations, & then shal the ende come.

15 * When ye therfore shal see the abomination of desolation, spoken of by * Daniel the prophete, stand in the holy place, (who so readeth, let him vnderstande,)

16 Then let them whiche be in Iurie, flee into the mountaynes.

17 And let him which is on the house toppe, not come downe to fetche any thyng out of his house:

18 Neither let him which is in the felde, returne backe to fetche his clothes.

19 Woe shalbe in those dayes to them that are with childe, & to them that geue sucke.

20 But pray ye that your flight be not in the Winter, neyther on the Sabboth day:

21 For then shalbe great tribulation, such as was not since the begynnyng of the worlde to this tyme, no, nor in any wyse shalbe.

22 Yea, and except those daies should be shortened, there should no flesh be saued: but for the chosens sake, those daies shalbe shortned.

23 * Then if any man shal say vnto you, Loe, here is Christe, or there: beleeue it not.

24 For there shal arise false Christes, & false prophetes,* & shal shewe great signes, and wonders: in so muche that (if it were possible) they shal deceiue the very elect.

25 Beholde, I haue tolde you before.

26 Wherefore, if they shal say vnto you, Behold, he is in the desart, goe not foorth, Behold, he is in the secret places: beleeue it not.

27 For as the lightening commeth out of the east, and shyneth into the west: so shal also the commyng of the sonne of man be.

28 * For wheresoever the dead carkasse is, E
euen there wyl the Egles also be gathered togeather. Iob.29.b. Luke.27.g.

29 Immediately, * after the tribulation of those dayes, shal the sunne be darkned, and the moone shal not geue her light, and the starres shal fal from heauen, & the powers of the heauens shalbe shaken. Mar.13.c. Luke 21. c. Ioel.2.c.

30 And then shal appeare the signe of the sonne of man in heauen: and then shal al the kynredes of the earth mourne, and they shal see the sonne of man comming in the cloudes of heauen, with power and great glorie. Actes.1.b.

31 * And he shal send his angels with the great sounde of a trumpet, & they shal gather togeather his chosen, from the foure wyndes, euen from one ende of heauen to the other. Dani.12.a. 1.The.4.d.

32 * Learne a parable of the figge tree: When his branche is yet tender, and the leaues spring, ye knowe that Sommer is nygh: Mar.13.c. Luke.21.f.

33 So lykewyse ye, when ye shal see al these thynges, be sure that it is neare, euen at the doores.

34 Verily I say vnto you, this generation shal in no wyse passe, tyl al these thynges be fulfylled.

35 * Heauen and earth shal passe away, * but my wordes shal in no wyse passe away. F Esai. 2.b.

36 But of that day and houre * knoweth no man, no, not the angels of heauen, but my father onely. Esai. 40. c. Mat.5.c. Actes.1.a.

37 * But as the dayes of Noe were, so shal also the commyng of the sonne of man be. Gen.7.a.

38 For as in the dayes that were before the floodde, they were eating, and drynkyng, marryyng, & geuyng in marriage, euen vntyl the day that Noe entred into the arke, Luke.17.f.

39 And knewe not tyl the floode came, and tooke them al away: so shal also the commyng of the sonne of man be.

40 Then shal two be in the felde: the one is receiued, and the other is left alone.

41 * Two (women) shalbe grynding at the mylle: the one is receiued, and the other left alone. G Luke.17.g.

42 * Watche therfore, for ye knowe not what houre your Lorde doeth come. Mat. 25.f.

43 Of this yet be sure, that if the good man of the house had knowen what watche * the theefe would come, he would haue watched, and would not haue suffered Mar.13.b. Luke.12.e. 2.pet.16.c.

his houshold to be broken vp.
44 Therefore be ye also redie: for in such an houre as ye thinke not, the sonne of man commeth.
45 Who then is that faythful and wyse seruant, whom his Lord hath made ruler ouer his household, to geue them meate in season?
46 Blessed is that seruant, whom his Lord when he commeth, shal fynde so dooyng.
47 Verily I say vnto you, that he shal make him ruler ouer al his goodes.
48 But & if that euyl seruant shal say in his hart, My Lord wyl ha long a comming:
49 And so begyn to smyte his felowes, yea, and to eate and drynke with the drunken:
50 The same seruantes Lord shal come in a day when he looketh not for him, and in an houre that he is not ware of:
51 And shal hewe him in peeces, and geue him his portion with the hypocrites: there shalbe weepyng, and gnashyng of teethe.

The. xxv. Chapter.

1. The ten virgins. 14. The talentes delyuered to the seruantes. 32. And of the generall iudgement.

25 Then shal the kingdome of heauen be lykened vnto ten virgins, whiche when they had take their lampes, went forth to meete the bridegrome.
2 But fyue of them were wyse, and fyue were foolishe.
3 They that were foolishe, when they had taken their lampes, tooke none oyle with them:
4 But the wyse tooke oyle in their vessels, with their lampes also.
5 Whyle the bridegrome tarried, they al slumbred and slept.
6 And euen at mydnyght there was a crie made, Behold, the bridegrome commeth, goe ye out to meete him.
7 Then al those virgins arose, and prepared their lampes.
8 So the foolishe saide vnto the wyse, Geue vs of your oyle, for our lampes are gonne out.
9 But the wyse answeared, saying, (Not so) lest there be not ynough for vs and you: but goe ye rather to them that sel, and buye for your selues.
10 And whyle they went to buye, the bridegrome came: and they that were redie, went in with him to the mariage, and the doore was shut vp.
11 Afterwarde came also the other virgins, saying, * Lorde, Lorde, open to vs.
12 But he answeared, and sayde, Verily I say vnto you, I know you not.
13 * Watche therefore, for ye knowe neither the day, nor yet the houre, wherin the sonne of man commeth.
14 * Likewyse, as (when) a (certayne) man taking his iourney into a straunge country, called his owne seruantes, and deliuered vnto them his goodes.
15 And vnto one he gaue fyue talentes, to another two, and to another one, to euery man after his habilitie, and straightway tooke his iourney.
16 Then he that had receiued the fyue talentes, went and occupied with the same, & made (them) other fyue talentes.
17 And like wyse he that had receiued two, he also gayned other two.
18 But he that had receiued one, went and digged in the earth, and hydde his lordes money.
19 After a long season, the lorde of those seruantes commeth, and reckeneth with them.
20 And so he that had receiued fyue talents, came and brought other fyue talentes, saying, Lorde, thou deliueredst vnto me fyue talentes, beholde, I haue gayned besydes them, fyue talentes mo.
21 His lord said vnto him, Well donne thou good and faythful seruant, thou hast ben faythful ouer fewe thynges, I wyl make thee ruler ouer many thynges: enter thou into the ioy of thy lorde.
22 He also that had receiued two talentes, came, and sayde, Lorde, thou deliueredst vnto me two talentes: beholde, I haue wonne two other talentes besydes them.
23 His lorde sayde vnto him, Well donne good and faythful seruant, thou hast ben faythful ouer fewe thynges, I wyl make thee ruler ouer many thynges: enter thou into the ioy of thy lorde.
24 Then he which had receiued the one talent, came, and sayd, Lord, I knewe thee that thou art an hard man, reapyng where thou hast not sowen, and geathering where thou hast not strawed:
25 And therefore was I afrayde, and went and hyd thy talent in the earth: lo, there thou hast that thyne is.
26 His Lorde answeared, and sayde vnto him, Thou euyl and slouthful seruant, thou knewest that I reape where I sowed not, and geather where I haue not strawed:
27 Thou oughtest therefore to haue deliuered my money to the exchangers, and then at my comming shoulde I haue receiued mine owne with vantage.
28 Take therefore the talent from him, and geue it vnto him which hath ten talentes.
29 * For vnto euery one that hath, shalbe gi-

Mat. 24.
Mar. 13.
Luke. 12.
Mat. 13.
Luke. 19.
Mat. 7.c.

uen, and he ſhal haue abundance: but from
hym that hath not, ſhalbe taken away, euen
that which he hath.
30 And caſt the vnprofitable ſeruant into
vtter darkneſſe, *there ſhalbe weeping, and
gnaſhing of teeth.
31 When the ſonne of man ſhall come in his
glory, and al the holy angels with him, then
ſhal he ſyt vpon the throne of his glory.
32 And before hym ſhalbe gathered all na-
tions, * and he ſhal ſeparate them one from
another, as a ſhepheard diuideth his sheepe
from the goates.
33 And he ſhall ſet the sheepe on his right
hande, but the goates on the leaft.
34 Then ſhal the king ſay vnto them (which
ſhalbe) on his right hande, Come ye bleſſed
of my father, inherite the kingdome, which
hath ben * prepared for you from the funda-
tion of the worlde.
35 For I was an hungred, and ye gaue me
meate: I was thirſtie, & ye gaue me drinke:
I was a ſtranger, and ye tooke me in:
36 Naked, and ye clothed me: I was ſicke,
and ye viſited me: I was in priſon, and ye
came vnto me.
37 Then ſhal the righteous anſweare him,
ſaying, Lorde, when ſawe we thee an hun-
gred, and fedde thee? or thirſtie, and gaue
thee drinke?
38 When ſawe we thee a ſtranger, & tooke
thee in? or naked, and clothed thee?
39 Or when ſawe we thee ſicke, or in priſon,
and came vnto thee?
40 And the king ſhal anſweare, and ſay vn-
to them, Verily I ſay vnto you, in as much
as ye haue donne it vnto one of the leaſt of
theſe my brethren, ye haue donne (it) vnto
me.
41 Then ſhall he ſay alſo vnto them on the
leaft hande, Depart from me, ye curſed, *
into the euerlaſting fire, which is prepared
for the diuel and his angels.
42 For I was an hungred, and ye gaue me
no meate: I was thirſtie, and ye gaue me no
drynke:
43 I was a ſtranger, and ye tooke me not in:
naked, and ye clothed me not: ſicke, and in
priſon, and ye viſited me not.
44 Then ſhal they alſo anſwere hym, ſaye-
ing, Lorde when ſaw we thee an hungred,
or a thyrſt, or a ſtranger, or naked, or ſicke,
or in priſon, & dyd not miniſter vnto thee?
45 Then ſhal he anſweare them, ſaying,
Verily I ſay vnto you, in as much * as ye
dyd it not to one of the leaſt of theſe, ye dyd
it not to me.
46 And * theſe ſhal go away into euerlaſting
paine: but the righteous into life eternal.

The. xxvi. Chapter.

1. Mary Magdalene annoynteth Chriſte.
26. They eate the Eaſter lambe.

1 AND it came to paſſe, when Jeſus had
finiſhed al theſe ſayinges, he ſaide vnto
his diſciples,
2 * Ye knowe, that after two dayes is the
feaſt of Paſſouer, and the ſonne of man is
betrayed to be crucifyed.
3 * Then aſſembled togeather the cheefe
prieſtes, and the Scribes, and the elders of
the people, vnto the palace of the high prieſt,
which was called Caiaphas:
4 And helde a counſayle that they myght
take Jeſus ſubtilly, and kyl hym.
5 But they ſayde, Not on the feaſt (day) leſt
there be an vproze among the people.
6 When * Jeſus was in Bethanie, in the
houſe of Simon the leper,
7 There came vnto hym a woman, * hauing
an Alabaſter boxe of precious oyntment, &
powred it on his head as he ſate (at the
boorde.)
8 But when his diſciples ſawe it, they had
indignation, ſayeing, To what purpoſe (is)
this waſte?
9 This oyntment myght haue ben ſolde for
muche, and geuen to the poore.
10 When Jeſus vnderſtoode that, he ſayde
vnto them, Why trouble ye the woman?
for ſhe hath wrought a good worke vpon me.
11 For ye haue the poore alwayes with you:
but me ye haue not alwayes.
12 For in that this woman hath caſt this
oyntment on my body, ſhe did it to bury me.
13 Verily I ſay vnto you, Wherſoeuer this
goſpel ſhalbe preached in the whole world,
there ſhal alſo this that this woman hath
done, be tolde for a memorial of her.
14 * Then one of the twelue, called Judas
Iſcariot, went vnto the cheefe prieſtes,
15 And ſayde vnto them, What wyl ye geue
me, and I wyl deliuer him vnto you? And
they appoynted vnto hym thirtie ſyluer
(peeces.)
16 And from that tyme forth, he ſought
opportunitie to betray hym.
17 The firſt (day) of ſweete breade, the diſ-
ciples came to Jeſus, ſaying vnto him,
Where wylt thou that we ſhal prepare for
thee to eate the Paſſouer?
18 And he ſayde, Goe into the citie to ſuche
a man, & ſay vnto hym, The maiſter ſayeth,
My time is at hande, I make the Paſſo-
uer at thy houſe with my diſciples.
19 And ỳ diſciples did as Jeſus had appoyn-
ted them, & they made ready the Paſſouer.
20 When the euen was come, he ſate downe
with the twelue.

A The Goſpel on the next ſunday after Eaſter.

Mark. 13. a. Luk. 22. a. John. 11. f.

Mark. 14. a B John. 12. c.

Deut. 15. b.

C Mark. 14. b Luk. 22. b. John. 12. a

Mark. 14. a Luk. 23. a.

Mark. 14. c. Luke. 12. b.

21 And

D 21 And as they dyd eate, he sayde, Verily I
Joh.13.c. say vnto you, that one of you shal betray me.
22 And they beyng exceeding sorowfull, beganne euery one of them to say vnto hym, Lorde, Is it I?
23 He answered, and sayde, He that hath dipped his hande with me in the dishe, the same shal betray me.
Psal.41.b. 24 The sonne of man truely goeth as it is written of hym: but woe vnto that man by whom the sonne of man is betrayed: It had ben good for that man if he had not ben borne.
25 Then Judas whiche betrayed him, answered, and saide, Maister, Is it I? He said vnto him, Thou hast said.
26 When they were eatyng, Jesus, when he had taken the bread, and geuen thankes,
1.Cor.11.c. he brake (it) and gaue (it) to the disciples,
Luk.22.b. and saide, Take ye, eate ye, this is my
Mark.14.c bodye.
27 And when he had taken the cup, and geuen thankes, he gaue it them, sayeing, Drinke ye al of it:
E 28 For this is my bloodde of the newe testament that is shed for many for the remission of sinnes.
29 But I say vnto you, I wyll in no wise drinke hereafter of this fruite of the vine tree, vntyll that day when I drinke it newe with you in my fathers kingdome.
Mark.14.c. 30 And when they had prayed (God) they went out vnto the mount of Olyues.
31 Then saith Jesus vnto them, Al ye shalbe offended because of me this nyght: For
Zach.13.c. it is written, I wyl smyte the shepheard,
Mark.14.c. and the sheepe of the flocke shalbe scattered abroade.
32 But after I am rysen agayne, I wyl goe before you into Galilee.
Mark.14.b 33 Peter answered, and saide vnto hym,
Luke.22.b. Though al men shalbe offended because of thee, yet wyl I neuer be offended.
34 Jesus saide vnto hym, Verily I say vnto thee, that in this same nyght before the Cocke crowe, thou shalt denie me thrise.
35 Peter said vnto him, Though I shoulde dye with thee, yet wyll I by no manner of meanes denie thee. Likewise also said al the
Mark.14.b disciples.
F 36 Then commeth Jesus with them vnto a place called Gethsemane, and saith vnto the disciples, Syt ye here while I goe and pray yonder.
37 And when he had taken with hym Peter, and the two sonnes of Zebedee, he began to be sorowful and heauie.
Mark.14.b 38 Then saide Jesus vnto them, My soule
John.12.b. is exceedyng heauie, euen vnto the deathe: tarry ye here, and watche with me.
39 And when he had gone a litle farther, he fel flat on his face, prayeng, and sayeing, O my father, if it be possible, let this cuppe Luke.22.
passe from me: neuertheles, not as I wyl, but as thou wylt.
40 And he commeth vnto the disciples, and findeth them asleepe, and saith vnto Peter, What, coulde ye not watche with me one houre?
41 Watche and pray, that ye enter not into temptation: The spirite in deede is wyl- Galat.5.
ling, but the flesche (is) weake.
42 He went away againe the second time, Mark.14.
and prayed, saying, O my father, if this cup may not passe away from me, except I drinke it, thy wyl be fulfylled.
43 And when he came, he findeth them asleepe againe: for their eyes were heauie.
44 And he left them, & went agains & prayed the third tyme, saying the same woordes.
45 Then commeth he to his disciples, & saith vnto them, Sleepe hencefoorth, & take your rest, behold, the houre is at hand, & the sonne of man is betrayed into ỹ hands of sinners.
46 Ryse, let vs be going: beholde, he is at hande that dooth betray me.
47 While he yet spake, lo Judas one of the Mark.14.
twelue came, and with him a great multi- Luke.22.
tude with swoordes and staues from the cheefe priestes and elders of the people.
48 But he that betrayed him, gaue them a token, saying, Whom so euer I shall kysse, that same is he, hold hym fast.
49 And foorthwith when he came to Jesus, G
he said, Hayle maister: and kyssed hym.
50 And Jesus sayde vnto hym, Freende, wherefore art thou come? Then came they and laid handes on Jesus, and tooke hym.
51 And beholde, one of them whiche were with Jesus, stretched out his hande, & drue his swoorde, and after that he had striken a seruant of the high priestes, he smote of his eare.
52 Then sayde Jesus vnto hym, Turne Gene.9.
backe thy swoorde into his place: for all John.18.
they that take the swoorde, shal perish with Apoc.13.
the swoorde. Cyrch.11.
53 Thynkest thou that I can not nowe pray to my father, and he shal cause to stande by me more then twelue legions of angels?
54 But how then shal the scriptures be ful- Luke.
fylled, that thus it must be?
55 In that same houre sayde Jesus to the Mark.
multitudes, Ye be come out as it were vn- Luke.
to a theefe with swoordes and staues for to take me: I sate dayly with you teaching in the temple, and ye tooke me not.
56 But al this was done that the scriptures Psal.
of the prophetes might be fulfilled. Then am.69.
al the disciples hauing forsaken him, fled.

57 But

57 But they that had taken Jesus, led hym away to Caiaphas the hygh prieste, where the scribes and the elders were assembled.
58 But Peter folowed him a farre of, vnto the higb prieſtes palace, and went in, and sate with the seruantes to see the ende.
59 * The cheefe prieſtes, and elders, and al the counsayle, sought false witnesse agaynst Jesus, to put him to death,
60 But founde none: yea, when many false witnesses came, yet founde they none. At the last came two false witnesses,
61 And sayd, This (felowe) sayd, * I am able to destroy the temple of God, and to buylde it in three dayes.
62 * And the cheefe prieſt arose, and sayd vnto him, Answearest thou nothing? What (is that which) these witnesse against thee?
63 But Jesus held his peace. * And the chefe prieſt answeared, & said vnto him, I charge thee by the lyuyng God, that thou tel vs, whether thou be Christe the sonne of God?
64 Jesus sayth vnto him, Thou hast sayde: Neuerthelesse, I say vnto you, * Hereafter shal ye see the sonne of man sytting on the right hand of the power (of God) and comyng in the cloudes of the skye.
65 * Then the higb prieſte rent his clothes, saying, He hath spoken blasphemie: what neede we of any moe witnesses? Beholde, nowe ye haue heard his blasphemie.
66 What thinke ye? They answeared, and sayde, He is woorthie to dye.
67 * Then did they spit in his face, and buffeted him with fystes, & other smote him on the face with the palme of their handes,
68 Saying, Prophecie vnto vs, O Christe, who is he that smote thee?
69 Peter sate without in the palace: And a damsel came to him, saying, Thou also wast with Jesus of Galilee.
70 But he denied before them al, saying, I wote not what thou sayest.
71 When he was gone out into the porche, another (wenche) sawe him, and saide vnto them that were there, This felowe was also with Jesus of Nazareth.
72 And agayne he denied with an othe, I doo not knowe the man.
73 And after a whyle came vnto him they that stoode by, and sayd to Peter, * Surely thou art euen one of them: for thy speache bewrayeth thee.
74 Then began he to curse, and to sweare (saying,) I knowe not the man. And immediately * the Cocke crewe.
75 And Peter remembred the woordes of Jesu, whiche saide vnto him, Before the Cocke crowe, thou shalt denie me thrise. And he went out, and wept bytterly.

The. xxvii. Chapter.

2. Christ is deliuered vnto Pilate. 5. Judas hangeth him selfe.

1 When the morning was come, * al the cheefe prieſtes and elders of the people helde a counsayle agaynst Jesus to put him to death. A Psalm. 2.a Psal. 15.a Luke. 23.a
2 And when they had bounde him, they led him away, * and deliuered him to Pontius Pilate the deputie. Actes. 3.c. John. 18.c
3 Then Judas, whiche had betrayed him, when he sawe that he was condemned, repented him selfe, and brought agayne the thirtie * syluer peeces to the cheefe prieſtes and elders, * or, syluerlynges.
4 Saying, I haue synned, in that I haue betrayed the innocent blood. And they sayde, What is that to vs? see thou to that.
5 And when he had cast downe the peeces of syluer in the temple, he departed, * and went his way, and hanged him selfe. 2. Re. 18.b. Actes. 1.c.
6 And the cheefe prieſtes tooke the syluer (peeces,) and sayde, It is not lawful for to put them into the treasurie: because it is the price of blood.
7 And when they had taken counsayle, they bought with them the Potters feelde, to burie strangers in. B
8 Wherefore, that feelde was called, The feelde of blood, vntyl this day.
9 (Then was fulfylled that whiche was spoken by Jeremie the Prophete, saying, And * they tooke the thirtie syluer (peeces) the price of him that was valued, whom they bought of the children of Israel: Zacha. 11.c
10 And gaue them for the Potters feeld, as the Lorde appoynted me.)
11 * Jesus stoode before the deputie, and the deputie asked him, saying, Art thou the king of the Jewes? Jesus saith vnto him, Thou sayest. Mark. 15.a Luke. 23.a. John. 18.f.
12 And when he was accused of the cheefe prieſtes and elders, he answeared nothing.
13 Then sayth Pilate vnto him, Heearest thou not howe many thynges they witnesse agaynst thee?
14 * And he answeared him to neuer a woord: in so muche that the deputie marueyled greatly. C Esai. 53.c.
15 At that feast the deputie was wont to let loose vnto the people a prisoner, whom they would. Mar. 15.a.
16 He had then a notable prisoner, called Barabbas.
17 Therfore when they were gathered together, Pilate said vnto them, * Whether wyl ye that I geue loose vnto you Barabbas, or Jesus, whiche is called Christe? Mar. 15.a. John. 18.g.
18 For he knewe that for enuie they had deliuered

lyuered hym.

19 When he was set downe on the iudgement seate, his wyfe sent vnto him, saying, Haue thou nothyng to doo with that iust man: For I haue suffered many thynges this day in a dreame because of him.

Mat.15.a. Luke.23.b. 20 * But the chefe priestes and elders perswaded the people that they shoulde aske Barabbas, and destroy Iesus.

Actes.3.c. 21 The deputie answeared, and sayde vnto them, Whether of the twaine will ye that I let loose vnto you? They sayd, * Barabbas.

Mat.15.a. 22 Pilate sayd vnto them, * What shal I doo then with Iesus whiche is called Christe? Then al sayde vnto him, Let him be crucified.

23 The deputie sayde, What euyl hath he done? But they cryed exceedingly, saying, Let him be crucified.

24 When Pilate sawe that he coulde preuayle nothing, but that more businesse was made, he tooke water, & washed his handes before the people, saying, I am innocent of the blood of this iust person: see yee to it.

Actes.5.c. Mark.15.a. Luke.23.b. 25 Then answeared al the people, and said, His * blood be on vs, and on our children.

26 * Then let he Barabbas loose vnto them, and when he had scourged Iesus, he deliuered him to be crucified.

Mat.15.a. 27 * Then the souldiers of the deputie, when they had taken Iesus into the common hal, gathered vnto him al the bande (of souldiers.)

28 And when they had stripped him, they put on him a scarlet robe:

29 And when they had platted a crowne of thornes, they put it vpon his head, & a reede in his right hand: and when they had bowed the knee before him, they mocked him, saying, Hayle kyng of the Iewes.

30 And when they had spyt vpon him, they tooke the reede, and smote him on the head.

31 And after that they had mocked him, they tooke the robe of him, and put his owne rayment on him, and led him away to crucifie him.

Mar.15.b. Luke.23.b. 32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to beare his crosse.

Mark.15.b. John.19.d. 33 * And when they were come vnto a place called Golgotha, that is to say, a place of a skul,

34 They gaue him vineger to drynke, mingled with gal: and when he had tasted therof, he would not drynke.

35 When they had crucified him, they parted his garmentes, casting lottes: that it might be fulfylled whiche was spoken by the prophete, * They parted my garmentes among them, & vpon my vesture dyd they cast lottes.

Psal.22.d. Mar.15.c. Luke.23.c.

36 And sytting downe, they watched him there:

37 * And set vp ouer his head, his accusation wrytten, This is Iesus the king of the Iewes. Luke.23.c. John.19.a.

38 * Then are there two theeues crucified with him: one on the right hande, and another on the left. Mar.15.c. Luke.23.a.

39 * They that passed by, reuiled him, wagging their heades, Psal.22.c.

40 And saying, Thou that destroyest the temple, and buyldest it in three dayes, saue thee selfe: * yf thou be the sonne of God, come downe from the crosse. Sapi.2.b.

41 Lykewyse also the hygh priestes mocking him, with the scribes, and elders, sayde, 6

42 He saued other, him selfe can he not saue: Yf he be the king of Israel, let him nowe come downe from the crosse, and we wil beleue him.

43 * He hath trusted in God, let him deliuer him nowe, yf he wyl haue him: for he said, I am the sonne of God. Psal.22.b.

44 The theeues also whiche were crucified with him, cast the same in his teeth.

45 * From the syxth hourr, was there darkenesse ouer al the land, vnto the nienth hourr. Mar.15.c. Luke.23.a.

46 And about the nienth hourr, Iesus cried with a loude voyce, saying, Eli, Eli, lamasabachthani, that is to say, * My God, my God, why hast thou forsaken me? Mar.15.c. Psal.22.a.

47 Some of them that stoode there, when they heard that, sayd, This man calleth for Elias.

48 And strayghtway * one of them ran, and tooke a sponge, and when he had filled it ful of vineger, & put it on a reede, he gaue him to drinke. Mar.15.d. John.19.c.

49 The rest sayd, Let be, let vs see whether Elias wyl come to saue him.

50 Iesus, when he had cried agayne with a loude voyce, yeelded vp the ghost.

51 And behold, the * vayle of the temple was rent in two partes, from the top to the bottome, and the earth dyd quake, and the stones rent, Mar.15.b. Luke.23.c.

52 And graues were opened, and many bodyes of saintes whiche slept, arose.

53 And after that they were come out of the graues after his resurrection, came into the holy citie, and appeared vnto many.

54 * When the (a) Centurion, and they that were with him watchyng Iesus, sawe the earthquake, and those thynges that were done, they feared greatly, saying, Truely, this was the sonne of God. Mar.15.b. Luke.23.c. (a) A captayne of an hundred.

55 * And many women were there, (beholding him a farre of) which folowed Iesus from Galilee, ministring vnto him. Mar.15.b. Luke.23.c.

56 Among which was Maria Magdalene, and

and Marie the mother of Iames and Ioses, and the mother of Zebedees chyldren.

57 When the euen was come, there came a riche man from (the cittie of) Arimathea, named Ioseph, whiche also him selfe was Iesus disciple.

58 He went to Pilate, and begged the body of Iesus: then Pilate commaunded the body to be deliuered.

59 And when Ioseph had taken the body, he wrapped it in a cleane lynnen cloth:

60 And layde it in his newe tombe whiche he had hewen out in the rocke: and when he had rolled a great stone to the doore of the sepulchre, he departed.

61 And there was * Marie Magdalene, and the other Marie, sittyng ouer against the sepulchre.

62 The next day that followed the day of preparing, the high priestes & pharisees came togeather vnto Pilate,

63 Saying, Syr, we remember that this deceiuer sayde while he was yet aliue, *After three dayes I aryse agayne.

64 Commaunde therefore, that the sepulchre be made sure vntyl the thirde day: lest his disciples come by night, and steale him away, and say vnto the people, He is ryssen from the dead: and the last errour shalbe worse then the first.

65 Pilate sayne vnto them, Ye haue the watch, go your way, make it as sure as ye knowe.

66 So they went, and when they had sealed vp the stone, they made the sepulchre sure with the watche.

The. xxviii. Chapter.

6. The resurrection of Christe. 12. The high priestes geue the souldiers money, to say that Christe was stollen out of his graue.

IN the latter ende of the Sabboth day, which dawneth ỹ first (day) of the weeke, came Marie Magdalene, and the other Marie, to see the sepulchre.

2 And beholde, there was a great earthquake, for the angel of the Lorde descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

3 His countenance was like lyghtnyng, and his rayment whyte as snowe.

4 And for feare of him the kepers did shake, and became as dead men.

5 * The angel answered, and sayd vnto the women, Feare ye not: for I knowe that ye seeke Iesus, whiche was crucified. Mark. 16.b Luke. 24.a.

6 He is not here, he is ryssen, as he sayde, Come, see the place where that the Lorde was layde,

7 And goe quickly, and tel his disciples that he is ryssen from the dead. And beholde, he goeth before you into Galilee, there shall ye see him: lo, I haue tolde you. B

8 * And they departed quickly from the sepulchre, with feare and great ioy, and dyd runne, to bring his disciples worde. Mark. 16.b Luke. 24.b.

9 And as they went to tel his disciples, beholde, Iesus met them, saying, All hayle. And they came, and helde him by the feete, and worshypped him.

10 Then sayde Iesus vnto them, Be not afrayde: goe tel my brethren, that they goe into Galilee, and there shal they see me.

11 When they were gone, beholde, some of the watche came into the cittie, and shewed vnto the high priestes all the thynges that were done.

12 And when they were assembled with the elders, and had taken counsell, they gaue large money vnto the souldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the deputies (eares) we wil perswade him, and make you careles. C

15 So they, when they had taken the money, did as they were taught. And this saying was noysed among the Iewes vntyll this day.

16 Then the eleuen disciples went away into Galilee, into a mountayne, where Iesus had appointed them.

17 And when they saw him, they worshypped him: but some doubted.

18 And Iesus came, and spake vnto them, saying, * All power is geuen vnto me in heauen and in earth. Mark. 11.d. Iohn. 17.a. Mark. 16.c.

19 * Goe ye therefore, and teache all nations, baptising them in the name of the father, and of the sonne, and of the holy ghost:

20 Teaching them to obserue all thynges, whatsoeuer I haue commaunded you: and lo, * I am with you alway, euen vnto the ende of the worlde. Iohn. 14.b

¶ Here endeth the Gospel by saint Matthæwe.

¶ A Table for the better vnderſtandyng of the xxvi. Chapter of Saint Matthewe, the xxiii. of Saint Matke, the xxii. of S. Luke, and the xix. of S. Iohn.

The begynnyng of the dayes.	Accordyng to the Iewes reckonyng.	The day of twentie and foure houres compliſſing the nyght, begynneth the euenyng at sunnes set, and endeth the nexte day at sunne set.
	Accordyng to the Romanes reckoning.	The day of twentie and foure houres compliſſing the nyght, begynneth at sunne ryſing, and continueth vntil the next day sunne ryſing.
	Accordyng to our reckonyng.	The day of twentie and foure houres compliſſyng the nyght, beginneth at midnight, and endeth the next day at the same houre at mydnight.

The names of the dayes. after the Iewes. after vs.	The fyrſte day of the Sabboth or of the weeke.	The second day of the Sabboth or of the weeke.	The thirde day of the Sabboth or of the weeke.	The fourth day of the Sabboth or of the weeke.	The fyfth day of the Sabboth or of the weeke.	The ſixth day of the Sabboth or of the weeke.	The Sabboth, that is to ſay, the day of reſt	The feaſte of the Sabboth as before.
	Sunday.	Munday.	Tuſſday.	Wedneſday.	Thurſday.	Fryday.	Saterday.	Sunday as before.
	10.	11.	12.	13.	14.	15.	16.	17.
Certayne dayes of the moneth of Marche in the yeere that Ieſus Chriſte ſuffered.	The entrying of Ieſus Chriſte ſed and wi- on the Aſſe colte with the ſhee Aſſe into Hieruſalem	The fygge tree curſ- ted.	The dy- ryng with Simon the Leper.	Ieſus Chriſt ſolde by Iudas,	The prepa- ration of the Paſſe- ouer ac- cordyng to the lawe.	The prepa- ration of the Paſſe- ouer ac- cordyng to the Ieewes.	The day o the feaſt of the Paſſeo ouer accor- dyng to the tradi- tion of the Ieewes.	Ieſus riſeth agayne on the Sunday before the breake of the day.

We haue in this diſcription conteyned the vſe and maner of the celebration of Easter that the Iewes held, with that whiche we vſe to reckon and begynne at, and also to name the dayes of the weeke, and haue added thereto certayne dayes of the moneth of Marche in the yeere that Ieſus Chriſte ſuffered, to declare the vnderſtandyng of the ſayde difficultie. Wherin there is to be noted, that the Lord Ieſus celebrated not the Paſſouer the ſame day that the Iewes dyd: but that he which came not to breake the lawe, but to fulfyll the lawe in euery poynt, ate the lambe with his diſciples at ỳ time ordeyned by the law. Exo. 12. The diſciples prepare the lamme whiche Ieſus Chriſte eate with them after euen, the ſame day on whiche euen began the feaſt. Ieſus hauing eaten ſeaſteth with his diſciples, inſtituteth the ſacrament of the ſupper: is tryed by Iudas; is crucified, dead, and buried. Ieſus riſeth the graue all this day. The wo- men carry ointments very early in the morning to the graue.

whiche is the foureteenth day of the fyrſte moneth, (that is to ſay Marche) in the after noone, on the whiche began the ſayde feaſt: whiche fell this yeere on the Fryday, the euen of the Sabboth or day of reſt. On the whiche day he whiche was the true lambe was offered, to the ende that the troth myght agree with the figure: but the Iewes celebrated the ſayde Paſſouer the day folowyng at euen after sunne set, Ieſus Chriſt beyng in the graue: for that by tradition of their predeceſſours, the ſame feaſt whiche fel on the Fryday accordyng to the lawe, was deferred to the next day, whiche was the day of their weekely Sabboth, because they wolde not keepe two feaſtes togeather: for this feaſte day they called the great Sabboth. Iohn. 19. and also because (as enimies of the truth) they wolde ſeeke all meanes poſſible to keepe him from beyng knowen for the Meſſias.

Here is alſoo to be noted, that where the eatyng of the lambe, the inſtitution of the ſacrament, with the reſidue before mentioned, is referred to Thurſday and Fryday: Yf ye reckon accordyng to the Iewes accompt, who begynne their Fryday nyght on Thurſday after sunne set, and continueth that nyght and day vntyl the nexte day after sunne set, ye ſhal fynde that Chriſte dyd eate the Paſcal lambe, inſtituted the ſacrament of his body and blood, was kylled by Iudas, and was crucified, dead, and buryed on Fryday. But yf ye reckon after our vſe, then Chriſt dyd eate the Paſcal lambe, inſtituted the ſacrament of his body and blood, and was kylled of Iudas on Thurſday, but was crucified, dead, and buryed on Fryday.

The

¶ The Gospel by saint Marke.

The first Chapter.

a. The office of Iohn the Baptist. 9. The baptisme of Christ. 13. his fasting. 14. and preaching.



1 THE beginning of the Gospell of Iesu Christe, the sonne of God,

2 As it hath ben written in the prophetes, *Behold, I sende my messenger before thy face, whiche shal prepare thy way before thee.

3 A voyce of him that cryeth in the wyldernesse, *Prepare ye the way of the Lord, and make his pathes straight.

4 *Iohn was baptising in the wyldernesse, and preaching the baptisme of *repentance, for the remission of sinnes.

5 And all the land of Iurie, and they of Hierusalem, went out vnto him, and were all baptised of him in the ryuer of Iordane, confessing their sinnes.

6 *Iohn was clothed with Camels heare, & with a girdle of a skinne about his loynes: and he dyd eate locustes and wilde hony,

7 And preached, saying, *There cometh one mightier then I, commeth after me, whose shoe latchet I am not worthy to stoupe downe, and vnloose.

8 I haue baptised you with water: but he shal baptise you with the holy ghost.

9 And it came to passe in those dayes, that Iesus came fro Nazareth (a citie) of Galilee, *and was baptised of Iohn in Iordane.

10 And assoone as he was comme vp out of the water, *he sawe heauen open, and the spirite descending vpon him lyke a doue.

11 And there came a voyce from heauen, *Thou art my deare sonne, in whom I am wel pleased.

12 And immediatly *the spirite driueth him into wyldernesse.

13 And he was there in the wyldernesse fourtie dayes tempted of Satan, and was with the wyld beastes, *and the angels ministred vnto him.

14 After that Iohn was deliuered (to prison) *Iesus came into Galilee, *preaching the gospel of the kyngdome of God,

15 And saying, The tyme is comme, and the kingdome of God is at hande: *repent ye, and beleeue the Gospel.

16 *As he walked by the sea of Galilee, he sawe Simon, and Andrewe his brother, casting nettes into the sea (for they were fyshers.)

17 And Iesus saide vnto them, Folowe me, and I wyl make *you to become fyshers of men. Ier. 16. c.

18 And straightway they forsoke their nets, and folowed him.

19 And when he had gonne a litle further thence, he sawe Iames (the sonne) of Zebedee, and Iohn his brother, which also were in the ship mending their nettes.

20 And anone he called them: and they left their father Zebedee in the ship with the hired seruantes, and folowed him.

21 And they came into Capernaum, and straightway on the Sabboth dayes, he entred into the synagogue, and taught. D

22 And they were astonied at his learning: *for he taught them as one that had authoritie, and not as the Scribes. Mat. 4. b. Mat. 7. b.

23 *And there was in their synagogue, a man vexed with an vncleane spirite, and he cryed alowde, Luke. 3. c Mat. 7. b Luke. 4. c

24 Saying, Let vs alone, what haue we (to do) with thee, thou Iesus of Nazareth? Art thou comme to destroy vs? I knowe thee what thou art, (euen) that holy one of God.

25 And Iesus rebuked him, saying, Holde thy peace, and comme out of him.

26 And when the vncleane spirit had torne him, and cried with a loude voyce, he came out of him.

27 And they were all amazed, insomuche that they demaunded one of another among themselues, saying, What thing is this? What new doctrine is this? For with authoritie commaundeth he the foule spirites, and they doo obey him?

28 And immediatly his fame spread abrode throughout all the region bordering on Galilee. E

29 And forthwith, when they were comme out of the synagogue, *they entred into the house of Simon & Andrewe, with Iames and Iohn. Mat. 8. b. Luke. 4. b.

30 But Simons wyues mother lay sicke of a feuer: and anone they tel him of her.

31 And he came and tooke her by the hande, & lift her vp: and immediatly the feuer forsooke her, and she ministred vnto them.

32 And at euen, when the sunne was downe, they brought vnto him all that were diseased, & them that were vexed with deuils.

33 And all the citie was gathered together at the doore.

Luke.4.g. Mark.3.b. 34 And he healed many that were sicke of diuers diseases, and *cast out many deuils: and suffred not the deuils to speake, because they knewe him.

35 And in the morning very early before day, Jesus when he was ryssen vp, went out, & departed into a solitarie place, and there prayed.

36 And Simon, & they that were with him, followed after him:

37 And when they had founde him, they sayd vnto him, All men seeke for thee.

38 And he sayde vnto them, Let vs goe into the next townes, that I may preache there also: for therefore am I come.

39 And he preached in their synagogues in all Galilee, and cast the deuils out.

Mat.8.a. Luke.5.c. 40 *And there came a leper to him, beseeching him, and kneeling downe to him, & sayeng vnto him, If thou wilt, thou canst make me cleane.

41 And Jesus hauing compassion on him, when he had put forth his hande, touched him, and sayeth vnto him, I will, be thou cleane.

42 And assoone as he had spoken, immediatly the leprosie departed from him, and he was made cleane.

43 And after he had geuen him a strait commaundement, he sent him away forthwith:

44 And sayeth vnto him, *See thou say nothyng to any man: but goe thee hence, Mark.7.d. shewe thy selfe to the priest, and offer for thy cleansyng those thinges whiche Moses commaunded, for a witnesse vnto them.

45 But he, assoone as he was departed, began openly to declare many thinges, and to publishe this rumour: insomuch, that Jesus could no more openly enter into the citie, but was without in desart places: and they came to him from euery quarter.

The.ii. Chapter.

3. He healeth the man of the paulsye, 14. and calleth Leui the customer.

1 AFter (a fewe) dayes agayn, he entred into Capernaum agayne, and it was noysed that he was in the house.

2 And anone many were gathered together, (insomuche) that nowe there was no roome to receyue (them,) no not so much as about the doore: and he preached the word (of the Gospel) vnto them.

Mat.9.a. Luke.5.d. 3 *And they come vnto him, bringing one sicke of the paulsie, whiche was borne of foure men.

4 And when they could not come nygh vnto him for preasse, they vncouered the roofe (of the house) than he was into where they had broken by the roofe, they do (with cordes) let downe the bedde wherein the sicke of the paulsye lay.

5 When Jesus sawe their fayth, he sayde vnto the sicke of the paulsye, *Sonne, thy sinnes be forgeuen thee.

Esai.43.c. and.44.a. Luke.5.a. B

6 But there were certayne of the Scribes sitting there, and reasoning in their harts,

7 Why doeth he thus speake blasphemies? Who can forgeue sinnes, but God onely?

8 And immediatly, when Jesus perceyued in his spirit that they so reasoned within themselues, he sayth vnto them, Why reason ye such thinges in your hartes?

9 Whether is it easyer to say to the sicke of the paulsie, Thy sinnes be forgeuen thee: or to say, Aryse, take vp thy bedde and walke?

10 But that ye may knowe that the sonne of man hath power in earth to forgeue sinnes, (he sayth to the sicke of the paulsye,)

11 I say vnto thee, *Aryse, and take vp thy bedde, & goe thee hence into thyne house. Mat.9.a. Luke.5.e.

12 And immediatly he arose, tooke vp the bedde, and went forth before them all, insomuch that they were all amazed, and glorified God, sayeng, We neuer sawe it on this fashion. Joha.5.b.

13 *And he went agayne by the sea syde, and all the people resorted vnto him, and he taught them. Mat.9.a.

14 And as Jesus passed by, he sawe Leui (the C sonne) of Alphee sytting at the receypte of custome, and sayde vnto him, Folowe me. And he arose, and folowed him.

15 And it came to passe, that when Jesus sate at meate in his house, many publicanes and synners sate also together at meate with Jesus and his Disciples: for there were many, and they folowed him.

16 And when the Scribes and Pharisees sawe him eate with Publicanes and synners, they sayde vnto his disciples, Howe is it that he eateth and drinketh with publicanes and sinners?

17 When Jesus heard (that,) he sayth vnto them, They that be whole, haue no neede of the phisition, but they that are sicke: *I came not to call the righteous, but sinners to repentance. 1.Tim.1. Mark.2.a. Luke.5.f.

18 And the disciples of Johu, and of the Pharisees vsed faste: and they come and say vnto him, Why doo the disciples of Johu, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said vnto them, Can the chyldren of the bride chamber fast, whyle the bridegroome is with them? As long as they haue the bridegroome with them, they can not fast.

20 But the dayes wyll comme, when the bride-

Iohannes haue take away from them,
and then shal they fast in those dayes.
D 21 No man also setteth a piece of new cloth,
vnto an old garment: otherwayes, his new
peece taketh away (somewhat) from the old
(garment,) and so the rent is made woorse.
22 And no man poureth newe wine into old
vesselles, els the newe wine doth burst the
vesselles, and the wine runneth out, and the
vesselles wil be marred: But newe wine,
must be put into newe vesselles.
Mat.12.a. 23 * And it came to passe, that he went thor-
Luke.6.a. rowe y corne fieldes on the sabboth dayes,
& his disciples began by the way to pluck
the eares of corne.
24 And the Pharisees sayde vnto him, Be-
holde, why do they on the sabboth dayes
that whiche is not lawfull?
25 And he sayde vnto them, Haue ye neuer
1.Reg.21.b. read what Dauid did, when he had neede
and was an hungred, both he, and they that
(were) with him?
26 * Howe he went into the house of GOD
in the dayes of Abiathar the high priest,
and did eate the shewe bread, whiche is not
lawfull to eate but for the priestes, & gaue
also to them whiche were with him?
27 And he saide vnto them, The sabboth
was made for man, and not man for the
sabboth.
28 Therefore is the sonne of man Lord also
of the Sabboth.

The. iii. Chapter.

I. He helpeth the man with the dried hande,
14. chooseth his apostles.

A 1 AND he entred agayne into the syna-
gogue, and a man was there whiche
Mat.12.a. had a * withered hande:
Luke.6.a. 2 And they watched him, whether he would
heale him on the sabboth day, that they
might accuse him.
3 And he sayd vnto the man whiche had the
withered hande, Aryse, (and stande) in the
middes.
4 And he sayth vnto them, Is it lawfull to
do good on the sabboth dayes, or to do euil?
to saue life, or to kil? But they helde their
peace.
5 And when he had looked rounde about on
them with anger, mourning for the hard-
nesse of their hartes, he sayth to the man,
Mat.12.b. * Stretche forth thine hande. And he stret-
Luke.6.b. ched it out: and his hande was restored as
1.Reg.13.b. whole as the other.
Mat.12.b. 6 And the Pharisees departed, & strayght-
way gathered a counsell with the Herodi-
ans against him, that they might destroy
him.
Mat.4.d. 7 But Iesus auoyded, with his disciples, to
Luke.6.c. the sea: and a great multitude folowed
him from Galilee, and from Iurie,
8 And from Hierusalem, and from Idu- B
mea, and (from the region whiche is) beyond
Iordane, and they that dwelt about Tyre Mat.4.b.
and Sidon, a great multitude, when they Luke.6.c.
had heard what thinges he did, came vnto Iohn.6.a.
him.
9 And Iesus commaunded his disciples that
a ship houlde waite on him, because of the
people, lest they should throng him.
10 For he had healed many, (insomuche) that
they preassed vpon him for to touche him,
as many as had plagues.
11 And the vncleane spirites, when they saw
him, they fel downe before him (at his feete)
& cried, saying, Thou art the sonne of God.
12 And he straightly charged them, that they
houlde not make him knowen.
13 And he goeth vp into a mountaine, and
calleth vnto him whom he would: and
they came vnto him.
14 * And he ordeyned twelue, that they should C
be with him, and that he might sende them Mat.10.a.
forth to preache:
15 And that they might haue power to heale
sicknesses, and to cast out deuils.
16 And he gaue vnto Simon to name Peter.
17 And he called Iames (the sonne) of Zebe-
dee, and Iohn Iames brother (and gaue
them names, Boanarges, whiche is to say,
the sonnes of thunder.)
18 And Andrewe, and Philip, and Bartho-
lomewe, and Matthewe, and Thomas,
and Iames (the sonne) of Alphee, & Thad-
deus, and Simon the Chananite,
19 And Iudas Iscariot, which also betray-
ed him: and they come into an house.
20 And the people commeth togeather a-
gayne, so that they coulde not so much as
eate bread.
21 And when they that belonged vnto him, D
hearde (of it) they went out to lay handes
vpon him, for they sayde, He is madde.
22 And the scribes which came downe from
Hierusalem, sayde, He hath Beelzebub,
* and by the prince of the deuilles, casteth he Mat.9.b
out deuilles, and.12.b.
23 And when he had called them vnto him, Luke.11.b.
he sayde vnto them in parables, Howe can
Satan cast out Satan?
24 And if a realme be diuided against it
selfe, that realme can not endure.
25 And if a house be diuided against it selfe,
that house can not continue.
26 And if Satan make insurrection against
him selfe, and be diuided, he can not conti-
nue, but hath an ende.
27 No man can enter into a strong mans
house, and take away his goodes, except he
wyll first bynde the strong man, and then

wyl spoyle his house.

28 Verily I say vnto you, All sinnes shalbe forgeuen vnto the children of men, and blasphemies, wherwith so euer they shall blaspheme:

29 *But he that shal blaspheme agaynst the holy ghost, hath neuer forgeuenesse, but is in danger of eternal damnation. *Math.12.c. Luke.12.c.

30 For they sayde, He hath an vncleane spirite.

31 *There come his mother, and his brethren, and standing without, sent vnto him, calling him. *Math.12.d. Luke.8.c.

32 And the people sate about him, and saide vnto him, Behold, thy mother, and thy brethren, & thy sisterne, seeke for thee without.

33 And he answeared them, saying, Who is my mother, or my brethren?

34 And when he had looked rounde about on them whiche sate about hym, he sayde, Beholde my mother and my brethren.

35 For whosoeuer shal do the wyl of God, the same is my brother, & my sister, & mother.

The.iiii. Chapter.

2. The parable of the sower. 37. Christe stylleth the tempest of the sea, which obeyed him.

AND he began agayne to teache by the sea side: and there gathered vnto hym muche people, so that he entred into a shyp, *and sate in the sea: and al the people was by the sea side on the shore. *Mark.13.a.

2 And he taught them many thinges by parables, and said vnto them in his doctrine,

3 Hearken, Behold, *there went out a sower to sowe: *Luke.8.a.

4 And it fortuned as he sowed, that some fel by the way side: and the fowles of the ayre came, and deuoured it vp.

5 Some fel on stonie grounde, where it had not much earth: and immediatly it sprang vp, because it had no deepth of earth.

6 But assoone as the sunne was vp, it caught heate: and because it had no roote, it wythered away.

7 And some fell among thornes, and the thornes grew vp, and choked it, and it gaue no fruite.

8 And some fel vpon good grounde, and did yeelde fruite that sprang vp, and grewe, and brought forth, some thirtie, and some sixtie, and some an hundred.

9 And he said vnto them, He that hath eares to heare, let him heare.

10 And when he was alone, they that were about hym, with the twelue, asked of hym the parable.

11 And he sayde vnto them, *Vnto you it is geuen to knowe the mysterie of the kyngdome of god: but vnto them that are without, al thinges are done by parables, *Math.12.b. Luke.8.b.

12 That when they see, they may see, and not discerne: and when they heare, *they may heare, and not understande, lest at any tyme they shoulde turne, and their sinnes shoulde be forgeuen them. *Esai.6.c. Math.13.b. Luke.8.b. John.12.f. Actes.28.f. Rom.11.b.

13 And he sayd vnto them, Knowe ye not this parable? And howe then wil ye know al parables?

14 *The sower soweth the worde. *C

15 And they that (receiued seede) by the way side, are those where the worde is sowen, but when they haue heard, sathan commeth immediatly, & taketh away the worde that was sowen in their hartes. *Math.13.c. Luke.8.b.

16 And lykewyse they that receiue seede into the stonie ground, are they, which when they haue heard the worde, at once receiue it with gladnesse;

17 Yet haue ye roote in them selues, and so endure but a time: and anone when trouble and persecution ariseth for the words sake, immediately they are offended.

18 And those be they that receyue seede among thornes: and they are suche as heare the worde,

19 And the cares of this worlde, and the deceitfulnesse of richesse, and the lustes of other thynges entring in, choke the worde, and it is made vnfruitful.

20 And they whiche receiued seede into good ground, are such as heare the worde, and receiue it, so that one corne doeth bring forth thirtie, some sixtie, some an hundred.

21 And he sayde vnto them, Is the candle lyghted to be put vnder a bushel, or vnder the table? & not to be put on a candlestycke? *Math.5.d. Luke.8.c. and.11.c.

22 *For there is nothyng so priuie that shal not be openedneither hath it ben so secret, but that it shal come abrode. *D Math.10.c. Luke.8.a.

23 If any man haue eares to heare, let him heare. and.12.a.

24 And he sayde vnto them, Take heede what ye heare: *With what measure ye meate, with the same shal it be measured to you agayne: And vnto you that heare, shal more be geuen. *Math.7.a. Luke.6.f.

25 *For vnto him that hath, shal it be geuen: and from him that hath not, shalbe taken away euen that whiche he hath. *Math.13.b. and.25.c. Luke.8.c. and.19.a. Mark.4.a

26 And he sayde, So is the kyngdome of God, euen as *if a man shoulde sowe seede in the grounde,

27 And shoulde sleepe, and ryse night and day, and the seede should spring and growe vp, he knoweth not howe.

28 For the earth bringeth forth fruite of her selfe, first the blade, then the eare, after that the ful corne in the eare. *E

29 But when the fruite is brought forth, among

mone be thrusteth in the sickle, because the haruest is come.

30 And he sayde, Wherevnto shal we liken the kingdome of God? Or with what comparison shal we compare it?

31 * It is lyke a grayne of mustarde seede: which when it is sowen in the earth, is lesse then all seedes that be in the earth:

32 And when it is sowen, it groweth vp, and is greater then all herbes, and beareth great branches, so that the foules of the ayre may make their nestes vnder the shadowe of it.

33 And with many such parables preached he the word vnto them, as they were able to heare it.

34 But without parable spake he not vnto them, but when they were alone, he expounded all thinges to his disciples.

35 And the same day when the euen was comme, he sayth vnto them, Let vs passe ouer vnto the other (syde.)

36 And they leaft the people, and toke him, euen as he was in the ship, and there were also with him other little shippes.

37 * And there arose a great storme of wind, and the waues dashed into the ship, so that it was nowe ful.

38 And he was in the sterne a sleepe on a pyllow: and they awake him, and say vnto him, Maister, carest thou not ywe perishe?

39 And he arose, and rebuked the wynde, and sayde vnto the sea, Peace, and be styl: and the wynde ceassed, and there folowed a great calme.

40 And he sayde vnto them, Why are ye fearefull? howe is it that ye haue no fayth?

41 And they feared exceedyngly, and sayde one to another, Who is this? that both the wynde and the sea obey him.

The. v. Chapter.

8. Christe deliuereth the possessed from the vncleane spirite, 25. the woman from the bloodsy issue.

A ND they came ouer to the other (side) of the sea, into the countrey of the Gadarenes.

2 And when he was comme out of the ship, immediatly there met hym from among the tombes, a man (possessed) of an vncleane spirite,

3 Whiche had his abiding among the tombes, and no man could bynde hym, no not with chaynes:

4 Because that he had benne often bounde with fetters and chaynes, and the chaynes had ben plucked a sunder by him, and the fetters broken in peces: neither could any man tame him.

5 And alwayes, nyght and day, he was in the mountaynes, and in the tombes, cryeng, & al to cutting him selfe with stones.

6 But when he had spyed Jesus a farre of, he ranne, and worshipped him:

7 And cryed with a loude voyce, and sayde, What haue I to doo with thee, Jesus, thou sonne of the most hyghest God? I require thee in the name of God, that thou torment me not.

8 (For he sayde vnto hym, Comme out of the man, thou foule spirite.)

9 And he asked him, What is thy name? And he answeared, sayeng, My name is legion: for we are many.

10 And he prayed hym instantlye that he would not sende them away out of the countrey.

11 But there was there nygh vnto the mountaynes, a great hearde of swyne, feedyng.

12 And al the deuyls besought him, sayeng, Sende vs into the swyne, that we may enter into them.

13 And anone, Jesus gaue them leaue. And the vncleane spirites went out, and entred into the swyne, and the heard ranne headlong into the sea, (they were about two thousande,) and were choked in the sea.

14 And the swyneheardes fledde, and tolde it in the citie, and in the countrey. And they went out for to see what was done:

15 And they comme to Jesus, and see hym that was vexed with the feende, & had the legion, sitting, and clothed, and in his right minde: and they were afrayde.

16 And they that sawe (it,) tolde them howe it came to passe to him that was possessed with the deuil, and also of the swyne.

17 * And they beganne to pray him to depart out of their coastes.

18 * And when he was comme into the ship, he that had benne possessed with the deuil, prayed him that he might be with him.

19 Howebeit, Jesus suffered him not, but sayth vnto him, Goe home to thy freendes, and shewe them howe great thinges the Lorde hath donne for thee, and had compassion on thee.

20 And he departed, and began to publishe in Decapolis, how great things Jesus had done for him: and al men did maruayle.

21 And when Jesus was come ouer agayne by shippe vnto the other (syde,) much people geathered vnto him, and he was nygh vnto the sea.

22 * And behold, there commeth one of the rulers of the synagogue, Jarius by name: and when he sawe him, he fel downe at his feete,

23 And besought him greatly, sayeng, My young daughter lyeth at point of death,

(I pray thee) comme and lay thy handes on her, that she may be safe, and she shal liue.
24 And (Iesus) went with him, and muche people folowed him, and thronged him.
Matth.9.c. Luke.8.f. 25 And there was a certayne woman, which had ben diseased of an issue of blood twelue yeeres,
26 And had suffered many thinges, of many Phisitions, and had spent al that she had, & felt none amendement at all, but rather the worse.
27 When she had hearde of Iesus, she came in the presse behinde him, and touched his garment.
28 For she sayde, If I may but touche his clothes, I shalbe whole.
29 And straightway the fountayne of her blood was dryed vp: and she felt in her body that she was healed of the plague.
30 And Iesus immediatly knowing in him selfe that vertue proceded from him, turned him about in the presse, and saide, Who touched my clothes?
31 And his Disciples saide vnto him, Thou seest the people thrust thee, and askest thou, Who dyd touche me?
32 And he looked round about, for to see her that had donne this thing.
33 But the woman fearing and trembling, knowyng what was donne within her, came and fell downe before him, and tolde him al the truth.
Luke.4.g. 34 And he sayde vnto her, Daughter, * thy fayth hath saued thee, goe in peace, and be whole of thy plague.
Matth.9.c. Luke.8.g. 35 While he yet spake, there comme from the ruler of ỹ synagogues (house,) certaine whiche sayde, Thy daughter is dead, why diseasest thou the maister any further?
F
36 As soone as Iesus hearde the woorde that was spoke, he saith vnto ỹ ruler of the synagogue, Be not afrayde, only beleeue.
37 And he suffered no man to folowe him, saue Peter, and Iames, and Iohn, the brother of Iames.
Mat.9.c. Luke.8.g. 38 *And he commeth to the house of the ruler of the synagogue, and seeth the tumult, and them that weapt and wayled greatly.
39 And when he was comme in, he sayth vnto them, Why make ye this a doo, and weepe? ỹ Damsel is not dead, but sleepeth.
40 And they laught him to scorne: but he, after that he had put them all out, taketh the father and the mother of the Damsel, and them that were with him, and entreth in where the Damsel lay.
41 And when he had taken the Damsel by the handes, he sayth vnto her, Talitha cumi, whiche is, being interpreted, Damsel, (I say vnto thee) arise.
42 And straightway the Damsel arose, and walked: for she was of the age of twelue yeeres: & they were astonied out of measure.
43 And he charged them straightly that no man shoulde knowe of it: and commanded to geue her meate.

The. vi. Chapeter.

Of Christes doinges and estimation in his owne countrey.

1 AND he *departed thence, and came A into his owne countrey, and his Disciples folowe him. Mat.13.g. Luke.4.c.
2 And when the Sabboth day was come, he began to teache in the synagogue: And many hearing him, were astonyed, sayeng, From whence hath he these thinges? And what wysedome is this that is geuen vnto him, and suche mighty workes that are wrought by his handes?
3 *Is not this the carpenter, Maries sonne, Mat.13.g. the brother of Iames and Ioses, and of Iuda and Simon? And are not his sisters here with vs? And they were offended at him.
4 Iesus saide vnto them, *A prophete is not Mark.13.d. without honour, but in his owne countrey, Luke.4.b. and among his owne kinne, & in his owne Iohn.5.f. house.
5 And he could there doo no mighty worke but layd his handes vpon a fewe sicke folke, and healed (them.)
6 And he marueyled because of their vnbeliefe. *And he went about by the villages Mark.6.b. that lay on every syde, teaching.
7 *And he calleth the twelue, and beganne B to sende them forth, two & two, and gaue Mat.10.d. them power agaynst vncleane spirites.
8 And commaunded them that they shoulde take nothing in their iourney, saue a staffe (a) onelye: no scrippe, no bread, no money in their purse:
9 But shoulde be shoed with sandales: and that they should not put on two coates.
10 And he sayde vnto them, Wheresoeuer ye enter into an house, there abyde tyl ye departe thence.
11 *And whosoeuer shal not receyue you, nor Mark.10.b heare you, when ye depart thence, shake of Luke.9.d the dust that is vnder your feete, for a witnesse against them: *I say verily vnto you, Mat.11.d. it shalbe easyer for the Sodomites and the Luke.10.b Gomorreans in ỹ day of iudgement, then for that citie.
12 *And they went out, and preached, that Mat.10.d. men should repent.
13 And they cast out many deuils, and annoynted many that were sicke with oyle, and healed them.
14 And king Herode heard (of him,) (for his Mat.14.d name was spreade abroade:) and he sayde Luke.9.d. that

(a) They may take a staffe for their ease, and not to defende them selues, as in mat.x.

that Iohn Baptist was risen from ꝧ dead, and therefore mighte woorkes doo shewe foorth them selues in him.

15 Other saide, That it is Elias. Some saide, That it is a prophete, or as one of the prophetes.

16 But when Herode had heard of hym, he saide, It is Iohn, whom I beheaded, he is risen from death.

17 For Herode him selfe had sent foorth * ꝧ layd handes vpon Iohn, and bound hym in prison for Herodias sake, his brothers Philips wife, because he had married her.

18 For Iohn saide vnto Herode, *It is not lawful for thee to haue thy brothers wyfe.

19 Therefore Herodias laid waite for hym, ꝧ would haue killed him, but she coulde not.

20 For Herode feared Iohn, knowing that he was a iust man, ꝧ an holy, and gaue hym reuerence: and when he hearde him, he dyd many thinges, and heard him gladly.

21 And when a conuenient daye was come, that Herode on his * byrth day made a supper to the lordes, high captaines, and cheefe estates of Galilee:

22 And when the daughter of the same Herodias came in, and daunced, ꝧ pleased Herode, and them that sate at boorde also, the king saide vnto the Damsel, Aske of me whatsoeuer thou wylt, ꝧ I will geue it thee.

23 And he sware vnto her, Whatsoeuer thou haste aske of me, I wyll geue it thee, euen vnto the one halfe of my kingdome.

24 And she went foorth, and saide vnto her mother, What shal I aske? She said, Iohn Baptistes head.

25 And she came in straightway with haste vnto the king, and asked, saying, I wyl that thou geue me by and by in a charger, the head of Iohn Baptist.

26 And the king was exceeding sory, (howe be it) for his othes sake, and for their sakes which sate at supper also, he would not cast her of.

27 And immediately the king sent the hangman, ꝧ commaunded his head to be brought in, and he went and beheaded hym in the prison,

28 And brought his head in a charger, and gaue it to the Damsel, and the damsel gaue it to her mother.

29 And when his disciples hearde (of it) they came and tooke vp his body, and layde it in a tombe.

30 And the apostles gather them selues together vnto Iesus, and tolde hym al thinges, both what they had donne, and what they had taught.

31 And he saide vnto them, *Come ye alone out of the way into the wildernesse, and rest a whyle. For there were many comming and goyng, and they had no leysure so much as to eate.

32 *And they departed by shippe out of the way into a desart place.

33 And the people spyed them when they departed, and many knewe hym: and ranne a foote thither out of all cities, and came thyther before them, and came together vnto hym.

34 And Iesus, when he came out, sawe much people, * and had compassion on them, because * they were like sheepe, not hauyng a shepherde: And he began to teache them many thinges.

35 *And when ꝧ day was now farre spent, his disciples came vnto him, saying, This is a desart place, ꝧ now the time is farre passed:

36 Let them depart, that they may goe into the countrey rounde about, and into the villages, ꝧ buye them bread: for they haue nothing to eate.

37 He answered, and said vnto them, Geue ye them to eate. And they say vnto hym, (shal we) goe and buye two hundred penye worth of bread, and geue them to eate?

38 He sayth vnto them, Howe many loaues haue ye? goe and looke. And when they had searched, they say, Fiue, and two fishes.

39 And he commaunded them to make them al sit downe by companies vpon the greene grasse.

40 And they sate downe, here a rowe, and there a rowe, (by) hundredes, ꝧ (by) fiftes.

41 And when he had taken the fiue loaues, and the two fishes, and loked vp to heauen, he blessed, and brake the loaues, and gaue them to his disciples to set before them: and the two fishes diuided he among them al.

42 And they al dyd eate, and were satisfied.

43 And they tooke vp twelue baskets full of the fragmentes, and of the fishes.

44 And they that dyd eate the loaues, were about fiue thousande men.

45 And straightway he constrayned his disciples to get into the shyp, and to goe ouer the sea before vnto Bethsaida, whyle he shoulde sende away the people.

46 *And when he had sent them away, he departed into a mountaine to pray.

47 And when euen was come, the shyp was in the middest of the sea, and he alone on the lande.

48 And he sawe them troubled in rowing, (for the wynde was contrary vnto them:) and about the fourth watche of the nyght, he commeth vnto them, walking vpon the sea, and would haue passed by them.

49 But when they sawe hym walking vpon the sea, they supposed it had beene a spirite,

and

John. 6. a.

Matth. 14. b

Matth. 9. b. and. 14. b. Ezech. 34. a

Matth. 14. b Luk. 9. b. John. 6. a.

Matth. 14. c.

and cryed out.
50 (For they all sawe him, and were troubled:) and anone he talked with them, and
saythe vnto them, Be of good cheare, it is
I, be not afrayd.
Matth.14.c. 51 And he went vp vnto them into the ship,
and the wynde ceassed, and they were sore
amazed in themselues beyond measure, and
marueyled.
52 For they vnderstode not (what was done)
of the loaues, because their hart was harde-
ned.
53 And when they had passed ouer, they came
into the lande of Genezareth, and drue vp
into the hauen.
54 And when they were comme out of the
ship, straightway they knewe him,
55 And ranne forth throughout all the region
round about, and beganne to carye about in
beddes, those that were sicke, thither where
they heard that he was.
56 And whither so euer he entred, into villa-
ges, or cities, or feildes, they layde the sicke
folkes in the streetes, and prayed hym that
they might touche, and it were but the hem
of his garment: and as many as touched it,
were made whole.

The.vii. Chapter.

1. The Pharisees finde fault at the disciples
eating of meate with vnwashen handes.
32. The healyng of the deafe and dumbe.

A Nd the Pharisees came together vn-
Matth.15.a to him, and certaine of the Scribes,
which came from Hierusalem.
2 And when they sawe some of his disciples
eate bread with defiled (that is to say, with
vnwashen handes) they found fault.
3 For the Pharisees, & all the Iewes, except
they washe their handes oft, eate not, obser-
uyng the tradition of the elders.
4 And (when they) come from the market,
except they washe, they eate not. And many
other thinges there be, which they haue ta-
ken vpon them to obserue, (as) the washyng
of cuppes and pottes, brasen vessels, and of
tables.
5 Then asked him the Pharisees and Scri-
bes, Why walke not thy disciples accor-
dyng to the tradition of the elders, but eate
bread with vnwashen handes?
6 He answered and said vnto them, Surely
Esai.29.b. Esaias hath prophesied wel of you hypo-
Matth.15.a crites, as it is written. This people ho-
B noureth me with their lippes, but their hart
is farre from me.
7 Howbeit, in vaine doo they worshyp me,
teachyng doctrines, the commaundementes
of men.
8 For the commaundement of God beyng
laid apart, ye obserue the tradition of men,
as the washyng of pottes and cuppes: and
many other such like thinges ye doo.
9 And he sayde vnto them, Full well ye cast
C aside the commaundement of God, that ye
may keepe your owne tradition.
10 For Moses said, Honour thy father and Exod.21.b
thy mother: and who so curseth father or Deut.5.b
mother, let hym dye the death. Ephel.6.a
11 But ye say, if a man shal say to his father Exod.20.b
or his mother, Corban (that is, by the gift) Leuit.20.b
that (is offred) of me, thou shalt be holpen. Prou.20.c
12 And so ye suffer him no more to do ought
for his father, or his mother,
13 Making the worde of God of none effect
through your tradition, whiche ye haue or-
deyned: And many such thinges doo ye.
14 And when he had called all the people vn-
to him, he said vnto them, Heare hym vnto me
every one of you, and vnderstande.
15 There is nothyng without a man that
can defile hym, when it entreth into hym: Matth.15.b
but the thinges which procede out of a
man, those are they that defile the man.
16 If any man haue eares to heare, let hym
heare.
17 And when he came into the house, away
from the people, his disciples asked hym of
the similitude.
18 And he saith vnto the, Are ye also so wi-
thout vnderstandyng? Doo ye not perceyue
that what so euer thyng from without en-
treth into the man, it can not defile hym,
19 Because it entreth not into his hart, but
into the belly, & goeth out into the draught,
purgyng al the meates.
20 And he sayd, That which commeth out
of the man, defileth the man.
21 For from within, euen out of the hart of D
men, procede euyll thoughtes, adulteries,
fornications, murthers,
22 Theftes, couetousnesse, wickednesse, deceit,
wantonnesse, a wicked eye, blasphemie,
pride, foolishnesse:
23 All these euyll thinges come from within,
and defile the man.
24 And from thence he rose, and went into Matth.15.c
the borders of Tyre and Sidon, and entred
into an house, & would that no man shoulde
haue knowen, but he could not be hyd.
25 For a certayne woman, whose young
daughter had an vncleane spirite, when she
had heard of hym, came and fel at his feete.
26 (The woman was a Greeke, out of the
nation of Syrophenissa:) and she besought
him, that he would cast out the deuyl from
his daughter.
27 But Iesus sayde vnto her, Let the chyl-
dren first be fedde: for it is not meete to take
the childrens bread, and to cast it vnto the
little

lyttle dogges.

28 She answered, and sayd vnto him, Yes Lorde; for the lyttle dogges also eate vnder the table of the childrens crumbes.

29 And he sayde vnto her, For this saying, goe thy way, the deuyl is gonne out of thy daughter.

30 And when she was come home to her house, she founde that the deuyl was departed, and her daughter lying on the bedde.

31 And when he was departed agayne from the coastes of Tyre and Sidon, he came vnto the sea of Galilee, through the middes of the coastes of Decapolis.

32 And they bring vnto him one that was deafe, & had an impediment in his speache: and they pray him to put his handes vpon him.

33 And when he had taken him aside from the people, he put his fingers into his eares, and when he had spyt, touched his tongue.

34 And when he had looked vp to heauen, sighed, and sayde vnto him, Ephphatha, that is to say, Be thou opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake playne.

36 And he commaunded them that they shoulde tell no man: but the more he commaunded them, so much the more a great deale they published it.

37 And were beyond measure astonied, saying, He hath done all thynges well: he hath made both the deafe to heare, & the dumbe to speake.

The. viii. Chapeter.

2. The miracle of the seuen loaues. 34. Howe we shoulde followe Christe.

IN those dayes, the companie being very great, and hauing nothing to eate, when Iesus had called his disciples vnto him, he sayth vnto them,

2 I haue compassion on the people, because they haue nowe ben with me three dayes, and haue nothyng to eate:

3 And if I send them away fastyng to their owne houses, they shal faynt by the way: for diuers of them come from farre.

4 And his disciples answeared him, From whence can a man satisfie these men with breade here in the wyldernesse?

5 And he asked them, Howe many loaues haue ye? They sayde, Seuen.

6 And he commaunded the people to syt downe on the grounde: and he tooke the seuen loaues, and when he had geuen thankes, he brake, and gaue to his disciples to set before them; and they did set them before the people.

7 And they had a fewe smal fyshes; & when he had blessed, he commaunded to set them also before them.

8 So they dyd eate, and were satisfied: and they tooke vp of the broken meate that was left, seuen baskets full.

9 And they that had eaten, were about foure thousande: And he sent them away.

10 And anone, when he had entred into a shyp with his disciples, he came into the partes of Dalmanutha.

11 And the Pharisees came forth, and began to dispute with him, seeking of him a signe from heauen, tempting him. Mat.16.a. Luke.11.b. Iohn.6.b.

12 And when he had sighed deepely in his spirite, he sayth, Why doo this generation seeke a signe? Verily I say vnto you, There shal no (a) signe be geuen vnto this generation. (a) It is in the Greke texte, yf a signe, whiche the Hebrues vse as a vehement negation.

13 And when he had left them, and entred into the shyp agayne, he departed ouer the water.

14 And they had forgotten to take bread (with them,) neyther had they in the shyp with them more then one loafe.

15 And he charged them, saying, Take heede, beware of the leauen of the Pharisees, and of the leauen of Herode. Mat.16.b. Luke.12.a.

16 And they reasoned among themselues, saying, We haue no bread.

17 And when Iesus knewe (it,) he sayth vnto them, Why reason ye, because ye haue no bread? Perceiue ye not yet, neyther vnderstande? Haue ye your hart yet hardned?

18 Hauing eyes, see ye not? and hauing eares, heare ye not? Doo ye not remember?

19 When I brake the fyue loaues among fyue thousande, (saye,) howe many baskets ful of broken meate tooke ye vp? They say vnto him, Twelue. Mat.14.c.

20 When I brake the seuen among foure thousande, howe many baskets of the leauynges of the broken meate tooke ye vp? They sayde, Seuen. Mat.15.b.

21 And he sayd vnto them, Howe happeneth it that ye doo not vnderstande? D

22 And he commeth to Bethsaida, and they bring a blynde man vnto hym, and desyred him to touche him.

23 And when he had caught the blynde by the hande, he led him out of the towne, and when he had spyt in his eyes, and put his handes vpon him, he asked him if he sawe ought.

24 And he looked vp, & sayd, I see men: for I perceiue the walke as (they were) trees.

25 After that he put his handes agayne vpon his eyes, and made him see: and he was restored, and sawe euery man clearely.

26 And he sent him home to his house, saying, Neither goe into the village, nor tel it

to any other village.

Mat.16.c. Luke.9.c. 27 And Jesus went out, and his disciples, into the villages that longe to Cesarea Philippi: and by the way he asked his disciples, saying vnto them, Whom doo men say that I am?

Mat.16.c. Luke.9.c. John.6.g. 28 And they answered, John Baptist, and some say, Elias: Agayne, some (say) that thou art one of the Prophetes.

Mat.16.c. and.20.c. Luke.9.c. 29 And he sayd vnto them, But whom say ye that I am? Peter answereth, and saith vnto him, * Thou art very Christe.

30 And he charged them that they shoulde tell no man.

31 And he begaune to teache them that the sonne of man must suffer many thynges, and be reproued of the elders, and of the hygh prieste and scribes, and be kylled, and after three dayes ryse agayne.

32 And he spake that saying openly, & Peter tooke him aside, and began to rebuke him.

33 But when he had turned about, & looked on his disciples, he rebuked Peter, saying, Goe after me Satan: for thou sauerest not the thynges that (be) of God, but the thynges that be of men.

F Mat.16.d. Luke.9.c. and.14.f 34 * And when he had called the people vnto him, with his disciples also, he sayde vnto them, Who so euer wyl come after me, let him forsake himself, and take vp his crosse, and folowe me.

35 For who so euer wyl saue his lyfe, shal lose it, but who so euer shal lose his lyfe for my sake & the Gospels, the same shal saue it.

36 For what shal it profite a man, yf he shal winne all the world, & lose his owne soule?

37 Or what shal a man geue, for a ransome of his soule?

Mat.10.c. Luke.12.b. 38 * Who so euer therefore shalbe ashamed of me, and of my wordes, in this aduouterous and synful generation, of him also shal the sonne of man be ashamed, when he commeth in the glorie of his father, with the holy angelles.

The.ix.Chapter.

2. The transfyguration of Christ. 49. Of forbyddyng with sak.

G 1 AND he sayde vnto them, Verely I say vnto you, * that there be some of them that standde here, whiche shal in no wyse taste of death, tyl they haue seene the kyngdome of God come with power.

Mat.17.a. Luke.9.c. 2 And after syx dayes, Jesus taketh with him Peter, and James, and John, and leadeth them vp into an hygh mountayne out of the way alone: and he was transfygured before them.

3 And his rayment dyd synne, (and became) very whyte, euen as snow: so as no Fuller vpon the earth can whyte them.

4 And there appeared vnto them Elias with Moses: and they were talkyng with Jesus.

5 And Peter answered, and saith to Jesus, Maister, here is good being for vs: and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he wyst not what he shoulde say: for they were sore afrayde.

7 And there was a cloude that shadowed them: & a voyce came out of the cloude, saying, This is my beloued sonne: heare him. B

8 And sodainely when they had loked round about, they sawe no man, more then Jesus onely with them selues. Mat.17.b. and.17.b. Luke.9.c.

9 And as they came downe from the hyl, he charged them that they shoulde tel no man those thynges that they had seene, tyl the sonne of man were ryssen from the dead. Mar.1.b. Elai.42.c Mat.17.b Mar.13.

10 And they kepte that saying with them, and demaunded one of another, what the ryssyng from the dead shoulde meane.

11 And they asked him, saying, Why then say the scribes that Elias must fyrst come?

12 He answered, & sayde vnto them, Elias verely when he commeth fyrst, restoreth al thynges: and the sonne of man, as it is written of him, shal suffer many thynges, and be set at nought. Psal.4 Elai.53.

13 But I say vnto you, that Elias is come, and they haue donne vnto him what so euer they wolde, as it is wrytten of him.

C 14 And when he came to his disciples, he sawe muche people about them, and the scribes disputyng with them.

15 And straightway al the people, when they beheld him, were greatly amased, and runnyng to him, saluted him.

16 And he asked the scribes, What dispute ye * among your selues? * Gre. reas. them.

17 * And one of the company answered, & sayde, Maister, I haue brought vnto thee my sonne, whiche hath a dumbe spirite: Mat.17.c

18 And where so euer he taketh him, he teareth him, and (he) foometh, and gnasheth with his teethe, and pyneth away: and I spake to thy disciples that they shoulde cast him out, and they coulde not. Luke.9.c

19 He answereth him, and sayth, O faythlesse nation, howe long shal I be with you, howe long shal I suffer you? Bryng him vnto me.

20 And they brought him vnto him: and when he sawe him, straightway the spirite tare him, and when he fel downe on the grounde, he walloued, fomyng.

21 And he asked his father, Howe long is it ages since this came vnto him? And D he

he said, Of a childe.

Mat.17.b. 22 * And oft times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst doo any thing, haue mercy on vs, and helpe vs.

Mat.17.b 23 Jesus said vnto him, This thing if thou canst beleeue, *all thinges are possible to him that beleeueth.

24 And straightway, when the father of the childe had cryed with teares, he said, Lord, I beleeue, helpe thou myne vnbeleefe.

25 When Jesus sawe that the people came runnyng togeather, he rebuked the foule spirite, saying vnto him, Thou dumbe and deafe spirit, I charge thee come out of him, and enter no more into him.

26 And (the spirite) when he had cryed, and rent him sore, came out of him, and he was as one that had beene dead, insomuche that many said, he is dead.

27 But Jesus, when he had caught hym by the hand, lyfted him vp: and he arose.

Mat.17.b 28 And when he was come into the house, * his disciples asked him secretely, Why could not we cast him out?

Mat.17.b. Luc.9.b. 29 * And he sayde vnto them, This kynde * can come forth by nothing, but by prayer and fasting.

30 And after they departed thence, they toke their iourney through Galilee, & he wouldo not that any man should knowe (it.)

Mat.16.c Luc.9.c. 31 For he taught his disciples, and said vnto them, * The sonne of man is deliuered into the handes of men, and they shall kyll hym, and after that he is kylled, he shall rise the third day.

32 But they vnderstood not that saying, and were afrayde to aske him.

33 And he came to Capernaum: and when he was come into the house, he asked them, What was it that ye disputed among your selues by the way?

34 And they held their peace: For by the way they had reasoned among them selues, who (should be) the cheefest.

F 35 And when he was set downe, he called the twelue, and saith vnto them, If any man desire to be first, the same shalbe last of all, and seruant vnto al.

Mat.18.a. Luc.6.f. 36 * And when he had taken a young child, he set him in the midst of them: and when he had taken him in his armes, he saide vnto them,

37 Who soeuer shal receiue any such a young childe in my name, receiueth me: and whosoeuer shal receiue me, receiueth not me, but him that sent me.

38 John answeared him, saying, Maister, we saw one casting out deuils in thy name, and he followeth not vs, and we forbade him, because he followeth vs not.

39 But Jesus saide, * Forbyd hym not, for 1. Cor.13.a. there is no man, which shall do a myracle in my name, can lightly speake euyll of me.

40 For he that is not against vs, is on our part.

41 * Who so euer shall in my name giue you a cuppe of colde water to drinke, because ye belong to Christe: verily I say vnto you, he shal not loose his rewarde. Mat.10.b

42 * And whosoeuer shal offende one of these litle ones that beleeue in me, it is better for him if a mylle stone were hanged about his necke, and he were cast into the sea. Mat.18.a.

43 * And if thy hande offende thee, cut it of: It is better for thee to enter into life mayméd, then hauyng two handes to go into hel, into fire that neuer shalbe quenched: Mat.18.b.

44 Where their wourme dyeth not, and the fire is not quenched. Esai.66.g.

45 And if thy foote offende thee, cut it of: it is better for thee to enter halt into life, then hauyng thy two feete, to be cast into hel, into fire that neuer shalbe quenched:

46 Where their wourme dyeth not, and the fire is not quenched.

47 * And if thine eye offende thee, plucke it out: it is better for thee to enter into the kingdome of god with one eye, then hauing two eyes, to be cast into hel fire: Mark.9.c. Leuit.2.d.

48 Where their wourme dyeth not, and the fire is not quenched.

49 For euery man shalbe salted with fire, * & euery sacrifice shalbe seasoned with salt. Leuit.2.d.

50 * Salt is good, but if the salt be vnsauery, with what thing shal you season it? Haue ye salt in your selues, and haue peace among your selues one with another. Matth.5.b. Luke.14.g.

The.x. Chapter.

2. Of diuorcement. 7. A riche man questioneth howe he shoulde inherite eternall lyfe.

1 AND when he rose from thence, he * cometh into the coastes of Iurie, through (the region that is) beyonde Jordane: and the people resort vnto him a fresh, and as he was woont, he taught them againe. A Mat.19.a.

2 And the Pharisees came, and asked hym, Is it lawful for a man to put away his wyfe? tempting hym.

3 And he answeared, and sayde vnto them, * What dyd Moses commaund you to doo? Deut.24.a. Matth.19.a

4 And they sayde, Moses suffered to write a booke of diuorcement, and to put her away.

5 And Jesus answeared, and sayde vnto them, For the hardnesse of your harte he wrote this precept vnto you.

6 But from the beginnyng of the creation * God made them male and female, Gene.1.b.

7 And

1.Cor.6.d. 7 (And sayd,) For this cause shal a man leaue
Matth.19.a. his father & mother, and bide by his wife,
Ephel. 5.g. 8 *And they twaine shalbe one flesh: so then
Gene. 2.d. are they no more twaine, but one flesh.
9 Therfore, what God hath coupled together, let not man separate.
10 And in the house his disciples asked hym
againe of the same matter.
Matth.5.c. 11 And he saith vnto them, *Whosoeuer shal
and.19.a. put away his wife, and marry another, com-
Luk.16.b. mitteth adulterie against her.
12 And if a woman shal put awaye her husbande, and be married to another, she committeth adulterie.
Matth.19.b. 13 *And they brought young children to hym,
Luke.18.d. that he should touche them: and his disciples rebuked those that brought them.
℣ 14 But when Jesus saw it, he was sore displeased, and sayde vnto them, Suffer the young children to come vnto me, and forbydde them not: for to suche belongeth the kingdome of God.
15 Verely I say vnto you, Whosoeuer shall
Matth.18.a. not receiue the kingdome of god as a young
Luk.17.a. childe, he shal in no wise enter therin.
16 And when he had taken them vp in his armes, puttyng his handes vppon them, he blessed them.
17 And when he was gone forth into the way, there came one runnyng, & kneeled to him, and asked him, * Good maister, what shall
Matth.19.d. I doo that I may inherite eternal life?
Luke.18.d. 18 Jesus said vnto hym, Why callest thou me good? There is no man good but one, (which is) God.
19 Thou knowest the commaundementes, Doo not commit adulterie, Doo not kyll, Doo not steale, Doo not beare false witnesse, Defraude (no man,) Honour thy father and mother.
20 He answeared, and said vnto him, Maister, all these haue I obserued from my youth.
D 21 Jesus beheld hym, and loued hym, and sayde vnto hym, One thyng thou lackest:
Matth.19.d. *Goe thy way, sel what soeuer thou hast, &
Luke.18.d. geue to the poore, and thou shalt haue treasure in heauen, and come folowe me, when thou hast taken vp the crosse.
22 But he was discomforted because of that sayeing, and went away mournyng: for he had great possessions.
23 And when Jesus had looked rounde about, he saith vnto his disciples, *How hardly shal they that haue riches, enter into the
Matth.19.f. kingdome of God?
Luk.18.c. 24 And the disciples were astonied at his wordes. But Jesus answeareth againe, and sayth vnto them, Children, howe hard is it for them that trust in riches, to enter into the kingdome of God.
25 It is easier for a Camel to goe through the eye of a needle, then for the rich to enter into the kyngdome of God.
26 And they were astonied out of measure, sayeing betweene them selues, Who then can be saued?
27 Jesus, when he had looked vppon them, sayth, With men it is vnpossible, but not with God: for with God al thinges are possible.
28 And Peter began to say vnto hym, Lo, ℣
* we haue forsaken all, and haue folowed Matth.19.
ther. Luk.18.
29 Jesus answeared, and sayde, Verely I say vnto you, There is no man that hath forsaken house, or brethren, or systers, or father, or mother, or wyfe, or children, or landes, for my sake and the Gospels,
30 But he shal receiue an hundred fold now at this present, houses, and brethren, and sisters, and mothers, and children, and landes, with persecutions, and in the woylde to come eternal life.
31 *But many that are first, shalbe last: and Matth.19.
the last, first. Luk.13.f.
32 And they were in the way goeing vp to Hierusalem: and Jesus went before them, and they were amazed, and as they folowed, were afrayde: and when he had againe taken with hym the twelue, he began to tell them what things should happen vnto him,
33 (Saying) *Beholde, we goe vp to Hieru- Matth.16.
salem, and the sonne of man shalbe deliue- 17.f.g.20.
red vnto the high priestes, & vnto the Scri- Luk.18.f.
bes: and they shall condemne him to death, and.22.d.
and shal deliuer him to the Gentiles.
34 And they shal mocke him, & scourge him, F
and spyt vpon him, and kyll hym: and the thirde day he shal arise.
35 *And James and John the sonnes of Ze- Matth.20.
bedee come vnto him, sayeing, Maister, we wyl that thou shouldest doo for vs whatsoeuer we shal desyre.
36 He sayde vnto them, What wyll ye that I shoulde doo for you?
37 They sayde vnto hym, Graunt vnto vs that we may sit, one on thy ryght hand, and the other on thy leaft hande in thy glory.
38 But Jesus saide vnto them, Ye wote not what ye aske: Can ye drinke of the cup that I drinke of? and be baptised with the baptisme that I am baptised with?
39 And they said vnto hym, That we can. Jesus sayde vnto them, Ye shall in dede drinke of the cup that I drinke of, and with the baptisme that I am baptised withal, shal ye be baptised:
40 But to syt on my ryght hand, and on my left hand, is not myne to geue, but (it shalbe geuen)

geuen) vnto them for whom it is prepared.
41 * And when the (other) ten heard it, they
began to disdayne at Iames and Iohn.
42 But Iesus, when he had called them to
him, sayth vnto them, Ye knowe that they
which * seeme to beare rule among the gen-
tiles, raigne as lordes ouer them: and they
that be great among them, exercise auctho-
ritie vpon them.
43 But so shal it not be among you: but
who so euer of you wil be great among you,
shalbe your minister:
44 And who so euer of you wyl be the cher-
fest, shalbe seruant of al.
45 For * the sonne of man also came not to
be ministred vnto, but to minister, and to
geue his life a raunsome for many.
46 And they came to Iericho: * and as he
went out of the citie of Iericho with his
disciples, & a great number of people, blind
Bartimeus, the sonne of Timeus, sate by
the high wayes syde, beggyng.
47 And when he heard that it was Iesus of
Nazareth, he began to crye, and say, Iesus
thou sonne of Dauid, haue mercie on me.
48 And many rebuked him, that he should
holde his peace: but he cried the more a
great deale, Thou sonne of Dauid, haue
mercie on me.
49 And Iesus stoode stil, and commaunded
him to be called, and they cal the blynde,
saying vnto him, Be of good comfort, ryse,
he calleth thee.
50 And whē he had throwen away his cloke,
he rose, and came to Iesus.
51 And Iesus answeared, & saide vnto him,
What wylt thou that I doo vnto thee?
The blynde sayde vnto him, Maister, that
I myght see.
52 Iesus saide vnto him, Goe thy way, thy
fayth hath saued thee. And immediatly he
receiued his syght, and folowed Iesus in
the way.

The. xi. Chapter.

21. Christe rideth to Hierusalem. 17. the Pharisees aske Christ of his auctoritie.

AND when they came nigh to Hieru-
salem, vnto Bethphage and Bethanie,
at the mount of Olines, he sendeth
foorth two of his disciples,
2 And sayth vnto them, Goe your way into
the towne that is ouer against you, and as
soone as ye be entred into it, ye shal fynde a
Colte tied, whereon neuer man sate, loose
him, and bring him hither.
3 And yf any man say vnto you, Why doo
ye so? Say ye that the Lorde hath neede
of him: and straightway he wyl sende him
hyther.
4 And they went their way, and founde the
Colte tied by the doore without, in a place
where two wayes met: and they loose him.
5 And diuers of them that stoode there, said
vnto them, What doo ye loosyng the Colte?
6 And they sayde vnto them euen as Iesus
had commaunded: and they let them go.
7 And they brought the Colte to Iesus, and
caste their garmentes on him, and he sate
vpon him.
8 And many spread their garmentes in the
way: other cut downe branches of the trees,
and strawed them in the way.
9 And they that went before, and they that
folowed, cried, saying, Hosanna, * blessed is
he that commeth in the name of the Lorde.
10 Blessed be the kingdome that commeth in
the name of him that is Lorde of our father
Dauid, * Hosanna in the highest.
11 And Iesus entred into Hierusalem, and
into the temple: and when he had looked
rounde about vppon al thynges, and nowe
the euentyde was come, he went out vnto
Bethanie with the twelue.
12 * And on the morowe, when they were
come out from Bethanie, he hungred.
13 And when he had spied a figge tree a farre
of, hauyng leaues, he came (to see) if he
myght fynde any thyng thereon: and when
he came to it, he found nothyng but leaues:
for the tyme of figges was not yet.
14 And Iesus answeared, and sayd vnto the
fygge tree, Neuer man eate fruite of thee
hereafter whyle the worlde standeth. And
his disciples heard (it.)
15 And they come to Hierusalem, and when
Iesus went into the temple, he began to
cast out them that solde and bought in the
temple, and ouerthrewe the tables of the
money changers, and the seates of them
that solde doues,
16 And would not suffer that anye man
should carrie any stuffe through the temple.
17 And he taught, saying vnto them, * Is it
not written, My house shalbe called the
house of prayer vnto al nations? But ye
haue made it a deane of theues.
18 And the scribes and high priestes heard
(it,) and sought howe they myght destroy
him: * for they feared him, because al the
people was astonied at his doctrine.
19 And when euen was come, Iesus went
out of the citie.
20 * And in the morning as they passed by,
they sawe the figge tree dried vp from the
rootes.
21 And Peter hauing remembred, saith vnto
him, Maister, behold, the figge tree which
thou cursedst, is withered away.
22 And Iesus answearyng, saith vnto them,
Haue fayth in God.

23 For

23 For verely I say vnto you, that who so euer shal say vnto this mountayne, Be thou remoued, and be thou cast into the sea, and shal not doubte in his hart, but shal beleeue that those thinges which he sayth shal come to passe: what so euer he shal say, shalbe vnto him.

Mat.21.c. Iohn.14.c 24 Therfore I say vnto you, *What thinges so euer ye desyre when ye pray, beleeue that ye receiue (them,) and ye shal haue (them.)

Mat.6.b. and.18.b. 25 And when ye stande praying, forgeue, yf ye haue ought agaynst any man: that your father also which is in heauen, may forgeue you your trespasses.

26 But yf you doo not forgeue: neyther wyl your father which is in heauen forgeue you your trespasses.

Luke.20.a Mat.21.c. 27 And they come agayne to Hierusalem: and *as he walked in the temple, there come to him the high priestes, & the scribes, and the elders,

C 28 And say vnto him, By what auctho\~ritie doest thou these things? and who gaue thee this auctho\~ritie to doo these thynges?

29 Iesus answeared, and said vnto them, I wyl also aske of you one question: and answeare me, and I wyl tel you by what auctho\~ritie I doo these thyngs.

30 The baptisme of Iohn, whether was it from heauen, or of men? Answeare me.

31 And they reasoned with them selues, saying, Yf we shal say from heauen, he wyl say, Why then dyd ye not beleeue him?

(a) This is the thirde person in Greke. 32 But yf we shal say, Of men, (a) we feare the people: for al men counted Iohn that he was a very prophete.

33 And they answearing, say vnto Iesus, We can not tel. And Iesus answearyng, sayth vnto them, Neyther doo I tel you by what auctho\~ritie I doo these thynges.

The.xii. Chapter.

1. The Vineyarde is let out to husbandmen.
41. The poore wyddowes farthyng.

¶ 1 AND he began to speake vnto them by parables. A certayne man planted a Vineyarde, and he set an hedge about it, and digged a wyne presse, and buylt a towre, and let it out to husbandmen, and went into a strange countrey.

2 And when the tyme was come, he sent to the husbandmen a seruant, that he myght receiue of the husbandmen of the fruite of the Vineyarde.

3 And they caught him, and beat him, and sent him away emptie.

4 And againe he sent vnto them another seruant: and at him they cast stones, and brake his head, and sent him away al to reuiled.

5 And again he sent another, and him they killed: and many other, beating some, and killyng some.

6 And so when he had yet but one beloued sonne, he sent him also at the last vnto them, saying, They wil stand in awe of my sonne.

7 *But the husbandmen sayde amongest them selues, This is the heyre, come, let vs kyl him, and the inheritance shalbe ours. B Mat.21.b. Gene.37.d Luke.20.c

8 And they tooke him, and killed him, and cast him out of the Vineyarde.

9 What shal therfore the Lord of the Vineyarde doo? He shal come and destroy the husbandmen, and wyl geue the Vineyarde vnto other.

10 Haue ye not read this Scripture? The stone which the builders disalowed, is become the cheefe stone of the corner: Mat.21.b. 1.Pet.2.a. Acts.4.a.

11 This was the Lordes dooyng, and it is marueylous in our eyes?

12 They went about also to take him, and feared the people: for they knewe that he had spoken the parable agaynst them: and they left him, and went their way.

13 And they sent vnto him certayne of the Pharisees and of the Herodians, to take him in his wordes. Mat.22.a Luke.20.b

14 And when they were come, they say vnto him, Maister, we know that thou art true, and carest for no man: for thou consyderest not the persons of men, but teachest the way of God in trueth: Is it lawful to geue tribute to Caesar, or not? C

15 Shal we geue, or shal we not geue? But he knowing their hypocrisie, sayde vnto them, Why tempt ye me? Bring me a penie, that I may see it.

16 And they brought it: & he saith vnto them, Whose is this image and superscription? And they sayde vnto him, Caesars.

17 And Iesus answearing, saide vnto them, Geue *to Caesar the thynges that (belong) to Caesar: and to God, the thynges which (parteyne) to God. And they marueyled at him. Rom.13.b 1.Pet.2.b Mat.17.a and.20.d

18 There come also vnto him the Sadducees, whiche say there is no resurrection, and they asked him, saying, Mat.22.a Acts.23.a Luke.20.a

19 Maister, Moses wrote vnto vs, yf any mans brother dye, & leaue his wyfe behinde him, and leaue no children: that his brother shoulde take his wyfe, and rayse vp seede vnto his brother. Deut.25.b

20 There were seuen brethren: and the first tooke a wyfe, & when he dyed, left no seede behinde him.

21 And the second tooke her, & died, neither left he any seede: and the thirde lykewyse. D

22 And seuen had her, and left no seede behinde them: last of al the wyfe died also.

23 In the resurrection therefore when they shal ryse, whose wyfe shal she be of them? for

for seuen had her to wife.

24 And Jesus answearing, saide vnto them, Do ye not therefore erre, because ye knowe not the scriptures, neither the power of God?

25 For when they shal rise from the dead, they neither marry, nor are geuen in mariage: but are as the angels which (are) in heauen.

26 As touching the dead that they rise: haue ye not read in the booke of Moses, howe in the bushe God spake vnto him, saying, *I (am) the God of Abraham, and the God of Isahac, and the God of Jacob?

27 He is not the God of the dead, but God of the liuing: ye therefore do greatly erre.

28 *And when there came one of the scribes, and had heard them disputing together, and perceiued that he had answered them wel, he asked him which is the fyrst commaundement of al.

29 Jesus answered him, The first of al the commaundementes (is,) Heare, O Israel, *the Lord our God is one Lord:

30 And thou shalt loue the Lorde thy God with al thy hart, and with al thy soule, and with al thy minde, & with al thy strength. This (is) the first commaundement:

31 And the second is like vnto (this,) *Thou shalt loue thy neighbour as thee selfe: there is none other commeandement greater then these.

32 And the scribe said vnto him, Well master, thou hast saide the truth: for there is one God, and there is none other but he.

33 And to loue him with al the hart, & with al the vnderstanding, and with al the soule, and with all the strength, & to loue a (mans) neighbour as him selfe, is greater then all the burnt offeringes and sacrifices.

34 And when Jesus sawe that he answered discretely, he said vnto him, Thou art not farre frō the kingdome of God. And no man after that durst aske him any question.

35 And Jesus answearing, said, teaching in the temple, Howe say the scribes that Christ is the sonne of Dauid?

36 For Dauid him selfe inspired with the holy ghost, sayde, *The Lorde sayde to my Lorde, Syt on my right hande, tyl I make thine enimies thy footestoole.

37 Dauid him selfe calleth him Lorde: and whence is he then his sonne? And muche people heard him gladly.

38 And (he) said vnto them in his doctrine, Beware of the scribes, which* desyre to walke in long clothing, and (loue) salutations in the market places,

39 And the chiefe seates in the synagogues, and the vppermost roomes at feastes.

40 Which deuoure widowes houses, and vnder a pretence make long prayers: These shal receiue greater damnation.

41 And when Jesus sate ouer against the treasurie, he behelde howe the people put money into the treasurie: and many that were riche, cast in muche. Luke. 21. a.

42 And there came a certaine poore widowe, and she threwe in two mites, which make a farthyng.

43 And when he had called vnto him his disciples, he sayth vnto them, Verely I say vnto you, that this poore widowe hath cast more in, then al they which haue cast into the treasurie.

44 For al they did cast in of their superfluitie: but she of her want, did cast in al that she had (euen) al her liuing.

The. xiii. Chapter.

2. The destruction of the temple. 24. Signes before Christes comming. 31. Gods worde shal not passe away.

1 AND as he went out of the temple, *one of his disciples saide vnto him, Master, see what stones, and what buyldynges (are here.) & Matth. 24. a Luke. 21. a.

2 And Jesus answearing, sayde vnto hym, Seest thou these great buyldynges? there shal not be left one stone vpon another, that shal not be throwen downe.

3 And as he sate vpon the mount of Olives ouer against the temple, Peter, & James, and John, & Andrewe, asked him secretly,

4 Tel vs, when shall these things be? And what shalbe the signe when al these thynges shalbe fulfilled?

5 And Jesus answearing them, began to say, *Take heede lest any man deceiue you. Matth. 24. b

6 For many shal come in my name, saying, I am (Christe:) and shal deceiue many. Luke. 21. b.

7 When ye shall heare of warres, and tydinges of warres, be ye not troubled: for suche (thinges) must needes be, but the ende (shal) not (be) yet. b

8 For there shal nation rise against nation, and kingdome against kingdome: and there shalbe earthquakes in diuers places, & famines shal there be, and troubles: these are the beginnynges of sorowes.

9 *But take ye heede to your selues: for they shal deliuer you vp to counsayles, and to synagogues, and ye shalbe whipped, yea and shalbe brought before rulers and kinges for my sake, (that this might be) for a witnesse against them. John. 16. a. Matth. 10. b Luke. 21. c.

10 *And the Gospel must first be published among al nations. Matth. 24. b

11 But when they shal leade you, & deliuer you vp, be not careful aforehande, neither take thought what ye shall speake: but whatsoeuer shalbe geuen you in the same houre, that speake ye: for it is not ye that speake,

speake, but the holy ghost.

12 The brother shall betraye the brother to death, and the father his sonne: and the children shall rise against their fathers and mothers, and shall put them to death.

13 And ye shalbe hated of all men for my names sake: but he that shall endure vnto the ende, the same shalbe saued.

C 14 * Moreouer, when ye se the abomination of desolation, whereof is spoken by Daniel the prophete, standing (where it ought not (let him that readeth vnderstande) then let them that be in Iurie flee to the mountaines:

Math. 24. b
Luke. 21. d.
Daniel. 9. g

15 And let him that is on the house top, not goe downe into the house, neyther enter therin to fetch any thing out of his house.

16 And let him that is in the feelde, not turne backe agayne for to take his garment with him.

17 Wo (shalbe) then to them that are with childe, and to them that geue sucke in those dayes.

18 But pray ye that your flight be not in the wynter:

19 For there shalbe in those dayes (suche) tribulation, as was not from the begynning of the creation which God created, vnto this time, neither shalbe in any wise.

20 And except that the Lorde had shortened those dayes, no flesche should be saued: but for the electes sake whom he hath chosen, he hath shortened those dayes.

D 21 * And then, yf any man shal say to you, Lo here is Christe, or lo he is there: beleeue him not.

Math. 24. b
Luke. 17. c

22 For false Christes, & false prophetes shal rise, and shal shewe signes and wonders, to deceiue, if it were possible, euen the elect.

23 But take ye heede: beholde, I haue shewed you al thynges before.

Math. 24. c
Joel. 2. c.
Luke. 21. c.

24 * Moreouer, in those dayes, after that tribulation, the sunne shalbe darkened, and the mone shal not geue her light:

25 And the starres of heauen shal fal, & the powers which (are) in heauen shalbe shaken.

Daniel. 7. c.

26 * And then shal they see the sonne of man comming in the cloudes, with great power and glory.

27 And then shal he sende his angelles, and shall gather togeather his elect from the foure windes, from the ende of the earth, to the vttermost part of heauen.

E 28 * Learne a parable of the fygge tree. Whē her branche is yet tender, and hath brought forth leaues, ye know that sommer is neare:

Math. 24. c
Luke. 21. f.

29 So ye in like maner, when ye shal see these thinges come to passe, vnderstande (a) that (it) is nigh, euen at the doores.

(a) That is, the kyngdome of god

30 Verely I say vnto you, that this generation shall in no wise passe, tyll all these thinges be done.

31 Heauen and earth shal passe away: but my wordes shal in no wise passe away.

32 But of that day and that houre knoweth no man, no not the angelles which are in heauen, neither the sonne himselfe, saue the father only.

33 * Take ye heede, watche and pray: for ye knowe not when the time is.

Math. 24. a
Luke. 12. c

34 * As a man whiche is gone into a straunge countrey, and hath left his house, and geuen authoritie to his seruantes, and to euery man his worke, and commaunded the Porter to watche:

Math. 25. a
Luke. 19. b
* Or the sonne of man is.

35 Watche ye therefore, (for) ye knowe not when the maister of the house commeth, at euen, or at midnight, whether at the Cocke crowing, or in the dawning.)

36 Lest if he come sodenly, he finde you sleepyng.

37 And that I say vnto you, I say vnto al, Watche.

The. xiiii. Chapter.

1. The high priestes conspire against Christ,
12. The Passeouer is prepared and eaten.

1 AFter two dayes was (the feast of) the Passeouer, and of vnleauened bread: and the high priestes, and the scribes sought howe they might take him by craft, and put him to death.

A The Gospel on the Monday after Palme Sonday.

2 * But they sayde, Not in the feast day, lest any busines arise amongst the people.

Math. 26. a
Luke. 22. a

3 * And when he was in Bethanie in the house of Simon the leper, euen as he sate at meat, there came a woman hauing an Alabaster boxe of very precious oyntment (called) Narde pistike: and when she had broken the boxe, she powred it on his head.

Math. 26. b
Joh. 12. a

4 And there was some that had indignation within them selues, and sayde, Why was this waste of the oyntment made?

5 For it might haue ben solde for more then three hundred pence, and haue ben geuen to the poore. And they grudged against her.

6 And Jesus sayd, Let her alone, why trouble ye her? She hath done a good worke on me.

7 * For ye haue poore with you alwayes, and whensoeuer ye will, ye may do them good: but me haue ye not alwayes.

B Deut. 15. a

8 She hath done that she coulde: she came afore hande to annoynt my body to the burying.

9 Verely I say vnto you, Wheresoeuer this gospel shalbe preached throughout ye whole worlde, this also that she hath done, shalbe rehearsed in remembrance of her.

10 And Judas Iscariot, one of the twelue, went away vnto the high priests, to betraye hym vnto them.

Math. 26. c
Luke. 22. a
Joh. 13. a

11 When

11 When they heardē (that) they were glad, and promised that they wouldē geue hym money. And he sought howe he might conuenyently betray him.

12 And the fyrst day of vnleauened bread, when they dyd kyl the Passeouer, his disciples sayd vnto hym, Where wylt thou that we goe and prepare, that thou mayest eate the Passeouer.

13 And he sendeth forth two of his disciples, and sayth vnto them, Goe ye into the citie, and there shal meete you a man bearing a pitcher of water: folowe him.

14 And whyther so euer he shal goe in, say ye to the good man of the house, The maister sayth, Where is the gheste chāber, where I shal eate the Passeouer with my disciples?

15 And he wyl shew you a large vpper chamber, paued and prepared: (a) there make redy for vs.

16 And his disciples went forth, & came into the citie, and founde as he had sayd vnto them: and they made redy the Passeouer.

17 * And when it was nowe euen tyde, he commeth with the twelue.

18 And as they sate at boorde, and did eate, Jesus sayde, Verely I say vnto you, *one of you that eateth with me, shal betray me.

19 And they beganne to be sory, and to saye vnto hym one by one, Is it I? And another (sayde,) Is it I?

20 He answeared, and sayde vnto them, It is one of the twelue, euen he that dippeth with me in the platter.

21 * The sonne of man truely goeth as it is written of him: but woe to that man by whom the sonne of man is betrayed: Good were it for y man if he had neuer ben borne.

22 And as they did eate, Jesus when he had taken bread, and blessed, he brake (it) and gaue to them, and sayde, Take, eate: this is my body.

23 And when he had taken the cup, and geuen thankes, he gaue it to them: and they al dranke of it.

24 And he sayde vnto them, This is my blood of the newe testament, which is shed for many.

25 Verely I say vnto you, I wyll drinke no more of y fruite of the vine, vntyl that day that I drinke it newe in y kingdome of god.

26 And when they had prayed (God,) they went out into the mount of Olines.

27 * And Jesus sayth vnto them, Al ye shal be offended because of me this night: for it is written, I wyll smyte the shepheard, and the sheepe shal be scattered.

28 But after that I am ryse, I wyl goe into Galilee before you.

29 Peter sayde vnto him, Although all men shalbe offended, yet (wyl) not I.

30 And Jesus sayth vnto him, Verely I say vnto ther, that this day, euen in this night, before the Cocke crowe twyse, thou shalt deny me three times.

31 But he spake more vehemently, If I should dye with ther, I wyl not deny thee in any wyse. Lyke wyse also sayde they al.

32 * And they came into a place whiche was named Gethsemani, and he sayth to his disciples, Sit ye here, whyle I shal pray. Mat. 26. D

33 And he taketh with him Peter, & James, and John, and beganne to be sore amazed, and to be in an agony,

34 And sayth vnto them, * My soule is exceeding heauy, euen vnto the death: tarye ye here, and watche. Mat. 26. D. John. 12. D.

35 And when he had gonne forwarde a litle, he fell on the grounde: and prayed that if it were possible, y houre might passe fro him.

36 And he sayde, * Abba, father, all thinges are possible vnto thee: take away this cup from me. Neuertheles, not that I wyll, but that thou (wylt be done.) Mat. 26. D. Luke. 22. D.

37 And he commeth & findeth them sleeping, & sayth vnto Peter, Simon, sleepest thou? Couldest not thou watche one houre? F

38 Watche ye and pray, least ye enter into temptation: The spirite truely is redy, but the flesche is weake.

39 * And agayne he went ayde, and prayed, and spake the same woordes. Mat. 26. D.

40 And when he returned, he founde them a sleepe agayne (for their eyes were heauy) neyther wist they what to answeare him.

41 And he commeth the third time, & sayth vnto them, Sleepe henceforth, and take your rest: it is ynough, the houre is come, beholde, the sonne of man is betrayed into the handes of synners.

42 Ryse vp, let vs goe: Loe, he that betrayeth me is at hande.

43 * And immediatly whyle he yet spake, commeth Judas, being one of the twelue, and with him a great number of people with swoordes and staues, from the high priestes, and scribes, and elders. Mat. 26. E. Luke. 22. E.

44 And he that betrayed him, had geuen them a generall token, (saying,) Whom soeuer I shall kysse, that same is he, take him, and leade him away surely.

45 And as soone as he was comme, he goeth straight way to him, and sayth vnto him, Maister, maister: and kissed him.

46 And they layd their handes on him, and tooke him.

47 And one of them that stoode by, when he had drawen out his swoorde, smote a seruant of the high priest, & cut of his eare. * or, tooke

48 And Jesus answeared, and sayde vnto them, away.

them, *Ye be comme out as vnto a theefe with swoordes & with staues, for to take me.
Mat.26.c. Luke.22.f.
49 I was dayly with you in the temple teaching, and ye tooke me not: but (these things comme to passe) that the scriptures shoulde be fulfylled.
Mat.26.g.
50 *And they al forsooke him, & ranne away.
Luke.22.f. Iohn.18.b
51 And there folowed him a certayne young man, clothed in linnen vpon the bare: and the yong men caught him.
52 And he left his linnen garment, and fled from them naked.
Mat.26.g. Luke.22.f. Iohn.18.b
53 *And they ledde Iesus away to the hygh priest, & with him came al the high priestes, and the elders, and the Scribes.
54 And Peter folowed him a great way of, euen til he was come into the pallace of the high priest: and he sate with the seruantes, and warmed (him selfe) at the fyre.
Mat.26.f. Acts.6.d.
55 And the high priestes and all the counsell sought for witnesse agaynst Iesus to put him to death, and founde none:
56 For many bare false witnesse against him, but their witnesse agreed not togeather.
57 And there arose certayne, and brought false witnesse against him, sayeing,
Mat.26.f. Iohn.2.d.
58 We hearde him say, I wyll destroy this temple that is made with handes, & within three dayes I wyl buylde another made without handes.
Mat.26.f.
59 But yet their witnesse agreed not so togeather.
60 And the high priest stoode vp in the mids, and asked Iesus, sayeing, Answerest thou nothing? Howe (is it that) these beare witnesse against thee?
Mat.26.f.
61 *But he helde his peace, and answeared nothing. Againe, the high priest asked him, and sayde vnto him, Art thou Christ the sonne of the blessed?
62 And Iesus sayde, I am: *And ye shal see the sonne of man sitting on the right hande of the power (of God,) and comming in the cloudes of heauen.
Mat.26.f. Luke.21.g. Iohn.6.g.
63 Then the high priest, hauing rent his clothes, sayeth, What neede we any further witnesses?
64 Ye haue heard the blasphemie: what thinke ye? And they al condemned him to be worthy of death.
65 And somme began to spit at him, and to couer his face, & to beate him with fistes, and to say vnto him, Prophecie: And the seruantes dyd beate him with roddes.
Mat.26.g. Luke.22.f. Iohn.18.c.
66 And as Peter was beneath in the palace, there commeth one of the wenches of the high priest.
67 And when he sawe Peter warming him selfe, after he had looked vpon him, he sayth, And thou also wast with Iesus of Nazareth.
68 But he denyed, sayeing, I know him not, neither wote I what thou sayest. And he went out into the porche, & the cocke crewe.
69 And a damsel when she sawe him, began agayne to say to them that stoode by, This is (one) of them.
70 And he denyed it agayne. And anone after, they that stoode by sayde againe to Peter, Surely thou art one of them: for thou art of Galilee, & thy speache agreeth thereto.
71 But he beganne to curse and to sweare, (sayeing,) I knowe not this man of whom ye speake.
72 *And the seconde tyme the Cocke crew, and Peter remembred the woord that Iesus said vnto him, Before the Cocke crow twyse, thou shalt deny me three tymes: And he began to weepe.
Mat.26.g. Luke.22.g.

The.xv. Chapter.

1. Iesus is deliuered bounde to Pilate. 43. Ioseph beggeth Christes body, and buryeth it.

1 AND anone in the bawmyng, when the high priestes had helde a counsell with the elders, and the scribes, & the whole congregation, and had bounde Iesus, they caryed him away, and deliuered him to Pilate.
A The Gospel on the Tuesday next before Easter. Mat.27.a. Luke.23.a. Iohn.18.c.
2 And Pilate asked him, Art thou the king of the Iewes? And he answearing, sayde vnto him, Thou sayest it.
3 And the high priestes accused him of many thinges, but he answeared nothing.
4 So Pilate asked him agayne, sayeing, Answearest thou nothing? beholde howe many thinges they witnesse against thee.
Mat.27.b. Luke.23.b.
5 Iesus yet answeared nothing at al, so that Pilate marueyled.
6 At that feast Pilate vsed deliuer vnto them one prisoner, who soeuer they desired.
7 And there was one that was named Barabbas, whiche lay bounde with them that made insurrection with him, whiche (meane) had committed murder also in the insurrection.
B
8 And the people crying aloude, beganne to desyre (that he would doo) according as he had euer donne vnto them.
9 Pilate answeared them, sayeing, Wyl ye that I let loose vnto you the king of the Iewes?
10 (For he knewe that the high priestes had deliuered him for enuie.)
11 But the hygh priestes mooued the people, that he shoulde rather deliuer Barabbas vnto them.
12 Pilate answearing agayne, sayde vnto thē, *What wyl ye then that I shal do vnto him whom ye cal the king of the Iewes?
Mat.27.c. Luke.23.c.
14 Pilate saide vnto them, What euyl hath he

C

he wone? And they cried the more fervently, Crucifie him.

15 And so Pilate willing to content the people, let loose Barabbas vnto them, and delivered vp Iesus, when he had scourged him, for to be crucified.

16 And the souldiers ledde hym away into the hall, called Prætorium, and they call together the whole bande.

17 And they clothed him with purple, and whē they had platted a crowne of thornes, they put it about his (head,)

18 And began to salute him, (saying,) Hayle kyng of the Iewes.

19 And they smote hym on the head with a reede, and dyd spit vpon him, and bowyng their knees, worshypped him.

20 And when they had mocked hym, they tooke of the purple from hym, and put his owne clothes on hym, and led hym out to crucifie hym.

21 And they compel one that passed by, called Simon of Cyrene (comming out of the feelde, the father of Alexander & Ruphus) to beare his crosse.

22 And they bryng him to a place named Golgotha, whiche is, yf a man interprete it, a place of a skul.

23 And they gaue him to drinke wine, myngled with myrrhe, but he receiued it not.

24 And when they had crucified him, they parted his garmentes, castyng lottes vpon them, what euery man shoulde take.

25 And it was the thirde houre, and they crucified hym.

26 And the title of his accusation was wrytten ouer, The kyng of the Iewes.

27 And they crucifie with him two theeues, the one on the right hande, and the other on his left.

28 And the scripture was fulfylled whiche saith, He was counted among the wicked.

29 And they that went by, rayled on hym, wagging their heades, & saying, A wretch, (thou) that destroyest the temple, & buildest it in three dayes,

30 Saue thee selfe, and come downe from the crosse.

31 Likewise also the high priestes mocking hym among them selues, with the scribes, said, He saued other men, him selfe he can not saue.

32 Let Christe the kyng of Israel descende nowe from the crosse, that we may see, and beleeue: And they that were crucified with him, checked hym also.

33 And when the sixth houre was come, darkenesse arose ouer al the earth, vntyl the ninth houre.

34 And at the ninth houre Iesus cried with a loude voyce, saying, Eloi, Eloi, lamasabachthani? which is, if one interprete it, My God, my God, why hast thou forsaken me?

35 And some of them that stoode by, when they hearde that, sayde, Beholde, he calleth for Elias.

36 And one ran, and after he had fylled a spunge ful of vinegar, and put it on a reede, he gaue him to drinke, saying, Let hym alone, let vs see whether Elias commeth to take hym downe.

37 But when Iesus had cried with a loude voyce, he gaue vp the ghost.

38 And the vayle of the temple was rent into two peeces, from the top to the bottome.

39 And when the Centurion, which stoode ouer against him, saw, that when he had so cried, he gaue vp the ghost, he sayd, Truely this man was the sonne of God.

40 There were also women a good way of beholding him, among whom was Marie Magdalene, and Marie the mother of James the litle, and of Ioses, & Salome:

41 Whiche also when he was in Galilee, folowed him, and ministred vnto him, and many other women whiche came vp with hym vnto Hierusalem.

42 And nowe when the euen was come, (because it was the day of preparing, that goeth before the Sabboth,)

43 Ioseph (of the citie) of Arimathea, a noble counsellour, which also looked for the kingdome of God, came, and went in boldly vnto Pilate, and begged of him the body of Iesus.

44 And Pilate marueyled yf he were already dead, and when he had called vnto hym the Centurion, asked of hym whether he had ben any whyle dead.

45 And when he knewe the trueth of the Centurion, he gaue the body to Ioseph.

46 And when he had bought a linnen cloth, and taken him downe, he wrapped him in the linnen cloth, & laid him in a sepulchre, that was hewen out of the rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Marie Ioses beheld where he was layde.

The.xvi. Chapter.

1. The women come to the sepulchre. 20. The signes that folowe the preachyng of the Gospel.

1 AND when the Sabboth day was past, Marie Magdalene, and Marie (the mother) of James, & Salome, bought swette smelling oyntmentes, that they myght come and annoynt hym.

2 And very early in the morning, the (a) first day of the Sabbothes, they come vnto the sepulchre, when the sunne was ryen.

3 And

Deut. 27. c

Psal. 22. b

Deut. 27. d Luke. 23. a.

Deut. 27. d

Matth. 27. d Mar. 15. b.

Deut. 27. d Luke. 23. b.

Esai. 53. b. Deut. 27. d Deut. 27. d Luke. 23. b.

Matth. 27. c. Luke. 23. f.

Matth. 27. b. Mar. 15. a. Luke. 23. b. John. 19. a.

Matth. 27. f. Mar. 15. a. Luke. 23. g. Matth. 27. f. Luk. 23. g.

Matth. 27. f. Luke. 23. g. Matth. 27. g

Luke. 8. a.

Luke. 23. g. John. 19. g.

Matth. 28. a Luke. 24. John. 20. a.

(a) That is, Sunday, the first day of the weeke.

3 And they sayde emong themselues, Who shal rowle vs away the stone from the doore of the sepulchre?

4 (And when they looked, they see how that the stone was rouled away,) for it was very great.

5 And when they went into the sepulchre, they sawe a yong man, sitting on the ryght side, clothed in a long white garment, and they were greatly amased.

Math. 28.b Luke. 24.a. 6 * And he saith vnto them, Be not greatly amased, ye seeke Iesus of Nazareth, which was crucified, he is risen, he is not here, beholde the place where they had put him.

B 7 But goe your way, & tel his disciples, and Peter, that he goeth before you into Galilee, there shal ye see him, as he said vnto you.

Math. 28.c Luke. 24.a. 8 *And they went out quickly, and fled from the sepulchre, for they trembled, and were amased, neither said they any thyng to any man, for they were afrayde.

9 When (Iesus) was risen early, the firste (day) after the Sabboth, he appeared first to Marie Magdalene, out of whom he had cast seuen deuilles.

10 And she went and tolde them that were with him, as they mourned and wept.

11 And they, when they had hearde that he was alyue, and had ben seene of her, beleeued it not.

12 * After that he appeared in another fourme, vnto two of them as they walked, and went into the countrey. Luke. 23.b

13 And they went and tolde it vnto the residue: and (they) beleeued not these also.

14 Afterwarde he appeared vnto the eleuen as they sate at meate, and cast in their teeth their vnbeleefe and hardnesse of hart, because they beleeued not them, whiche had seene that he was risen. C The Gospel on the Ascension day.

15 And he sayde vnto them, *Goe ye into all the worlde, & preache the Gospel to al creatures. Math. 28.d

16 He that shall beleeue, and be baptised, shalbe saued, but he that shall not beleeue, shalbe damned.

17 And these tokens shall folowe them that beleeue, *In my name shal they cast out deuils, *they shal speake with newe tongues, Acts. 8.b. 16.b 20.c. Acts. 2.d. and. 19.a

18 They shal wine away serpentes, and yf they drinke any deadly thing, it shall in no wise hurt them, they shal lay handes on the sicke, and they shal recouer. and. 28.a. Luke. 10.c. and. 23.b.

19 So then when the Lord had spoken vnto them, he was receiued into heauen, and sate him downe on the right hande of God. Luke. 24.f. Acts. 1.b.

20 And they went forth, and preached euery where, the Lorde worlyng with them, *and confyrming the worde with signes folowyng. Heb. 2.b.

¶ Here endeth the Gospel by saint Marke.

¶ The Gospel by saint Luke.

The first Chapter.

1. The preface of Luke. 5. Of Zacharias and Elizabeth. 40. Marie visiteth Elizabeth.

A 1 FOrasmuch as many haue taken in hande to set forth in order the declaration of those thynges which are most surely * beleeued among vs,

* or, proued.

2 Euen as they deliuered them vnto vs whiche from the beginning sawe them them selues with their eyes, and were ministers of the (a) worde:

(a That is, they were doers in such thinges as be set foorth in the Gospel.

3 It seemed good to me also, hauing perfect vnderstanding of all thinges from the begynnyng, to write vnto thee in order, most excellent Theophilus,

4 That thou mightest knowe the certaintie of those thinges wherein thou hast ben taught by mouth.

5 THere was in the dayes of Herode the kyng of Iurie, a certaine priest named Zacharias, *of the course of Abia, and his wife (was) of the daughters of Aaron, and her name was Elizabeth. 2. Pa. 24.a

6 They were both righteous before God, walking in al the commaundements and ordinances of the Lorde, blameles.

7 And they had no childe, because that Elizabeth was barren, and they both were nowe wel stricken in age. B

8 And it came to passe, that when Zacharie executed the priestes office before God, as his course came,

9 Accordyng to the custome of the priestes office, his lot was to burne incense when he went into the temple of the Lorde. Exod. 30.b Hebr. 9.b

10 And the whole multitude of the people were without in prayer, while the incense was burning.

11 And there appeared vnto hym an angel of the Lorde, standyng on the ryght side of the aulter of the incense.

12 And when Zacharias sawe hym, he was troubled,

troubled, and feare fell vpon him.

13 But the angel sayde vnto him, Feare not Zacharie, for thy prayer is hearde, and thy wife Elizabeth shal beare thee a sonne, and thou shalt cal his name Iohn.

14 And thou shalt haue ioy and gladnesse, and many shal reioyce at his birth:

15 And he shalbe great in the syght of the Lorde, and shal neyther drinke wyne nor strong drinke, and he shalbe fylled with the holy ghost, euen from his mothers wombe.

16 For many of the children of Israel, shall he turne to their Lorde God.

17 And he shall goe before him with the spirite & power of *Elias, to turne the hartes of the fathers to the children, and the disobedient to the wysedome of the iust men, to make redy a perfect people for the Lorde.

18 And Zacharias sayde vnto the Angel, By what token shal I knowe this? For I am olde, and my wyfe well stricken in yeres.

19 And the angel answearing, sayde vnto hym, I am Gabriel that stande in the presence of God, and was sent to speake vnto thee, and to shewe thee these glad tidinges.

20 And behold, thou shalt be dumbe, and not be able to speake, vntyl the day that these thinges shalbe performed, because thou beleuedst not my woordes, whiche shalbe fulfylled in their season.

21 And the people wayted for Zacharias, and marueyled that he taryed so long in the temple.

22 And when he came out, he coulde not speake vnto them: And they perceyued that he had seene a vision in the temple: For he beckned vnto them, & remained (speachlesse.

23 And it came to passe, that assoone as the dayes of his office were out, he departed into his owne house.

24 And after those dayes, his wyfe Elizabeth conceyued, and hydde her selfe fyue monethes, sayeing,

25 Thus hath the Lorde dealt with me in the dayes wherein he looked on me, to take from me my rebuke (b) among men.

26 And in the sixth moneth, the angel Gabriel was sent from God, vnto a citie of Galilee, named Nazareth,

27 To a virgin, spoused to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie.

28 And when the angel was comme in vnto her, he sayde, Hayle (thou that art) in high fauour, the Lorde is with thee: Blessed art thou among women.

29 And when she saw him, she was troubled at his sayeing, and cast in her minde what manner of salutation this should be.

30 And the angel sayde vnto her, Feare not Marie, for thou hast found fauour with god.

31 For beholde, *thou shalt conceyue in thy wombe, and beare a sonne, and *shalt call his name Iesus.

32 He shalbe great, and shalbe called ỹ sonne of the highest, and the Lorde God shal geue vnto him the seate of his father Dauid.

33 And *he shal raigne ouer the house of Iacob for euer, and of his kingdome ther shalbe none ende.

34 Then sayde Marie vnto the Angel, How shal this be, seeing I knowe not a man?

35 And the angel answearing, sayd vnto her, The holy ghost shall come vpon thee, & the power of the highest shall ouershadowe (c) thee. Therefore also that holy thing which shalbe borne, shalbe called the sonne of god.

36 And beholde, thy cosyn Elizabeth, she hath also conceiued a sonne in her olde age, and this is her sixth moneth, whiche was called barren.

37 For with god shal no woord be vnpossible.

38 And Marie sayde, Beholde the handmayden of the Lorde, be it vnto me accordyng to thy woorde: and the angel departed from her.

39 And Marie arose in those dayes, and went into the hyll countrey with hast, into a citie of Iuda,

40 And entred into the house of Zacharie, and saluted Elizabeth.

41 And it came to passe, that when Elizabeth hearde the salutation of Marie, the babe sprang in her wombe, and Elizabeth was fylled with the holy ghost.

42 And she spake out with a loude voyce, and sayde, Blessed art thou among women, and the fruite of thy wombe is blessed.

43 And whence commeth this to me, that the mother of my Lord should come to me?

44 For loe, assoone as the voyce of thy salutation sounded in myne eares, the babe sprang in my wombe for ioy.

45 And blessed is she that beleeued, for those thynges shalbe performed whiche were tolde her from the Lorde.

46 *And Marie sayde, My soule magnifyeth the Lorde,

47 And my spirite hath reioyced in God my sauiour.

48 For he hath looked on the lowlynesse of his handmayden, for loe, nowe from henceforth shal al generations cal me blessed.

49 Because he that is mighty hath donne to me great thinges, and holy is his name.

50 And his mercie is on them that feare him, from generation to generation.

51 He hath shewed strength with his arme, he hath scattered them that are proude, in the imagination of their hartes.

52 *He

plying of the lordes people, and fulfylling of gods promise, Gene. xiii, and therfore was taken among the Iewes for a reproche to be barren. Esai. 7. c. Math. 1. c. Esai. 9. b. Daniel. 7. b. Miche. 4. b. (c) shal woorke secretly in thee aboue all reason. Zach. 8. b. Math. 19. c. Mark. 10. b Luke. 18. c.

Esai. 61. b

1.Reg. 2. b. Eccle. 10. c.
51 *He hath put downe the mighty from their seates, and exalted the lowly.
53 He hath filled the hungry with good thinges, and sent away the riche emptie.
54 He hath holpen his seruant Israel, in remembrance of his mercie,
Gene. 22. c.
55 (*Euen as he spake to our fathers Abraham, and to his seede) for euer.
56 And Marie abode with her about three monethes, and (afterwarde) returned to her owne house.

The Gospel on saint Iohn Baptistes day.
57 Elizabethes time came that she should be deliuered, and she brought foorth a sonne.
58 And her neighbours, and her cosins heard howe the Lorde had shewed great mercie vpon her, and they reioyced with her.
Gene. 17. b and. 21. a. Leuit. 12. a.
59 And it came to passe, that on the eyght day they came to *circumcise the childe, & called him Zacharias, after the name of his father.
60 And his mother answearing, sayde, Not so, but he shalbe called Iohn.
61 And they sayde vnto her, There is none in thy kinrede that is called by this name.
62 And they made signes to his father, what he would haue him called.
63 And when he had asked for writing tables, he wrote, sayeing, His name is Iohn: And they marueyled al.
64 And his mouth was opened immediatly, and his tongue (loosed,) and he spake, prayesyng God.
65 And feare came on all them that dwelt rounde about them, and al these sayeinges were noysed abrode throughout all the hyl countrey of Iurie.
66 And all they that had hearde them, layde them vp in their hartes, sayeing, What maner of childe shal this be? And the hand of the Lorde was with him.
67 And his father Zacharias was filled with the holy ghost, and prophecied, sayeing,
68 Prayesed be the Lorde God of Israel, for he hath visited and redeemed his people.
Ptal. 13. c. (d) That is, his kingdom and power. 1. Sam. 16. Daniel. 7.
69 And hath raysed vp an (d) horne of saluation vnto vs, in the house of his seruant Dauid.
70 Euen as he spake by the mouth of his holy prophetes, which were since the worlde beganne.
71 That he woulde saue vs from our enimies, & from the hande of al that hate vs.
72 That he woulde deale mercyfully with our fathers, & remember his holy conenant.
Gene. 23. c. (e) Which is, that he would geue him selfe to vs. Esai. 38. c.
73 *And that he woulde performe the othe whiche he (e) sware to our father Abraham, for to geue vs.
74 *That we being deliuered out of the handes of our enimies, might serue hym without feare,
75 In holynesse and righteousnesse before him, al the dayes of our lyfe.
76 And thou childe shalt be called ✝ prophete of the highest: for thou shalt goe before the face of the Lorde, to prepare his wayes.
77 To geue knowledge of saluation vnto his people, by the remission of their sinnes,
78 Through the tender mercie of our God, whereby the day spring from an high hath visited vs,
79 *To geue light to them that syt in darknesse, and in the shadowe of death, to guyde our feete into the way of peace.
Esai. 9. c. Mat. 4. c.
80 And the childe grewe, and waxed strong in spirite, and was in wyldernesse tyll the day came (f) of his shewing vnto the Israelites.
(f) That is, when he should shew him selfe,

The. ii. Chapeter.

The taxing of the worlde by Augustus Caesar.

1 AND it came to passe in those dayes, that there went a commaundement from Augustus Caesar, that all the (a) worlde should be taxed.
A
(a) So muche as was subiect to the Romanes.
2 (And this fyrst taxing was made when Cyrenius was Lieftenant of Syria.)
3 And all went to be taxed, euery man into his owne citie.
4 And Ioseph went vp from Galilee, out of the citie Nazareth, into Iurie, vnto *the citie of Dauid, whiche is called Bethlehem, (because he was of the house and linage of Dauid,)
1. Reg. 20. b
5 To be taxed with Marie his spoused wyfe, being great with childe.
6 And so it was, that whyle they were there, the dayes were accomplished that she should be deliuered.
7 And she brought foorth her fyrst begotten (b) sonne, and swadled him, and layed him in a manger, because there was no roome for them in the Inne.
(b) He is called the fyrst begotten, because she had none before.
8 There were in the same countrey sheepe heardes abydyng in the feelde, keepyng watche ouer their flocke by night.
B
9 And loe, the angel of the Lord stood hard by them, and the glory of the Lorde shone round about them, & they were sore afrayd.
10 And the angel sayde vnto them, Be not afrayde: For beholde, I bring you good tidinges of great ioy, ✝ shalbe to al people.
11 For vnto you is borne this day, in the citie of Dauid, a sauiour, whiche is Christ the Lorde,
12 And take this for a sygne, Ye shall fynde the childe swadled, layde in a manger.
13 And sodenly there was with the angel a multitude of heauenly souldiers, prayesyng God, and sayeing,
14 Glory to God in the highest, and peace C on

on the earth, and among men a good wyl.

The Gospel on Newe yeres day.

15 And it came to passe, assoone as the angels were gonne away from them into heauen, the men the sheepheardes sayde one to another, Let vs go now euen vnto Bethlehem, & see this thyng that is come to passe, which the Lord hath shewed vnto vs.

16 And they came with hast, and found Marie and Joseph, and the babe layd in a manger.

17 And when they had seene it, they published abrode the sayeing, whiche was tolde them of this child.

18 And al they that hearde it, woondered at those thinges which were tolde them of the sheepheardes.

19 But Mary kept all those sayeinges, and pondered (them) in her hart.

20 And the sheepheardes returned, glorifying & praysing God, for al the thinges that they had hearde and seene, euen as it was tolde vnto them.

D

Gen. 17.b. Exod. 1.c. Luke. 1.c.

21 And when the eyght day was come, that the childe should be * circumcised, his name was called Jesus, * whiche was so named of the angel before he was conceiued in the wombe.

The Gospel in the purification of saint Marie the virgin. Leuit. 12.d. 1.King. 1.d. Exod. 13.a. Num. 8.g.

22 And when the dayes of her purification after the law of Moses were accomplished, they * brought hym to Hierusalem, to present him to the Lorde,

23 (As it is written in the law of the Lord, * Euery man childe that first openeth the wombe, shalbe called holy to the Lorde.)

24 And to offer, as it is sayde in the lawe of the Lorde, a payre of turtle doues, or two young pigeons.

25 And beholde, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, looking for the consolation of Israel: & the holy ghost was vpon hym.

26 And a reuelation was geuen hym of the holy ghost, not to see death before he had seene the Lordes Christe.

C

Leuit. 20.d.

27 And he came by inspiration into the temple: and when the parentes brought in the child Jesus, to do for him after the custome of the * lawe,

28 Then tooke he him vp in his armes, and praysed God, and saide,

29 Lorde, nowe lettest thou thy seruant depart in peace, according to thy promise.

30 For myne eyes haue seene thy saluation.

31 Which thou hast prepared before the face of al people.

32 A light to be reuealed to the Gentiles, & the glory of thy people Israel.

33 And his father & his mother marueyled at those thinges which were spoken of him.

34 And Simeon blessed (c) them, and sayd vnto Marie his mother, Beholde, this child is set to be the fal and (d) vprysyng agayne of many in Israel, and for a signe whiche is spoken agaynst.

35 (And moreouer, the sword (e) shal pearce thy soule) that the thoughtes of many harts (f) may be opened.

36 And there was a prophetisse, one Anna, the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had liued with an husband (g) seuen yeeres from her virginitie,

37 And she had ben a wydowe about foure score and foure yeeres, whiche departed not from the temple, but serued God with fastinges and prayers night and day.

38 And she comming at the same instant vpon them, gaue thankes likewise vnto the Lord, and spake of hym to al them that looked for redemption in Hierusalem.

39 And when they had performed al thinges according to the lawe of the Lord, they returned into Galilee, to their owne citie Nazareth.

40 And * the childe grewe, and waxed strong in spirite, and was fylled with wisedome, and the grace of God was vpon him.

41 Nowe his parentes went to Hierusalem euery yere, * at the feast of the Passeouer.

42 And when he was twelue yeeres olde, they ascended vp to Hierusalem, after the custome of the feast day:

43 And when they had fulfylled the dayes, as they returned home, the childe Jesus abode styll in Hierusalem, and Joseph and his mother knewe not of it.

44 But they supposyng hym to haue ben in the company, came a dayes iourney, and sought hym among their kinsfolke and acquaintance.

45 And when they found him not, they turned backe againe to Hierusalem, seekyng hym.

46 And it came to passe, that after three dayes, they found him in the temple, sytting in the middes of the doctors, hearing them, and asking them.

47 * And al that heard hym, were astonied at his vnderstandyng and answeares.

Matth. 7.b. Marke. 1.c. Luke. 4.c.

48 And when they sawe hym, they were amazed: and his mother sayde vnto hym, Sonne, why hast thou thus deale with vs? Beholde, thy father and I haue sought thee sorowing.

49 And he sayde vnto them, Howe is it that ye sought me? Wyst ye not that I must goe about my fathers businesse?

50 And * they vnderstoode not that sayeing which he spake vnto them.

Luke. 9.c. and. 23.b.

51 And he went downe with them, & came to Nazareth,

(c) That is, prayed to God for the, and for the prosperitie of Christes kyngdome.

(d) Christe is the head corner stone, vpon the which the elect are buylded, but the wicked vpō the same stone stūble, fal, & burst in peeces. Esaias. 8. Roman. 9.

(e) Great sorowe shall pearce the hart euen as a swoorde.

(f) when the crosse & affliction is layd vpon vs, the the hartes of Gods elect is made manifest.

(g) That is, she was seuen yeeres married. 1. king. 2.c. Exod. 12. c. Leuit. 23.a.

Nazareth, & was obedient vnto them: But his mother kept all these sayenges in her hart.

53 And Jesus increased in wisedome & stature, and in fauour with God and men.

The. iii. Chapter.

3. The preachyng of Iohn. 23. The age and genealogie of Christe.

A 1 NOw in the fiftenth yere of the raigne of Tiberius Cesar, Pontius Pilate beyng lieftenant of Iurie, and *Herode being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the region of the Trachonites, and Lysanias the Tetrarch of Abiline,

Luke. 23. a.

2 When Annas and Caiaphas were the hyed (a) prieftes, the word of the Lord came vnto Iohn, the sonne of Zacharias, in the wylderneſſe.

3 And he came into al the coaſtes about Iordan, preachyng the baptiſme of repentance, for the remiſſion of ſinnes,

4 As it is written in the booke of the wordes of Esaias the prophete, ſayeng, *The voyce of a cryer in wylderneſſe, Prepare ye the way of the Lorde, make his pathes ſtrayght.

5 Euery valley ſhalbe filled, & euery mountaine & hil ſhalbe brought low, and thinges that be crooked, ſhalbe made (b) strayght, and the rough wayes ſhalbe made playne.

6 And al fleſh ſhal ſee the ſalnation of God.

7 Then ſaid he to the people that were come forth to be baptiſed of him, *O generation of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therfore due fruites of repentance, & begin not to ſay within your ſelues, We haue Abraham to our father: For I ſay vnto you, that God is able of theſe ſtones to rayſe vp chyldren vnto Abraham.

9 Nowe alſo is the (c) axe layde vnto the roote of the trees: *Euery tree therfore whiche bryngeth not forth good fruite, is hewen downe, and caſt into the fire.

10 And the people aſked him, ſaying, *What ſhal we doo then?

11 He anſweareth, and ſayth vnto them, He that hath two (d) cotes, let him part with hym that hath none, & he that hath meate, let hym doo likewiſe.

12 Then came Publicanes (e) alſo to be baptiſed, and ſaide vnto hym, Maiſter, what ſhall we doo?

13 And he ſaid vnto them, Require no more then that which is appoynted vnto you.

14 The ſouldiers likewiſe demaunded of him, ſaying, And what ſhal we doo? And he ſaide vnto them, Doo violence to no man, neyther accuſe any falſly, and be content with your wages.

15 As the people wayted, and al men muſed in their harres of Iohn, whether he were very Chriſte,

16 Iohn anſwered, ſaying vnto them al, *In deede I baptiſe you with water, but one ſtronger then I commeth, whoſe ſhoes latchet I am not woorthy to vnloſe, he ſhall baptiſe you with the holy ghoſt, & with fire. Matth. 3. b. Marke. 1. a. Iohn. 1. d.

17 *Which hath his fan in his hande, & wyl throughly purge his flooze, and wil gather the wheate into his barne, but the chaffe wyl he burne with fire vnquencheable. Matth. 3. b.

18 And many other thinges in his exhortation preached he vnto the people.

19 *Then Herode the Tetrarch, when he was rebuked of hym for Herodias his brother Philips wyfe, & for al the euyls which Herode dyd, Matth. 14. a. Marke. 6. a.

20 Added this aboue all, and ſhut vp Iohn in priſon.

21 Now it came to paſſe, as al the people were baptiſed, & *when Ieſus was baptiſed, & dyd pray, that the heauen was opened. D Matth. 3. b. Marke. 1. b. Iohn. 1. c.

22 And the holy ghoſt came down in a bodily ſhape like a doue vpon him, & a voyce came from heauen, which ſaid, *Thou art my beloued ſonne, in thee I am wel pleaſed. Eſai. 42. a.

23 And Ieſus hym ſelfe began to be about thirtie yeres of age, *being (as he was ſuppoſed) the ſonne of Ioſeph, which was (the ſonne) of Heli, Matth. 13. a. Marke. 4. a. Luke. 4. c. Iohn. 6. c.

24 Which was the ſonne of Matthat, which was the ſonne of Leui, which was the ſonne of Melchi, which was the ſonne of Janna, which was the ſonne of Ioſeph,

25 Whiche was the ſonne of Matthathias, which was the ſonne of Amos, whiche was the ſonne of Naum, which was the ſonne of Heſly, whiche was the ſonne of Nagge,

26 Which was the ſonne of Maath, which was the ſonne of Matthathias, which was the ſonne of Semei, which was the ſonne of Ioſeph, whiche was the ſonne of Iuda,

27 Which was the ſonne of Ioanna, which was the ſonne of Rhesa, which was ſ ſonne of Zorobabel, which was the ſonne of Salathiel, whiche was the ſonne of Neri,

28 Which was the ſonne of Melchi, which was the ſonne of Addi, whiche was ſ ſonne of Colam, whiche was the ſonne of Elmodam, whiche was the ſonne of Er, E

29 Whiche was the ſonne of Ioſe, which was the ſonne of Eliezer, whiche was the ſonne of Ioxim, whiche was the ſonne of Matthat, whiche was the ſonne of Leui,

30 Which was the ſonne of Simeon, which was the ſonne of Iuda, whiche was ſ ſonne of Ioſeph, whiche was the ſonne of Ionan, whiche

(a) By the lawe there ſhould haue ben but one high prieſt onely, but corruption of the tyme, by reaſon the Romans had rule, and the bryberie of Caiaphas, brought to paſſe, that the office was diuided.

(b) Al impediments ſhal be taken away that may hide vs from our ſalnation in Chriſte, ſo that Chriſtes way to vs, and our way to him, ſhalbe plaine & manifeſt. Matth. 3. b.

(c) The vengeaunce of God is at hande. Matth. 3. b. Actes. 2. f.

(d) He willeth the rich ſhoulde be liberal, and helpe the poore as their abilitie wil ſerue, and neede requyreth.

(e) whoſe office was to receyue the tribute money and tolles.

whiche was the sonne of Eliachim,
31 Whiche was the sonne of Melea, which was the sonne of Menam, whiche was the sonne of Mathathia, which was the sonne of Nathan, which was the sonne of Dauid,
32 Whiche was the sonne of Jesse, whiche was the sonne of Obed, whiche was the sonne of Booz, whiche was the sonne of Salmon, which was the sonne of Naasson,
33 Whiche was the sonne of Aminadab, whiche was the sonne of Aram, whiche was the sonne of Esron, whiche was the sonne of Phares, whiche was the sonne of Juda,
34 Whiche was the sonne of Jacob, whiche was the sonne of Isahac, whiche was the sonne of Abraham, whiche was the sonne of Thara, which was the sonne of Nachor,
35 Which was the sonne of Saruch, which was the sonne of Ragau, whiche was the sonne of Phaleg, whiche was the sonne of Heber, whiche was the sonne of Sala,
36 Whiche was the sonne of Arphaxad, whiche was the sonne of Sem, whiche was the sonne of Noe, whiche was the sonne of Lamech,
37 Whiche was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Jared, which was the sonne of Malaleel, which was the sonne of Cainan,
38 Whiche was the sonne of Henos, whiche was the sonne of Seth, whiche was the sonne of Adam, whiche was the sonne of God.

The. iiii. Chapter.

I. The temptation and fastyng of Christe.
41. The deuylles confesse Christe, and are of him reproued.

A 1 IEsus being ful of the holy ghoste, returned from Jordane, * and was led by the (same) spirite into wildernesse,
Mat.4.a. Mar.1.a.
2 Beyng fourtie dayes tempted of the deuyl, and in those dayes dyd he eate nothyng: and when they were ended, he afterwarde hungred.
3 And the deuyl sayde vnto hym, If thou be the sonne of God, commaunde this stone, that it be made bread.
Deut.8.a. Mat.4.a.
4 And Jesus answered him, saying, It is wrytten, that * man shal not lyue by bread only, but by euery woorde of God.
(That is, of the kyngdome.)
5 And when the deuyl had taken hym vp into an hygh mountaine, he shewed hym al the kyngdomes of the worlde in a moment of tyme.
(a) Satan inuyeth him selfe, bewyng his false sacrifice, vsurping the empyre of the earth.
6 And the deuyl sayde vnto hym, Al this (a) power wyl I geue thee euery whyt, and the glorie of them, for that is deliuered vnto me, and to whom so euer I wyl, I geue (b) it.
7 Yf thou therefore wylt woorshyp me, it shalbe al thyne.
B
8 Jesus answearyng, saide vnto him, Gat thee hence behinde me Satan, for it is written, Thou shalt woorshyp the Lorde thy God, and him onely shalt thou serue.
Deut.6.c. and.10.b.
9 And he carried him to Hierusalem, and set him on a pinacle of the temple, and sayd vnto him, Yf thou be the sonne of God, cast thee selfe downe from hence.
Mat.4.b.
10 For it is wrytten, that he shal geue his angelles charge ouer thee, to keepe thee.
Psal.21.c.
11 And in their handes they shal beare thee vp, that thou dashe not thy foote at anye tyme agaynst a stone.
12 And Jesus answearing, saide vnto him, It is sayd, * Thou shalt not tempt the Lord thy God.
Deut.6.c. Mat.4.g.
13 And when the deuyll had ended al the temptation, he departed from him for a season.
14 And Jesus returned by the power of the spirite into Galilee, & there went a fame of him throughout al the region round about.
C
15 And he taught in their synagogues, being glorified of al men.
16 * And he came to Nazareth, where he was nursed, and as his custome was, he went into the synagogue on the Sabboth day, and stoode vp for to reade.
Mat.13.g. Mar.6.a.
17 And there was deliuered vnto him the booke of the prophet Esaias: * and when he had opened the booke, he found the place where it is written,
2.Esd 8.b.
18 * The spirite of the Lorde vpon me, because he hath annoynted me, to preach the Gospel to the poore he hath sent me, to heale the broken harted, to preache deliuerance to the captiue, and recouering of sight to the blynde, freely to set at libertie them that are bruised:
Esai.61.a.
19 And to preach the acceptable yeere of the Lorde.
20 And when he had closed the booke, & geuen it againe to the minister, he sat downe: and the eyes of al them that were in the synagogue were fastened on him.
21 And he began to say vnto them, This day is this scripture fulfilled in your eares.
D
22 And al bare him witnesse, * and wondred at the gratious woordes which proceeded out of his mouth. And they sayd, Is not this Iosephes sonne?
Mat.7.g. Mar.1.c. Luke.2.c.
23 And he sayde vnto them, Ye will vtterly say vnto me this prouerbe, Physition, heale thee selfe: What so euer we haue heard done in Capernaum, do the same here likewyse in thyne owne countrey.
24 And he sayd, Verely I say vnto you, * no prophete is accepted in his owne countrey.
Mat.13.g. Mar.6.a.

25 But

3.Re.17.b. Jacob.5.d. 25 But I tel you of a truth, many wyd-
dowes were in Israel in the dayes of Elias, when the heauen was shut thre yeres and syx monethes, (when) great famyne ment was throughout al the lande:
26 And vnto none of them was Elias sent, saue vnto Sarepta (a citie) of Sidon, vnto a woman that was a wyddowe.
4. Reg.5.d 27 And many lepers were in Israel in the tyme of Elizeus the prophete: and none of them was cleansed, saueng Naaman the Syrian.
E 28 And al they in the synagogue, when they heard these things, were filled with wrath,
29 And rose vp, and thrust him out of the citie, & led him euen vnto the * top of the hil, (whereon their citie was built,) that they myght cast him downe headlong.
* The Greke readeth, brow of the hyl.
30 But he passyng through the myddes of them, went his way:
31 And came downe to Capernaum, a citie of Galilee, and there taught them on the Sabboth dayes.
Math.7.d and. 13. g. 32 And they were astonied at his doctrine: for his preachyng was with power.
Mar.10.c Mar.1.c. 33 And in the synagogue there was a man, whiche had a spirite of a foule deuyl, and cried out with a loude voyce,
F 34 Sayng, Let vs alone, what haue we to do with thee, thou Iesus of Nazareth? Art thou come to destroy vs? I knowe who thou art (euen) the holy one of God.
35 And Iesus rebuked him, sayng, Holde thy peace, and come out of him. And when the deuyl had throwen him in the myddes, he came out of him, and hurt him not.
36 And feare came on them al, & they spake among them selues, sayng, What maner of saying is this? For with auctoritie and power he commaundeth the foule spirites, and they come out.
37 And the fame of him went out into euery place of the countrey rounde about.
Mat.8.b. Mar.1.c. 38 And when he was risen out of the synagogue, he entred into Simons house: and Simons wyues mother was taken with a great feuer, and they made intercession to him for her.
39 And he stoode ouer her, and rebuked the feuer, and it left her. And immediatly she arose, and ministred vnto them.
40 When the sunne was downe, al they that had any sicke with diuers diseases, brought them vnto him: and when he had layde his handes on euery one of them, he healed them.
G 41 And deuyls also came out of many, crying, and saying, Thou art that Christe the sonne of God. And he rebukyng them, suffered them not to speake: for they knewe that he was Christe.
42 And when it was day, he departed, and went into a desart place: and the people sought him, and came to him, and kept him, that he should not depart from them.
43 And he sayde vnto them, I must preach the kingdome of God to other cities also: For therefore am I sent.
44 And he was preaching in the synagogues of Galilee.

The.v. Chapter.

I. Christe teacheth out of a shyp. 36. newe and olde agree not.

1 IT came to passe, that when the people preassed vpon him, to heare the woorde of God, he was standyng by the lake of Genezareth,
2 And sawe two shyppes stande by the lake syde: but the fyshermen were gone out of them, and were washyng their nettes.
3 And when he was entred into one of the shyppes whiche pertayned to Simon, he prayed him that he would thrust out a litle from the lande: and he sate downe, and taught the people out of the shyp.
4 When he had left speakyng, he sayd vnto Simon, Launche out into the deepe, and let slyp your nettes to catche.
5 And Simon answearyng, said vnto him, Maister, we haue laboured al nyght, and haue taken nothing: neuertheles, at thy commaundement I wyl loose foorth the net.
6 And when they had this done, they inclosed a great multitude of fyshes, but their net brake:
7 And they beckened vnto their partners, whiche were in the other shyp, that they shoulde come, and helpe them. And they came, and fylled both the shyppes that they suncke (agayne.)
8 When Simon Peter sawe (this) he fel downe at Iesus knees, sayng, Go out from me, for I am a synful man, O Lorde.
9 For he was vtterly astonied, and al that were with him, at the takyng of the fyshes whiche they had caught togeather.
10 And so was also Iames and Iohn the sonnes of Zebedee, whiche were partners with Simon. And Iesus sayde vnto Simon, Feare not, from henceforth thou shalt (a) catche men.
11 And when they had brought vp their boates to the shore, (b) they forsoke al, and folowed him.
12 And it came to passe, that when he was in a certayne citie, beholde, (there was) a man ful

A The Gospel on the. v. sunday after Trinitie.

B

(a) By the preaching of the Gospel, as one then appoynted to be an apostle.
(b) That is, nothing that they possessed, was an impediment wherby they might be let or hyndered frō the preaching of the Gospel.

ful of leprosie: and when he had spyed Jesus, he fell flat on his face, & besought hym, saying, Lord, if thou wylt, thou canst make me cleane.

13 And when he had stretched forth his hande, he touched him, saying, I wyll: be thou cleane. And immediately the leprosie departed from hym.

C 14 And he charged hym to tell no man: but, Luk.14.a. Goe (sayth he,) *and shewe thy selfe to the priest, and offer for thy cleansing, accordyng as Moses commaunded, for a witnesse vnto them.

15 But so much the more went there a fame abroade of hym, and muche people came togeather to heare, and to be healed of hym from their infirmities.

16 And he kept him selfe aparte in the wyldernesse, and prayed.

17 And it came to passe on a certaine day as he was teachyng, that there were Pharisees, and doctours of the lawe sittyng by, whiche were come out of all the townes of Galilee and Iurie, and Hierusalem: and the power of the Lord was present, to heale them.

Matth.9.a. Mark.2.a. 18 *And behold, men brought in a bed a man whiche was taken with a palsie: and they sought meanes to bring him in, and to laye him before him.

19 And when they could not finde on what side they might bring him in, because of the preasse, they went vpon the top of the house, and let him downe through the tyling with his couche, euen into the myddes before Jesus.

20 When he sawe their fayth, he sayde vnto hym, Man, thy sinnes are forgeuen thee.

D 21 And the Scribes and the Pharisees be-
*a, reason Mark.2.c. gan to *thinke, saying, What felowe is
Esai.43.d. this whiche speaketh blasphemies? Who
and.44.d. can forgeue sinnes, but God onely?

22 But when Jesus perceiued their thoughtes, he answearing, saide vnto them, What thinke ye in your hartes?

23 Whether is easier to say, Thy sinnes be forgeuen thee: or to say, Rise vp, and walke?

Matth.9.a. Mark.2.c. Luk.5.a. 9.f. 24 *But that ye may knowe that the sonne of man hath power to forgeue sinnes on earth (he sayde vnto the sicke of the palsie) I say vnto thee, Arise, and when thou hast taken vp thy couche, goe vnto thyne house.

25 And immediatly he rose vp before them, & when he had taken vp his couch, wheron he lay, he departed to his owne house, glorifying God.

26 And they were al amazed, and they gaue the glory vnto God, and were fylled with feare, sayeing, Doubtlesse we haue seene straunge thinges to day.

27 *And after these thinges he went forth, Matth.9.a. and sawe a Publicane, named Leui, sytting Mark.2.b. at the receite of custome: and he saide vnto hym, Folowe me.

28 And when he had leaft al, he rose vp, and folowed hym.

29 And Leui made him a great feast in his owne house: and there was a great compayne of Publicanes, and of other that sate (at meate) with them.

30 But they that were Scribes and Pha- Matth.9.a. risees among them, murmured against his Mark.2.b. disciples, saying, Why doo ye eate & drinke Luk.7.c. with Publicanes and sinners? and.15.a.

31 And Jesus answearyng, sayd vnto them, They that are whole needs not a physition: but they that are sicke.

32 I came not to call the (c) righteous: but (c) Those whiche ac-
sinners to repentance. count them
selues, or
would seeme

33 And they saide vnto him, *Why doo the in the eyes
disciples of John fast often, and make pray- of the world
ers, and likewise the disciples of the Pha- to be righ-
risees: but thyne eate and drinke? teous.

34 He sayde vnto them, *Can ye make the Matth.9.b.
childre of the wedding chamber fast, while Mark.2.c.
the bridgrome is with them?

35 But the dayes wyl come: and when the bridgrome shalbe taken away from them, then shal they fast in those dayes.

36 He spake also vnto them a similitude. No man putteth a peece of a newe garment into an olde vesture: for then the newe rendeth (the olde,) and the peece that was (taken) out of the newe, agreeth not with the olde.

37 And no man powreth new wyne into old vessels: for if he doo, the newe wyne wyll burst the vessels, and runne out it selfe, and the vessels shal perishe.

38 But newe wyne must be put into newe vessels, and both are preserued.

39 No man also hauing dronke olde wyne, wyll strayghtway haue newe: for he sayth, The olde is better.

The.vi. Chapter.

I. The disciples plucke the eares of corne on the Sabboth. 47. with what fruite the word of God is to be heard.

1 AND it came to passe on the second Sab- A.
Matth.12.a. both after the first, that he went *thor- Mark.2.b.
row the corne fieldes: and his disciples plucked the eares of corne, and dyd eate, rubbyng them in their handes.

2 And certayne of the Pharisees sayd vnto them, Why doo ye that whiche is not lawful to doo on the Sabboth dayes?

3 And Jesus answearing them, saide, Haue 1.King.21.a
ye not read so much as this that Dauid dyd,

1.King. 21.a

dyd, when he him self was an hungred, and they which were with him:

4 How he went into the house of God, & dyd take and eate the shew *bread, and gaue also to them that were with him, which is not lawful to eate, but for the priestes onely?

Exod. 25.c.

(a) That is, hauing power to dispece with the keinge of the Sabboth day.

5 And he said vnto them, That the sonne of man is Lord also of the (a) Sabboth day.

Matt. 12.b. Marke. 3.a. Luke. 6.a.

6 *And it came to passe also in another Sabboth, that he entred into the synagogue, and taught: and there was a man whose ryght hand was dryed vp.

7 And the Scribes and Pharisees watched him, whether he would heale on the Sabboth day: that they might finde howe to accuse him.

8 But he knewe their thoughtes, and sayde to the man which had the wythered hande, Ryse vp, and stande forth in the myddes. And he arose, and stoode forth.

9 Then saide Jesus vnto them, I wyl aske you a question, Whether is it lawful on the Sabboth dayes to doo good, or to doo euyl? to saue ones life, or to destroy it?

10 And when he had beheld them al in compasse, he sayd vnto the man, Stretche forth thy hand. And he dyd so: *and his hand was restored againe as whole as the other.

3.king. 13.b Matth. 12.d Marke. 3.a.

11 And they were fylled with madnesse, and communed together among them selues, what they might doo to Jesus.

Luke. 14.c.

12 And it came to passe in those dayes, *that he went out into a mountaine to pray, and continued al night (there) in prayer to God.

13 And when it was day, he called his disciples: *and of them he chose twelue, whom also he called Apostles:

Matth. 10.a. Marke. 3.b.

C

14 (Simon, whom he also named Peter, and Andrewe his brother: James & John, Philip, and Bartholomewe,

15 Matthewe, and Thomas, James (the sonne) of Alpheus, and Simon, which is called Zelotes:

16 And Judas, James (brother) & Judas Iscariot, which also was the traytour.)

17 And when he came downe with them, he stoode in the playne fielde, and the company of his disciples, *and a great multitude of people, out of al Jurie, and Hierusalem, and from the sea (coast) *of Tyre and Sidon, whiche came to heare him, and to be healed of their diseases,

Matth. 4.d. Marke. 3.a. Matth. 4.d. John. 6.a.

18 And they that were vexed with foule spirites: and they were healed.

19 And al the people preased to touche him: for there went vertue out of him, and healed them al.

20 And when he had lifted vp his eyes vpon his disciples, he saide, *Blessed be ye poore: for yours is the kingdome of God.

Luke. 5.a.

21 Blessed are ye that hunger nowe: for ye shalbe satisfied. Blessed are ye that weepe nowe, for ye shal laugh. D

22 Blessed are ye when men shall hate you, & when they shall separate you (from their) company, and shall rayle on you, and put out your name as euil, for the sonne of mans sake.

23 Reioyce ye in that day, and leape ye for ioy: for behold, your reward is great in heauen, for in like maner dyd their fathers vnto the prophetes.

24 *But woe vnto you that are riche: for ye haue your consolation. Amos. 6.a.

25 Wo vnto you that are ful: for ye shal hunger. Woe vnto you that nowe laugh: for ye shal mourne and wayle.

26 Woe vnto you when menne shall prayse you: for so dyd their fathers to the false prophetes.

27 But I say vnto you which heare, Loue your enimies: doo good to them which hate you.

28 Blesse them that curse you: and pray for them which wrongfully trouble you. E

29 And vnto hym that smyteth thee on the one cheeke, offer also the other: *and hym that taketh away thy cloke, forbydde not to take thy coate also. Luke. 5.f.

30 Geue to euery man that asketh of thee, & of him that taketh away thy goodes, aske them not agayne.

31 *And as ye wouldest that men shoulde doo to you, doo yee also to them likewise.

32 *For if ye loue them whiche loue you, what thanke haue ye? for sinners also loue their louers. Matth. 7.b. Ecclu. 31.b. Tobi. 4.c.

33 And if yee doo good for them whiche doo good for you, what thanke haue ye? for sinners also doo euen the same. Marke. 5.g.

34 And if ye lende to them of whom ye hope to receiue, what thanke haue ye? for sinners also lende to sinners, to receyue suche lyke againe. F

35 But loue ye your enimies, and doo good, and lende, looking for nothyng agayne: and your reward shalbe great, and ye shalbe the children of the byghest: for he is kynde vnto the vnkynde, and to the euyl.

36 Be ye therefore mercyful, as your father also is mercyful. The Gospel on the .iiii. sunday after Trinitie.

37 Judge not, and ye shall not be judged at all: condemne not, and ye shall not be condemned at all: forgeue, & ye shalbe forgeuen. Matth. 7.a.

38 Geue, and it shalbe geuen vnto you, good measure, pressed downe, shaken together, and running ouer, shall men geue into your bosomes: *for with the same measure that ye meate withall, it shalbe measured to you agayne. Prou. 11.b. Matth. 7.a. Marke. 4.c.

39 And

39 And he put forth a similitude vnto them, Can the blynde leade the blynde? Shal they not both fal into the diche?

Mat.15.b. Joh.13.c. 40 The disciple is not aboue his maister: but who so euer (wyl be) a perfect (disciple) shalbe as his maister is.

6 41 And why seest thou the moote that is in thy brothers eye, but consyderest not the beame that is in thyne owne eye?

Mat.7.a. 42 Either howe canst thou say to thy brother, Brother, let me put out the moote that is in thyne eye: when thou thy selfe seest not the beame that is in thyne owne eye? Thou hypocrite, cast out the beame out of thine owne eye fyrst, and then shalt thou se perfectly to put out the moote that is in thy brothers eye.

Deut.2.c 43 For it is not a good tree that bryngeth foorth euyl fruite: neyther is that an euyl tree, that bryngeth foorth good fruite.

44 For euery tree is knowen by his owne fruite: for of thornes doo not men geather fygges, nor of a brambie bushe geather they grapes.

45 A good man out of the good treasure of his hart, bryngeth foorth that whiche is good: and an euyl man out of the euyl treasure of his hart bryngeth foorth that which is euyl: For of the abundance of the hart his mouth speaketh.

Mat.40.b. Mat.12.c. Mat.7.b. Mat.15.b. 46 Why cal ye me Lorde, Lorde, and doo not as I byd you?

47 Who so euer commeth to me, and heareth my sayinges, and doeth the same, I wyl shewe you to whom he is lyke.

Mat.7.d. Iacob.1.b. 48 He is like a man which built an house, and dygged deepe, and layde the fundation on the rocke. And when the waters arose, the flood beat vehemently vpon that house, and coulde not moone it: for it was grounded vpon the rocke.

49 But he that heareth, and doeth it not, is like a man that without fundation built an house vpon the earth: against whiche the flood dyd beat vehemently, and it fel immediatly, and the fal of that house was great.

The.vii. Chapter.

2. He healeth the captaynes seruant. 6. The fayth of the Centurion. 37. The woman washeth his feete with her teares.

A 1 When he had ended al his sayinges in the audience of the people, he entred into Capernaum.

Mat.8.a. Joh.4.f. 2 And a certaine Centurions seruant, whiche was deare vnto him, being sicke, was in perel of death.

3 And when he hearde of Iesus, he sent vnto him the elders of the Iewes, beseechyng him that he woulde come and heale his seruant.

4 And when they came to Iesus, they besought him instantly, saying, He is worthy that thou shouldest doo this for him.

5 For he loueth our nation, and hath built vs a synagogue.

6 Then Iesus went with them. And when he was nowe not farre from the house, the Centurion sent frendes to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe. Mat.8.a.

7 Wherfore, I thought not mee selfe worthy to come vnto thee: but say thou the worde, and my seruant shalbe whole.

8 For I also am a man set vnder power, hauing vnder me souldiers: and I say vnto one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doo this, and he doeth it.

9 When Iesus heard these thinges, he marueyled at him, and turned him about, and sayd vnto the people that folowed him, I say vnto you, I haue not founde so great fayth, no, not in Israel.

10 And they that were sent, when they were returned home, founde the seruant whole that had ben sicke.

11 And it came to passe (the day) after, that he went into a citie called Naim: and many of his disciples went with him, and much people. The Gospel on the.xvi. sunday after Trinitie.

12 When he came nigh to the gate of the citie, behold, there was a dead man carried out, (whiche was) the only sonne of his mother, and she was a widowe: and much people of the citie was with her.

13 And when the Lorde sawe her, he had compassion on her, and sayd vnto her, Weepe not.

14 And when he was come nygh, he touched the beere, (and they that bare him stode styl.) And he sayd, Young man, I say vnto thee, Aryse.

15 And he that was dead, sate vp, and began to speake: and (he) deliuered him to his mother. 3.Reg.17.b 4.Reg.4.f.

16 And there came a feare on them al, and they gaue the glorie vnto God, saying, That a great prophete is rysen vp among vs, and verely God hath visited his people. Actes.9.c. John.4.c. and.6.b.

17 And this rumour of him went foorth throughout al Iurie, and throughout al the regions whiche lye rounde about.

18 And the disciples of John shewed him of al these thynges.

19 And John, when he had called vnto hym two of his disciples, he sent them to Iesus, saying, Art thou he that commeth, or looke we Mat.9.a.

we for another?

20 When the men were come vnto him, they sayde, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that commeth, or looke we for another?

D 21 And in that same houre, he cured many of their infirmities & plagues, and of euyl spirites, and vnto many that were blynde he gaue syght.

22 Then Iesus answearing, sayd vnto them, Goe your way, and bring worde agayne to Iohn what thynges ye haue seene, & heard, howe that the * blynde see agayne, the halt go, the lepers are cleansed, the deafe heare, the dead ryse, to the poore is the Gospel preached.

Esai. 33. c. and. 41. a.

23 And happie is he who so euer shal not be offended at me.

24 *And when the messengers of Iohn were departed, he began to speake vnto the people concerning Iohn: What went ye out into the wyldernesse for to see? A reede shaken with the wynde?

Mat. 9. c.

25 But what went ye out for to see? A man clothed in softe rayment? Beholde, they whiche are gorgeously apparelled, and liue delicately, are in kynges courtes.

26 But what went ye for to see? A prophete? Yea, I say vnto you, and more then a prophete.

27 This is he of whom it is wrytten, *Beholde, I send my messenger before thy face, whiche shal prepare thy way before thee.

Mar. 11. a. Mala. 3. a.

28 For I say vnto you, Among womens children, is there not a greater prophet then Iohn Baptist: neuertheles, he that is lesse in the kingdome of God, is greater then he.

29 And al the people that heard (him,) and the publicanes, being baptised with the baptisme of Iohn, (a) iustified God.

(a) That is, praised god, & acknowledged him to be moste faythfull, good, and mercyfull. Mat. 21. b. Math. 3. a.

30 But the Pharisees and lawyers despised the counsayle of God against them selues, being not baptised of him.

31 And the Lorde sayde, *Wherevnto shal I liken the men of this generation? and to what (thing) are they lyke?

(b) That is, the children of wisdome, or the wyse, whiche beleue the gospel, doo acknowledge the wisdome of God therin, which the Pharisees condemne, so that wysedome is then iustified of her children, when the Gospel is receyued.

32 They are lyke vnto children, syttyng in the market place, & crying one to another, and saying, We haue pyped vnto you, and ye haue not daunced: We haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neither *eating bread, nor drynking wyne, and ye say, He hath a deuyl.

34 The sonne of man is come, eating and drinking, and ye say, Behold a gluttonous man, and a wyne bybber, a frende of publicanes and synners.

35 And wysedome is iustified of (b) al her children.

36 And one of the Pharisees desyred him that he would eate with him. And he went into the Pharisees house, and sate downe to meate.

37 And beholde, a woman in that citie, which was a synner, when she knewe that Iesus sate at meate in the Pharisees house, she brought an Alabaster boxe of ointment:

38 And stoode at his feete behinde him, weepyng, and began to washe his feete with teares, and dyd wype them cleane with the heares of her head, & al to kyssed his feete, and annoynted them with the ointment.

39 When the Pharisee, which had bydden him, sawe (it,) he spake within him selfe, saying, If this man were a prophete, he would surely knowe who, and what manner of woman this is that toucheth him, for she is a synner.

40 And Iesus answearyng, sayde vnto him, Simon, I haue somewhat to say vnto thee. And he sayth, Maister, say on.

41 There was a certayne lender, which had two debters: the one ought fyue hundred pence, and the other fyftie. G

42 When they had nothyng to pay, he forgaue them both. Tel me therfore, which of them wyl loue him moste?

43 Simon answeared, and sayd, I suppose, that he to whom he forgaue moste. And he sayd vnto him, Thou hast truely iudged.

44 And he turned to the woman, and sayde vnto Simon, Seest thou this woman? I entred into thyne house, thou gauest me no water for my feete: but she hath washed my feete with teares, & wyped them with the heares of her head.

45 Thou gauest me no kysse: but this woman, since the time I came in, hath not ceassed to kysse my feete.

46 Mine head with oyle thou dyddest not annoynt: but this woman hath annoynted my feete with ointment.

47 Wherfore, I say vnto thee, many synnes are forgeuen her, for she loued muche: to whom litle is forgeuen, the same loueth litle.

48 And he sayde vnto her, Thy synnes are forgeuen thee.

49 And they that sate at meate with him, began to say within them selues, Who is this that forgeueth synnes also?

50 And he sayde to the woman, * Thy faith hath saued thee, goe in peace. Mar. 5. c.

The. viii. Chapter.

2. Christ and his apostles goe from towne and preache. 5. The parable of the seede, 16. and of the candle.

1 And

8 AND it came to passe afterwarde, that he him selfe went throughout every cite and village preaching, and shewing the glad tydinges of the kingdome of God: and the twelue (were) with hym.

Luk. 23.c. 2 And also certaine women which had ben healed of euil spirites and infirmities, Marie which is called Magdalene, out of whō went seuen deuils,

3 And Joanna the wife of Chuza Herodes stewarde, and Susanna, and many other, whiche ministred vnto him of theyr substance.

The Gospel on Sexagesima sunday. Matth.13.b. Mark.4.a 4 When muche people were gathered together, and were come to him out of all cities, he spake by a similitude.

5 The sower went out to sowe his seede: and as he sowed, some fel by the way syde, and it was troden downe, and the fowles of the ayre deuourd it vp.

6 And some fel on stones, and assoone as it was sprong vp, it withered away, because it lacked moystnesse.

B 7 And some fel among thornes, and the thornes sprang vp with it, and choked it.

'n, rather thus. And some fell amyghtilles, the thistles sprang vp with it, and choked it. Matth.13.d. Mark.4.a. Eiai.6.c. Matth.13.d. Mark.4.b. Iohn.12.f. Acts.28.f. Rom.11.b. Matth.13.c Mark.4.b.

8 And some fel on good grounde, and sprang vp, and bare fruite an hundred folde. And as he sayde these thinges, he cryed, He that hath eares to heare, let him heare.

9 And his disciples asked hym, saying, What manner of similitude is this?

10 And he sayde (vnto them,) Vnto you it is geuen to know the secretes of the kingdome of god: but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstande.

Matth.13.b. Mark.4.a. Esai.6.c. 11 The parable is this, The seede is the worde of God.

12 Those that are beside the way, are they that heare: then commeth the deuil, and taketh away the worde out of theyr hartes, lest they shoulde beleeue, and be saued.

13 They on the stones (are they) which when they heare, receiue the word with ioy: and these haue no rootes, whiche for a while beleeue, and in tyme of temptation goe away.

C 14 And that whiche fel among thornes, are they, whiche when they haue heard, goe forth, and are choked with cares and ryches, and voluptuous lyuing, and bryng forth no fruite.

15 But that (which fel) on the good ground, are they which with a pure and good hart heare the worde, and keepe it, and bryng forth fruite through patience.

Matth.5.b. Mark.4.b Luk.11.c. 16 No man when he lighteth a candle, couereth it with a vessel, or putteth it vnder a bedde: but setteth it on a candelsticke: that they whiche enter in, may see the lyght.

17 For nothing is secrete, that shal not be made manyfest: neither any thing hyd, that shal not be knowen, and come to lyght. Matth.10.c. Mark.4.c. Luke.12.a.

18 Take heede therefore, howe ye heare: for whosoeuer hath, to him shalbe geuen: and whosoeuer hath not, from hym shalbe taken, euen that same whiche he supposeth that he hath. Matth. 14.b and.25.c. Mark.4.c.

19 Then came to hym his mother and his brethren, and coulde not come at hym for preasse. Luke. 19.D. Matth.12.b. Mark. 4. b.

20 And it was tolde him (by certayne) which sayd, Thy mother and thy brethren stande without, willing to see thee.

21 He answeared and sayde vnto them, My mother and my brethren (a) are these which heare the worde of God, and do it. D (a) The spirituall kynred, to be preferred before the carnal.

22 And it came to passe on a certayne day, that he went into a shyp, and his disciples also: and he sayde vnto them, Let vs goe ouer vnto the other side of the lake. And they lanched foorth.

23 But as they sayled, he fell aslepe, and there came downe a storme of winde on the lake, and they were fylled (with water) and were in ieopardie. Matth.8.c. Marke.4.D

24 And they came to him, and awoke him, saying, Maister, maister, we are lost. Then he arose, and rebuked the winde, and the tempest of water: and they ceassed, and it waxed calme.

25 And he sayde vnto them, Where is your fayth? And they feared, and wondred, saying one to another, Who is this? For he commaundeth both the windes and water, and they obey hym.

26 And they sayled vnto the region of the Gadarenites, whiche is oueragaynst Galilee. Matth.8.D. Mark.5.a

27 And when he went out to lande, there met hym out of the citie a certayne man whiche had deuilles long time, and ware no clothes, neither abode in (any) house, but in graues.

28 When he sawe Jesus, he had cried aloude, he fell downe before hym, and with a loude voyce saide, What haue I to do with thee Jesus, thou sonne of God most hyghest? I beseche thee torment me not. E Matth.8.D Mark.5.a

29 (For he commaunded the foule spirite to come out of the man: For oftentymes he had caught hym, and he was bounde with chaynes, and kept with fetters: he brake the bandes, and was caryed of the feende into the wildernesse.)

30 And Jesus asked him, saying, What is thy name? And he sayde, Legion: because many deuils were entred into hym.

31 And they besought him that he would not commaunde them to goe out into the deepe.

32 And there was there an hearde of many swine, feeding on an hil: and (b)they besought him that he wouldo suffer them to enter into them: and he suffered them.

(b) That is, the deuylles.

33 Then went the deuils out of the man, and entred into the swine: and the heard ran headlong with violence into the lake, and were choked.

34 When the heardmen sawe what was done, they fledde: and when they were departed, they tolde it in the citie, and in the villages.

F 35 Therfore they came out to see what was done, and came to Iesus, and founde the man, out of whom the deuilles were departed, sitting at ỹ feete of Iesus, clothed and in his right minde: and they were afrayde.

36 They also whiche sawe it, tolde them by what meanes he that was possessed of the deuils, was healed.

37 Then the whole multitude of the countrey about the Gadarenites, besought him that he wouldo depart from them, for they were taken with great feare: * and he gate him vp into the ship, and returned backe agayne.

Matth.8.c. Mark.5.b.

38 Then the man, out of whom the deuilles were departed, besought him that he might be with hym: but Iesus sent hym away, saying,

39 Goe home againe to thine owne house, and shewe what * things soeuer God hath done for thee. And he went his way, & preached throughout al the citie, what thinges soeuer Iesus had done vnto him.

* or, what great things GOD hath done vnto thee.

40 And it came to passe, that when Iesus was come againe, the people receiued hym: for they were al wayting for hym.

G 41 *And beholde, there came a man named Iairus, ỹ he was a ruler of the synagogue, & he fel downe at Iesus feete, prayeng hym that he wouldo come into his house:

Matth. 9.d. Mark.5.c.

42 For he had but one daughter only, vpon a twelue yeeres of age, and she lay a dying. (But as he went, ỹ people thronged him.)

43 * And a woman, hauing an issue of blood twelue yeeres, whiche had spent al her substance vpon physitions, neyther couldo be holpen of any,

Matth.9.c. Mark.5.c

44 Came behinde him, and touched the hemme of his raiment: and immediatly her issue of blood stanched.

45 And Iesus sayde, Who (is it) that touched me? When euery man denyed, Peter and they that were with him, sayde, Maister, the people thrust thee, and vexe thee, and sayest thou, Who touched me?

46 And Iesus sayde, Some body hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman sawe that she was not hyd, she came trembling, & fell (as his feere) and tolde him before al the people, for what cause she had touched hym, and howe she was healed immediatly.

48 And he sayde vnto her, Daughter, be of good comfort, * thy fayth hath saued thee, goe in peace.)

Matth.9.d Mark.5.d

49 Whyle he yet spake, there commeth one from the ruler of the synagogues house, saying to hym, Thy daughter is dead, disease not the maister.

50 But when Iesus hearde (that worde,) he answeared him (saying,) Feare not, beleue only, and she shalbe made whole.

Matth.9.c Mark.5.d.

51 And when he came into the house, he suffered no man to goe in with him, saue Peter, and James, and John, and the father and the mother of the mayden.

52 Euery body wept, and sorowed for her: and he saide, Weepe not, the damsell is not dead, but sleepeth.

John. 11.d

53 And they laughed him to scorne, knowing that he was dead.

54 And he thrust them al out, and tooke her by the hande, and cryed, saying, Mayde, aryse.

55 And her spirite came againe, and she arose straightway: and he commaunded to geue her meate.

56 And her parentes were astonyed: but he warned them that they shoulde tell no man what was done.

The.ix. Chapter.

2. The apostles are sent to preache. 57. Of three that woulde folowe Christe, but after diuers sortes of looking backe.

1 IEsus when he had called the *twelue together, gaue them power & auctoritie ouer al deuyls, and to heale diseases.

A Matth. 10.c Mark. 3. b. and. 6.b. Luke. 6.c.

2 And he sent them to preach the kingdome of God, *and to heale the sicke.

3 And he saide vnto them, Take nothing to (a) your iourney, neither rod, nor scrippe, neither bread, neyther money, neither haue two coates apiece.

(a) Because this iourney was shorte, & but for a tyme, Christ wylled that they shoulde make hast, & take nothing with them, wherby they might be letted any thing at al frō the businesse.

4 *And whatsoeuer house ye enter into, there abyde, and thence depart.

5 And whosoeuer will not receiue you, when ye goe out of that citie, shake of the very dust from your feete, for a testimonie against them.

6 And they departed, and went throughout the townes, preachyng the Gospel, and healing euery where.

7 *And Herode the Tetrarche heard of all that was done by him: and he doubted, because

Matth. 10.b Mark. 13.a Matth. 6.b.

cause that it was sayde of some, that John was risen from death:

8 And of some, that Elias had appeared: and of some, that one of the olde prophetes was risen.

9 And Herode sayde, John haue I beheaded: but who is this of whom I heare such thinges? And he desyred to see him.

Mat.14.b. Mark.6.b Joh.6.a

10 And the apostles when they returned, told him al that they had donne. And he tooke them, and went aside into a solitary place, nygh vnto the citie called Bethsaida,

11 Whiche when the people knewe, they followed him: & when he had receyued them, he spake vnto them of the kyngdome of God, and healed them that had neede to be healed.

12 And when the day begame to weare away, then came the twelue, and saide vnto him, Send the people away, that they may go into the villages and fieldes rounde about, and lodge, and geat meate: for we are here in a place of wyldernesse.

13 But he sayde vnto them, Geue ye them to eate. And they sayde, We haue no moe but fyue loaues & two fyshes, except we shoulde goe and bye meate for al this people.

14 And they were about fyue thousand men. And he sayde to his disciples, Cause them to syt downe by fyftes in a company.

15 And they dyd so, and made them all to syt downe.

16 And when he had taken the fyue loaues, and the two fyshes, and looked vp to heauen, he blessed them, and brake them, and gaue to the disciples to set before the people.

17 And they dyd al eate, and were satisfyed. And there was taken vp of that remayned to them, twelue basketes full of broken meate.

Matth.16.c. Mark.8.c. 18 *And it came to passe, as he was alone prayeng, his disciples were with him: and he asked them, sayeng, Whom say the people that I am?

Matth.16.c. Mark.8.c. 19 They answearing, sayde, John the Baptist: some say, Elias: and some say, that one of the olde prophetes is risen.

Matth.16.c. Joh.6.g. 20 He sayde vnto them, But whom say ye that I am? Peter answearing, sayd, (Thou art) the Christe, of God.

D 21 And he warned and commaunded them to tell no man that thing:

22 Sayeng, That the sonne of man must suffer many thinges, and be reproued of the elders, & of the high priestes & Scribes, and be slaine, and ryse the thirde day.

Matth.18.c Mark.8.d. Luke.17.c.

23 And he sayde to them al, If any man wyl come after me, let him deny himself, and take vp his crosse dayly, and folowe me.

24 *For who so euer wyll saue his lyfe, shall loose it: but who so euer wyll loose his lyfe for my sake, the same shal saue it. Mat.16.a. John.6.d. Luke.17.g.

25 For what auantageth it a man, if he win the whole worlde, and loose him selfe, or runne in danger of him selfe?

26 For *who so euer shalbe ashamed of me, and of my woordes, of him shal the sonne of man be ashamed when he shal comme in the glory of him selfe, and of his father, and of the holy angels. Mat.10.c. Mark.8.d. Luke.12.a.

27 I tel you of a trueth, *there be some standing here, whiche shal in no wyse taste of death, til they see the kingdome of God. Mat.19.d. Mark.8.c.

28 *And it came to passe, about an eyght dayes after these sayenings, he tooke Peter, and John, and James, and went vp into a mountayne to pray. E Matt.17.a. Marke.9.a

29 And it came to passe as he prayed, the fashion of his countenance was changed, and his garment shining very white.

30 And beholde, there talked with him two men, which were Moses and Elias,

31 That appeared in glory, & spake of his departing, whiche he should ende at Hierusalem.

32 But Peter, and they that were with him, were heauy with sleepe: and when they awooke, they sawe his glory, and the two men standing with him.

33 *And it came to passe, as they departed from him, Peter sayde vnto Jesus, Master, it is good being here for vs, and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he sayde. Matt.17.a. Mark.10.a.

34 Whyle he thus spake, there came a cloude and ouershadowed them, and they feared, when they were came into the cloude.

35 And there came a voyce out of the cloude, sayeng, *This is my deare sonne, *heare hym. 2.Pet.1.b Matth.17.b Marke.1.b Luke.3.b Deut.18.c

36 And as soone as the voyce was past, Jesus was founde alone, & they kept it close, and tolde no man in those dayes any of those thinges which they had seene.

37 And it came to passe, that on the next day, when they were comme downe from the hyl, much people met him. Matth.17.b. Marke.9.b.

38 And beholde, a man of the company cryed out, sayeng, Maister, I beseche thee beholde my sonne, for he is al that I haue: F

39 And lo, a spirite taketh him, and sodaynly he crieth, & teareth him that he foometh agayne, and with much payne departeth from him, when he ceaseth him.

40 And I besought thy disciples to cast him out, and they could not. Matth.17.c. Marke.9.c.

41 Jesus answearing, sayde, O faythlesse and peruerse nation, howe long shal I be

with you, and shall suffer you? bring thy sonne hyther.

42 As he was yet a comming, the fiend rent him, and tare him: and Jesus rebuked the vncleane spirite, and healed the childe, and deliuered him agayne to his father.

Mark.1.c. Luke.4.d.

43 And they were al amased at the maiestie of God. But whyle they woondred euery one at al thinges which Jesus dyd, he sayd vnto his disciples,

44 Let these sayeinges synche downe into your eares: for he wyll comme to passe that the sonne of man shalbe deliuered into the handes of men.

Mat.16.c. Mark.8.d. Luke.9.e.

45 But they wist not what that woorde meant, & it was hyd from them, that they shoulde not vnderstande it: and they feared to aske him of that sayeing.

Luke.2.g. and.18.f.

46 Then there arose a disputation among them, which of them should be the greatest.

Mat.18.a. Marke.9.c. Luke.22.f.

47 When Jesus perceyued the thoughts of their hart, he tooke a chylde, and set hym harde by him,

Mat.10.d. Luke.10.c. John.13.c.

48 And sayde vnto them, Who so euer shall receyue this childe in my name, receyueth me: and who so euer shall receyue me, receyueth him that sent me. For he that is least among you al, the same shalbe great.

49 And John answearing, sayde, Maister, we saw one casting out deuils in thy name, and we forbade him, because he followeth not (thee) with vs.

Num.11.g.

50 And Jesus sayde vnto him, Forbidde ye (him) not: for he that is not agaynst vs, is with vs.

51 And it came to passe, when the time was come that he should be receiued vp, he stedfastly set his face to goe to Hierusalem.

52 And sent messengers before his face, and they went and entred into a village of the Samaritanes, to make ready for him.

(b) Because they knewe that he was a Iewe, and the Samaritanes could not agree with the Iewes. John.4. for that they differed in religion. 2.Reg.1.c.

53 And they did not receyue him, because his (b) face was as though he woulde goe to Hierusalem.

54 When his disciples, James & John sawe this, they sayde, Lorde, wylt thou that we commaunde fyre to comme downe from heauen, and consume them, euen as Elias dyd?

55 Jesus turning about, rebuked them, sayeing, Ye woote not what manner spirite ye are of.

56 For the sonne of man is not comme to destroy mens liues, but to saue them. And they went to another village.

57 And it came to passe, that as they went walking in the way, a certayne man sayde vnto him, I wyl followe thee, Lorde, whyther so euer thou goest.

Matth.8.c.

58 And Jesus sayde vnto him, Foxes haue holes, and byrdes of the ayre haue nestes: but the sonne of man hath not where to lay his head.

59 And he sayde vnto another, Followe me: And the same sayde, Lord, suffer me fyrst to goe and burie my father.

60 Jesus saide vnto him, Let the dead bury their dead: but goe thou and preache the kingdome of God.

Leuit.21.b.

61 And another sayde, Lorde, I wyll followe thee: but let me fyrst goe bidde them farewel (c) which are at home at my house.

3.Re.19.b. (c) When Christe calleth, we may not looke at any thing whiche may hinder vs from our vocation, but with al speed followe it.

62 Jesus sayde vnto him, No man hauyng put his hande to the plowe, and lookyng backe, is apt to the kingdome of God.

The.x. Chapter.

He sendeth seuentie disciples to preache, geuyng them charge howe to behaue themselues.

1 AFter these thinges, the Lorde appoynted other seuentie also, and sent them two and two before his face, into euery citie and place, whyther he hymselfe woulde comme.

A The Gospel on saint Luke the Euangelist day.

2 Therefore sayd he vnto them, The harueste is great, but the labourers are fewe: pray ye therefore the Lord of the harueste, to sende forth labourers into his haruest.

Matth.9.b.

3 Goe your wayes: Beholde, I sende you forth as lambes among woolues.

* or, thrust forth. Mat.10.b.

4 Beare no wallet, neyther scrippe, nor shoes, and salute (a) no man by the way.

4.Re.4.c. (a) He wyl teach that they shoulde dispatch their iourney with diligence and speede, and not occupie them selues about other duties. 2.Reg.4.

5 And into what so euer house ye enter, fyrst say, Peace be to this house.

6 And yf the sonne (b) of peace be there, your peace shal rest vpon him: if not, it shall turne to you agayne.

(b) Whiche loueth the doctrine of peace, that is, the Gospel.

7 And in the same house tarry styll, eatyng and drinking such thinges as they (haue:) For the labourer is worthye of his rewarde. Goe not from house to house.

Matt.10.a.

8 And into what so euer citie ye enter, and they receyue you, eate suche thinges as are set before you:

9 And heale the sicke that are therein, and say vnto them, The kingdome of God is comme nygh vpon you.

10 But into what so euer citie ye enter, and they receyue you not, goe your wayes out into the streetes of the same, and say,

11 Euen the very dust of your citie whiche cleaueth on vs, we doo wype of agaynst you: notwithstanding, be ye sure of this, that the kingdome of God was comme nygh vpon you.

12 I say vnto you, That it shalbe easyer in that day for Sodome, then for that citie.

13 *Woe vnto thee Chorazim, woe vnto thee Bethsaida: For yf the mighty woorkes had bene

Mark.11.c

ben done in Tyre and Sidon, whiche haue ben done in you, they had a great whyle agoe repented, ſeryng in ſackcloth and aſhes.

14 Therefore it ſhalbe eaſier for Tyre and Sidon at the iudgement, then for you.

15 And thou Capernaum, whiche art exalted to heauen, ſhalt be thruſt downe to hel.

Matth. 10.b Ioh. 13. c. 16 He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: & he that deſpiſeth me, deſpiſeth him that ſent me.

17 And the ſeuentie turned againe with ioy, ſaying, Lorde, euen the (very) deuylles are ſubdued to vs through thy name.

Gal. 14. c. (c) The power of Satan is beate downe by preaching the Goſpel. Acts. 28. b. 18 And he ſayde vnto them, *I ſawe Satan (c) as it had ben lightning fallyng downe from heauen.

19 *Behold, I geue vnto you power to treade on Serpentes and Scorpions, and ouer all manner power of the enimie: and nothyng ſhal by any meanes hurt you.

Philip. 4. a. Apoc. 17. b. 20 But in this reioyce not, that the ſpirites are ſubdued vnto you: but rather reioyce, becauſe your names are written in the heauens.

D 21 The ſame houre Ieſus reioyced in the ſpirite, and ſayde, I confeſſe vnto thee father, *Lorde of heauen and earth, that thou haſt hyd theſe thinges from the wyſe and prudent, & haſt opened them vnto babes: euen ſo father, for ſo it pleaſed thee.

Matth. 17. b. & 18. b. Mark. 11. b. Ioh. 7. b. & 8. c. 22 Al thinges are geuen me of my father: no man knoweth who the ſonne is, but the father: & who the father is, but the ſonne, and he to whom the ſonne wyl reueale hym.

The Goſpel on the .xiii. Sunday after Trinite. Matth. 13. b. 23 And he turned vnto his diſciples, and ſaid ſecretely, *Happy are the eyes, whiche ſee the thinges that ye ſee.

24 For I tel you, That many prophetes and kynges haue deſyred to ſee thoſe thynges whiche ye ſee, and haue not ſeene them: and to heare thoſe thinges which ye heare, and haue not heard them.

Matth. 22. b 25 And beholde, a certaine lawyer ſtoode vp, and tempted him, ſaying, *Maiſter, what ſhal I do to inherite eternal lyfe? He ſayde vnto hym,

26 What is written in the lawe, howe readeſt thou?

Deut. 6. a. Matth. 22. b Mark. 12. c. 27 And he anſwearing, ſayde, Thou ſhalt loue the Lorde thy God, with al thy hart, and with al thy ſoule, and with al thy ſtrength, and with al thy minde, and thy neighbour as thee ſelfe.

28 And he ſayde vnto him, Thou haſt anſwered right, this do, and thou ſhalt lyue.

29 But he, willing to iuſtifie him ſelfe, ſaid vnto Ieſus, And who is my neighbour?

30 And Ieſus anſwearing, ſayd, A certaine man deſcended from Hieruſalem to Iericho, and fel among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 And it befell, that there came downe a certayne prieſt that ſame way, and when he ſawe him, he paſſed by on the other ſide.

32 And lykewyſe a Leuite, when he went nigh to the place, came and looked on hym, and paſſed by on the other ſide.

33 But a certayne Samaritane as he iourneyed, came by him: and when he ſaw him, he had compaſſion on hym,

34 And went to hym, and bounde vp his woundes, powring in oyle and wine, and ſet him on his owne beaſt, and brought him to a (common) Inne, and made prouiſion for hym.

35 And on the morowe when he departed, he tooke out (d) two pence, and gaue them to the hoſt, and ſaide vnto him, Take cure of hym, and what ſo euer thou ſpendeſt more, when I come agayne, I wyl recompence thee. F

(d) Whiche was about nine pence of ſterlyng money.

36 Which nowe of theſe three, thinkeſt thou, was neyghbour vnto hym that fell among the theeues?

37 And he ſayde, He that ſhewed mercy on hym. Then ſayd Ieſus vnto hym, Go, and do thou lykewiſe.

38 Nowe it came to paſſe as they went, that he entred into a certaine village: and a certayne woman, named Martha, receiued him into her houſe.

39 And this woman had a ſiſter called Marie, whiche alſo ſate at Ieſus feete, and heard his worde:

40 But Martha was cumbred about much ſeruing, and came to him, and ſayde, Lord, doeſt thou not care that my ſiſter hath left me to ſerue alone? Bid her therefore that ſhe helpe me.

(e) That is, the hearyng of the worde of God, from which it was not meete that ſhe ſhoulde be drawen, baſuing not alwayes opportunitie to heare the ſame.

41 And Ieſus anſwearing, and ſayde vnto her, Martha, Martha, thou art careful, and troubled about many thynges:

42 Verily one is needeful, Marie hath choſen the good part, (e) whiche ſhal not be taken away from her.

The. xi. Chapter.

2. Chriſt teacheth his diſciples to pray, 14. he driueth out a dumbe deuyl.

1 AND ſo it was, that as he was praying in a certayne place, when he ceaſſed, one of his diſciples ſayde vnto hym, Lord, teach vs to pray, as Iohn alſo taught his diſciples. A

Matth. 6. b 2 And he ſayde vnto them, When ye pray, ſay, *O our father whiche art in heauen, Halowed be thy name. Thy kyngdome come. Thy will be done, euen in earth alſo as it is in heauen.

8 Our dayly bread gene vs this day.
4 And forgene vs our sinnes: for euen we forgeue euery man that trespasseth vs. And leade vs not into temptation, but deliuer vs from the euyl.
5 And he sayde vnto them, Whiche of you shal haue a freende, and shall goe vnto hym at mydnight, and say vnto hym, Freende, lende me thre loaues:
6 For a freend of mine is come out of the way to me, & I haue not hyng to set before him.
B 7 And he from within shall answeare, and say, Trouble me not, the dooze is now shut, and my children are with me in bed: I can not rise and gene thee.
8 I say vnto you, Though he wyl not ryse, and gene him, because he is his freende: yet because of his importunitie, he wil rise, and gene him as many as he needeth.
Matth. 7.a Iohn. 16.f. Iacob. 1.a. 9 And I say vnto you, * Aske, and it shalbe geuen you: seeke, and ye shal finde: knocke, and it shalbe opened vnto you.
10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to hym that knocketh, it shalbe opened.
11 If the sonne shall aske bread of any of you that is a father, wil he geue him a stone? Or yf he aske fishe, will he for fishe gene hym a Serpent?
12 Or yf he shall aske an egge, will he offer hym a Scorpion?
13 If ye then being euil, haue knowledge to gene good giftes vnto your children: howe muche more shal your father of heauen geue the holy spirite to them that desire (it) of him?
C 14 * And he was casting out a deuill, and the same was dumbe. And it came to passe, when the deuil was gone out, the dumbe spake: and the people wondred.
The Gospel on the .iii. Sunday in Lent.
15 But some of them saide, * He casteth out deuils, through Beelzebub the cheefe of the deuils.
Matth. 9. D Mark. 7. D. Matth. 9. D Mark. 3. D.
16 And other tempting him, required of him a signe from heauen.
17 But he knowing their thoughtes, sayde vnto them, Euery kingdome diuided against it selfe, is desolate: and a house (diuided) against a house, falleth.
Matth. 9. D Mark. 3. D.
18 If Satan also be diuided against hym selfe, howe shal his kingdome endure? Because ye say that I cast out deuils through Beelzebub.
* the helper of. 19 If I by * Beelzebub cast out deuyls, by whom do your children cast them out? therfore shal they be your iudges.
20 But if I with the finger of God cast out deuils, no doubt the kingdome of GOD is come vpon you.
21 * When the strong man armed, keepeth his palace, his goodes are in peace. D Matth. 12. c.
22 But when a stronger then he shall come vpon him, and ouercome him, he taketh from him al his harnesse wherin he trusted, and diuideth his spoyles.
23 He that is not with me, is against me: and he that gathereth not with me, scattereth.
24 When the vncleane spirite is gone out of a man, he walketh through dyre places, seeking rest: and fynding none, he sayth, I wil returne vnto my house, whence I came out. Mark. 12. c
25 And when he commeth, he fyndeth it swept, and garnyshed.
26 Then goeth he, and taketh to hym seuen other spirites woorse then him selfe, & they enter in, and dwel there, and the last state of that man is woorse then the first.
27 And it came to passe as he spake these thinges, a certaine woman of the company lyft vp her voyce, & sayde vnto hym, Happy is the wombe that bare thee, & the pappes whiche thou hast sucked.
28 But he sayd, Yea rather happy are they that heare the woorde of God, and kepe it. E
29 When the people were gathered thicke togeather, he began to say, This is an euil nation: * they seeke a signe, and there shall no signe be geuen them, but the signe of Ionas the prophete. Matth. 12. c. Mark. 8. b
30 For as Ionas was a signe vnto the Niniuites, so shal also the sonne of man be to this nation. Iohn. 6. b. Ionas. 3. c
31 The queene of the south shal rise in iudgement with the men of this nation, and condemne them: for she came from the vtmost partes of the earth, to heare the wysedome of Solomon: and beholde, a greater then Solomon is here. 3. Reg. 10. a 2. Par. 9. a. Matth. 11. b
32 The men of Niniue shall rise in iudgement with this nation, and shall condemne them: for they repented at the preaching of Ionas, and beholde, a greater then Ionas is here.
33 * No man when he hath lighted a candel, putteth it in a priuie place, neyther vnder a bushell: but on a candelsticke, that they whiche come in, may see the light. Matth. 5. b. Mark. 4. b Luke. 8. c.
34 * The (a) candel of the body is the eye: therefore when thine eye is syngle, all thy body also is full of light: but yf thine eye be euyl, al thy body also is ful of darkenesse. Matth. 6. c. (a) That is, the lyght.
35 Take heede therfore, that the light whiche is in thee, be not darkenesse.
36 If al thy body therfore be cleare, hauing no part darke, then shal it al be ful of light, euen as when a candel doth light thee with brightenesse.
37 And as he spake, a certaine Pharisee besought.

sought him to dyne with him: And Iesus went in, and sate downe to meate.

38 When the Pharisee sawe it, he marueyled that he had not first washed before dinner.

Mat. 23 c.

39 And the Lorde sayde vnto him, *Nowe doo ye Pharisees make cleane the out side of the cup, & the platter: but your inwarde part is ful of rauening, and wickednesse.

40 Ye fooles, dyd not he that made that whiche is without, make that whiche is within also?

(b) Christe requireth here two things. First, that we come truely by our meate: next that we geue almes: for charitie is the perfection of the lawe.

41 But rather (b) geue almes of those things which are * within: and behold, al things are cleane vnto you.

42 *But woo vnto you Pharisees, for ye tithe mint, and rue, and al manner hearbes, and passe ouer iudgement, and the loue of God: These ought ye to haue donne, and yet not to leaue the other vndone.

43 * Woo vnto you Pharisees: for ye loue the vppermost seates in the synagogues, and greetinges in the marketes.

44 Woo vnto you Scribes and Pharisees hypocrites: for ye are as graues which appeare not, and the menne that walke ouer them, are not ware of them.

45 Then answeared one of the lawyers, and sayd vnto him, Maister, thus sayeing, thou puttest vs to rebuke also.

46 And he saide, Woo vnto you also ye lawyers: for ye lade menne with burdens greeuous to be borne, and ye your selues touche not the burdens with one of your fyngers.

Eſai. 10. a. Mat. 23. b

47 Woo vnto you, for ye builde the sepulchres of the prophetes, and your fathers kylled them.

48 Truely ye beare witnesse that ye alowe the deedes of your fathers: for they kylled them, and ye builde their sepulchres.

Mat. 23. d

49 Therefore sayde the wyldome of God, * I wyl sende them prophetes and apostles, and (somme) of them they shal slay and persecute:

50 That the blood of al the prophetes, whiche was shedde from the fundation of the world, may be required of this generation.

Gen. 4. b. 2. Par. 24. f

51 From the blood of *Abel, vnto the blood of Zacharie, whiche perished betweene the aulter and the temple: Verely I say vnto you, it shalbe required of this nation.

(c) The pure doctrine, and true vnderstandyng of the scriptures,

52 Woo vnto you lawyers, for ye haue taken away the (c) key of knowledge: ye entred not in your selues, and them that came in, ye forbade.

53 When he thus spake vnto them, the lawyers and the Pharisees beganne to vrge (hym) vehemently, and to prouoke hym to speake many thinges:

54 Laying wayte for him, and seeking to catche something out of his mouth, wherby they might accuse him.

The. xii. Chapter.

1. The leuen of the Pharisees is to be auoyded. 20. Agaynst care of earthly thinges.

1 IN the meane time, when there were gathered together an innumerable multitude of people, (insomuche) that they trode one another, he beganne to say vnto his disciples, First of al beware of the leuen of the Pharisees, whiche is hypocrisie. A

2 For there is nothing couered, that shall not be vncouered, neyther hidde, that shal not be knowen. Mark. 4. c. Luke. 8. c.

3 Therefore, what so euer you haue spoken in darknesse, shalbe hearde in the light: and that which ye haue spoken in the eare, euen in secrete places, shalbe preached (a) on the toppe of the houses. Math. 10. B Luke. 8. b.

(a) Openly that al men may heare.

4 *And I say vnto you my frendes, Be not afrayde of them that kyl the body, and after that, haue no more that they can doo. Mat. 10. b.

5 But I wyl forewarne you whom you shal feare: Feare him, whiche after he hath kylled, hath power to cast into hell, yea, I say vnto you, Feare him.

6 Are not fyue sparowes solde for two farthinges, and not one of them is forgotten before God?

7 But, euen the very heares of your head are numbred: Feare not therefore, ye are more of value then many sparowes. B

8 Also I say vnto you, Who so euer shal confesse me before men, hym shal the sonne of man knowledge also before the angels of God.

9 But he that shall deny me before menne, shalbe denyed before the angels of God.

10 And who so euer shall speake a woorde agaynst the sonne of man, it shalbe forgeuen hym: but vnto hym that blaspheme th the holy (b) ghost, it shal not be forgeuen. Mat. 12. c. Marke. 3. B. Mat. 12. c. Luke. 12. D.

(b) He that shal resyst agaynst the woorde of God purposely of malice, or agaynst his owne conscience.

11 And when they bryng you vnto the synagogues, and vnto the rulers and officers, take ye no thought howe or what thing ye shal answeare, or what ye shal speake:

12 For the holy ghost shall teache you in the same houre, what ye ought to say.

13 One of the company sayde vnto hym, Maister, speake to my brother, that he deuide the inheritance with me.

14 And he sayde vnto him, Man, who made me a iudge, or a diuider ouer you? C

15 And he sayde vnto them, Take heede, and beware of couetousnesse: for no mans lyfe standeth in the abundance of the thynges which he possesseth.

16 And he put foorth a similitude vnto them, sayeing, The grounde of a certayne ryche

man brought fourth plentifull fruites.

17 And he thought within him selfe, saying, What shal I doo, because I haue no roome where to bestowe my fruites?

18 And he sayde, This wyl I doo, I wyl pul downe my barnes, and buylde greater, and therein wyll I gather all my fruites and my goodes.

Eccle.11.c. 19 And I wyl say to my soule, Soule, thou hast muche goodes layde vp (in store,) for many yeeres, take thyne ease, eate, drinke, and be merry.

Iere.17.b. 20 But God sayde vnto him, Thou fole, this night doo they require thy soule agayne from thee: then whose shall those

Psal.39.b. thinges be, which thou hast prouided?

D 21 So is he that gathereth richesse to him selfe, and is not riche towardes God.

22 And he spake vnto his disciples, Therefore I say vnto you, *Take no thought for

Mat.6.gen. your lyfe what ye shall eate, neyther for the

1.Pet.5.b. body what ye shal put on.

23 The lyfe is more then meate, and the body is more then rayment.

24 Consyder the Rauens, for they neyther sowe nor reape, whiche neyther haue storehouse nor barne, and (notwithstanding,) God feedeth them: howe muche more are ye better then the fowles?

Mat.6.d. 25 *Which of you with taking thought, can adde to his stature one cubite?

26 If ye then be not able to doo that thing whiche is least: why take ye thought for the remnant?

27 Consyder the Lylies howe they growe, they labour not, they spinne not: and yet I say vnto you, that Solomon in al his royalte, was not clothed like one of these.

E 28 If God so clothe the grasse, whiche is to day in the feeld, and to morowe is cast into ỹ furnace: howe much more (wyl he clothe) you, (o) ye of litle fayth?

28 And al ye not ye, what ye shall eate, or what ye shal drinke, neither be ye of doubtful minde.

30 For al suche thinges doo the people of the worlde seeke for: and your father knoweth that ye haue neede of these thinges.

Mat.6.c. 31 But rather seeke ye after the kingdome of

1.Tim.6.b. God, and al these thinges shalbe added vnto you.

Eccle.29.b 32 Feare not (o) litle flocke, for it is your fa-

Prou.23.a thers good pleasure to geue you a kingdome.

Mat.19.c. 33 *Sel that ye haue, and geue almes: and

Markt.10.c prepare you bagges whiche waxe not olde, (euen) a treasure that faileth not in the heauens, where no theefe approcheth, neyther moth corrupteth.

34 For where your treasure is, there wyll your hart be also.

35 *Let your loynes be gyrde about, & (your) lyghtes burning. Ephe.6.c. 1.Pet.1.c.

36 And ye your selues (be) lyke vnto menne that wayte for their Lord, when he wyl returne from the wedding, that when he shal comme and knocke, they may open vnto him immediatly.

37 Happy are those seruantes, whom the Lorde when he commeth, shall fynde wakyng: Verely I say vnto you, That he shal gyrde him selfe, & make them to syt downe to meate, and wyl comme forth, and minister vnto them.

38 And if he shall come in the second watch, yea, if he shal comme in the thirde watche, and fynde them so, happye are those seruantes.

39 This vnderstande ye, that if the good man of the house had knowen what houre the theefe would comme, he would surely haue watched, and not haue suffered his house to be broken through.

40 *Be ye therefore ready also, for the sonne of man commeth at an houre when ye thinke not. Mat.24.b. Markt.13.b

41 Then Peter sayde vnto him, *Maister, tellest thou this similitude vnto vs, or to al. Mat.24.b. Mark.13.c.

42 And the Lorde sayde, Who is a faythful and wyse stewarde, whom his Lorde shal make ruler ouer his houshold, to geue them their portion of meate in due season?

43 *Happy is that seruant, whom his Lorde when he commeth, shal fynde so dooyng. Apo.16.c.

44 Of a trueth, I say vnto you, That he wyl make him ruler ouer al his substance.

45 But and if that seruant say in his hart, *My Lorde delayeth his comming: & shall begynne to smyte the seruantes & maidens, and to eate and drinke, and to be dronken, Mat.24.b.

46 The Lorde of that seruant wyll come in a day when he looketh not for hym, and at an houre when he is not ware, and wyll hewe him in peeces, and wyl set hym his portion with the vnbeleuers.

47 And the seruant that knewe his maisters wil, and prepared not him selfe, neither did according to his wyl, shalbe beaten with many (stripes.) Iacob.3.B. (c) Ignorance wyl not excuse.

48 But he that knewe not, (c) and dyd commit thinges woorthy of stripes, shalbe beaten with fewe (stripes.) For vnto whom so euer muche is geuen, of hym shalbe muche required: and to whom menne haue committed muche, of him wyll they aske the more.

49 I am come to sende fyre (d) on the earth, and what is my desyre, (e) yf it be already kindled? (d) That is, the Gospel, whiche is as a vehement fyre, and maketh a change of thinges, throwe al the worlde. (e) That is, but that it be.

50 Not-

50 Notwithſtandyng, I muſt be baptiſed with a baptiſme, (i) and how am I payned tyl it be ended.

51 Suppoſe ye that I am come to ſend peace on earth? I tel you, Nay, but rather (g) diuiſion.

52 For from henceforth there ſhalbe fiue in one houſe diuided, three againſt two, and two againſt three.

53 The father ſhalbe diuided againſt the ſonne, and the ſonne againſt the father: the mother againſt the daughter, & the daughter againſt the mother: the mother in lawe againſt her daughter in lawe, & the daughter in lawe againſt her mother in lawe.

54 He ſayde alſo to the people, When ye ſee a cloude riſe out of the Weſt, ſtraightway ye ſay, There commeth a ſhowre: and ſo it is.

55 And when ye ſee the South wynd blow, ye ſay, It wyll be hot: and it commeth to paſſe.

56 Ye hypocrites, ye can diſcerne the face of the ſkye and of the earth: but howe is it that ye doo not diſcerne this tyme?

57 Yea, and why iudge ye not of your ſelues what is ryght?

58 When thou goeſt with thyne aduerſarie to the ruler: as thou art in the way, gene diligence that thou mayeſt be deliuered from him, leſt he draw thee violētly to the iudge, and the iudge deliuer thee to the ſergeant, and the ſergeant caſt thee into priſon.

59 I tel thee, Thou ſhalt not depart thence, tyll thou haue made good the vttermoſte myte.

The.xiii. Chapter.

6. Of the figge tree that bare no fruite.
24. Pewe enter into the kyngdome of Chriſte.

1 There were preſent at the ſame ſeaſon, certayne men that ſhewed hym of the Galileans, whoſe blood (a) Pilate had myngled with their owne ſacrifice.

2 And Jeſus anſwearyng, ſayde vnto them, Suppoſe ye that theſe Galileans were greater ſinners thē al the other Galileans, becauſe they ſuffered ſuch pounichment?

3 I tel you, Nay: but except ye repent, ye ſhal al likewiſe periſhe.

4 Or thoſe eighteene, vpon which the towre in (b) Siloe fel, and ſlue them, thinke ye that they were ſinners aboue al menne that dwelt in Hieruſalem?

5 I tel you, Nay: but except ye repent, ye ſhal all likewiſe periſhe.

6 He tolde alſo this ſimilitude, A certayne man had a figge tree planted in his vineyarde, and he came and ſought fruite thereon, and founde none.

7 Then ſayde he to the dreſſer of his vineyarde, Beholde, this three yeeres I come ſeekyng fruite in this fygge tree, and fynde none: cut it downe, why cumbreth it the grounde? B

8 And he anſwearing, ſaid vnto him, Lorde, let it alone this yeere alſo, tyll I ſhall digge round about it, and doung it:

9 And if it beare fruite, (thou mayeſt let it alone:) and if it beare not, then after that thou ſhalt cut it downe.

10 And he was teachyng in one of their Synagogues on the Sabboth dayes.

11 And behold, there was a woman whiche had a ſpirite of infirmitie eighteene yeeres, and was bowed together, and could in no wiſe lyft vp (her ſelfe.)

12 When Jeſus ſawe her, he called her to hym, and ſayd vnto her, Woman, thou art looſed from thy diſeaſe.

13 And he layde his handes on her, and immediatly ſhe was made ſtraight, and glorified God.

14 And the ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the Sabboth day, and ſayde vnto the people, There are ſixe dayes in whiche men ought to worke: in them therfore come, that ye may be healed, and not on the Sabboth day. C

15 But the Lorde anſwered him, and ſayd, Thou hypocrite, dooth not eche one of you on the Sabboth daye looſe his oxe or his aſſe from the ſtaule, and leade hym to the water? Math. 12.c. Luke. 14.a.

16 And ought not this daughter of Abraham, whom Satan hath bounde loe eyghteene yeeres, be looſed from this bonde on the Sabboth day?

17 And when he ſayde theſe thynges, all his aduerſaries were aſhamed: and al the people reioyced for all the excellent deedes that were done by hym.

18 Then ſayde (Ieſus,) What is the kyngdome of God lyke? or whereto ſhal I compare it?

19 It is like a graine of muſtarde ſeede, whiche a man tooke, and ſowed in his garden, and it grewe, and waxed a great tree: and the foules of the ayre made neſtes in the branches of it. Math. 16.b. Marke. 4.c

20 And agayne he ſayd, Whereunto ſhal I lyken the kyngdome of God?

21 It is like leuen, whiche a woman tooke and hyd in three pecks of meale, tyl al was leuened. D Math. 14.c. Gene. 18.a.

22 And he went through al townes and billages, teachyng, and iourneying towardes Hieruſa-

Hierusalem.

23 Then sayde one vnto hym, Loꝛde, are there fewe that be saued? And he said vnto them,

(c) we must endeuour to cut of al impedimentes that let vs.

24 Striue(c) to enter in at the strayte gate: foꝛ many, I say vnto you, wyl seeke to enter in, and shal not be able.

Matth. 7. b.

25 When the good man of the house is rysen vp, and hath shut to the dooꝛe, and ye begyn to stande without, & to knocke at the dooꝛe, saying, Loꝛde, Loꝛde, open vnto vs, and he shal answeare, and say vnto you, I knowe you not whence ye are:

26 Then shall ye begyn to say, We haue eaten and dronken in thy presence, and thou hast taught in our streetes.

27 And he shal say, I tel you, I knowe you not whence ye are, depart from me all ye that wooꝛke iniquitie.

C 28 There shalbe weeping and gnashing of teeth, when ye shall see Abraham, and Isahac, and Iacob, and all the prophetes in the kingdome of God, and ye your selues thrust out.

Matth. 8. b. (d) The Gentiles, whiche then were strangers.

29 And they (d) shal come from the East, and from the West, and from the Noꝛth, & from the South, and shall syt downe in the kingdome of God.

Mark. 10. b. (e) That is, the gentiles, which beleue the Gospel, that were called after the Iewes. (f) The Iewes, whiche though they had the law, yet refusyng the Gospel, are shut out.

30 And behold, there are last, which shalbe (e) first, and there are first, which shalbe (f) last.

31 The same day came there certaine of the Pharisees, saying vnto hym, Geat thee out, and depart hence, foꝛ Herode wyll kyll thee.

32 And he sayde vnto them, Goe ye and tell that foxe, behold I cast out deuylles, and I doo cures to day and to moꝛowe, and the thirde day I shalbe perfected.

33 Neuertheless, I muste walke to day and to moꝛowe, and the day folowing, foꝛ it can not be that a prophete perishe out of Hierusalem.

F Matth. 23. d

34 O Hierusalem, Hierusalem, which kyllest prophetes, and stonest them that are sent vnto thee, howe often woulde I haue gathered thy chyldren together, as a henne doth geather her young vnder her wynges, and ye would not?

(g) That is, the temple & Hierusalē shoulde be destroyed. Matth. 21. b.

35 Beholde, your (g) house is leaft vnto you desolate. Verely I say vnto you, ye shal not see me, vntyl the time come that ye shal say, Blessed is he that commeth in the name of the Loꝛde.

The. xiiii. Chapter.

12. To feast the poore. 16. Of the great supper. 34. The salt of the earth.

1 AND it came to passe, as he went into the house of one of the chiefe Pharisees to eate bread on the Sabboth day, they were watching him.

A The Gospel on the. 17. sunday after Trinitie.

2 And beholde, there was a certayne man before him whiche had the dropsie.

3 And Iesus answearyng, spake vnto the Lawyers and Pharisees, saying, Is it lawful to heale on the Sabboth day?

Matth. 12. a. Marke. 3. a. Luke. 6. a.

4 And they held their peace. And he tooke him, and healed him, and let him goe,

5 And answeared them, saying, Whiche of you shall haue an asse oꝛ an oxe fallen into a pyt, and wyll not straightway pull him out on the Sabboth day?

Exod. 23. a. Deut. 22. a. Matth. 12. a.

6 And they could not answeare him againe to these thynges.

7 He put fooꝛth also a similitude to the ghestes, when he marked howe they chose out the cheefe roomes, saying vnto them,

B

8 When thou art bydden of any man to a wedding, sit not downe in the hyghest roome: lest a moꝛe honourable man then thou be bydden of hym,

9 And he that bade thee and him come, and say to thee, Geue this man roome: and thou then beginne with shame to take the lowest roome.

10 But when thou art bydden, Goe and syt in the lowest roome, that when he that bad thee commeth, he maye saye vnto thee, Freend, syt vp higher: then shalt thou haue wooꝛship in the presence of them that syt at meate with thee.

Prou. 25. a.

11 For who so euer exalteth him selfe, shalbe brought lowe: and he that humbleth hym selfe, shalbe exalted.

Matth. 23. b. Luke. 18. c.

12 Then sayd he also to him that bade hym (to meate,) When thou makest a dynner oꝛ a supper, call not thy freendes, noꝛ thy brethren, neither thy kynsmen, noꝛ thy riche neighbours: lest they also byd thee agayne, and a recompence be made thee.

13 But when thou makest a feast, call the pooꝛe, the maymed, the lame, and the blind,

14 And thou shalt be happy, foꝛ they can not recompence thee: For thou shalt be recompenced at the resurrection of the iust men.

C

15 When one of them that sate at meate also heard these thinges, he sayde vnto hym, Happy is he that shal eate bread in the kingdome of God.

16 Then saide he vnto him, A certaine man oꝛdeyned a great supper, and bade many:

The Gospel on the. 18. sunday after Trinitie. Matth. 22. Apoc. 19.

17 And sent his seruant at supper tyme, to say to them that were bydden, Come, foꝛ al thinges are nowe ready.

18 And they all at once began to make excuse: The first sayde vnto hym, I haue bought a peece of ground, and I must needes goe and see

see it: I pray thee haue me excused.
19 And another sayde, I haue bought fyue yoke of Oxen, and I goe to proue them: I pray thee haue me excused.
20 And another sayde, I haue married a wyfe: and therefore I can not come.
D 21 And the seruant returned, & shewed his maister these thynges. Then the good man of the house beyng angrye, sayde to his seruant, Go out quickly into the brode streetes and lanes of the citie, and bryng in hyther the poore, and the maymed, and the halte, and the blynde.
22 And the seruant sayde, Lorde, it is done as thou hast commaunded, and yet there is roome.
23 And the Lorde sayde vnto the seruant, Goe out into the hygh wayes and hedges, and *(a) compel them to come in, that my house may be fylled.
24 For I say vnto you, that none of those men whiche were bydden, shal taste of my supper.
25 There went a great companie with him: and he returned, and sayde vnto them,
26 *If any man come to me, and hate (b) not his father, and mother, and wyfe, and children, & brethren, and systers, yea and his owne lyfe also, he can not be my disciple.
27 And whosoeuer doth not beare his crosse, and come after me, can not be my disciple.
28 For whiche of you disposed to buylde a towre, sitteth not downe before, and counteth the coste, whether he haue sufficient to perfourme it?
29 Lest at any tyme after he hath layde the fundation, and is not able to perfourme it, al that beholde it, begyn to mocke him,
30 Saying, This man began to builde, and was not able to make an ende.
31 Or what king goyng to make batayle agaynst another king, sytteth not downe fyrst, and casteth in his mynd whether he be able with ten thousande, to meete him that commeth against him with twentie thousande?
32 Or els, while the other is yet a great way of, he sendeth an embassage, and desyreth conditions of peace.
33 So likewise, whosoeuer he be of you, that forsaketh not al that he hath, he can not be my disciple.
F 34 *Salt is good, but yf the salt haue lost the saltnesse, wherein shal it be seasoned?
35 It is neyther good for the lande, nor yet for the doungehyl: but men caste it out (at the doores.) He that hath eares to heare, let him heare.

Gen.19.a. (a) By the power of Gods worde preached.
Mat.10.b. Luke.9.c. (b) We must cast away all affection and desire that draweth vs from Christ.

The.xv. Chapter.
The great mercie of God is set foorth in the parable of the lost sheepe.

1 Then resorted vnto him* al the Publicanes and synners for to heare him.
2 And the Pharisees & Scribes murmured, saying, He receiueth synners, and eateth with them.
3 But he put foorth this parable vnto them, saying,
4 *What man of you hauyng an hundred sheepe, yf he lose one of them, doeth not leaue nientie and niene in the wyldernesse, and goe after that whiche is lost, vntyl he fynde it?
5 And when he hath founde it, he layeth it on his shoulders, reioycyng:
6 And when he commeth home, he calleth togeather his frendes and neighbours, saying vnto them, Reioyce with me: for I haue founde my sheepe whiche was lost.
7 I say vnto you, that lykewyse ioy shalbe in heauen ouer one synner that repenteth, more then ouer nientie and niene iust persons whiche neede no repentance.
8 Either what woman hauyng (a) tenne peeces of syluer, yf she lose one peece, doeth not lyght a candle, and sweepe the house, and seeke diligently tyl she fynde (it?)
9 And when she hath founde it, she calleth her frendes and her neighbours togeather, saying, Reioyce with me, for I haue found the peece whiche I had lost.
10 Likewyse I say vnto you, there is ioy in the presence of the angels of God ouer one synner that *repenteth.
11 And he sayde, A certayne man had two sonnes:
12 And the younger of them sayde to his father, Father, geue (me) the portion of the substance that to me belongeth. And he diuided vnto them his lyuyng.
13 And not many dayes after, when the younger sonne had geathered al that he had togeather, he tooke his iourney into a farre country, and *there wasted his substance with riotous lyuyng.
14 And when he had spent al, there arose a great dearth in that lande, and he began to lacke.
15 And goyng, he ioyned him selfe to a citizen of that countrey: and he sent him into his feeldes to feede swyne.
16 And he would fayne haue fylled his belly with the coddes that the swyne dyd eate: and no man gaue vnto him.
17 And when he came to him selfe, he sayd, Howe many hyred seruantes of my fathers haue bread ynough & spare, and I perishe with

A The Gospel on the. iii. sunday after Trinitie.
Mat.9.b. Mat.2.b. Luke.5.f. Mat.18.b.
B
(a) One peece of this money, is somewhat more then fyue pence of old sterlyng money.
Luke.5.f.
Pro.29.a.
C

with hunger?
18 I wyl aryse, and goe to my father, and wyl say vnto him, Father, I haue synned agaynst heauen, and before thee,
19 And am no more worthie to be called thy sonne: make me as one of thy hyred seruantes.
20 And he arose, and came to his father. But * when he was yet a great way of, his father sawe him, and had compassion, and ranne, and fel on his necke, and al to kyssed him.
21 And the sonne sayde vnto him, Father, I haue synned agaynst heauen, and in thy syght, and am no more worthie to be called thy sonne.
22 But the father sayde to his seruantes, Bryng foorth the best garment, and put it on him, and put a ryng on his hande, and shoes on his feete.
23 And bryng (hyther) that fat Calfe, and kyl it, and let vs eate and be merie.
24 For this my sonne was dead, and is alyue againe: he was lost, and is founde. And they began to be merie.
25 The elder brother was in the feelde: and when he came and dyne nygh to the house, he hearde mynstrelsie, and daunsyng,
26 And called one of his seruantes, and asked what those thynges meant.
27 And he sayde vnto him, Thy brother is come, and thy father hath kylled the fat Calfe, because he hath receiued him safe and sounde.
28 And (he) was angrie, and would not goe in: therefore came his father out, and entreated him.
29 He answeryng, sayd to his father, Loe, these many yeeres doo I serue thee, neither brake I at any time thy commaundement, and yet thou neuer gauest me a kyd, that I myght make merie with my freendes:
30 But as soone as this thy sonne was come, whiche hath deuoured thy lyuyng with harlottes, thou hast for his pleasure kylled that fat Calfe.
31 And he sayde vnto him, Sonne, thou art euer with me, and al that I haue is thyne.
32 It was meete that we shoulde make merie, and be glad: for this thy brother was dead, and is alyue agayne: and was lost, and is founde.

Job.13.c. Psal.32.a

The.xvi.Chapter.

13. No man can serue two maisters. 19. The riche glutton, and Lazaros.

The Gospel on the. ix. sunday after Trinitie.

1 AND he sayde also vnto his disciples, There was a certaine rich man which had a Stewarde, and the same was accused vnto him that he had wasted his goodes.
2 And when he had called him, he sayde vnto him, How is it that I heare this of thee? Geue accomptes of thy stewardshyp: for thou mayest be no longer Stewarde.
3 The Stewarde sayde within him selfe, What shal I doo, for my maister taketh away from me the stewardshyp? I can not dygge, and to begge I am ashamed.
4 I wote what to doo, that when I am put out of the stewardshyp, they may receiue me into their houses.
5 So whē he had called al his maisters detters togeather, he sayd vnto the fyrst, Howe muche owest thou vnto my maister?
6 And he said, An hundred measures of oyle. And he sayd vnto him, Take thy byl, and syt downe quickly, and wryte fyftie.
7 Then sayde he to another, Howe muche owest thou? And he said, An hundred measures of wheate. He sayde vnto him, Take thy byl, and wryte fourescore.
8 And the Lorde commended (a) the vniust Stewarde, because he had done wyselye: for the children of this worlde, are in their nation wyser then the children of lyght.
9 And I say vnto you, Make you (b) frendes of the vnrighteous (c) Mammon, that whē ye shal haue neede, they may receiue you into the euerlastyng (d) habitations.
10 He that is faythful in that which is least, is faythful also in much: and he that is vnrighteous in the least, is vnrighteous also in muche.
11 So then, yf ye haue not ben faythful in the vnrighteous Mammon, who shal trust you in the true (treasure?)
12 And yf ye haue not ben faythful in that which is another mans, who shal geue you that whiche is your owne?
13 * No seruant can serue two maisters, for eyther he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other: ye can not serue God and Mammon.
14 Al these thinges heard the Pharisees also which were couetous: and they mocked him greatly.
15 And he said vnto them, Ye are they whiche iustifie your selues before men, but God knoweth your hartes, for that whiche is highly esteemed among men, is abomination in the syght of God.
16 * The lawe and the prophetes (raigned) vntyl Iohn, and sithen that tyme the glad tydinges of the kingdome of God is preached, and euery man styueth to goe in.
17 * Easier it is for heauen and earth to passe away, then one tytle of the lawe to fayle.

(a) He speaketh after the cōmon sorte, not that suche vntrueth is prayse worthie, but because it is thought wisdome in the eyes of the worlde.
(b) Lay vp your treasure in heauen.
(c) Not that richesse are euyl of them selues, but that for the moste parte they be occasions of euyl.
(d) God for their cause shal receyue you vnto lyfe euerlastyng, and rewarde your good doynges, not for the worthines therof, but for his promise sake.

Mar.6.c. Mat.11.b

18 Who

Luke.16.c. Mat.5.c.

18 * Whosoeuer forsaketh his wife, & marrieth another, committeth adultery: and he that marrieth her that is diuorced from her husband, committeth adultery (also.)

19 There was a certayne riche man, which was clothed in purple and fine white, and fared very deliciously euery day.

20 And there was a certaine begger named Lazarus, which was layde at his gate full of sores:

21 And desyryng to be refreshed with the crumbes which fell from the riche mans boord, (And no man gaue vnto hym:) but the dogges came and licked his sores.

22 And it came to passe that the begger dyed, and was carryed by the angels into (c) Abrahams bosome: The riche man also dyed, and was buryed.

23 And beyng in hell in tormentes, when he had lyfted vp his eyes, he seeth Abraham a farre of, and Lazarus in his bosome:

24 And he cryed, and sayde, Father Abraham, haue mercy on me, and sende Lazarus that he may dippe the tippe of his fynger in water, and coole my tongue, for I am tormented in this flame.

25 But Abraham sayde, Sonne, remember that thou in thy life tyme receyuedst thy pleasure, and likewise Lazarus paynes, but nowe is he comforted, and thou art tormented.

26 Besides all this, betweene vs and you there is a great gulfe stedfastly set, so that they which woulde goe from hence to you, can not, neither haue they passage to vs that would come from thence.

27 Then he sayde, I pray thee therefore father, that thou wouldest send hym to my fathers house:

28 For I haue fiue brethren, that he maye witnesse vnto them, lest they also come into this place of torment.

29 Abraham sayth vnto hym, They haue Moses and the prophetes, let them heare them.

30 And he sayde, Nay father Abraham: but if one come vnto them from the dead, they wyl repent.

31 He said vnto him, If they heare not Moses and the prophetes, (f) neyther wyll they beleeue though one rose from death.

The. xvii. Chapter.

2. Christe teacheth to auoyde offences.
30. The maner of Christes commyng.

1 HE sayd vnto the disciples, It can not be but offences wil come, neuertheles * woe vnto hym through whom they come.

2 It were better for hym that a mylstone were hanged about his necke, and he caste into the sea, then that he shoulde (a) offende ons of these litle ones.

3 Take heede to your selues: If thy brother trespasse agaynst thee, rebuke him, and if he repent, forgeue hym.

4 And though he sinne agaynst thee seuen tymes in a day, and seuen (b) tymes in a day turne agayne to thee, saying, I repent: thou shalt forgeue hym.

5 And the Apostles sayd vnto the Lord, Increase our fayth.

6 And the Lorde sayde, * If ye had fayth (as muche) as a grayne of mustarde seede, ye shoulde say vnto this Sycamine tree, Be thou plucked vp by the roote, and be thou planted in the sea, and it should obey you.

7 But which of you hauing a seruant plowing, or feeding cattell, wyl say vnto hym by and by when he were come from the field, Goe and syt downe at the table?

8 And wyl not rather say vnto hym, Dresse wherwith I may supper, and gyrde vp thee selfe, and serue me tyl I haue eaten & dronken: and afterwarde thou shalt eate and drinke.

9 Dooth he thanke that seruant because he dyd the thynges that were commaunded vnto hym? I trowe not.

10 So likewise ye, when ye shal haue donne all those thynges whiche are commaunded you, say, We are vnprofitable seruantes: we haue donne that whiche was our ductie to doo.

11 And so it was, as he went to Hierusalem, that he passed through the myddes of Samaria and Galilee.

12 And as he entred into a certayne village, there met hym ten menne that were lepers, whiche stoode a farre of,

13 And they put foorth their voyces, & sayd, Iesu maister, haue mercy on vs.

14 When he sawe (them) he said vnto them, Goe shewe your selues vnto the (c) priestes. And it came to passe, that as they went, they were cleansed.

15 And one of them, when he sawe that he was healed, turned backe (agayne) with a loude voyce, glorifying God:

16 And fell downe on his face at his feete, geuyng hym thankes: and the same was a Samaritane.

17 And Iesus answearyng, sayde, Are there not ten cleansed, but where are those nine?

18 There are not founde that returned agayne to geue glory to God, saue (onely) this stranger.

19 And he sayde vnto hym, Aryse, Goe thy way, thy fayth hath made thee whole.

20 When

(a) To geue occasiō wher by any doo turne from God or his woorde. Math. 18. c.

(b) That is, often or many tymes.

Math. 17. b. and. 21. c.

B

The Gospe l on the. 14. sunday after Trinitie.

C

Leuit. 14. a. Math. 8. a.

(c) That is, the priestes of Moses lawe, both that they might iudge of the leprosie. Leui. 4. d. and also for that they shoulde not murmure & grudge.

20 When he was demaunded of the Pharisees when the kingdome of God commeth: he answarynge them, saide, The kingdome of God commeth not with obstruation.

D 21 Neyther shall they say, Loe here, or loe there: for beholde, the kingdome of God is (d) within you.

(d) It can not be discerned by any outward shewe.

22 And he sayde vnto the disciples, The dayes wyll come when ye shall desyre to see one (e) day of the sonne of man, and ye shall not see it.

(e) Either because that gods woorde was preached among them, or els because that Christe was amōg them, who they thought was absent.

23 And they shall say to you, See heere, se there: goe not after them, nor folowe them.

24 For as the lightenyng that lighteneth out of the (one) part that is vnder heauen, shyneth vnto the (other) part whiche is vnder heauen: so shall also the sonne of man be in his (f) day.

(f) Meanyng of his second commyng, when he shal come with glory.

25 *But first must he suffer many thynges, and be disalowed of this nation.

Gene. 7.b.

26 And as it was in the dayes of Noe: so shal it be also in the dayes of the sonne of man.

27 They dyd eate and dranke, they maried wyues, and were married, euen vnto the same day that Noe went into the arke: and the flood came, and destroyed them all.

E 28 Like wise also as it was in the dayes of Lot, they dyd eate, they dranke, they bought, they solde, they planted, they buylded:

Gene. 19.f.

29 *But euen the same daye that Lot went out of Sodome, it rayned fire & brymstone from heauen, and destroyed them al:

Math. 24.b

30 *Euen thus shall it be in the day when the sonne of man is reuealed.

* or, if any man.

31 At that *day he whiche shalbe on the house (roppe) and his stuffe in the house, let him not come downe to take it out, & let not him that is in the fielde, turne backe againe likewise to the thinges that he left behynd.

32 Remember Lots wyfe.

Gene. 19.f.

33 *Who so euer wyll goe about to saue his life, shal lose it, and who so euer shal lose his life, shal quicken it.

Math. 16.b
Iohn. 6.d.
Luke 9.c.

34 I tel you, in that night there shalbe two in one bedde, the one shalbe receyued, the other shalbe leaft alone.

Math. 24.d

35 Two (women) shalbe grindyng together: the one shalbe receyued, and the other leaft alone.

36 Two (men) shalbe in the fielde: the one shalbe receyued, and the other forsaken.

(g) That is, the faythfull that beleeue the gospel, wyll repayre vnto hym as rauenyng birdes to the carryan.

37 And they answearyng, saide vnto hym, Where Lorde? He sayd vnto them, Where soeuer the body shalbe, thyther wyl also the Eagles (g) be gathered togeather.

The .xviii. Chapter.

2. Christe teacheth to continue in prayer.
31. He foresheweth his death.

1 AND he put forth a parable vnto them, (to this ende) that men ought alwayes to pray, and not to be (a) weery:

(a) The greke worde signifieth, not to shrink back as cowardes in warre, or in danger.

2 Sayeng, There was in a certaine citie a certaine Iudge, which feared not God, neither regarded man.

3 And there was a certayne wydowe in the same citie, and she came vnto hym, sayeng, *Auenge me of myne aduersarie.

* or, doe iustice against my aduersarie.

4 And he wouldenot for a whyle. But afterward he said within him selfe, Though I feare not God, nor care for man,

5 Yet because this wydowe (muche) troubleth me, I wyl auenge her, lest she come at the last, and make me weery.

6 And the Lorde saide, Heare what the vnrighteous Iudge saith.

7 And shal not God auenge his elect, which crye day and nyght vnto hym, yea, though (b) he deferre them?

(b) That is, although he seeme slow in reuenging their iniuries.

8 I tel you that he wyl auenge them, & that quickly. Neuertheleſſe, when the sonne of man commeth, shall he fynde fayth on the earth?

9 And he tolde this parable vnto certayne whiche trusted in them selues that they were righteous, and despised other:

The Gospel on the. 1r. sunday after Trinitie.

10 Two meane went vp into the temple to pray: the one a Pharisee, and the other a Publicane.

11 The Pharisee stoode and prayed thus with hym selfe, God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this publicane.

12 I fast twise in the weeke, I gene tithe of al that I possesse.

Deut. 16.c.
Eccle. 7.a.

13 And the Publicane standyng a farre of, wouldenot lyft vp his eyes to heauen: but smote vpon his breſt, sayeing, God be mercyful to me a sinner.

14 I tell you, this man departed (home) to his house iustified rather then the other: *For euery one that exalteth him selfe, shal be brought low: and he that humbleth hym selfe, shalbe exalted.

E Math. 23.c
Luke. 14.c.

(c) The worde signifyeth sucking babes.

15 They brought vnto him also (c) infants, that he should touche them: when his disciples sawe, they rebuked them.

16 But Iesus, when he had called them (d) vnto him, said, Suffer litle children to come vnto me, and forbid them not: for to such (e) belongeth the kingdome of God.

(d) That is, those that carry the babes.
(e) Both infants in age, and also in simplicitie & plainenesse.

17 Verely I say vnto you, Who so euer shal not receiue the kingdome of God as a (f) litle childe, shal in no wise enter therein.

(f) Layeing aside al malice & pride. Math. 18.a. Mark. 10.b. Math. 19.b.

18 And a certayne ruler asked hym, saying, Good maister, what ought I to do to possesse eternal lyfe?

19 Iesus sayde vnto him, Why callest thou me good? None is good, saue God onely.

20 Thou

20 Thou knowest the commaundementes, Doo * not commit adulterie, Doo not kyl, Doo not steale, Doo not beare false witnesse, Honour thy father and thy mother.
21 And he sayde, Al these haue I kept from my youth vp.
22 When Iesus hearde that, he sayde vnto him, Yet lackest thou one thing, * Sel al that thou hast, & distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me.
23 When he heard this, he was very sorie: for he was very riche.
24 When Iesus sawe that he was very sorie, he sayde, Howe hardly shal they that haue money, enter into the kyngdome of God?
25 For it is easier for a Camel to goe through a needles eye, then for a riche man to enter into the kyngdome of God.
26 And they that heard (it,) said, And who then can be saued?
27 And he sayde, * The thinges which are impossible with men, are possible with god.
28 Then Peter saide, Loe, we haue forsaken al, and folowed thee.
29 He said vnto them, Verily I say vnto you, there is no man that hath forsaken house, either parentes, either brethren, or wife, or children, for the kyngdome of Gods sake,
30 Whiche shal not receiue manifolde more in this worlde, and in the worlde to come lyfe euerlastyng.
31 * Iesus tooke vnto him the twelue, and sayde vnto them, Beholde, we goe vp to Hierusalem, and al thinges shalbe fulfylled to the sonne of man that are wrytten by the prophetes.
32 For he shalbe deliuered vnto the gentiles, and shalbe mocked, and spytefully intreated, and spytted on:
33 * And when they haue scourged him, they wyl put him to death: and the thirde day he shal ryse.
34 And they vnderstoode none of al these thynges: and this saying was hydde from them, so that they perceiued not the things whiche were spoken.
35 And it came to passe, that as he was come nygh vnto Iericho, a certayne blynde man sate by the wayes syde, beggyng.
36 And when he heard the people passe by, he asked what it meant.
37 And they sayde vnto him, that Iesus of Nazareth passeth by.
38 And he cried, saying, Iesu thou sonne of Dauid, haue mercie on me.
39 And they whiche went before, rebuked him, that he shoulde hold his peace: but he cried so muche the more, Thou sonne of Dauid, haue mercie on me.
40 And Iesus staying, commaunded him to be brought vnto him: & when he was come neare, he asked him,
41 Saying, What wylt thou that I shal doo vnto thee? And he sayde, Lorde, that I may receyue my syght.
42 And Iesus saide vnto him, Receiue thy syght: thy fayth hath saued thee.
43 And immediately he receiued his syght, and folowed him, glorifyng God: and al the people when they sawe (it,) gaue prayse vnto God.

The.xix.Chapter.

Christe ryderth to Hierusalem, and weeping ouer it, foreshewth the destruction therof.

1 AND (Iesus) entred in, and went throwe Iericho.
2 And beholde, there was a man named Zacheus, whiche was the cheefe among the Publicanes, and was rich (also:)
3 And he sought (meanes) to see Iesus what he should be, and couldc not for the preasse, because he was litle of stature.
4 And he ranne before, and clymed vp into a wylde fygge tree, to see him: for he was to come that way.
5 And when Iesus came to the place, he looked vp, and sawe him, and sayde vnto him, Zache, come downe at once: for to day I must abyde at thy house.
6 * And he came downe hastily, & receyued him ioyfully.
7 And when they al sawe it, they murmured, saying that he was gonne in to tarrie with a man that is a synner.
8 And Zache stoode forth, and sayde vnto the Lorde, Beholde Lorde, the halfe of my goodes I gene to the poore, and yf I haue taken from any man by forged * cauillation, I restore him foure folde.
9 Iesus saide vnto him, This day is saluation come to this (a) house: because that he is also the childe of (b) Abraham.
10 For the sonne of man is come to seeke, and to saue that whiche was lost.
11 And as they heard these thynges, he added, and spake a parable, because he was nigh to Hierusalem, & because they thought that the kyngdome of God shoulde shortly appeare.
12 He sayd therfore, * A certayne noble man went into a farre countrey, to receyue for him selfe a kyngdome, & to come agayne.
13 And when he had called his tenne seruantes, he deliuered them tenne * peces of money, saying vnto them, (c) Occupie tyl I (o) come.
14 But

Acres.16.g
* or, false accusation.
(a) That is to say, Zacheus familie, & that by the menes of the league that God made to Abraham & his seede.
(b) To be the chylde of Abraham, is to be freely elect. Rom.ix, and to continue in the steppes of Abrahams fayth. Ro.4. and to do the woorkes of Abraham. Iohn. 8.
Mat.20.b. Mar. 13. b
* or, pounde.
(c) God wyl not haue his seruauntes idle, nor his graces idle in them.
(d) That is, tyl his secod comming, which shalbe, when he commeth to iudgement.

14 But his citizens hated him, and sent a
message after him, saying, We will not have
this man to raigne over vs.
15 And it came to passe, that when he had
returned, receiuing his kyngdome, then he
commaunded these seruantes to be called
vnto him, to whom he had geuen the mo-
ney, that he myght knowe howe much eue-
ry man had gayned in occupying.
16 Then came the fyrst, saying, Lorde, thy
poūde hath gayned ten poūdes.
Mat.25.b. 17 And he sayde vnto him, Well thou good
seruant: because thou hast ben faythfull in
a very litle thyng, haue thou auctoritie
ouer ten cities.
18 And the seconde came, saying, Lord, thy
poūde hath encreased fyue poūdes.
19 And to the same (he) sayd, Be thou also
(ruler) ouer fyue cities.
20 And another came, saying, Lord, behold,
here is thy poūde, whiche I haue layde vp
in a napkyn:
D 21 For I feared thee, because thou art a
straȳte man: thou takest vp that thou lay-
dest not downe, and reapest that thou dyd-
dest not sowe.
2.Reg.1.c. 22 (Then) he saith vnto him, Of thine owne
Mat.12.d. mouth wyl I iudge thee, thou euyl seruant:
Knewest thou that I am a straȳte man, ta-
kyng vp that I layde not downe, and rea-
pyng that I vyd not sowe:
23 And wherfore gauest not thou my money
into the banke, and at my commyng I
myght haue requyred myne owne with
vantage?
24 And he sayde vnto them that stoode by,
Take from him that poūde, and geue it to
him that hath ten poūdes.
25 And they saide vnto him, Lorde, he hath
ten poūdes.
Mat.13.b. 26 For I say vnto you, * that vnto euery one
and.25.c. whiche hath, shalbe geuen: and from him
Mar. 4. c. that hath not, shalbe taken away euen that
Luke. 8. c. he hath.
27 Moreouer, those myne enimies whiche
would not that I should raigne ouer them,
bryng hyther, and slay them before me.
E 28 And when he had thus spoken, he went for-
Mat.21.c. warde, assendyng vp to Hierusalem.
Mar.9.a. 29 And it came to passe when he was come
nygh to Bethphage and Bethanie, beſydes
the mount whiche is called Oliuet, he sent
two of his disciples,
Mat.21.a. 30 Saying, Goe ye into the towne whiche
Mar.11.a. is ouer against you, in the whiche at your
entryng, ye shal fynde a Colt tied, wheron
yet neuer man sate: loose him, and bryng
him hyther,
31 And yf any man aske you, Why doo ye
loose him? Thus shal ye say vnto him, Be-
cause the Lorde hath neede of him.
32 They that were sent, went their way,
and founde euen as he had sayd vnto them.
33 And as they were a loosyng the Colt, the
owners therof sayd vnto them, Why loose
ye the Colt?
34 And they sayd, For the Lord hath neede F
of him.
35 And they brought him to Iesus: and
their garments being cast on the Colt, they
set Iesus thereon.
36 And as he went, they spread their clo-
thes in the way.
37 And when he was nowe come nygh to
the goyng downe of the mount Oliuet, the
whole multitude of the disciples began re-
ioycyng to prayse God with a loude voyce,
for al the miracles that they had seene,
38 Saying, Blessed be the king that com- Mat.21.b.
meth in the name of the Lorde, peace in (e) (e) That is
heauen, and glorie in the hyghest. by Christ
39 And some of the Pharisees of the com- and God
panie saide vnto him, Maister, rebuke thy and God
disciples. wrath is pa
40 He answearing, sayde vnto them, I tel cified towa
you, that yf these wold be holde their peace, vs.
then * shal the stones crie immediately. Abacuc.2.
41 And when he was come neare, he beheld The Gospel
the citie, and * wept on it: on the. x.
42 Saying, Yf thou hadest knowen those sunday after
thynges whiche (belong) vnto thy peace, Trinitie.
euen in this thy day: but nowe are they hid John.11.a.
from thyne eyes.
43 For the dayes shal come vpon thee, * that Iere.52.a.
thyne enimies also shal cast a banke about Mat.24.
thee, and compasse thee rounde, and keepe
thee in on euery syde:
44 And make thee euen with the grounde, Mich.3.
and thy children whiche are in thee: and Mat.13.
they * shal not leaue in thee one stone vpon Luke.21.a
another, because thou knowest not the
tyme of thy visitation.
45 And he went into the temple, and began Mat.21.
to cast out them that sold therein, and them Mar.11.
that bought, John.2.
46 Saying vnto them, It is written, My 4.Reg.8.
house is the house of prayer: but ye haue Esai.56.c
made it * a denne of theeues. Iere.7.
47 And he taught dayly in the temple. * But John.7.
the high priestes, and the scribes, and the Mar.11.
cheefe of the people, went about to destroy Luke.20.
him, and.22.
48 And could not fynde what to doo: for al
the people did hang of him, whē they heard
him.

The.xx.Chapter.

17. Christ the stone reproued. 41. Christ
the sonne of Dauid.

1 And

20 AND it came to passe, that on one of
those dayes, as he taught the people in
the temple, and preached the Gospel,
the high priestes and the scribes came vp-
pon him, with the elders,
2 And spake vnto him, saying, *Tel vs, by
what auctoritie doest thou these thinges?
Eyther who is he that gaue thee this auc-
toritie?
3 He answearing, said vnto them, I wyl al-
so aske you one woorde, and answeare me.
4 The baptisme of (a) John, was it from
heauen, or of men?
5 And they reasoned within them selues,
saying, If we shal say from heauen, he wyl
say, Why then beleeued ye hym not?
6 But and if we say of men, al the people wil
stone vs: For they be perswaded that John
is a prophete.
7 And they answeared, that they could not
tel whence (it was.)
8 And Jesus sayde vnto them, Neyther tell
I you by what auctoritie I do these thyn-
ges.
9 Then began he to put forth to the people
this parable. A certaine man planted a
vineyard, and let it forth to husbandmen,
and went him selfe into a strange countrey
for a great season.
10 And when the time was come, he sent
a seruant to the husbandmen, that they
shoulde geue him of the fruite of the vine-
yard. But they, when they had beaten him,
sent him away emptie.
11 And againe, (he) sent yet another seruant:
but they, when they had beaten hym also,
and entreated him shamefully, sent hym a-
way emptie.
12 Againe, he sent the thirde, and when
they had wounded hym also, they cast hym
out.
13 Then sayde the Lorde of the vineyarde,
What shall I do? I wyll sende my deare
sonne: it may be they wyll reuerence him
when they see him.
14 But when the husbandmen sawe hym,
they reasoned within them selues, saying,
This is the heyre, *come, let vs kil him,
that the inheritance may be ours.
15 And when they had cast him out of the
vineyarde, they killed hym. What then
shall the Lorde of the vineyarde do vnto
them?
16 He shal come and destroy these husban-
men, and shal let out his vineyard to other.
When they heard (this,) they sayde, God
forbid.
17 And he beheld them, and said, *What is
this then that is written, The stone that
(b) the builders disalowed, the same is be-
come the head of the corner.
18 Whosoeuer shal stumble vpon that stone,
shalbe broken: but on whomsoeuer it shall
fal, it wil grinde him to powder.
19 And the high priestes and the scribes the
same houre went about to lay handes on
hym, and they feared the people: for they
perceiued that he had spoken this simili-
tude against them.
20 And they watched hym, and sent forth
spies which should fayne them selues righ-
teous men, that they might take hold of his
woordes, to deliuer him vnto the power and
auctoritie of the deputie.
21 And they asked him, saying, Maister, we
knowe that thou sayest and teachest ryght,
neyther considerest thou the outwarde ap-
pearance of any man, but teachest the way
of God truely:
22 Is it lawful for vs to geue tribute vnto
Caesar, or no?
23 When he had perceiued their craftinesse,
he sayde vnto them, Why tempt ye me?
24 Shewe me a peny: whose image and
super scription hath it? They answering,
sayd, Caesars.
25 And he sayd vnto them, Geue then vnto
Caesar the thinges whiche (belong) vnto
Caesar: and to God the thynges that per-
teyne vnto God.
26 And they couldе not reproue his say-
inges before the people: and they marueyl-
led at his answeare, and held their peace.
27 Then *came to him certayne of the Sa-
ducees, * (whiche denye that there is any
resurrection) and they asked hym,
28 Saying, Maister, Moses wrote vnto vs,
If any mans brother dye, hauyng a wyfe,
and he dye without chyldren, that then his
brother shoulde take his wife, and rayse vp
seede vnto his brother.
29 There were therefore seuen brethren,
and the first, when he had taken a wife, di-
ed without children.
30 And the seconde tooke her to wyfe, and
he died childelesse.
31 And the thirde tooke her, and in likewyse
(the residue of) the seuen, and left no chyl-
dren behinde them, and died.
32 Last of al, the woman died also.
33 Nowe in the resurrection, whose wife of
them is she? for seuen had her to wyfe.
34 Jesus answearyng, sayde vnto them,
The children of this (c) worlde marrye
wyues, and are maryed.
35 But they whiche shalbe counted worthy
to enioy that worlde, and the resurrection
from the dead, do not marry wyues, ney-
ther are maryed:
36 For neither can they die any more, for they

(a) That is, the whole ministerie of John.

(b) That is, the rulers.

(c) That is, all that remaine in the world, and are abyding therein.

Jonas. 3.a
1.Ioh.n.1.b

are equal vnto the angelles, and are *the sonnes of God, in as much as they are the children of the resurrection.

37 And that the dead be rayled, Moses also shewed besides the bramble bushe, when he calleth the lord, *the God of Abraham, and

Exod.3.c.
Math.22.c.
Mark.12.c.

the God of Isahac, and the God of Iacob.

38 For he is not a god of dead, but of liuing: for al liue vnto him.

39 Then certaine of the Pharisees answering, saide, Maister, thou hast wel saide.

40 And after that, durst they not aske hym any question at al.

Math.22.d
Mark.12.d

41 And he saide vnto them, * Howe say they that Christe is Dauids sonne,

42 And Dauid him selfe sayth in the booke

Psal. 110.a

of the Psalmes, * The Lorde sayde to my Lorde, sit thou on my right hande,

43 Til I make thine enimies thy footstoole?

44 Dauid therefore calleth him Lorde, and howe is he then his (d) sonne?

(d) For the sonne is not Lorde ouer his father, & therefore it followeth that Christe is God.

45 Then in the audience of al the people, he saide vnto his disciples.

Math.23.a.
Mark.12.b

46 *Beware of the scribes, which wil goe in long robes, & loue greetinges in the markets, and the highest seates in the synagogues, and the cheefe roomes at feastes,

47 Which deuoure widowes houses vnder colour of long prayers: The same shall receiue greater damnation.

The. xxi. Chapter.

2. The liberalitie of the poore wydowe.
27. of the ende of the worlde.

Mark.12.d

21 AS he looked vp, *he sawe the ryche men, whiche cast their giftes into the treasurie.

2 He sawe also a certaine poore widowe casting in thyther two mites.

3 And he sayde, Of a trueth I say vnto you,

1.Cor.8.c.

*that this poore widowe hath put in more then they al.

4 For al these haue of their superfluitie cast in vnto the offerings of God, but she of her penurie hath cast in all the liuyng that she had.

5 And vnto some that spake of the temple, howe it was garnished with goodly stones, and gyftes, he sayde,

6 (As for) those thinges whiche ye beholde,

Mark.24.c
Mark.13.a.

*the dayes wil come, in the whiche there shal not be left one stone vpon another, that shal not be throwen downe.

7 And they asked him, saying, Maister, when shal these thinges be? and what signe wyl there be, when these thinges shal come to passe?

Coloss.2.b
Ephes.5.b
1.Iohn.4.a

8 And he sayde, *Take heede that ye be not deceiued: for many shal come in my name, saying, I am (Christ,) and the time draweth neare: goe ye not therefore after them.

9 But when ye shal heare of warres and seditions, be not afraide: for these thynges must first come to passe, but the ende followeth not by and by.

10 Then sayde he vnto them, *Nation shal rise against nation, and kingdome against kingdome:

Esai.19.a.
4.Esd.13.d

11 And great earthquakes shalbe in diuers places, and hungers, and pestilences: and fearful things, and great signes shall there be from heauen.

12 But before al these, * they shall lay their handes on you, and persecute you, deliuering you vp to the synagogues, and into prisons, and shall bring you vnto kynges and rulers, for my names sake.

Math.10.d
Mark.13.b
Ioh.16.a.

13 And it shal turne to you for a testimonial.

14 Be at a sure point therefore in your harts, not to studie before what ye shal answeare.

15 For I will geue you a mouth and wisdome, whereagainst all your aduersaries shal not be able to speake, nor resist.

C
Exod.4.b.
Math.10.c

16 Yea ye shalbe betrayed also of your parentes, and brethren, and kinsfolke, and freendes, and (some) of you shal they put to death,

Actes 6.c.
Piche.7.b

17 And hated shall ye be of all men for my names sake.

18 And there shal in no case one heare of your head perishe.

19 Possesse ye your soules by your (a) patience.

(a) Those possesse their soules in pacience, vnto whom God geueth a ioyful mynde vnder the crosse, euen vnto the ende.

20 And when ye shal see Hierusalem besieged with an host, then be sure that the desolation of the same is nygh.

21 Then let them which are in Iurie, flee to the mountaines, and let them which are in the middes of it, depart out, & let not them that are in other countreys enter therein.

22 For these be the dayes of vengeance, that al thinges whiche are written may be fulfylled.

23 But woe vnto them that are with child, and to them that geue sucke in those dayes, for there shalbe great distresse in the lande, and * wrath ouer this people.

1.Thes.2.a

24 And they shal fal through the edge of the swoorde, and shalbe ledde away captiue into all nations, and Hierusalem shalbe troden downe of the Gentiles, vntyll the tyme of the Gentiles be fulfilled.

25 *And there shalbe signes in the sunne, and in the moone, and in the starres: and vpon the earth trouble among the nations, with perplexitie, the sea and the water roaring:

The Gospel on the .xx. Sunday in Aduent.
Math.24.a
Mark.13.d
Ioel.2.c.
Ezech.28.f

26 And mens hartes sayling them for feare, and for loking after those thinges which are comming on the worlde: For the powers of

of heauen shalbe shaken.
27 And then shal they see the sonne of man comming in a cloude, with power & great glory.
28 And when these thinges beginne to come to passe, then looke vp, and lyft vp your heades, for your redemption draweth nygh.
Mat.24.c. Mark.13.c 29 *And he shewed them a similitude, Beholde the figge tree, and al the trees,
30 When they shoote forth (their buddes) ye beholding know of your owne selues, that Sommer is then nigh at hande.
31 So likewise ye, when ye see these thinges come to passe, be ye sure that the kingdome of God is nigh.
32 Verely I say vnto you, this generation shal in no wyse passe, til al be fulfylled.
33 Heauen & earth shal passe, but my woordes shal in no wyse passe.
Eccle.51.c. 1.Ti.6.b. Iam.5.b. 34 *Take heede to your selues, lest at any tyme your hartes be ouercome with surfeting, and drunkennesse, and cares of this lyfe, and so that day come vpon you vnawares.
35 For as a snare shall it come on al them that dwel on the face of the whole earth.
Mat.24.b. Mark.13.b. 36 *Watche ye therefore, at al times praying, that ye may be accompted woorthy to escape al these thinges that shal come, and that ye may stande before the sonne of man.
37 In the day tyme he was teachyng in the temple, and at nyght he went out, and abode in the mount that is called Oliuet.
Iohn.7.a. 38 *And all the people came early in the morning to him in the temple, for to heare him.

The.xxii. Chapter.

4. Iudas selleth Christe. 7. They eate the Passeouer.

A The Gospel on Wednesday next before Easter. 1 THe *feast of swete breade drue nygh, which is called the Passeouer.
2 And the high Priestes and Scribes sought howe they might kyl him, for they feared the people.
Matt.26.a. Mark.14.a. Iohn.7.b. Iohn.13.c. 3 *Then entred Satan into Iudas, whose surname was Iscariot, being of the number of the twelue.
4 And he went his way, and communed with the high priestes and captaynes, how he might betray him vnto them.
5 And they were glad, and promised to geue him money.
Mark.29.c. Mark.14.b 6 And he consented, and sought opportunitie to betray him vnto them without tumult.
7 *Then came the day of swete breade, when (of necessitie) the Passeouer must be killed.
8 And he sent Peter and Iohn, sayeing, Goe and prepare vs the Passeouer, that we may eate.
9 They sayde vnto him, Where wylt thou that we should prepare (it?)
10 And he sayde vnto them, Beholde, when ye are entred into ỳ citie, there shall a man meete you, bearing a pitcher of water, hym folowe into the same house that he entreth in.
11 And ye shal say vnto the good man of the house, The Maister sayth vnto thee, where is the ghest chamber, where I shall eate the Passeouer with my disciples?
12 And he shal shew you a great vpper chamber prepared, there make redy.
13 And they went, and founde as he had sayde vnto them, and they made redy the Passeouer.
14 *And when the houre was come, he sate downe, and the twelue apostles with him. C Matt.26.b.
15 And he sayde vnto them, With (hartie) desyre, I haue desyred to eate this Passeouer with you before that I suffer. Mark.14.c
16 For I say vnto you, Henceforth I wyll not in any wyse eate of it any more, vntil it be fulfylled in the kingdome of God.
17 And when he had taken the cuppe, and geuen thankes, he saide, Take this, and diuide it among you.
18 For I say vnto you, I wyl not in any wyse drinke of the fruite of the vine, vntyll the kingdome of God shal come.
19 *And when he had taken bread, and geuen thankes, he brake (it) and gaue vnto them, sayeing, This is my body whiche is geuen for you, this doo in ỳ remembrance of me. Matth.26.c. Mark.14.c 1.Cor.6.c.
20 Lykewyse also when he had supped, he tooke the cuppe, sayeing, This cuppe is the newe Testament in my blood, whiche is shedde for you.
21 Yet beholde, the hande of him that betrayeth me, is with me on the table. D
22 And truely the sonne of man goeth as it is appoynted, but woo vnto that man by whom he is betrayed.
23 And they began to enquire among them selues, whiche of them it was that shoulde doo this thing.
24 And there was a stryfe among them, whiche of them shoulde seeme to be the greatest.
25 And he sayde vnto them, The kinges of nations be lordes ouer them, and they that haue auctoritie vppon them, are called benefactours.
26 But ye shall not be so: *but he that is Matth.20.b.

greatest among you, shalbe as the younger, and he that is cheefe, shalbe as he that doth minister.

The Gospel on saint Bartholomewes day.

27 For whether is greater, he that sytteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth.

28 Ye are they whiche haue continually bidden with me in my temptations.

C

29 And I appoynt vnto you a kingdome, as my father hath appoynted vnto me,

30 That ye may eate and drinke at my table in my kyngdome, * and syt on seates, iudging the twelue tribes of Israel.

Mat. 19. d.

31 And the Lorde sayde, Simon, Simon, beholde, Satan hath earnestly desyred to sift you, as it were wheate:

32 But I haue prayed for thee, that thy faith shoulde not fayle, and when thou art conuerted, strength thy brethren.

Mat. 26. e. Mark. 14. c. John. 13. d.

33 And he saide vnto him, Lorde, * I am redy to goe with thee both into prison, and to death.

34 And he sayde, I tell thee Peter, The Cocke shall in no wyse crowe this day, before that thou shalt thryse deny that thou knewest me.

Mat. 10. c. Mark. 6. b Luke. 9. a.

35 And he sayde vnto them, *When I sent you without wallet, and scrip, and shoes, lacked ye any thing? And they sayde, No.

36 Then sayde he vnto them, But nowe he that hath a wallet, let him take it vp, and lykewyse his scrip: and he that hath none, let him sell his coate, and bye a swoorde.

37 For I say vnto you, that yet the same whiche is written must be performed in me, whiche is, *Euen among the wicked was he reputed: For those thinges whiche are written of me, haue an ende.

Esai. 53. b. Math. 27. b Mark. 15. c. John. 18. f.

38 And they sayde, Lorde, beholde here are two swoordes. And he saide vnto them, It is ynough.

39 *And he came out, and went as he was wont to mount Oliuet, and his disciples folowed him.

Math. 26. e. Marke. 14. c

40 And when he came to the place, he sayde vnto them, *Pray, lest ye fal into temptation.

Math. 6. b. Luke. 11. a.

41 *And he was pulled away from them about a stones cast, and kneeled downe, and prayed,

Math. 26. d

42 Sayeing, Father, yf thou wylt, remoone this cuppe from me, neuertheles, *not my wyl, but thyne be done.

John. 6. b.

43 And there appeared an angel vnto him from heauen, comforting him.

(a) He felt the horrour of Gods wrath and iudgement against sinne

44 And he was in an (a) agony, and he prayed more earnestly, and his sweate was like droppes of blood, trickling downe to the grounde.

45 And when he rose vp from prayer, and was come to his disciples, he founde them sleeping for heauinesse,

46 And sayde vnto them, Why sleepe ye? Rise, and pray, lest ye fal into temptation.

47 *Whyle he yet spake, behold, (there came) a company, and he that was called Judas, one of the twelue, went before them, and preased nigh vnto Jesus, to kisse him.

Matt. 26. c. Mark. 14. b

48 But Jesus sayde vnto hym, Judas, betrayest thou the sonne of man with a kisse?

49 When they whiche were about him sawe what woulde folowe, they sayde vnto him, Lorde, shal we smite with swoorde?

50 *And one of them smote the seruant of the high priest, and tooke away his right eare.

Math. 26. c. Mark. 14. f.

51 Jesus answeared, and sayde, Suffer ye thus farre forth. And when he touched his eare, he healed him.

John. 18. b.

52 Then Jesus sayde vnto the high priestes and * rulers of the temple, and the elders whiche were come to him, Be ye come out as vnto a theefe, with swoordes and staues?

* or, captaynes.

53 When I was dayly with you in the temple, ye stretched forth no handes against me: But this is euen your very houre, and the power of darknesse.

54 Then tooke they him, and led him, and brought him to the high priestes house, and Peter folowed a farre of.

55 And when they had kindled a fyre in the middes of the hal, and were set downe together, *Peter also sate downe among them.

Matth. 26. e Marke. 14. c

56 But when a certayne wenche beheld him as he sate by the fyre, and earnestly looked vpon him, she saide, This same felowe was also with him.

John. 18. c.

57 *And he denyed him, sayeing, Woman, I knowe him not.

Matt. 26. c. Marke. 14. c

58 And after a whyle another sawe him, and sayde, Thou art also of them: And Peter sayde, Man, I am not.

59 And about the space of an houre after, another affirmed, sayeing, Verely this felowe was with him also: for he is of Galilee.

60 And Peter sayd, Man, I wote not what thou sayest. And immediatly whyle he yet spake, the Cocke crewe.

61 And the Lorde turned backe, and looked vpon Peter: And *Peter remembred the woord of the Lorde, howe he had said vnto him, Before the Cocke crowe, thou shalt deny me thryse.

Luke. 22. c. Mat. 26. c. Mark. 14. c.

62 And Peter went out, & wept bitterly.

63 And the men that helde Jesus, mocked hym, and smote him.

64 And

64 And when they had blindfolded hym, they ſtroke him on the face, and aſked hym, ſaying, Arede, who is it that ſmote thee?
65 And many other thinges blaſphemouſly ſpake they againſt him.
66 And aſſoone as it was day, the elders of the people, and the high prieſtes, and the ſcribes, came togeather, and led hym into theyr counſel, ſaying,
67 Art thou very Chriſt, tel vs? And he ſaid vnto them, If I tell you, you wyl not beleeue in any wyſe.
68 And if I aſke you, you wyll not in any wiſe anſweare me, nor let me goe.
Math. 26.f Mark.14.f 69 *Hereafter ſhal the ſonne of man ſyt on the right hande of the power of God.
70 Then ſayde they al, Art thou then the ſonne of God? He ſayde, Ye ſay that I am.
Math. 26.g Mark. 14.f 71 And they ſayde, *What neede we any further witneſſe? For we our ſelues haue heard of his owne mouth.

The .xxiii. Chapter.

Ieſus is accuſed before Pilate, and ſent to Herode.

A 1 AND* the whole multitude of them aroſe, and led him vnto Pilate.
The Goſpel on Thurſday next before laſter. 2 And they began to accuſe hym, ſaying, We founde this felowe peruerting the people, and forbidding to geue tribute to Caeſar, ſaying that he is Chriſt a king.
Math. 26.a Mark. 15.a. Ioh. 18. c. 3 And Pilate aſked him, ſaying, Art thou the king of the Iewes? He anſwered him, and ſayde, Thou ſayeſt it.
4 Then ſaide Pilate to the high prieſtes, & to the people, I finde no fault in this man.
5 And they were the more fierce, ſaying, He moueth the people, teaching throughout al Iurie, & began at Galilee, euē to this place.
6 When Pilate heard (mention) of Galilee, he aſked whether the man were of Galilee.
B 7 And aſſoone as he knewe that he belonged Luk. 3.a. vnto *Herodes iuriſdiction, he ſent him to Herode, whiche was alſo at Hieruſalem at that time.
8 And when Herode ſaw Ieſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many thinges of him, and he truſted to haue ſeene ſome myracle done by him.
9 Then he queſtioned with him many wordes, but he anſwered him nothing.
10 The high prieſtes and ſcribes ſtoode forth, and accuſed him ſtraightly.
11 And Herode with his men of warre deſpiſed him, and when he had mocked hym, he arayed him in white clothing, and ſent him againe to Pilate.
Actes 4.a 12 * And the ſame day Pilate and Herode were made frendes togeather, for before they were at variance betweene thē ſelues.
13 And Pilate, when he had called togeather the high prieſtes and the rulers, and the people,
14 Sayde vnto them, Ye haue brought this C man vnto me, as one that peruerteth the people, and beholde, I hauing examined hym before you, haue founde no fault in this man, of thoſe thynges wherof ye accuſe hym,
15 No, nor yet Herode: for I ſent you to him, and loe, nothing worthy of death is done to him.
16 I wyl therfore chaſten him, and let hym looſe.
17 *For of neceſſitie he muſte haue let one Math.27.b loose vnto them at the feaſt. Mark.15.a.
18 And al the people cried aloude, ſaying, A- Iohn.18.a way with hym, & deliuer to vs Barabbas:
19 Which for a certaine inſurrection made in the citie, and for murder, was caſt in pryſon.
20 Pilate therefore ſpake agayne to them, willing to let Ieſus looſe.
21 But they cryed, ſaying, Crucifie hym, D crucifie him.
22 He ſayde vnto them the thyrde tyme, What euil hath he done? I haue founde no cauſe of death in hym, I wil therefore chaſten him, and let him goe.
23 *And they were inſtant with loude voyces, requiring that he might be crucified, Math. 27.c Mark. 15.a. and the voyces of them, and of the high Iohn.19.a prieſtes, preuayled.
24 And Pilate gaue ſentence, that it ſhould be as they required.
25 *And he let looſe vnto them, him that for Math.27.c inſurrection and murder was caſt into pri- Mark. 15.b ſon, whom they had deſired, and he deliuered Ieſus to theyr wyl.
26 *And as they led him away, they caught Math. 27.c one Simon of Cyrene, comming out of the Mark. 15.b feelde, and on him laid they the croſſe, that he might beare it after Ieſus.
27 And there folowed hym a great company of people, and of women, *whiche alſo be- Lukt.8.a wayled and lamented hym.
28 But Ieſus turning backe vnto them, ſayd, (Ye) daughters of Hieruſalem, weepe C not for me, but weepe for your ſelues, and for your children.
29 For beholde, the dayes are comming, in the whiche they ſhall ſay, *Happy are the Eſai.54.a barren, and the wombes that neuer bare, Bapt.3.c and the pappes whiche neuer gaue ſucke. Gala.4.a
30 Then ſhal they begin to ſay to the mountaines, Fal on vs, & to the hyls, Couer vs.
31 For if they do theſe things in a moyſt tree, what ſhalbe done in the drye?
32 And there were other two euyll doers

led with him, to be put to death.

Math. 27.d Mark. 15.c. Iohn. 19.e 33 *And after that they were come to the place whiche is called Caluarie, there they crucified him, and the euil doers, one on the right honde, and the other on the left.

Math. 27.d Mark. 15.c Psal. 22.d. 34 Then said Iesus, Father, forgeue them, for they wote not what they do: *And they parted his raiment, and cast lottes.

35 And the people stoode, beholding, and the rulers mocked him with them, saying, He saued other (men) let him saue himselfe, if he be very Christe the chosen of God.

36 The souldiers also mocked him, comming to him, and offering him vineger,

37 And saying, If thou be the king of the Iewes, saue thee selfe.

Math. 27.b Iohn. 19.d 38 *And a superscription was written ouer him, with letters of Greeke, and Latin, and Hebrewe, This is the king of the Iewes.

39 And one of the euil doers, whiche were hanged, railed on him, saying, If thou be Christe, saue thee selfe and vs.

Math. 27.c Mark. 15.c. 40 But the other answering, *rebuked him, saying, Fearest thou not God, seeyng thou art in the same damnation?

41 And we truely are rightfully (punished) for we receiue according to our deedes, but this man hath done nothing amisse.

42 And he said vnto Iesus, Lord, remember me when thou comniest into thy kyngdome.

43 And Iesus sayd vnto hym, Verily I say vnto thee, to day shalt thou be with me in paradise.

Math. 27.c Mark. 15.c. 44 *And it was about the sixth houre, and there was a darkenesse ouer all the earth, vntil the nienth houre.

Math. 27.f. Mark. 15.d. 45 And the sunne was darkened, *and the vayle of the temple was rent, euen through the middes.

46 And when Iesus had cried with a lowde voyce, he sayde, Father, into thy handes I wil commende my spirite: And when he thus had sayde, he gaue vp the ghost.

Math. 27.f. Mark. 15.d. 47 *When the Centurion sawe what was done, he glorified God, saying, Verily this was a righteous man.

48 And al the people that came togeather to that sight, when they sawe ỹ thinges which were done, smote their breasts, & returned.

Math. 27.f. Mark. 15.d. 49 And al his acquayntance, *and the women that folowed him from Galilee, stoode a farre of, beholding these thinges.

Math. 27.g Mark. 15.g. Iohn. 19.g 50 And beholde, *there was a man named Ioseph, a counsellour, and he was a good man, and a iust,

51 (The same had not consented to the counsel and deede of them) whiche was of Arimathea, a citie of the Iewes, whiche same also waited for the kingdome of God,

52 He went vnto Pilate, and begged the body of Iesus.

53 And when he had taken it downe, he wrapped it in a linnen cloth, and layd it in a sepulchre that was hewen in stone, wherein neuer man before was layde.

54 And that day was the preparyng of the Sabboth, and the Sabboth drewe on.

55 The women that folowed after, whiche had come with him from Galilee, beheld the sepulchre, and how his body was laide.

56 And they returned, and prepared sweete odours and oyntmentes, but rested the sabboth day, according to the cõmaundement.

The. xxiiii. Chapter.

13. Christe appeareth to the two disciples that went to Emaus.

1 BVT vpon the (a) first day of the Sabbothes, very early in the morowyng, they came vnto the sepulchre, bringing the sweete odours, whiche they had prepared, and other women with them. (a) That is, the first day of the weeke Math. 28.a. Mark. 16.a Iohn. 20.a.

2 And they founde the stone rolled away from the sepulchre.

3 And they went in, but found not the body of the Lorde Iesu.

4 And it came to passe as they were amased therat, behold, two men stoode by them in shining garmentes.

5 *And as they were afrayde, and bowed downe their faces to the earth, they sayde vnto them, Why seeke ye the liuing among the dead? Math. 28.a Mark. 16.a

6 He is not here, but is risen: Remember how he spake vnto you, when he was yet in Galilee,

7 Saying, The sonne of man must be deliuered into the handes of sinful men, and be crucified, and the third day rise.

8 And they remembred his wordes,

9 And returned from the sepulchre, & tolde al these thinges vnto those eleuen, and to al the remnant.

10 *It was Marie Magdalene, & Ioanna, and Marie Iacobi, and other that were with them, whiche tolde these thinges vnto the apostles. Math. 28.c. Mark. 16.c

11 And their wordes seemed to them fayned thynges, neyther beleeued they them.

12 Then arose Peter, and ran vnto the sepulchre, and when he had looked in, he saw the lynnen clothes layd by them selues, and departed, woondring in hym selfe, at that whiche was come to passe. Mark. 16.c. (b) That is, seuen myles and a halfe.

13 *And beholde, two of them went that same day, to a village called Emaus, which was from Hierusalem about three score (b) furlonges. The Gospel on the Munday in Easter weeke.

14 And

14 And they talked tograther of al theſe thinges that had comme to paſſe.
15 And it came to paſſe, that whyle they communed togeather, and reaſoned, Ieſus him ſelfe dyue neare, * and went with them.
16 But their eyes were holden, that they ſhoulde not knowe him.
17 And he ſayd vnto them, What manner of communications are theſe that ye haue one to another as ye walke, and are ſadde?
18 And the one of them, whoſe name was Cleophas, anſwearing, ſayde to hym, Art thou only a ſtranger in Hieruſalem, and haſt not knowen the thinges whiche are comme to paſſe there in theſe dayes?
19 He ſaide vnto them, What thinges? And they ſaid vnto him, Of Ieſus of Nazareth, whiche was a Prophete, mighty in deede and woorde before God and al the people,
20 And howe the high prieſtes & our rulers deliuered him to be condemned to death, and haue crucified him.
21 But we truſted that it had benne he whiche ſhould haue redemed Iſrael: and as touching al theſe thinges, to day is euen the thirde day ſynce they were done.
22 *Yea, and certayne women alſo of our company made vs aſtonyed, whiche came early vnto the ſepulchre,
23 And when they founde not his body, they came, ſayeing that they had ſeene a viſion of angels, which ſay that he was alyue.
24 And certayne of them whiche were with vs, went to the ſepulchre, and found it euen ſo as the women had ſayde, but him they ſawe not.
25 And he ſayde vnto them, O fooles, and ſlowe of hart, to beleeue al that the Prophetes haue ſpoken:
26 *Ought not Chriſte to haue ſuffered theſe thinges, and to enter into his glory?
28 And he beganne at Moſes, and al the prophetes, and throughly interpreted vnto them in all the ſcriptures, thoſe thinges which were written of him ſelfe,
28 And they dyue nigh vnto the village whiche they went vnto, and he made as though he would haue gonne further.
29 And they *constrayned him, ſayeing, Abyde with vs, for it draweth toward nyght, and the day is farre paſſed: And he went in to tary with them.
30 *And it came to paſſe, as he ſate at meate with them, he tooke bread, and (c) bleſſed it, and brake, and gaue to them.
31 And their eyes were opened, & they knewe him, and he vaniſhed out of their ſight.
32 And they ſayde one to another, Dyd not our hartes burne within vs, whyle he talked with vs by the way, and opened to vs the ſcriptures?
33 And they roſe vp the ſame houre, and returned (agayne) to Hieruſalem, and found the eleuen geathered togeather, and them that were with them,
34 Sayeing, The Lorde is ryſen in deede, and hath appeared to Simon.
35 And they tolde what thinges were donne in the way, and howe he was knowen of them in the breaking of the bread.
36 And as they thus ſpake, Ieſus him ſelfe ſtoode in the *middes of them, and ſayth vnto them, Peace be vnto you.
37 But they were abaſhed, and afrayde, and ſuppoſed that they had ſeene a ſpirite.
38 And he ſayd vnto them, Why are ye troubled, and why doe thoughtes ariſe in your hartes?
39 Beholde my handes and my feete, that it is euen I mee ſelfe, handle me and ſee, for a ſpirite hath not fleſhe and bones, as ye ſee me haue.
40 And when he had thus ſpoken, he ſhewed them his handes and his feete.
41 And whyle they yet beleeued not for ioy, and woondred, he ſayde vnto them, *Haue ye here any meate?
42 And they offered him a peece of a broyled fyſhe, and of an hony combe.
43 And he tooke it, & did eate before them.
44 And he ſayde vnto them, *Theſe are the woordes whiche I ſpake vnto you, whyle I was yet with you, that al muſt (needes) be fulfylled whiche were written of me in the lawe of Moſes, and in the Prophetes, and in the Pſalmes.
45 *Then opened he their *wittes, that they might vnderſtande the ſcriptures,
46 And ſayd vnto them, Thus is it written, and thus it behoued Chriſte to ſuffer, and to ryſe from death the thirde day:
47 And that repentance and remiſſion of ſinnes ſhould be preached in his name among al nations, and muſt beginne at Hieruſalem.
48 And ye are witneſſes of theſe thinges.
49 And beholde, I wyl ſende the promiſe of my father vppon you: *But tary ye in the citie of Hieruſalem, vntyl ye be indued with power from an high.
50 And he led them out into Bethanie, and lift vp his handes, and bleſſed them.
51 *And it came to paſſe, as he bleſſed them, he departed from them, and was caryed vp into heauen.
52 And when they hadde woorſhipped him, they returned to Hieruſalem, with great ioye:
53 And were continually in the temple, praiſyng and lauding God. Amen.

Here endeth the Goſpel by ſaynt Luke.

The Goſpel on the Tueſday in Eaſter weeke.

¶ The Gospel by Saint Iohn.

The fyrst Chapter.

1. The deuinitie, humanitie, and office of Christ. 15. The testimonie of Iohn.
39. The calling of Andrewe, Peter, Philip, and Nathanael.

A The Gospel on Christmas day.



IN the begynnyng was the woorde, and the woorde was with God, and * o. GOD was that woorde. The same was in the beginning with God.

* o, and that woorde was God. Gene. 1. a.

Prou. 8. b. 3 * All thinges were made by it, & without (a) it, was made nothing that was made.

(a) Without Christe, no creature was made. Iohn. 14. b. Iohn. 8. b. and. 9. a.

4 * In it was life, & the life was the *light of menne.

B 5 And the light shineth in the darknesse, and the darknesse comprehended it not.

(b) That is, of Christe, which is the true lyght. Iohn. 5. b. Psal. 57. b.

6 There was a man sent from God, whose name was Iohn:

7 The same came for a witnesse, that he shoulde beare witnesse of the (b) light, that all menne through him might beleeue.

(c) Meaning priuiledge, or dignitie. * o, was made.

8 * He was not that light, but (was sent) to beare witnesse of the light.

9 That (light) was the true lyght whiche lyghteth euery man that commeth into the woolde.

10 He was in the woold, and the woold was made by him, & the woolde knewe hym not.

(d) That is to say, man. Baruch. 1. c. Math. 27. a. 2. Pet. 1. c. 1. Iohn. 1. a. Mat. 3. b. Mirke. 1. a.

11 He came in to his owne, and his owne receiued hym not.

12 But as many as receiued him, * to them gaue he (c) power to be the sonnes of God, (euen to) them that beleeued on his name.

* o, woorthyer then I Colos. 2. b.

13 Which were borne not of blood, nor of the wyl of the flesshe, nor yet of the wyl of man, but of God.

(e) That is, God doth for our vs, and geueth grace to so many as beleeue in Christe, and are become his members that God in his sonne is wel pleased.

14 And the same woord * became (d) flesshe, and dwelt among vs, (and we saw the glorye of it, as the glorye of the onely begotten sonne (that came) from the father) ful of grace and trueth.

15 Iohn beareth witnesse of him, and cryed, sayeing, This was he of whom I spake, He that commeth after me, is preferred before me, for he was * before me.

16 And of his fulnesse haue al we receiued, and grace (e) for grace.

17 For the lawe was geuen by Moses, but grace and trueth came by Iesus Christe.

18 No man hath seene God at any time, the onely begotten sonne whiche is in the bosome of the father, he hath declared hym.

The Gospel on the fourth sunday in Aduent. Iohn. 5. b

19 * And this is the recorde of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem to aske him, What arte thou?

20 And he confessed, and denyed not, & saide plainely, I am not that Christe.

Matth. 11. b Deut. 18. c; D

21 And they asked him, what then? art thou Elias? And he sayth, I am not. * Art thou that prophete? And he answeared, No.

22 Then sayde they vnto hym, What art thou, that we may gene an answeare to them that sent vs? What sayest thou of thyre selfe?

Matt. 3. a. Mark. 1. a. Luke. 3. a. Esai. 40. a.

23 He saide, * I (am) the voyce of a cryer in the wyldernesse: Make straight the way of the Lorde, as saide the prophete Esaias.

24 And they whiche were sent, were of the Pharisees.

* o, that prophete.

25 And they asked him, and saide vnto hym, Why baptisest thou then, yf thou be not that Christe, nor Elias, neither * a prophete?

Mat. 4. b. Marke. 1. a. Luke. 3. c.

26 Iohn answeared them, sayeing, * I baptise with water, but there standeth one among you, whom ye knowe not,

Acres. 19. g

27 He it is whiche though he came after me, was before me, whose shoes latchet I am not woorthy to vnloose.

28 * These thinges were donne in * Bethabara beyonde Iordane, where Iohn was baptisyng.

Iohn. 3. a. and. 10. b. * Gonnet

29 The next day, Iohn seeth Iesus coming vnto him, & sayth, * Beholde the lambe of god, which taketh away ỹ sinne of ỹ woold.

reade Bethania. Esai. 53. b.

30 This is he of whom I sayde, After me commeth a man, which is preferred before me: for he was before me.

1. Cor. 15. b

31 And I knewe him not: but that he should be declared to Israel, therefore am I come baptisyng with water.

32 * And Iohn bare recorde, sayeing, I saw the spirite descending from heauen, like vnto a doue, and it abode vpon him.

Mat. 3. b. Mark. 1. b.

33 * And I knewe him not: but he that sent me to baptise with water, the same sayd vnto me, Vppon whom thou shalt see the spirite descending, & tarying styl on him, the same is he which baptiseth with the holy ghost.

Luke. 3. b. C

34 And I sawe, and bare recorde, that this is the sonne of God.

35 The next day after, Iohn stoode agayne, and two of his disciples.

36 And

36 And when he beheld Jesus walking, he
saith, Behold the lambe of God.
37 And the two disciples heard him speake,
and they followed Jesus.
38 And Jesus, when he turned about, and
saw them following (hym) saith vnto them,
What seeke ye? They said vnto him, Rab-
bi, (which is to say if one interpret it, Mai-
ster,) where dwellest thou?
39 He saith vnto them, Come & see. They
came, and sawe where he dwelt, and abode
with him that day: for it was about the (f)
tenth houre.
40 One of the two whiche hearde John
speake, and followed him, was Andrewe,
Simon Peters
41 The [illegible] brother Simon
first, and [illegible] vnto him, We haue founde
the Messias, whiche is by interpretation,
the * annoynted.
42 And brought him to Jesus. And when
Jesus beheld him, he saide, Thou art Simon
the sonne of Jona, thou shalt be called
Cephas, which is by interpretation a stone.
43 The day following, Jesus would goe
forth into Galilee, and findeth Philip, and
saith vnto him, Followe me.
44 Philip was of Bethsaida, out of the ci-
tie of Andrewe and Peter.
45 Philip findeth Nathanael, and saith vn-
to him, We haue founde (hym) of whom
Moses in the lawe and the prophetes dyd
write, Jesus of Nazareth the sonne (g) of
Joseph.
46 And Nathanael saide vnto hym, Can
there any good thing comme out of Naza-
reth? Philip saith vnto hym, Come and
see.
47 Jesus sawe Nathanael comming to hym,
and saith of him, Behold a ryght Israelite,
in whom is no guyle.
48 Nathanael saith vnto him, Whence kno-
west thou me? Jesus answeared, and sayde
vnto hym, Before that Philip called thee,
being vnder the fygge tree, I sawe thee.
49 Nathanael answeared, and saith vnto
him, Rabbi, thou art euen the (very) sonne
of God, thou art the king of Israel.
50 Jesus answeared, and sayde vnto hym,
Because I sayde vnto thee, I sawe thee vn-
der the fygge tree, thou beleeuest: thou
shalt see greater thinges then these.
51 And he saith vnto him, Verely, verely, I
say vnto you, hereafter shall ye see heauen
open, and the angels of God ascending and
descending vpon the sonne of man.

(f) That was about two houres before ayght.

* q. the Christe.

Psal. 16. f.

John. 12. c.

Gen. 49. c. & 22. c. Deut. 18. c.

(g) He speaketh after the common opinion, for all menne supposed him to be Iosephes sonne.

* q. beleeuest thou?

The. ii. Chapter.

Christe turneth water into wyne.

1 AND the thirde day was there a mar-
riage in Cana (a cicie) of Galilee, and
the mother of Jesus was there.
2 And both Jesus was called and his disci-
ples vnto the marriage.
3 And when they wanted wyne, the mother
of Jesus sayth vnto hym, They haue no
wyne.
4 Jesus saith vnto her, Woman, what haue
I to doo with thee? myne houre is not yet
come.
5 His mother sayth vnto the * ministers,
What so euer he saith vnto you, doo it.
6 And there were set there fyue water pottes
of stone, after the maner of the purifying of
the Iewes, conteynyng two or three * fir-
kins a peece.
7 Jesus sayth vnto them, Fil the water pots
with water. And they filled them vp to the
brym.
8 And he saith vnto them, Drawe out now,
and beare vnto the gouernour of the feaste.
And they bare it.
9 When the ruler of the feast had tasted the
water that was made wine (and knewe not
whence it was, but the ministers which
drue the water knewe) the gouernour of the
feast called the bridgrome,
10 And saith vnto hym, Euery man at the
begynnyng doth set forth good wyne, and
when the gheestes haue well dronke, then
that which is worse: but thou hast kept the
good wyne vntyl nowe.
11 This begynning of myracles dyd Jesus
in Cana of Galilee, and shewed his glorye:
and his disciples beleeued on hym.
12 * After this he went downe to Caperna-
um, and his mother, and his brethren, and
his disciples, and there continued not ma-
ny dayes.
13 And the Iewes Passeouer was at hand,
and Jesus went vp to Hierusalem,
14 And founde sytting in the temple those
that solde oxen, and sheepe, and doues, and
changers of money.
15 And when he had made (as it were) a
scourge of smal cordes, he droue them all out
of the temple, with the sheepe and oxen, and
powred out the changers money, and ouer-
threwe the tables:
16 And sayde vnto them that solde doues,
Haue these thinges hence, and make not my
fathers house an house of marchandise.
17 And his disciples remembred that it was
written, * The zeale of thyne house hath e-
uen eaten me.
18 Then answeared the Iewes, and sayde
vnto hym, What token shewest thou vnto
vs, seeyng that thou doost these thinges?
19 Jesus answeared, and sayde vnto them,
* Destroy

& The Gospel on the. ii. sunday after the Epyphanie.

* or, to me.

Luke. 2. g.

* or, seruantes.

* or, measures.

Math. 4. b. Marke. 1. b. Luke. 4. b.

Math. 21. b. Marke. 11. c. Luke. 19. g. C

Psal. 79. f.

36 And when he beheld Ieſus walking, he
ſaith, Behold the lambe of God.
37 And the two diſciples heard him ſpeake,
and they folowed Ieſus.
38 And Ieſus, when he turned about, and
ſaw them folowing (hym) ſaith vnto them,
What ſeeke ye? They ſaid vnto him, Rab-
bi, (which is to ſay if one interpret it, Mai-
ſter,) where dwelleſt thou?
39 He ſaith vnto them, Come & ſee. They
came, and ſawe where he dwelt, and abode
with him that day: for it was about the (i)
tenth houre.
40 One of the two whiche heарde Ioh̃
ſpeake, and [illegible] him, was Andrewe,
Simon Peters
41 [illegible] brother Simon
firſt, and [illegible] haue founde
the Meſſias, whiche is by interpretation,
the * annoynted,
42 And broughte him to Ieſus. And when
Ieſus beheld him, he ſaide, Thou art Si-
mon the ſonne of Iona, thou ſhalt be called
Cephas, which is by interpretation a ſtone.
43 The day folowyng, Ieſus wolde goe
forth into Galilee, and findeth Philip, and
ſaith vnto him, Folowe me.
44 *Philip was of Bethſaida, out of the ci-
tie of Andrewe and Peter.
45 Philip findeth Nathanael, and ſaith vn-
to him, We haue founde (hym) of whom
*Moſes in the lawe and the *prophetes dyd
write, Ieſus of Nazareth the ſonne (k) of
Ioſeph.
46 And Nathanael ſaide vnto hym, Can
there any good thing comme out of Naza-
reth? Philip ſaith vnto hym, Come and
ſee.
47 Ieſus ſawe Nathanael comming to hym,
and ſaith of him, Behold a ryght Iſraelite,
in whom is no guyle.
6 48 Nathanael ſaith vnto him, Whence kno-
weſt thou me? Ieſus anſwered, and ſayde
vnto hym, Before that Philip called thee,
being vnder the fygge tree, I ſawe thee.
49 Nathanael anſwered, and ſayth vnto
him, Rabbi, thou art euen the (very) ſonne
of God, thou art the king of Iſrael.
50 Ieſus anſwered, and ſayde vnto hym,
Becauſe I ſayde vnto thee, I ſawe thee vn-
der the fygge tree, thou * beleeueſt: thou
ſhalt ſee greater thinges then theſe.
51 And he ſaith vnto him, Verely, verely, I
ſay vnto you, hereafter ſhall ye ſee heauen
open, and the angels of God aſcending and
deſcendyng vpon the ſonne of man.

The. ii. Chapter.

Chriſte turneth water into wyne.

¶ The Gospe

The fyrs

1. The deuinitie, humanitie, and o
39. The calling of Andrewe, Pet

1

A

The Gospel on Christmas day.



N the
gynn
was
woyd
and
woy
was
God.
* Or
was
woyd
T
same was in the beginning with God

* or, and that woorde was God. Gene. 1. a.

2

Prou. 8. b.

3 * All thinges were made by it, & with

(a) Without Christe, no creature was made. John. 14. d. John. 8. b. and. 9. a.

(a) it, was made nothing that was m

4 * In it was life, & the life was the* l
of menne.

5 And the light shineth in the darknesse,
the darknesse comprehended it not.

6 There was a man sent from God, w
name was John:

B

7 The same came for a witnesse, tha
shoulde beare witnesse of the(b) light,
al menne through him might beleeue.

(b) That is, of Christe, which is the true lyght. John. 5. b.

8 * He was not that light, but (was sen
beare witnesse of the light.

Psal. 57. b.

9 That (light) was the true lyght wh
lyghteth euery man that commeth into
woylde.

(c) Meaning priuiledge, or dignitie.

10 He was in the woyld, and the woyld
made by him, & the woylde knewe hym

* or, was made.

11 He came in to his owne, and his owne
ceiued hym not.

(d) That is to say, man. Baruch. 1. c. Math. 27. a. 2. Pet. 1. c. 1. John. 1. a. Mar. 3. b.

12 But as many as receiued him, * to t
gaue he (c) power to be the sonnes of G
(euen to) them that beleeued on his na

13 Which were borne not of blood, nor of
wyl of the flesh, nor yet of the wyl of m
but of God.

Marke. 1. a.

14 And the same woord * became(d) fle
and dwelt among vs, (and we saw the
rye of it, as the glorye of the onely begot
sonne (that came) from the father) fu
grace and trueth.

* or, woord thyeer then I

(c) That is, God doth fa uour vs, and geueth grace to so many as beleeue in Christe, and are become his members that God in his sonne is wel pleased.

15 John beareth witnesse of him, and cry
sayeing, This was he of whom I spa
He that commeth after me, is preferred
fore me, for he was * before me.

Colos. 2. b.

16 And of his fulnesse haue al we receiu
and grace(e) for grace.

17 For the lawe was geuen by Moses,
grace and trueth came by Jesus Christe

18 No man hath seene God at any time,

Matth. 16.f. Mark. 14.b.

19 Destroy this temple, and in three dayes I will reare it vp.

20 Then said the Iewes, Fourtie and syxe yeeres was this temple a buylding, & wylt thou reare it vp in three dayes?

21 But he spake of the temple of his body.

22 When therfore he was risen from death, his disciples remembred that he thus had saiyde: and they beleeued the scripture, and the woordes which Iesus had sayd.

23 When he was in Hierusalem at the Passeouer, in the feast day, many beleeued on his name, when they sawe his myracles which he did.

24 But Iesus did not commit him selfe vnto them, because he knewe al men:

Jerem. 17.b Apoc. 1.d.

25 And needed not that any shoulde testifie of man: for he knewe what was in man.

The. iii. Chapter.

3. Christe teacheth Nicodemus. 16. The loue of God towarde the worlde.

A the Gospel on Trinitie sunday. John. 7.g.

1 THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes:

2 The same came to Iesus by nyght, and saide vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man can do these myracles that thou doest, except God be with him.

3 Iesus answeared, and said vnto hym, Verely, verely I say vnto thee, except a man be borne from aboue, he can not see ỹ kingdome of God.

4 Nicodemus saith vnto him, Howe can a man be borne when he is olde? can he enter the seconde time into his mothers wombe, and be borne?

John. 4.b. and. 7. d. Titus. 3.a. Rom. 8.a.

5 Iesus answeared, Verily, verily I say vnto thee, except a man be borne of water and of the spirite, he can not enter into the kingdome of God.

6 That which is borne of the flesh, is flesh, and that whiche is borne of the spirite, is spirite.

B

7 Marueile not thou that I said to thee, Ye must be borne from aboue.

Eccle. 11.a.

8 The wynd bloweth where it listeth, and thou hearest the sounde thereof, but canst not tel whence it commeth, and whyther it goeth: so is euery one that is borne of the spirite.

9 Nicodemus answeared, and sayde vnto hym, Howe can these thinges be?

10 Iesus answeared, and sayde vnto hym, Art thou a maister of Israel, and knowest not these thinges?

11 Verely, verely I say vnto thee, We speake that we do know, & testifie that we haue seene: and ye receyue not our witnesse.

12 If I haue told you earthly thinges, and ye beleeue not: howe shal ye beleeue if I tel you of heauenly thinges?

13 And no man hath ascended vp to (a) heauen, but he that came downe from heauen, (euen) the sonne of man which is in (b) heauen.

(a) No man by his owne wyt can know the misteries of Christes kingdome, but by Christ him selfe.

14 And as Moses lyft vp the serpent in the wyldernesse: euen so must the sonne of man be lyft vp:

15 That whosoeuer beleeueth in him, should not perishe, but haue eternal life.

16 For God so loued the world, that he gaue his only begotten sonne: that who so euer beleeueth in him, should not perish, but haue euerlasting life.

The Gospel on the annu day in whe inn weeke. (b) This is spoken for the vnitie of person, and that whiche is proper to one nature, is transferred to the other, as, Act. 20. and 28. and so Christe was in heauen, according to his diuine nature.

17 * For God sent not his sonne into the world to condemne the worlde: but that the (c) worlde through him might be saued.

Luk. 19.a.

18 He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned already, because he hath not beleeued in the name of the only begotten sonne of God.

19 And this is the condemnation, * that lyght is come into the worlde, and men loued darkenesse rather then lyght: because their deedes were euyl.

(c) That is all sorts of people that beleeue, whether they be Iewes or Gentiles.

20 * For euery one that euyll dooth, hateth the lyght: neyther commeth to the lyght, lest his deedes shoulde be reproued.

John. 1.a. and. 12.f. Ephe. 5.b. John. 4.

21 But he that doth trueth, commeth to the lyght, that his deedes may be made manifest, that they are wrought in God.

(d) Christe him self baptised not, but his disciples. Mark. 4.b. John. 4.a.

22 After these thinges, came Iesus and his disciples into the lande of Iurie, and there he taryed with them, and (d) baptised.

23 And John also was baptising in Aenon, neare to Salim, because there was much water there: and they came, and were baptised.

24 * For John was not yet cast into prison.

25 And there arose a question betweene Johns disciples and the Iewes, about purifying.

26 And they came vnto John, and sayd vnto hym, Rabbi, he that was with thee beyonde Iordane, to whom thou bearest witnesse, beholde, the same baptiseth, and all men come to hym.

27 John answeared, and sayde, A man can receyue nothyng, except it be geuen hym from heauen.

28 Ye your selues are witnesses, howe that I sayde I am not that Christ, but am sent before hym.

John. 1.b.

29 He that hath the bride, is ỹ bridegrome: but the frende of the bridegrome, which he standeth and heareth hym, reioyceth greatly, because of the bridegromes voyce: This my ioy therefore is fulfylled.

30 He must increase, but I must decrease.

31 He

31 He that commeth from an hyghe, is aboue all: he that is of the earth, is earthly, and speaketh of the earth: he that commeth from heauen, is aboue all:

32 And what he hath seene and heard, that he testifieth: and no man receiueth his testimonie.

33 He that hath receiued his testimonie, hath set to his seale, that God is true.

34 For he whom God hath sent, speaketh the wordes of God: * For God giueth not the spirite by measure (vnto him.)

35 The father loueth the sonne, * and hath geuen al thinges into his hande.

36 * He that beleeueth on the sonne, hath euerlastyng lyfe: he that beleeueth not the sonne, shall not see lyfe: but the wrath of God abydeth on him.

The. iiii. Chapter.

7. Christe weeried, asketh water of the woman of Samaria. 19. The lyuely water.

1 AFter that the Lorde knewe howe the Pharisees had hearde that Iesus made and baptised moe disciples then Iohn:

2 (Though that Iesus him selfe baptised not, but his disciples:)

3 * He left Iurie, and departed agayne into Galilee.

4 For (it was so that) he must needes goe thorowe Samaria.

5 Then commeth he to a citie of Samaria, which is called Sichar, neare to the possession * that Iacob gaue to his sonne Ioseph.

6 And there was Iacobs wel. Iesus then being weerie of his iourney, sate thus on the wel, & it was about the (a) syxth houre.

7 And there commeth a woman of Samaria to drawe water: Iesus sayth vnto her, Geue me drynke.

8 For his disciples were gonne away vnto the towne to buye meate.

9 Then sayth the woman of Samaria vnto him, Howe is it that thou, being a Iewe, askest drynke of me, whiche am a woman of Samaria: * For the Iewes meddle not with the Samaritanes.

10 Iesus answeared, and sayd vnto her, If thou knewest the gyft of God, and who it is that sayth to thee, Geue me drynke: thou wouldest haue asked of him, and he woulde haue * geuen thee water of lyfe.

11 The woman sayth vnto him, Syr, thou hast nothing to drawe with, and the wel is deepe: from whence then hast thou that water of lyfe?

12 Art thou greater then our father Iacob, whiche gaue vs the well, and he him selfe dranke thereof, and his children, and his cattel?

13 Iesus answeared, and sayde vnto her, Who so euer drynketh of this water, shal thyrst agayne:

14 But who so euer drynketh of the water that I shall geue him, shall neuer be more a thirst: but the water that I shal geue him, shalbe in him a wel of water spryngyng vp into euerlastyng lyfe. C

15 The woman saith vnto him, Syr, geue me of that water, that I thyrst not, neyther come hyther to drawe.

16 Iesus sayth vnto her, Goe, cal thy husbande, and come hyther.

17 The woman answeared, and sayde vnto him, I haue no husbande. Iesus sayd vnto her, Thou hast wel sayde, I haue no husbande.

18 For thou hast had fyue husbandes: and he whom thou nowe hast, is not thy husbande: In that saydest thou truely.

19 The woman sayth vnto him, * Syr, I perceyue that thou art a prophete. Luke.7.b.

20 Our fathers woorshypped in this mountayne, * and ye say that in Hierusalem is the place where men ought to woorshyp. 3.Reg.9.a. 2.Par.7.c.

21 Iesus sayth vnto her, Woman, beleeue me, the houre commeth, when ye shal neyther in this mountayne, nor yet at Hierusalem woorshyp the father. D

22 Ye woorshyp ye wote not what, we know what we woorshyp: * for saluation commeth of the Iewes. Exod.21.c

23 But the houre commeth, and nowe is, whē the true worshippers, shal worshyp the father in * spirite, and in the trueth: for such the father also requyreth to woorshyp him. Rom.1.a.

24 * God is a spirite, and they that woorshyp him, must woorshyp him in spirite, and in the trueth. 1.Cor.3.c.

25 The woman saith vnto him, I wote that Messias commeth, which is called Christ: when he is come, he wyl tel vs al thynges.

26 Iesus saith vnto her, * I that speake vnto thee, am (he.) Mat.26.f. Mar.14.g.

27 And immediatly came his disciples, and maruepled that he talked with the woman: Yet no man sayd, What seekest thou, or, why talkest thou with her? Luke.22.c. Iohn.9.b. and.10.c.

28 The woman then left her water pot, and went her way into the citie, and saith to the men, E

29 Come, se a man whiche tolde me all thynges that euer I dyd: Is not he that Christe?

30 Then they went out of the citie, & came vnto him.

31 In the meane whyle his disciples prayed him, saying, Maister, eate.

32 He

Leu.3.a.
Psal.61.a.
Mat.11.b.
Iohn.3.b.
Iohn.6.f.
Iohn.5.b.
1.Iohn.5.b.
Gen.48.b.
(a) That is, neine of the clocke.
4.Reg.17.f.
Iohn.7.b.
Iere.2.b.
Iohn.7.b.

32 He sayd vnto them, I haue meate to eate that ye wote not of.

33 Therfore sayde the disciples one to another, Hath any man brought him ought to eate?

34 Iesus saith vnto them, My meate is that I doo the wyl of him that sent me, & finishe his worke.

35 Say not ye, There are yet foure moneths, and then commeth haruest? Behold, I say vnto you, Lyft vp your eyes, and looke on the regions: for they are whyte alredi vnto haruest.

Math.9.a. Luke.10.b 36 *And he that reapeth, receiueth wages, and gathereth fruite vnto lyfe eternal: that both he that soweth, and he that reapeth, myght reioyce together.

37 And herein is the saying true, That one soweth, and another reapeth.

38 I sent you to reape that, wheron ye bestowed no labour: other men (a) laboured, and ye are entred into their labours.

(a) Meanyng the prophets

39 Many of the Samaritanes of that citie beleeued on him, for the saying of the woman, which testified, that he tolde me al that euer I dyd.

40 So, when the Samaritanes were come vnto him, they besought him that he would tarrie with them: and he abode there two dayes.

41 And many moe beleeued, because of his owne worde:

42 And sayde vnto the woman, Nowe we beleeue, not because of thy saying: *for we haue heard him our selues, and knowe that this is euen that Christe, the sauiour of the worlde.

John.17.b

43 After two dayes he departed thence, and went (away) into Galilee.

Mat.13.g. Mar.6.a. Luke.4.c. 44 *For Iesus him selfe testified, that a prophete hath none honour in his owne countrey.

45 Then when he was come into Galilee, the Galileans receiued him, when they had seene al the thynges that he dyd at Hierusalem at the day of the feast: for they went also vnto the feast day.

John.2.a. Math.8.a. The Gospel, on the.xxi. sunday after Trinitie. Luke.7.a. 46 So Iesus came agayne into Cana of Galilee, *where he made the water wyne. And there was a certayne ruler, *whose sonne was sicke at Capernaum.

47 When he had heard that Iesus was come out of Iurie into Galilee, he went vnto him, & besought him that he would come downe, and heale his sonne: for he was euen at the poynt of death.

48 Then sayde Iesus vnto him, Except ye see tignes and wonders, ye will in no wise beleeue.

49 The ruler sayth vnto him, Syr, come downe or euer that my sonne dye.

50 Iesus saith vnto him, Goe thy way, thy sonne liueth. And the man beleeued the worde that Iesus had spoken vnto him, and he went his way.

51 And as he was nowe goyng downe, the seruantes met him, and tolde him, saying, Thy sonne liueth.

52 Then enquired he of them the houre when he began to amende: and they sayde vnto him, Yesterday at the seuenth houre the feuer left him.

53 So the father knewe, that it was (done) the same houre, in the whiche Iesus sayde vnto him, Thy sonne liueth: *and he beleeued, and al his housholde. Actes.18.d

54 This is agayne the seconde miracle that Iesus did, when he was come out of Iurie into Galilee.

The.v. Chapter.

Christ healeth on the saboth day the man that was sicke thirtie and eyght yeres.

1 AFter this was there a feast day of the Iewes, and Iesus went vp to Hierusalem. A

2 And there is at Hierusalem by the sheepe (a) (market) a poole, whiche is called in the Hebrue tongue Bethesda, hauyng fyue porches:

(a) Where sheepe were solde. Or els by the sheepe poole: that is, where they washed sheepe, or where sheepe dranke.

3 In whiche laye a great multitude of sicke folke, of blynde, halt, and wythered, waytyng for the mouyng of the water.

4 For an angel went downe at a certayne season into the poole, and troubled the water: Who so euer then fyrst after the troublyng of the water stepped in, was made whole of what so euer disease he had.

5 And a certayne man was there, which had ben diseased thirtie and eyght yeeres.

6 When Iesus sawe him lye, & knewe that he now long time had ben diseased, he saith vnto him, Wylt thou be made whole?

7 The sicke man answeared him, Syr, I B haue no man when the water is troubled to put me into the poole: but in the meane time, while I am about to come, another steppeth downe before me.

8 Iesus saith vnto him, *Ryse, take vp thy bed, and walke. Mat.9.a. Mar.2.b Luke.5.c. Actes 3.b. and. 9.f.

9 And immediately the man was made whole, and tooke vp his bed, and walked: And on the same day was the sabboth.

10 The Iewes therfore sayde vnto him that was made whole, It is the sabboth day, it is not lawful for thee to carrie thy bed.

11 He answeared them, He that made me whole, sayde vnto me, Take vp thy bed, and walke.

12 Then

12 Then asked they him, What man is that whiche sayde vnto thee, Take vp thy bed, and walke?

13 And he that was healed, wyst not who it was: for Iesus had gotten him selfe away, because that there was preasse of people in that place.

14 *Afterwarde, Iesus fyndeth him in the temple, and saide vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee. *Iohn.5.d.

15 The man departed, and tolde the Iewes that it was Iesus whiche had made hym whole.

16 And therefore dyd the Iewes persecute Iesus, and sought (the meanes) to slea hym, because he had donne these thinges on the Sabboth day.

17 Iesus answered them, *My father worketh hitherto, and I worke. *Gen.2.a.

18 Therefore the Iewes sought the more to kyll hym, not onely because he had broken the Sabboth, but sayd also, *that God was his father, and making him self equal with God. *Exo.26.f. *Mark.14.f. *Iohn.11.f.

19 Then answered Iesus, and sayde vnto them, Verely, verely I say vnto you, *The sonne can do nothing of him selfe, but that he seeth the father doo: for what so euer he doeth, that also doeth the sonne likewise. *Iohn.9.d.

20 For the father loueth the sonne, & sheweth him all thinges that he him selfe dooth: and he wyl shew him greater workes then these, because ye should marueyle.

D 21 For likewise as the father raiseth vp the dead, & quickeneth them: euen so the sonne quickeneth whom he wyll. *Deut.32.c.

22 *Neyther iudgeth the father any man: but hath committed al iudgement vnto the sonne, *Iohn.10.c.

23 Because that al men shoulde honour the sonne, euen as they honour the father. He that honoureth not the sonne (the same) honoureth not the father which hath sent hym.

24 Verely, verely, I say vnto you, He that heareth my worde, and beleeueth on hym that sent me, hath euerlastyng life, and shal not come *into damnation: but is escaped from death vnto life. *Iohn.6.c. *Mat.22.c.

25 Verely, verely, I say vnto you, *The houre is commyng, and nowe is, when the dead (b) shal heare the voyce of the sonne of God: and they that heare, (c) shal liue. *Iohn.5.c. (b) Meanyng that the drowned sinne. (c) That is, they that receiue it by faith.

26 *For as the father hath lyfe in him selfe: so likewise hath he geuen to the sonne to haue lyfe in hym selfe. *Iohn.1.a.

27 And hath geuen him power also to iudge, because he is the sonne of man. *Gen.25.b

28 Marueyle not at this: for the *houre is commyng, in the whiche all that are in the graues, shal heare his voyce.

29 And shall comme forth, they that haue done good, vnto the resurrection of life, and they that haue done euyll, vnto the resurrection of damnation. E

30 I can of myne owne selfe doo nothyng: as I heare, I iudge: and my iudgement is iust, because I seeke not myne owne wyll, but the wyl of the father, whiche hath sent me.

31 *If I beare witnesse of mee selfe, my witnesse is not true. *Iohn.8.b.

32 There is another that beareth witnesse of me, and I am sure that the witnesse whiche he witnesseth of me is true.

33 *Ye sent vnto Iohn, and he bare witnesse vnto the trueth. *Iohn.1.b.

34 But I receyue not the record of man: neuertheless, these thinges I say, that ye might be saued.

35 He was a burnyng and a shynyng lyght: and ye would for a season haue reioyced in his lyght.

36 *But I haue greater witnesse then (the witnesse) of Iohn: *for the workes whiche the father hath geuen me to finishe, the same workes that I doo, beare witnesse of me, that the father hath sent me. *Iohn.5.a. *Iohn.20.c.

37 And the father him selfe which hath sent me, *hath borne witnesse of me. Ye haue not hearde his voyce at any tyme, nor seene his shape, *Math.3.b. and.17.b. *Mark.1.b. Luke.3.b.

38 And his worde haue ye not abyding in you: for whom he hath sent, him ye beleeue not. *2.Pet.1.b.

39 Searche the Scriptures, for in them ye thinke ye haue eternall lyfe: *and they are they whiche testifie of me. *Actes.17.b. *Deut.18.c. F

40 And yet wyll ye not come to me, that ye myght haue lyfe.

41 I receiue not the prayse of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my fathers name, and ye receyue me not: *if another shal come in his owne name, him wyl ye receiue. *John.2.c. *1.Thes.2.c.

44 Howe can ye beleeue, whiche receiue honour one of another, & seeke not the honour that commeth of God onely?

45 Doo not thinke that I wyl accuse you to my father: there is one that accuseth you, euen Moses in whom ye trust.

46 For had ye beleeued Moses, ye woulde haue beleeued me: *for he wrote of me. *Deut.18.c.

47 But if ye beleeue not his writtinges, how shal ye beleeue my wordes?

The.vi.Chapter.

29. Fayth is the woorke of God. 35. Of the bread of lyfe. 40. Of fayth.

1 After

A 1 AFter these thynges, * Iesus went his
Math. 14.b way ouer the sea of Galilee, which is
Mark. 6.d. the sea of Tiberias:
Math. 4.d. 2 And a great multitude folowed hym, be-
Luke. 6.c. cause they sawe his myracles which he dyd
on them that were diseased.
3 And Iesus went vp into a mountaine, and
there he sate with his disciples.
4 And the Passeouer, a feast of the Iewes,
The Gospel on the .25. sunday after Trinitie. was nigh.
5 * When Iesus then lyft vp his eyes, and
Math. 14.b sawe a great companye come vnto him, he
Mark. 6.d. saith vnto Philip, Whence shall we buye
Luke. 9.b. bread, that these may eate?
3. king. 4.g. 6 (This he sayde to prooue him: for he hym
B selfe knewe what he would doo.)
7 Philip answeared him, * Two hundred
(a) This sum amounteth to about fiue pounde sterling. (a) penyworth of bread are not sufficient
for them, that euery man may take a litle.
8 One of his disciples, Andrewe, Simon
Peters brother, saith vnto him:
9 There is a litle lad here, which hath fyue
barley loaues, and two fishes: but what are
they among so many?
10 And Iesus sayde, Make the people syt
downe. There was much grasse in y place.
So the men sate downe, in number about
fiue thousande.
11 And Iesus toke the bread, and when he
had geuen thanks, he distributed to the dis-
ciples, and the disciples to them that were
set downe, y likewise of the fishes, as much
as they wolde.
12 When they were fylled, he sayd vnto his
disciples, Gether vp the broken meate
that remayneth, that nothing be lost.
13 And they gathered it togeather, and fyl-
led twelue basketes with the broken meate
of the fiue barley loaues, which (broken
meate) remained vnto them that had eaten.
C 14 Then those men, when they had seene the
myracle that Iesus dyd, saide, This is of a
Luke. 7.c. trueth * the same prophete that should come
John. 4.b. into the worlde.
15 When Iesus therefore perceyued that
Luke. 6.d. they would come and take hym by * force,
to make him king, he departed agayne into
a mountaine him selfe alone.
Math. 24.c 16 * And when euen was nowe come, his
Mark. 6.f. disciples went downe vnto the sea,
17 And gate vp into a shyp, and went ouer
the sea, towardes Capernaum: and it was
nowe darke, and Iesus was not comme to
them.
18 And the sea rose with a great winde that
blewe.
19 So, when they had rowed about. xxv. or
xxx. furlonges, they sawe Iesus walking on
the sea, and drawing nigh vnto the shyppe:
and they were afrayde.
20 But he saith vnto them, It is I, be not D
afrayd.
21 And they would haue receyued him into
the shyp, and immediately the shyp was at
the lande whyther they went.
22 The day following, when the people
which stood on the other side of the sea, saw
that there was none other shyp there, saue
that one whereinto his disciples were en-
tred, and that Iesus went not in with his
disciples into the ship, but that his disciples
were gone (away) alone:
23 Howbeit, there came other shyppes from
Tiberias, nygh vnto the place where they
dyd eate bread, after that the Lorde had ge-
uen thankes.
24 When the people therfore sawe that Je-
sus was not there, neyther his disciples,
they also tooke shyppyng, and came to Ca-
pernaum, seekyng for Iesus.
25 And when they had founde hym on the
other side of the sea, they sayde vnto hym,
Rabbi, when cammest thou hyther?
26 Iesus answeared them, and said, Verely,
verely, I say vnto you, Ye seeke me, not
because ye sawe the myracles, but because
ye dyd eate of the loaues, and were fylled.
27 Labour not for the meate whiche perish-
eth, but for that meate whiche endureth
vnto euerlasting life, whiche (meate) the
sonne of man shall geue vnto you: for hym
hath God the father sealed.
28 Then saide they vnto hym, What shall G
we doo, that we myght woorke the woorkes
of God?
29 Iesus answeared, and sayde vnto them,
This is the woorke of God, that ye beleeue
on hym whom he hath sent.
30 They sayde therefore vnto hym, * What Math. 12.c
signe shewest thou then, that we may see, & and. 16.a
beleeue thee? What dost thou woorke? Marke. 8.b.
31 Our fathers dyd eate Manna in the de- Luke. 11.b
sart, as it is written, He gaue them * bread Exod. 16.b.
from heauen to eate.
32 Then Iesus sayde vnto them, Verely,
verely, I say vnto you, Moses gaue you not
that bread from heauen, * but my father ge- Math. 16.c
neth you the true bread from heauen.
33 For the bread of God, is he whiche com-
meth downe from heauen, and geueth lyfe
vnto the worlde.
34 Then sayde they vnto hym, Lorde, euer- F
more geue vs this bread.
35 And Iesus sayde vnto them, I am the
bread of lyfe: he that commeth to me, shall
not hunger in any wise: and he that beli-
eueth on me, shal neuer thirst.
36 But I say vnto you, that ye also haue
seene me, and yet ye beleeue not.
37 All that the father geueth me, shal come to
me,

me, and him that commeth to me, I wyll in no wyse cast out.

38 For I came downe from heauen, * not to doo mine owne wil, but the will of him that sent me.

39 And this is the fathers wyl which hath sent me, that of al which he hath geuen me, I shal loose nothyng, but rayse it vp agayne at the last day.

40 And this is the wyl of him that sent me, that euery one which seeth the sonne, * and beleeueth on him, may haue euerlasting life: and I wyl rayse him vp at the last day.

41 The Iewes then murmured at him, because he sayd, I am the breed (of life) which came downe from heauen.

42 And they sayd, * Is not this Iesus, the sonne of Ioseph, whose father and mother we knowe? Howe is it then that he sayth, I came downe from heauen?

43 Iesus answeared, and sayde vnto them, Murmure not among your selues.

44 * No man can come to me, except the father, which hath sent me, draw him: and I wyl rayse him vp at the last day.

45 It is wrytten in the prophetes, * And they shalbe al taught of God. Euery man therfore that hath heard, and hath learned of the father, commeth vnto me.

46 * Not that any man hath seene the father, saue he which is of god, the same hath seene the father.

47 Verely, verely I say vnto you, He that putteth his trust in me, hath euerlasting lyfe.

48 I am that bread of lyfe.

49 Your fathers dyd eate Manna in the wildernesse, and are dead.

50 This is that bread which commeth downe from heauen, that yf any man eate therof, (he) should not dye.

51 I am that lyuyng bread, which came downe from heauē. If any man eate of this bread, he shal lyue for euer: * and the bread that I wyl geue, is my flesh, which I wyl geue for the lyfe of the worlde.

52 The Iewes therfore stroue amongst them selues, saying, Howe can this felowe geue vs that flesh of his to eate?

53 Then Iesus sayde vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the sonne of man, and drynke his blood, ye haue no lyfe in you.

54 Who so eateth my flesh, and drynketh my blood, hath eternal life, and I wil raise him vp at the last day.

55 For my flesh is meate in deede, and my blood is drynke in deede.

56 He that eateth my flesh, and drynketh my blood, dwelleth in me, and I in him.

57 As the lyuyng father hath sent me, and I lyue by the father: Euen so, he that eateth me, shal lyue by (the meanes of) me.

58 This is that bread, which came downe from heauen: not as your fathers dyd eate Manna, & are dead: he that eateth of this bread, shal lyue euer.

59 These thinges sayd he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard (this,) said, This is an hard saying, who can abyde the hearyng of it?

61 When Iesus knewe in him selfe that his disciples murmured at it, he sayde vnto them, Doeth this offende you?

62 (What) and if ye shal see the sonne of man assende vp thyther where he was before?

63 It is the spirite that quickneth, the flesh profyteth (a) nothyng: The woordes that I speake vnto you, are spirite and lyfe.

64 But there are some of you that beleeue not. For Iesus knewe from the beginnyng, which they were that beleeued not, & who should betray him.

65 And he sayd, Therfore sayd I vnto you, that * no man can come vnto me, except it were geuen vnto him of my father.

66 From that tyme many of his disciples went backe, & walked no more with him.

67 Then saide Iesus vnto the twelue, Wyl ye also goe away?

68 Then Simon Peter answeared him, Lord, to whom shal we goe? Thou hast the woordes of eternal lyfe:

69 * And we beleeue & are sure that thou art that Christ, the sonne of the lyuyng God.

70 Iesus answeared them, Haue not I chosen you twelue, and * one of you is a deuyl?

71 He spake of Iudas Iscariot (the sonne) of Simon: for he it was that should betray him, being one of the twelue.

The. vii. Chapter.

I. Iesus fled the murmuryng Iewes. 5. Christes kynsmen beleeued not in him.

1 AFter these thinges, Iesus went about in Galilee: for he would not goe about in Iurie, because that the Iewes sought to kyl him.

2 The Iewes * feast of tabernacles (a) was at hande.

3 His brethren therfore said vnto him, Get thee hence, and goe into Iurie, that thy disciples also may see the woorkes that thou doest.

4 For there is no man that doeth any thyng in secrete, and he him selfe seeketh to be knowen openly: If thou doo suche thinges, shewe thee selfe to the worlde.

5 For neither his brethren beleeued in him.

6 Then

(a) To wyt, if it be separate from the spirite, whereof it hath the force. For it commeth of the power of the spirite, that the flesh geueth vs life, and feedeth vs: And therefore, that we may be truly fed & nourished with it, we must bring the spirituall mouth of fayth to receiue it.

(a) At this feast they dwelled seuen dayes in theyr tentes.

Iohn. 7. c.

Mat. 16. c.
Mar. 8. c.
Luk. 9. c.
Iohn. 11. c.
Luke. 22. a
Iohn. 13. c.

Leuit. 23. f

6 Then Jesus sayd vnto them, My tyme is not yet come: but your tyme is alway redie.

B 7 The worlde can not hate you, * but me it hateth, because I testifie of it, that the workes thereof are euyl. John.15.a.

8 Goe ye vp vnto this feast: I goe not vp yet vnto this feast, for my tyme is not yet ful come.

9 When he had sayde these woordes vnto them, he abode styl in Galilee.

10 But when his brethren were gonne vp, then went he also vp vnto the feast, not openly, but as it were priuily.

11 Then sought him the Iewes at the feast, and sayde, * Where is he? John.11.f.

12 And much murmuring of him was there among the people: For some sayde, * He is good: Other sayd, Nay: but he deceyueth the people. Mat.21.b. John.4.c. and.6.c.

13 Howbeit, * no man spake openly of hym, for feare of the Iewes. John.12.f.

C 14 Nowe when halfe of the feaste was done, Jesus went vp into the temple, and taught.

15 And the Iewes marueiled, saying, Howe knoweth he the scriptures, seeyng that he neuer learned?

16 Jesus answeared them, and sayde, My doctrine is not myne, but his that sent me.

17 If any man wil do his wyl, he shal knowe of the doctrine, whether it be of God, or whether I speake of mine selfe.

18 He that speaketh of him selfe, seeketh his owne glorie: but he that seeketh his glorie that sent him, the same is true, and no vnrighteousnesse is in him.

Exod.20.a Deut.5.a. 19 * Did not Moses geue you the lawe, and (yet) none of you keepeth the lawe? Why goe ye about to kyl me?

20 The people answeared, and said, Thou hast the deuil, who goeth about to kyl thee?

D 21 Jesus answeared, and sayde vnto them, I haue done one woorke, and ye al marueile. John.5.a.

22 Moses therefore gaue vnto you the circumcision (not because it is of Moses, * but of the fathers) and yet ye on the Sabboth day circumcise a man. Gene.17.b

23 If a man on the sabboth day receiue circumcision, without breakyng of the lawe of Moses: disdayne ye at me, because I haue made a man cutty whyt whols on the sabboth day?

Deut.1.c. Leui.19.c Pro.24.c 24 * Judge not after the (vtter) appearance, but iudge with a righteous iudgement.

25 Then sayde some of them of Hierusalem, Is not this he, whom they goe about to kyl?

* or, openly 26 But loe, he speaketh * boldly, and they say nothyng vnto him: Doo the rulers knowe in deede, that this is very Christe?

Mat.13.g Mar.6.a. Joh.6.c. 27 Howbeit, * we knowe this man whence he is: but when Christe commeth, no man knoweth whence he is.

28 Then cried Jesus in the temple, as he taught, saying, Ye both knowe me, and whence I am, ye knowe, and I am not come of mee selfe, but he that sent me is true, whom ye knowe not. E

29 But I knowe him, for I am of him, and he hath sent me.

Mar.11.c. Luke.19.c 30 * Then they sought to take him: but no man layde handes on him, because his houre was not yet come.

John.8.b. 31 * Many of the people beleeued on him, and sayde, When Christ commeth, wyl he doo moe miracles then these that this man hath done?

32 The Pharisees heard that the people murmured suche thinges concernyng him: And the Pharisees and the high * priestes sent seruantes to take him. Mat.22.b Mar.12.a. Luke.20.b

33 Then sayde Jesus vnto them, Yet am I a litle whyle with you, and then I goe vnto him that sent me.

34 Ye shal seeke me, and shal not fynde me: and * where I am, thither can ye not come. F John.8.c. and.13.b

35 Then said the Iewes among them selues, Whither wyl he goe, that we shal not fynd him? Wyl he goe vnto ỹ dispersed among the Grecians, and teache the Gentiles?

36 What (maner) of saying is this that he sayde, Ye shal seeke me, and shal not fynde me: and where I am, thyther can ye not come.

37 In the last day, that great day of the feast, Jesus stoode, and cryed, saying, If any man thyrst, let him come vnto me, and drynke: Esai.55.a.

38 He that beleeueth on me, as the scripture hath sayd, out of his belly shal flowe riuers of water of lyfe.

39 (But this spake he of the spirite whiche they that beleeue on him shoulde receyue. For the holy ghoste was not yet * (there,) because that Jesus was not yet glorified.) * or, gyuen vnderstanding by the holy ghost, the visible gifites of the holy ghost. Jo.3.c.6.b Luke.7.c.

40 Many of the people therefore, when they heard this saying, sayde, * Of a truth this is the prophete. Mat.21.b Miche.5.a. Math.2.b

41 But other sayde, This is Christe. But some sayde, Shal Christe come out of Galilee?

42 * Hath not the scripture sayd, that Christ commeth of the seede of Dauid, and out of the towne of Bethlehem, where Dauid was?

43 So was there dissention among the people, because of him.

44 And some of them woulde haue taken him, but no man layde handes on him.

45 Then

45 Then came the seruantes to the high
pristes and Pharisees, and they said vnto
them, Why haue ye not brought hym?
46 The seruantes answeared, Neuer man
spake, as this man doth.
47 Then answeared them the Pharisees,
Are ye also deceiued?
48 Haue any of the rulers or of the Phari-
sees beleeued on him?
49 But this (common) people which knowe
not the lawe, are cursed.
50 Nichodemus saith vnto them, *(he that
came to Iesus by night, being one of the,)
51 Doth our lawe iudge any man before it
heare him, and knowe what he doth?
52 They answeared, and sayde vnto hym,
Art thou also of Galilee? search the, and loke:
for out of Galilee ariseth no prophete.
53 And euery man went vnto his owne house.

The. viii. Chapter.

12. Christe the light of the worlde. 56. Abra-
ham dyd see Christes day.

A 1 IEsus went out vnto mount Oliuete:
2 And early in the morning he came a-
gayne into the temple, and all the people
came vnto him, and he sate downe, and
taught them.
3 And the scribes and Pharisees brought
vnto him a woman taken in aduulterie, and
when they had set her in the middes,
4 They say vnto him, Maister, this woman
was taken in aduulterie, euen as the deede
was a doyng.
5 *Moses in the lawe commaunded vs that
suche shoulde be stoned, but what sayest
thou?
6 This they sayde, tempting him, that they
might accuse him. But Iesus stowped
downe, and with his fynger wrote on the
grounde, as though he hearde them not.
B 7 So, when they continued asking hym, he
lyft vp him selfe, and sayde vnto them, Let
hym that is among you without sinne, first
cast the stone at her.
8 And agayne he stowped downe, and wrote
on the grounde.
9 And when they heard this, beyng accused
of their owne consciences, they went out
one by one, beginning at the eldest, euen vn-
to the last: and Iesus was left alone, and
the woman standing in the middes.
10 When Iesus had lift vp hym selfe, and
sawe no man but the woman, he sayde vnto
her, Woman, where are those thyne accu-
sers? hath no man condemned thee?
11 She sayde, No man Lorde: And Iesus
sayde, Neither do I condemne thee: Goe,
*and sinne no more.

12 Then spake Iesus agayne vnto them,
saying, I am the lyght of the worlde: He
that followeth me, *shal not in any wyse
walke in darknesse, but shal haue the lyght
of lyfe.
13 The Pharisees therefore saide vnto him,
Thou beareste recorde of thee selfe, thy re-
corde is not true.
14 Iesus answeared, and sayde vnto them,
Though I beare recorde of mee selfe, yet
my recorde is true: for I knowe whence I
came, and whither I goe: but ye can not
tel whence I come, and whither I goe.
15 Ye iudge after the flesshe, I iudge no
man,
16 And if I iudge, my iudgement is true:
for I am not alone, but I and the father
that sent me.
17 *It is also written in your lawe, that the
testimonie of two men is true.
18 I am one that beareth witnesse of mee
selfe, and the father that sent me, beareth
witnesse of me.
19 Then sayd they vnto hym, Where is thy
father? Iesus answeared, Ye neyther know
me, nor yet my father, yf ye had knowē me,
ye shoulde haue knowen my father also.
20 These wordes spake Iesus in the trea-
surie, as he taught in the temple: & no man
laide handes on him, for his houre was not
yet come.
21 Then sayde Iesus agayne vnto them, I
goe my way, and ye shal seeke me, *and shal
dye in your sinnes: Whither I goe, thyther
can ye not come.
22 Then sayde the Iewes, Wyl he kyl him
selfe, because he sayth, Whyther I goe, thi-
ther can ye not come?
23 And he sayde vnto them, Ye are from be-
neath, I am from aboue: ye are of this
worlde, I am not of this worlde.
24 I sayde therefore vnto you, that ye shal
die in your sinnes. For if ye beleeue not that
I am he, ye shal die in your sinnes.
25 Then sayde they vnto hym, Who art
thou? And Iesus sayth vnto them, Euen
the very same thyng that I sayde vnto you
from the begynnyng.
26 I haue many thynges to say, and to iudge
of you: Yea, and he that sent me is true: and
I speake to the worlde those thinges which
I haue hearde of him.
27 Howbeit, they vnderstoode not that he
spake to them of his father.
28 Then sayd Iesus vnto them, When ye
haue lyfte vp (an hygh) the sonne of man,
then shall ye knowe that I am he, and that
I do nothyng of mee selfe: *but as my fa-
ther hath taught me, euen so I speake these
thinges.

61 29 And

John. 1.a. 9.a. 12.g.

C

Num. 35.d. Deut. 19.a

Math. 18.c.

D

Math. 6.c

John. 7.c. and. 13.d.

Math. 16.d John. 3.d.

John. 14.d.

E

John. 13.d and. 14.d.

29 And he that sent me, is with me, the father hath not left me alone: for I do alwayes those thinges that please him.

John.7.d

30 As he spake those wordes, * many beleeued on him.

31 Then said Iesus to those Iewes which beleeued on him, If ye continue in my worde, then are ye my very disciples.

32 And ye shal knowe the trueth, & the trueth shal make you free.

(a) These were not those Iewes that beleeued, but mockers that beleeued not

33 They (a) answered him, We be Abrahās seede, and were neuer bonde to any man: how sayest thou then, Ye shalbe made free?

Rom.7.c. and.8.a.

34 Iesus answeared them, Verily, verily I say vnto you, That who so euer committeth sinne, is the seruant of sinne.

Rom.6.c. 2.Pet.2.d.

35 And the seruant abideth not in the house for euer: but the sonne abideth euer.

36 If the sonne therfore shal make you free, then ye shalbe free in deede.

37 I knowe that ye are Abrahams seede, but ye seeke (means) to kyl me, because my worde hath no place in you.

38 I speake that whiche I haue seene with my father: and ye do that whiche ye haue seene with your father.

39 They answeared, and said vnto him, Abraham is our father. Iesus sayth vnto them, If ye were Abrahams children, ye woulde do the workes of Abraham.

40 But nowe ye goe about to kil me, a man that hath tolde you the trueth, whiche I haue heard of God: this did not Abraham.

41 Ye do the deedes of your father. Then saide they to him, We be not borne of fornication, we haue one father, euen God.

42 Iesus sayde vnto them, If God were your father, truely ye would loue me, for I proceeded forth, and came from God: Neither came I of mee selfe, but he sent me.

43 Why do ye not knowe my speache? euen because ye can not heare my worde.

44 Ye are of your father the deuil, and the lustes of your father wil ye do: * he was a murderer from the beginning, and abode not in the trueth: because there is no trueth in him. When he speaketh a lye, he speaketh of his owne: For he is a lyer, and the father of it.

Gene.3.a. 1.John.3.b.

45 And because I tel you the trueth, therefore ye beleeue me not.

The Gospel on the .v. Sunday in Lent.

46 Which of you rebuketh me of sinne? If I say the trueth, why do ye not beleeue me?

John.10.c

47 * He that is of God, heareth Gods wordes: Ye therefore heare them not, because ye are not of God.

48 Then answeared the Iewes, and sayde vnto him, Say we not wel that thou art a Samaritane, and hast a deuyl?

John.10.d

49 Iesus answeared, I haue not a deuil: but I honour my father, and ye do dishonour me.

50 I seeke not mine owne glory, there is one that seeketh, and iudgeth. G

51 Verily, verily, I say vnto you, If a man keepe my saying, he shal neuer see death.

52 Then sayde the Iewes vnto him, Nowe knowe we that thou hast a deuil. Abraham is dead, and the prophetes: and thou sayest, If a man keepe my saying, he shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the prophetes are dead: whom makest thou thee selfe?

54 Iesus answeared, If I glorifie mee selfe, my glorie is nothing: It is my father that glorifieth me, which ye say, that he is your God:

55 And yet ye haue not knowen him, but I knowe him: and if I say that I know him not, I shalbe a lyer lyke vnto you: but I knowe him, and keepe his saying.

Gene.17.d

56 Your father Abraham (b) was glad to see my day: and he sawe it, and reioyced.

(b) To see the comming of Christ in the flesh, which the Abraham did see a farre off with the eye of fayth. Ebr.11. Iohn.10.f Luke.4.d

57 Then sayde the Iewes vnto him, Thou art not yet fiftie yeeres olde, and hast thou seene Abraham?

58 Iesus saide vnto them, Verily, verily I say vnto you, Before Abraham was, * I am.

59 Then tooke they vp stones to caste at him: but Iesus was hid, and went out of the temple.

The. ix. Chapter.

Christe restoreth sight vpon the Sabboth day to him that was borne blinde.

1 AND as Iesus passed by, he sawe a man whiche was blinde from his birth. A

2 And his disciples asked him, saying, Maister, who did sinne, this man, or his parentes, that he was borne blinde?

3 Iesus answeared, Neyther hath this man sinned, nor yet his parentes: but that the workes of God shoulde be made manyfest in him.

4 I must worke the workes of him that sent me, while it is (a) day: The night commeth when no man can worke.

(a) While oportunitie serueth. Iohn.12.a

5 As long as I am in the worlde, * I am the light of the worlde.

8.b.12.d

6 When he had thus spoken, he spyt on the grounde, and made clay of the spittle, and he annointed the clay vpon the eyes of the blynde,

7 And sayde vnto him, Goe washe thee in the poole of Siloe (whiche by interpretation is (as much to say, as) sent.) He went his way therefore, and washed, and came (again) seeing. B Esai.8.b

8 The

8 The neighbours therefore, and they that had seene him before when he was blynde, sayde, Is not this he that sate and begged?
9 Some sayde, This is he: Other sayde, He is lyke him. He him selfe sayde, I am (euen) he.
10 Therefore sayde they vnto him, Howe were thine eyes opened?
11 He answeared, and sayde, The man that is called Iesus, made clay, and annoynted myne eyes, and sayde vnto me, Goe to the poole Siloe, and washe: And when I went and washed, I receyued (my) syght.
12 Then sayde they vnto him, Where is he? He sayde, I can not tel.
13 They brought to the Pharisees, hym that a litle before was blinde.
C 14 And it was the * Sabboth day when Iesus made the clay, and opened his eyes.
15 Then agayne the Pharisees also asked him howe he had receyued his syght? He sayde vnto them, He put claye vppon myne eyes, and I washed, and doo see.
16 Therefore sayde some of the Pharisees, This man is not of god, because he keepeth not the Sabboth day. Other sayde, Howe can a man that is a sinner doo suche myracles? And there was a * strife among them.
17 They say vnto the blinde man agayne, What sayest thou of him, because he hath opened thyne eyes? He sayde, He is a prophete.
18 But the Iewes dyd not beleeue the man howe that he had benne blinde, and receyued his syght, vntyl they called the parents of him that had receyued his syght.
19 And they asked them, saying, Is this your sonne whom ye say that he was borne blinde? howe dooth he nowe see then?
20 His parentes answeared them, and sayd, We knowe that this is our sonne, and that he was borne blinde:
D 21 But by what meanes he nowe seeth, we can not tel, or who hath opened his eyes, can not we tel, he is of age, aske him, he shal speake for him selfe.
22 Suche woordes spake his parentes, because they feared the Iewes: for the Iewes had agreed already, that if any man dyd confesse that he was Christe, he shoulde be excommunicate out of the synagogue.
23 Therefore sayde his parentes, He is of age, aske him.
24 Then agayne called they the man that was blinde, and saide vnto him, Geue God the prayse, we knowe that this man is a sinner.
25 He answeared, and saide, Whether he be a sinner or no, I can not tell: One thing I am sure of, that whereas I was blynde, nowe I see.
26 Then sayde they to him agayne, What dyd he to thee? Howe opened he thyne eyes?
27 He answeared them, I tolde you yer whyle, and ye dyd not heare: wherefore woulde you heare it agayne? Wyll ye also be his disciples?
28 Then raued they him, and sayde, Thou E art his disciple: we are Moses disciples.
29 We are sure that God spake vnto Moses: as for this felowe, we knowe not from whence he is.
30 The man answeared, and said vnto them, This is a marueylous thing, that ye wote not from whence he is, & yet he hath opened mine eyes.
31 For we be sure that God heareth not synners: but yf any man be a worshipper of God, and dooth his wyl, him heareth he.
32 Sence the worlde beganne was it not heard that any man opened the eyes of one that was borne blinde.
33 If this man were not of God, he coulde doo nothing.
34 They answeared, and sayde vnto hym, Thou art altogether borne in sinne, & dost thou teache vs? And they cast him out.
35 Iesus hearde that they had excommunicate him: and when he had founde hym, he sayde vnto hym, Doest thou beleeue on the sonne of God?
36 He answeared, and sayde, Who is he Lorde, that I might beleeue on him? F
37 And Iesus sayde vnto hym, Thou hast both seene him, and it is he that talketh with thee.
38 And he sayde, Lorde, I beleeue: and he (b) worshipped him. John.14.c
39 And Iesus sayde vnto him, I am comme vnto iudgement in this worlde, that they which see not, might see: and that they which see, might be made blinde.
40 And some of the Pharisees which were with hym hearde these woordes, and sayde vnto him, Are we blynde also?
41 Iesus sayd vnto them, If ye were blind, ye shoulde haue no sinne, but nowe ye say, We see: therefore your sinne remayneth. John.15.b

(b) He declared his fayth by his outwarde profession.

The. x. Chapter.

1. Christe the true shephearde, and the doore.
34. Princes called goddes.

1 VEryly, veryly I say vnto you, He that A entreth not in by the dooze into the shepefold, but climeth vp some other way, the same is a theefe, and a robber, The Gospel on the mundday after Whitsunday.

But he that entreth in by the dooze, is the
shepheardе of the sheepe.
Prou.10.d. 3 To him the porter openeth, and the sheepe
heare his voyce, and *he calleth his owne
sheepe by name, and leadeth them out.
4 And when he hath put forth his owne
sheepe, he goeth before them, and the sheepe
folowe him: for they knowe his voyce.
5 A stranger wyl they in no wyse folowe,
but wyl flee from him, for they knowe not
the voyce of strangers.
6 This prouerbe spake Jesus vnto them:
but they vnderstoode not what things they
were which he spake vnto them.
B 7 Then saide Jesus vnto them againe, Ver-
John.14.a. ily, verily I say vnto you, I am the dooze
(a) He meaneth al false prophetes, who led not men to Christe, but from him to others, or els preached them selues.
of the sheepe.
8 Al (a) euen as many as came before me,
are theeues and robbers: but the sheepe did
not heare them.
9 I am the dooze: by me if any man enter
in, he shalbe safe, and shal goe in, and goe
out, and finde pasture.
10 The theefe commeth not, but for to steale,
kyl, and to destroy: I am comme that they
myght haue lyfe, and that they might haue
it more abundantly.
The Gospel on the second sunday after Easter.
11 I am *the good shepheardе, the good
Ezech.34.f Mich.5.a. shepheardе geueth his lyfe for the sheepe.
12 An hyrelyng, and he whiche is not the
shepheard, neither the sheepe are his owne,
seeth the woolfe comming, and leaueth the
sheepe, and fleeth: and the woolfe catcheth
them, and scattereth the sheepe.
13 The hyrelyng fleeth, because he is an hire-
lyng, and careth not for the sheepe.
C 14 I am the good shepheardе, *and knowe
1.Tim.2.d. Math.11.b. Luke.10.b. Mark.10. my sheepe, and am knowen of myne.
15 *As the father knoweth me, euen so know
I also the father: and I *geue my lyfe for
the sheepe.
16 And other (b) sheepe I haue, whiche are
(b) To wit, they among the Gentiles, when they were straungers from gods Church
not of this folde: them also I must bryng,
and they shall heare my voyce, and there
shalbe one folde, (and) one shepheard.
17 Therefore dooth my father loue me, be-
cause I put my life (from me,) that I might
take it agayne.
18 No man taketh it from me, but I put it
away of me selfe: I haue power to put
it from me, and I haue power to take it a-
gayne. This commaundement haue I re-
ceiued of my father.
19 There was a dissention therefore agayne
among the Iewes, for these sayenges.
D 20 And many of them saide, *He hath a de-
Mat.9.b. and.32.b. Mark.3.b. Iohn.8.f. uil, and is mad, why heare ye him?
21 Other sayde, *These are not the wooꝛds
of him that hath a deuil. Can a deuil open
the eyes of the blinde?
22 And it was at Hierusalem *the feaste of the
dedication, and it was winter:
23 And Jesus walked in the temple, euen in
*Solomons porche.
24 Then came the Iewes round about him, 3.Reg.6.
and sayde vnto him, How long dooest thou Actes.3.b. and.5.c.
make vs to doubt? If thou be Christe, tel
vs playnely.
25 Jesus answeared them, I tolde you, and
ye beleeue not: the wooꝛkes that I doo in
my fathers name, they beare witnesse of
me.
26 But ye beleeue not, because ye are not of
my sheepe, as I sayde vnto you. John.8.f.
27 My sheepe heare my voyce, and I knowe
them, and they folowe me:
28 And I geue vnto them eternall lyfe, and E
they shal neuer perishe, neyther shall any
man plucke them out of my hande.
29 My father which gaue them me, is grea-
ter then all: & no man is able to take them
out of my fathers hande.
30 *I and my father are one. Iohn.14.
31 *Then the Iewes tooke vp stones, to and.17.c.
stone him (wichal.) Iohn.8.g.
32 Jesus answeared them, Many good wooꝛ-
kes haue I shewed you from my father, for
which wooꝛke of them doo ye stone me?
33 The Iewes answeared him, sayeing, For
a good wooꝛke we stone thee not, but for John.5.d.
thy blasphemie, and because that thou be-
ing a man, makest thee selfe God.
34 Jesus answeared them, Is it not writ-
ten in your lawe, *I sayde, ye are Gods? Psal.81.a. Exod.22.
35 If he called them Gods, vnto whom the
wooꝛde of God was spoken, and the scrip-
ture can not be broken:
36 Say ye of him whom the father hath sanc-
tified and sent into the woꝛld, Thou blas-
phemest: *because I sayde, I am the sonne
of God? Mat.26.f. Mark.14. Luke.22.g.
37 If I doo not the wooꝛkes of my father, John.9.a. and.15.b.
beleeue me not.
38 But yf I doo, and if ye beleeue not me, be-
leeue the wooꝛkes: that ye may know and
beleeue that the father is in me, and I in Matt.21. Iohn.7.
him.
39 Agayne they went about to take him: and
he escaped out of their hande,
40 And went away agayne beyonde Jor- Iohn.1.b.
dane, into the place where Iohn was fyrst
baptising: and there he abode.
41 And many resoꝛted vnto him, and sayde, Iohn.3.b.
Iohn dyd no miracle: but *al thinges that
Iohn spake of this man, were true.
42 And many beleeued on him there.

The.xi.Chapter.

43. Christe rayseth Lazarus from death.
45. Certayne Iewes beleeue in Christe.

I Acer-

A 11 A Certayne man was sicke, named Lazarus, of Bethanie, the towne of Marie and her sister Martha.

Mat.7.f 2 (It was that Marie *whiche annoynted the Lorde with ointment, and wyped his feete with her heare, whose brother Lazarus was sicke,)

3 Therefore his sister sent vnto hym, saying, Lorde, beholde, he whom thou louest is sicke.

4 When Iesus hearde that, he sayde, This infirmitie is not vnto death, but for the glory of God: that the sonne of God might be glorified thereby.

Ioh.9.a. 5 Iesus loued Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sicke, he abode two dayes styll in the same place where he was.

B 7 Then after that, sayth he to his disciples, Let vs goe into Iurie agayne?

Ioh.7.d. 8 His disciples say vnto him, Maister, the Iewes lately *sought to stone thee, & goest thou thither agayne.

9 Iesus answeared, Are there not twelue houres of the day? If any man walke in the day, he stumbleth not: because he seeth the lyght of this worlde.

10 But if a man walke in the night, he stumbleth: because there is no light in him.

11 These thinges sayd he, and after that, he sayth vnto them, Our freende Lazarus *sleepeth, but I goe, that I may awake him out of sleepe.

Mat.9.c. Luke.8.g. Iuke.5.d 12 Then sayde his disciples, Lorde, yf he sleepe, he shal do wel ynough.

13 Howbeit Iesus spake of his death: but they thought that he had spoken of takyng of rest in sleepe.

C 14 Then sayde Iesus vnto them playnely, Lazarus is dead:

15 And I am glad for your sakes that I was not there, (because ye may beleeue:) Neuertheless, let vs goe vnto hym.

Ioh.20.f 16 Then sayde *Thomas, whiche is called Didimus, vnto his felow disciples, Let vs also goe, that we may dye with him.

17 Then when Iesus came, he founde that he had lyen in his graue fowre dates alredy.

18 (Bethanie was nigh vnto Hierusalem, about (a) fyftiene furlonges of:)

(a) Which is about two myles.

19 And many of the Iewes came to Martha and Marie, to comfort them ouer their brother.

20 Martha, as soone as she hearde that Iesus was comming, went and met him: but Marie sate still in the house.

D 21 Then sayde Martha vnto Iesus, Lorde, Ioh.11.d. if thou hadst ben here, my brother had not dyed.

22 But euen nowe I knowe, that what so euer thou wilt aske of God, God wyll geue it thee.

23 Iesus saith vnto her, Thy brother shal rise againe.

24 Martha sayth vnto hym, I know that he shal rise againe in the resurrection at the last day.

25 Iesus sayd vnto her, I am the resurrection, and the *life: he that beleeueth on me, yea though he were dead, yet shal he liue. John.11.a. and.14.a. John.3.b.

26 And who so euer liueth, and beleeueth on me, shal neuer dye. Beleeuest thou this? Rom.1.b. Abac.2.a. Heb.10.g.

27 She saith vnto him, Yea Lorde, I beleeue that thou art Christ the sonne of god, whiche shoulde come into the worlde.

28 And when she had so sayde, she went her way, and called Marie her sister secretely, saying, The maister is come, and calleth for thee. E

29 As soone as she hearde that, she aryseth quickly, and commeth vnto hym.

30 Iesus was not yet come into the towne: but was in that place where Martha met hym.

31 The Iewes then whiche were with her in the house, and comforted her, when they sawe Marie that she rose vp hastily, and went out, folowed her, saying, She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Iesus was, and sawe him, she fel downe at his feete, saying vnto him, Lorde, yf thou haddest ben here, my brother had not ben dead. John.11.c.

33 When Iesus therefore sawe her weeping, and the Iewes also weeping whiche came with her, he groned (b) in the spirite, and was troubled in him selfe,

(b) For compassion, feelyng in hym selfe our miseries.

34 And sayde, Where haue ye laide him? They say vnto him, Lord, come, and see.

35 *Iesus wept. Luke.19.f.

36 Then saide the Iewes, Beholde howe he loued him.

37 And some of them sayd, Coulde not this man, whiche opened the eyes of the blynde, haue caused that this man also shoulde not haue dyed? John.9.b.

38 Iesus therefore agayne groning in hym selfe, commeth to the graue: It was a caue, and a stone layde on it.

39 Iesus sayde, Take ye away the stone. Martha, the sister of him that was dead, saith vnto him, Lorde, by this time he stynketh: for he hath ben dead foure dayes.

40 Iesus saith vnto her, Saide I not vnto thee, that yf thou wouldest beleeue, thou shouldest see the glory of God?

41 Then they tooke away the stone from the place where the dead was laid. And Iesus

lift vp his eyes, and sayd, Father, I thanke thee that thou hast hearde me.

42 Howbeit, I knowe that thou hearest me
John. 11. d. always: but *because of the people whiche stande by, I sayde it, that they may beleeue that thou hast sent me.

43 And when he thus had spoken, he cryed with a loude voyce, Lazarus, come forth.
John. 5. c. 44 And he that was dead, came forth, bound hand and foote with graue clothes, and his face was bound about with a napkin. Iesus sayth vnto them, Loose him, and let him goe.

45 Then many of the Iewes whiche came to Marie, and had seene the thynges which
John. 7. c. Iesus dyd, beleeued on hym.

46 But some of them went their wayes to the Pharisees, and tolde them what Iesus had done.

Math. 26. a 47 * Then gathered the high priestes and
Mark. 14. a. the Pharisees a counsel, & sayde, What do
Luke. 22. a. we? for this man doth many myracles.

Actes. 4. c. 48 If we let him scape thus, al men wyll
(c) By the same way that they thought to escape danger, they fel into it. beleeue on him, and the Romanes (c) shal come, and take away both our roome, and the people.

49 And one of them named Caiaphas, being the high priest that same yeere, sayde
John. 18. b vnto them, Ye perceiue nothing at al,

50 *Nor consyder that it is expedient for vs, that one man should dye for the people, and not that al the nation perishe.

51 This spake he not of him selfe: but being high priest that same yeere, he prophesied that Iesus should dye for that nation.

52 And not for that nation only, but that also he should gather together in one the children of god that were scattered abrode.

Math. 26. a 53 * Then from that day forth, they tooke
Mark. 14. a counsel together for to put him to death.

54 Iesus therefore walked no more openly among the Iewes: but went his way thence vnto a countrey nygh to a wylderneſſe, into a citie which is called Ephraim, and there continued with his disciples.

Math. 26. a 55 * And the Iewes Easter was nigh at
Mark. 14. a hande, and many went out of the countrey
Luke. 22. a vp to Hierusalem before the Easter, to purifie them selues.

56 Then sought they for Iesus, and spake among them selues, as they stoode in the
John. 7. b. temple, * What thinke ye, seeing he commeth not to the feast day?

57 Both the high priestes and the Pharisees had geuen a commaundement, that if any man knew where he were, he should shewe
John. 11. c it, that they might take him.

The. xii. Chapter.

3. Marie annoynteth Iesus feete. 37. Wherefore the Iewes beleeue not.

1 Then Iesus before sixe dayes of the pas- g
Math. 16. a
Mark. 14. a
Luke. 22. d
uer, came to Bethanie, where Lazarus was, which had ben dead, whom he rayled from death.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with hym.

3 *Then toke Marie a pound of oyntment, Luke. 7. d.
of Spike narde, very costly, and annoynted Iesus feete, & wiped his feete cleane with her heare: and the house was fylled with the odour of the oyntment.

4 Then sayth one of his disciples, Judas
Math. 26. d
Mark. 14. d
Iscariot, Simons sonne, whiche should betray him,

5 Why was not this oyntment sold for three hundred pence, and geuen to the poore?

6 This he said, not that he cared for ỹ poore: but because he was a theefe, and * had the
John. 13. a
(a) The wicked thinke all lost that escapeth their handes.
(a) bagge, and bare that which was geuen.

7 Then sayd Iesus, Let her alone, against the day of my burying hath she kept this.

8 For the poore allwayes ye haue with you: but me haue ye not allwayes.

9 Muche people of the Iewes therfore had
B
knowledge that he was there: & they came, not for Iesus sake only, but that they might see Lazarus also, * whom he rayled from
John. 11. b. death.

10 But the high priestes helde a counsel, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away and beleeued on Iesus.

12 *On the next day muche people that were
Math. 21. a
Mark. 11. a
come to the feast, when they hearde that Iesus commeth to Hierusalem,

13 Tooke branches of Palme trees, & went
(b) That is, saue I beseeche thee.
forth to meete him, and cryed, (b) Hosanna, blessed is he that commeth in the name of the Lorde, king of Israel.

14 And Iesus, when he had founde a yong
C
Asse, sate thereon, as it is written,

15 *Feare not daughter of Sion, beholde, thy
Esai. 62. b
Zacha. 9. b
John. 12. f
kyng commeth, sitting on an Asses colte.

16 These thinges vnderstoode not his disciples at the first, but when Iesus was glorified, then remembred they that such thinges were wrytten of hym, and that suche thinges they had done vnto hym.

17 The people that was with hym, when he called Lazarus out of his graue, and raised him from death, bare recorde.

18 Therefore met hym the people also, because they hearde that he had done suche a myracle.

19 The Pharisees therefore sayde among them selues, Perceiue ye howe ye preuayle nothing? Beholde, (al the whole) worlde is gone after him.

20 There were certayne Grekes among them,

them, that came vp to worſhip at the feaſt:
21 The ſame came therefore to Philip, which (was) of Bethſaida, (a citie) of Galilee, and deſyred hym, ſayeing, Sir, we woulde (fayne) ſee Ieſus.
22 Philip commeth and telleth Andrewe: and againe Andrewe & Philip tolde Ieſus.
23 And Ieſus anſwearede them, ſayeing, * The houre is come, that the ſonne of man ſhoulde be glorifyed.
24 Verely, verely I ſay vnto you, * Except the wheate corne fall into the grounde, and dye, it abydeth alone: if it dye, it bringeth foorth much fruite.
25 He that loueth his lyfe, ſhal looſe it: and he that hateth his life in this worlde, ſhal keepe it vnto life eternal.
26 If any man miniſter vnto me, let him folowe me: and * where I am, there ſhall alſo my miniſter be: If any man miniſter vnto me, him wyl my father honour.
27 Nowe is my ſoule troubled, and what ſhall I ſay? Father, ſaue me from this houre, but therfore came I into this houre.
28 Father glorifye thy name. Then came there a voyce from heauen, (ſaying,) I haue both glorifyed it, & wyl glorifye it againe.
29 The people therefore that ſtoode by, and heard it, ſayd that it thundred: other ſayd, An angel ſpake to him.
30 Ieſus anſwearede, and ſayde, This voyce came not becauſe of me, * but for your ſakes.
31 Nowe is the iudgement of this worlde: * Nowe ſhall the prince of this worlde be caſt out.
32 And I, if I were lyft vp from the earth, wyl drawe al men vnto me.
33 (This he ſayde, ſignifying what death he ſhould dye.)
34 The people anſwearede him, We haue learde out of the lawe, * that Chriſte bydeth euer: and howe ſayeſt thou, the ſonne of man muſt be lyft vp? Who is that ſonne of man?
35 Then Ieſus ſayde vnto them, Yet a litle whyle is the light with you: walke whyle ye haue light, leſt the darkneſſe comme on you: For he that walketh in the darke, wotteth not whyther he goeth.
36 Whyle ye haue light, beleeue on the light, that ye may be the chyldren of the light. Theſe thinges ſpake Ieſus, and departed, and was hyd from them.
37 But though he had donne ſo many myracles before them, yet beleeued not they on him:
38 That the ſayeing of Eſaias the prophete might be fulfylled, whiche he ſpake, Lord, Who hath beleeued our ſayeing? and to whom hath the arme of the Lorde benne declared?
39 Therefore coulde they not beleeue, becauſe that Eſaias ſaide agayne,
40 * He hath blinded their eyes, and hardened their hart, that they ſhould not ſee with their eyes, and leſt they ſhoulde vnderſtand with their hart, and ſhoulde be conuerted, and I ſhoulde heale them.
41 Suche thinges ſayde Eſaias, when he ſawe his glory, and ſpake of him.
42 Neuertheleſſe, among the cheefe rulers alſo many beleeued on him: but becauſe of the Phariſees they dyd not confeſſe him, leſt they ſhould be put out of ꝑ ſynagogue.
43 * For they loued the prayſe of men, more then the prayſe of God.
44 Ieſus cryed, and ſayd, He that beleeueth on me, beleeueth not on me, but on him that ſent me.
45 And he that ſeeth me, ſeeth him that ſent me.
46 I am comme, * a lyght into the worlde, that who ſo euer beleeueth on me, ſhoulde not byde in darkneſſe.
47 And if any man heare my woordes, and beleeue not, I iudge him not: For I came not to iudge the worlde, but to ſaue the worlde.
48 He that refuſeth me, and receyueth not my woordes, hath one that iudgeth him: the woorde that I haue ſpoken, the ſame ſhal iudge him in the laſt day.
49 For I haue not ſpoken of mee ſelfe: but ꝑ father which ſent me, he gaue me a commaundement what I ſhoulde ſay, & what I ſhould ſpeake.
50 And I knowe that his commaundement is lyfe euerlaſting: What ſo euer I ſpeake therefore, euen as the father bade me, ſo I ſpeake.

The. xiii. Chapter.

5. Chriſt waſſheth the apoſtles feete, 35. Whereby Chriſtes diſciples are knowen.

1 BEfore the feaſt of the Paſſeouer, when Ieſus knew that his houre was come, that he ſhoulde depart out of this world vnto the father, when he loued his owne whiche were in the worlde, vnto the ende he loued them.
2 * And when it was nowe ſupper, (after that the deuil had * put in the hart of Iudas Iſcariot Simons (ſonne) to betray him.)
3 Ieſus knowyng that * the father had geuen al thinges into his handes, and that he was come from God, and went to God:
4 He ryſeth from ſupper, & layeth aſide his

Eſai. 6. c. Matt. 13. b. Marke. 4. b Luke. 8. b. Actes. 28. f.
F
John. 9. c. John. 5. g.
John. 1. a. 3. c. 8. b
John. 3. b.
a Some reade. And when ſupper was ended.
Matth. 26. b Mark. 14. b Matth. 11. d. and. 28. b — Luke. 10. b. John. 3. d.

vpper garmentes: and when he had taken a towel, he girded him selfe.

5 After that he powred water into a bason, and beganne to washe the disciples feete, and to wype them cleane with the towel wherewith he was girded.

6 Then commeth he to Simon Peter: and Peter sayth vnto him, Lorde, doest thou washe my feete?

B 7 Iesus answered, and sayde vnto hym, What I doo, thou wotest not nowe: but thou shalt knowe hereafter.

8 Peter sayth vnto him, Thou shalt neuer washe my feete. Iesus answered him, If I washe thee not, thou hast no part with me.

9 Simon Peter sayth vnto him, Lorde, not my feete only, but also my handes, and my head.

10 Iesus sayth to him, He that is washed, needeth not saue to washe his feete, but is cleane euery whit: And ye are cleane, but not al.

11 For he knewe who it was that shoulde betray him: therefore sayde he, Ye are not al cleane.

John.9.g.

12 So after he had washed their feete, and receiued his clothes, and was set downe agayne, he sayde vnto them, Wote ye what I haue donne to you?

13 Ye cal me Maister and Lorde, and ye say wel: for so am I.

C 14 If I then your Lorde and Maister haue washed your feete, ye also ought to washe one anothers feete.

Ephe.5.a. 1.Pet.2.d.

15 For I haue geuen you an ensample, that ye shoulde doo as I haue donne to you.

Mar.10.c. Luke.6.f.

16 Verely, verely I say vnto you, the seruant is not greater then his maister, neither ỹ messenger greater then he that sent him.

John.15.c. Luke.11.d.

17 If ye knowe these thinges, happy are ye if ye doo them.

18 I speake not of you all, I knowe whom I haue chosen: but that the scripture may be fulfylled, He that eateth bread with me, hath lyft vp his (a) heele against me.

Psal.41.b. (a) Vnder pretence of freendship, seeketh his destruction.

19 Nowe tel I you before it comme, that when it is comme to passe, ye might beleeue that I am he.

John.14.d. and.16.a. Math.10.d Luke.11.c.

20 Verely verely I say vnto you, he that receyueth whom so euer I sende, receyueth me: and he that receyueth me, receyueth him that sent me.

Marke.9.c

21 When Iesus had thus saide, he was troubled in spirite, and testifyed, and said, Verely verely I say vnto you, that one of you shal betray me.

Mat.29.b. Mark.14.c. Luke.22.b

22 Then ỹ disciples looked one on another, doubting of whom he spake.

23 There was one of Iesus disciples leaning on Iesus bosome (euen he) whom Iesus loued.

John.19.c. 20.a.ỹ 21.c. D

24 To him beckened Simon Peter therefore, that he shoulde aske who it shoulde be of whom he spake.

25 He then, when he leaned on Iesus breste, sayde vnto him, Lorde, who is it?

26 Iesus answeared, He it is to whom I shal geue a soppe, when I haue dipped it. And when he had dipped the soppe, he gaue it to Iudas Iscariot (the sonne) of Simon.

John.13.c.

27 And after the soppe, Satan entred into hym: Then sayde Iesus vnto him, That thou dooest, doo quickely.

* Be hath taken.

28 That wyst no man at the table, for what intent he spake vnto him.

29 Some of them thought, *because Iudas had the bagge, that Iesus had sayde vnto hym, Bye those thinges that we haue neede of against the feast: or that he shoulde geue some thing to the poore.

John.13.d.

30 As soone then as he had receyued the sop, he went immediatly out: and it was night.

31 Therefore, when he was gonne out, Iesus sayde, * Nowe is the sonne of man glorifyed: and God is glorifyed in him.

John.12.d. and.17.a.

32 If God be glorifyed in him, God shall also glorifye him in him selfe, & shal straightway glorifye him.

33 Litle chyldren, yet a litle whyle am I with you. *Ye shal seeke me: and as I said vnto the Iewes, whyther I goe, (chyther) can ye not comme: to you also say I nowe,

John.7.d.

34 * A newe commaundement geue I vnto you, That ye loue togeather, as I haue loued you, that euen so ye loue one another.

John.15.d.

35 *By this shall all men knowe that ye are my disciples, yf ye haue loue one to another.

1.John.2.d. E

36 Simon Peter sayd vnto him, Lord, whyther goest thou? Iesus answeared him, Whyther I goe, thou canst not folowe me nowe: * but thou shalt folowe me afterwardes.

John.21.f. Acres.11.d

37 Peter sayde vnto him, Lorde, why can not I folowe thee nowe? *I wyll ieoparde my lyfe for thy sake.

Matt.26.d. Mark.14.f. Luke.22.d

38 Iesus answered him, Wylt thou ieopard thy lyfe for my sake? Verely, verely I say vnto thee, *the Cocke shal not crowe, tyll thou haue denyed me thryse.

John.13.d.

The.xiiii.Chapter.

He armeth his disciples with consolation agaynst trouble.

A

1 AND he sayde vnto his disciples,) Let not your hart be troubled: ye beleeue in God, beleeue also in me.

The Gospel on saint Philip and Iames day.

2 In my fathers house are many dwelling places:

places: if it were not so, I woulde haue told you, I goe to prepare a place for you.

3 And if I goe and prepare a place for you, I wyl come againe, and receiue you (euen) vnto mee selfe: that where I am, there may ye be also.

4 And whyther I goe, ye knowe, and the way ye knowe.

5 Thomas saith vnto him, Lord, we knowe not whyther thou goest: and howe can we knowe the way?

6 Iesus saith vnto him, I am the way, and the trueth, and the life: no man commeth vnto the father but by me.

7 If ye had knowen me, ye should haue knowen my father also: and now ye know him, and haue seene him.

8 Philip saith vnto him, Lord, shewe vs the father, and it suffiseth vs.

9 Iesus saith vnto him, Haue I ben so long tyme with you, and yet hast thou not knowen me? Philip, he that hath seene me, hath seene the father: and howe sayest thou then, Shewe vs the father.

10 Beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of mee selfe: but the father that dwelleth in me, is he that doeth the woorkes.

11 Beleeue me that I am in the father, and the father in me: or els beleeue me for the woorkes sake.

12 Verely, verily I say vnto you, he that beleeueth on me, the woorkes that I doo, the same shall he doo also, and greater woorkes then these shal he do: because I goe vnto the father.

13 And whatsoeuer ye shal aske in my name, that wyl I doo: that the father may be glorified in the sonne.

14 If ye shal aske any thing in my name, I wyl doo it.

15 If ye loue me, keepe my commaundementes,

16 And I wyl pray the father, and he shall geue you another comforter, that he maye byde with you for euer.

17 (Euen) the spirite of trueth, whom the worlde can not receyue, because the worlde seeth him not, neyther knoweth him: but ye knowe him: for he dwelleth with you, and shalbe in you.

18 I wyl not leaue you comfortlesse, I come to you.

19 Yet a litle while, and the worlde seeth me no more: but ye see me, because I liue, & ye shal liue (also.)

20 That day shal ye knowe, that I am in my father, and you in me, and I in you.

21 He that hath my commaundementes, & keepeth them, the same is he that loueth mee: and he that loueth me, shalbe loued of my father, and I wyl loue hym, and wyl shewe mine owne selfe to hym.

22 Iudas saith vnto hym, not (Iudas) Iscariot, Lorde, what is donne that thou wylt shewe thee selfe vnto vs, and not vnto the worlde? Actes. 15.c

23 Iesus answeared, and said vnto hym, If a man loue me, he wyl keepe my sayinges: and my father wyll loue hym, and we wyll come vnto him, & make our dwelling with hym.

24 He that loueth me not, keepeth not my sayinges, and the woord which ye heare, is not myne, but the fathers which sent me.

25 These thinges haue I spoken vnto you, beyng yet present with you.

26 But the comforter (whiche is) the holy ghoste, whom the father wyll sende in my name, he shall teache you all thinges, and bring al things to your remembrance, what so euer I haue sayde vnto you. John. 20. b and. 16. b Actes. 2. a

27 Peace I leaue with you, my peace I geue vnto you: not as the worlde geueth, geue I vnto you: let not your hart be troubled, neyther let it feare.

28 Ye haue hearde howe I sayd vnto you, I goe away, and come againe vnto you. If ye loued me, ye woulde verely reioyce, because I sayde, I goe vnto the father: for the father is greater then I. John. 13. c and. 16. a

29 And nowe haue I shewed you before it come to passe, that when it is come to passe, ye myght beleeue.

30 Hereafter wyl I not talke many woordes vnto you: for the (a) prince of this worlde commeth, and hath nought in (b) me.

31 But that the worlde may knowe that I loue the father: and as the father gaue me commaundement, euen so doo I: Rise, let vs goe hence.

(a) Satan is the prince of the worlde, because he exerciseth tyrannie in this worlde, and worldlinges are subiect vnto him.

(b) Because Christ was without sin.

The. xv. Chapter.

5. The consolation betweene Christe and his members, vnder the parable of the vine.

1 I Am the true vine, and my father is the husbandman.

2 Euery branche that beareth not fruite in me, he taketh away: and euery branche that beareth fruite, he purgeth, that it may bring foorth more fruite.

3 Nowe are ye cleane through the woorde whiche I haue spoken vnto you.

4 Byde in me, and I in you: As the branche can not beare fruite of it selfe, except it bide in the vine: no more can ye, except ye (a) bide in me.

5 I am the vine, ye are the branches: He that

A The Gospel on saynt Markes day. Eccle. 24. c

John. 13. b Actes. 15. b

(a) Those bring forth no fruit, that are not graft in Christ.

that abydeth in me, and I in him, the same bringeth foorth muche fruite: For without me can ye doo nothing.

6 If a man byde not in me, he is cast foorth as a branche, and wytherith, and men gather them, and cast them into the fire, and they burne.

B 7 *If ye bide in me, and my wooydes abide in you, ye shal aske what ye wyl, and it shalbe done for you.

Matth. 21.c. John. 3.d. Mark. 11 d. John. 16.f. Jacob. 1.a.

8 Herein is my father glorified, that ye beare muche fruite, & become my disciples.

9 As the father hath loued me, (euen) so haue I loued you: continue ye in my (b) loue.

(b) That is, the loue wherewith Christ loued vs.

10 If ye keepe my commaundementes, ye shal abide in my loue, euen as I haue kept my fathers commaundementes, and abyde in his loue.

11 These thinges haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be ful.

The Gospel on saint Barnabe Apostle John. 13. D. 1. John. 3. D. C

12 *This is my commaundement, that ye loue together, as I haue loued you.

13 Greater loue hath no man then this: that a man bestowe his life for his freendes.

14 Ye are my freendes, if ye doo whatsoeuer I commaund you.

15 Henceforth cal I not you seruantes, for the seruant knoweth not what his Lorde dooth, but you haue I called freendes, for al (c) thinges that I haue heard of my father, haue I made knowen vnto you.

(c) so that there is nothing omitted that is necessary for our saluatiō.

16 Ye haue not chosen me, but I haue chosen you, and ordeyned you, that you shoulde goe and bryng foorth fruite, and that your fruite shoulde remayne: that whatsoeuer ye shal aske of the father in my name, he may geue it you.

The Gospel on saint Simon and Iudes day.

17 This commaunde I you, that ye loue together.

18 If the worlde hate you, ye knowe that it hated me before it hated you.

19 If ye were of the worlde, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the worlde, therefore the *world hateth you.

John. 17.e.

20 Remember the wooyde that I said vnto you, The seruant is not greater then the Lord: *if they haue persecuted me, they wyl also persecute you: if they haue kept my saying, they wyl keepe (d) yours also.

Matth. 10.c. Luke. 21.c. Mark. 10.c

(d) It is called their worde, not that it doth disagree frō Gods word, but because they preach it. 2. Cor. 4.

21 But al these thinges wyll they doo vnto you for my names sake, because they haue not knowen hym that sent me.

22 If I had not comme, and spoken vnto them, they shoulde haue had no sinne: but nowe haue they nothing to cloke their sinne withal.

23 He that hateth me, hateth my father also.

24 If I had not done among them the wooykes which none other man dyd, they should haue had no (e) sinne: but nowe haue they both seene, and hated both me & my father.

(e) They are without al excuse that follow not the worke of God preached vnto them.

25 But (this commeth to passe,) that the word might be fulfylled that is written in their lawe, *They hated me without a cause.

Psal. 35.c. and. 69.a.

26 But when the comforter is come, *whom I wyll sende vnto you from the father, euen the spirite of trueth, whiche proceedeth of the father, he shal testifie of me.

The Gospel on the sunday after Ascention day. John. 14.d. and. 16.h. Actes. 2.a.

27 And ye shal beare witnesse also, because ye haue ben with me from the begynnyng.

The. xvi. Chapter.

7. Of the holy ghost, and of his office. 17. Of Christes ascenſion. 23. To aske in the name of Christe.

1 THese thinges haue I sayd vnto you, because ye should not be offended. A

2 They shal put you out of their synagogue: yea, the tyme commeth, that whosoeuer killeth you, wyll thinke that he dooth God seruice.

Matth. 10.b. Mark. 13.b. Luke. 21.c.

3 *And such thinges wyl they doo vnto you: because they haue not knowen the father, neyther yet me.

Actes. 9.a. John. 15.d.

4 But these thinges haue I told you, that when the tyme shall come, ye may remember then that I told you: These thynges sayde I not vnto you at the begynnyng, because I was present with you.

5 *But now I goe my way to him that sent me, and none of you asketh me, Whyther goest thou?

* The Gospel on the iii. sunday after Easter. John. 14.d. and. 15.b. Actes. 2.a.

6 But because I haue sayde suche thynges vnto you, sorowe hath fylled your hartes.

7 Neuertheless I tel you the trueth, it is expedient for you that I goe away: For if I goe not away, that comforter wyll not come vnto you: but if I depart, *I wyl sende hym vnto you.

8 And when he is come, he wyl *rebuke the world of sinne, and of righteousnesse, and of iudgement.

9 Of sinne, because they beleeue not on me.

10 Of righteousnesse, because (a) I goe to my father, and ye see me no more:

11 Of iudgement, because the prince of this worlde is iudged (already.)

12 I haue yet many thinges to say vnto you, but ye can not beare them away nowe.

13 Howbeit, when he is come (whiche is) the spirite of trueth, he wyll leade you into all trueth. He shall not speake of himselfe: but whatsoeuer he shal heare, that shall he speake: and he wyl shewe you thinges to come.

(a) That whē the world shal see after his ascention the power of his spirite, she wedyd. on the Apostles by him, they shalbe compelled in conscience to confesse that he was iust, and that he was not condemned of God for a blasphemer, (as they had iudged) but approued and receyued. Actes. 2. 37.

14 He shal glorifie me, for he shal receyue of myne,

myne, and ſhal ſhewe vnto you.
15 *Al things that the father hath, are mine: therefore ſayde I (vnto you) that he taketh of myne, and ſhal ſhewe vnto you.
16 *After a whyle, and ye ſhall not ſee me: and agayne after a whyle, and ye ſhall ſee me: for I goe to the father.
17 Then ſayde (ſome) of his diſciples betweene them ſelues, What is this that he ſayth vnto vs, After a whyle, and ye ſhal not ſee me, and agayne, After a whyle, & ye ſhal ſee me: and, That I goe to the father.
18 They ſayd therefore, What is this that he ſayth, After a whyle? we can not tell what he ſayth.
19 Ieſus perceiued that they wouldе aſke him, and ſaide vnto them, Doo ye enquyre among your ſelues of that I ſayde, After a whyle, and ye ſhal not ſee me: and agayne, after a whyle, and ye ſhal ſee me?
20 Verely, verely I ſay vnto you, that ye ſhal weepe and lament, the world ſhal reioyce: ye ſhal ſorowe, but your ſorowe ſhalbe turned to ioy.
21 A woman, when ſhe trauayleth, hath ſorowe, becauſe her houre is come: but as ſoone as ſhe is deliuered of the chylde, ſhe remembreth no more the anguyſhe, for ioy that a man is borne into the worlde.
22 And ye nowe therefore haue ſorowe: but I wyl ſee you (b) agayne, and your hartes ſhal reioyce, and your ioy no man taketh from you.
23 And in that day ſhall ye aſke me no queſtion. Verily, verily I ſay vnto you, What ſo euer ye ſhall aſke the father in my name, he wyl geue it you.
24 Hytherto haue ye aſked (c) nothing in my name: aſke, and ye ſhal receiue, that your ioy may be ful.
25 Theſe thinges haue I ſpoken vnto you by prouerbes, the tyme commeth when I ſhal no more ſpeake vnto you by prouerbes, but I ſhal ſhewe you playnely of my father.
26 At that day ſhal ye aſke in my name: and I ſay not vnto you that I wyl pray vnto my father for you:
27 For the father him ſelfe loueth you, becauſe ye haue loued me, and haue beleeued that I came out from God.
28 I went out from the father, and came into the worlde: agayne, I leaue the world, & goe to the father.
29 His diſciples ſay vnto him, Lo, now talkeſt thou playnely, & ſpeakeſt no prouerbe.
30 Nowe are we ſure that thou knoweſt al thinges, & needeſt not that any man ſhould aſke thee (any queſtion:) therefore beleeue we that thou cameſt from God.
31 Ieſus anſwered them, Doo ye nowe beleeue?
32 *Beholde, the houre draweth nygh, and is alredie come, that ye ſhalbe ſcattered, euery man to his owne, and ſhall leaue me alone: and yet am I not alone, for the father is with me. Zacha. 13.c. Mat. 26.c. Mar. 14.c. Iohn. 14.b
33 Theſe wordes haue I ſpoken vnto you, that in me ye myght haue peace, for in the worlde ye haue tribulation: but be of good cheare, I haue ouercome the worlde.

The. xvii. Chapter.

Chriſt prayeth to his father, that their glorie myght be made manyfeſte.

1 Theſe wordes ſpake Ieſus, and lyft vp A his eyes to heauen, and ſayde, Father, the *houre is come, glorifie thy ſonne, that thy ſonne alſo may glorifie thee: Iohn. 13.b.
2 As thou haſt geuen him power ouer all fleſhe, that he ſhould geue eternal lyfe to as many as thou haſt geuen him.
3 This is the lyfe eternal, that they myght knowe thee the onely true God, and Ieſus Chriſte whom thou haſt ſent. 1. Iohn. 1.a.
4 I haue glorified thee on the earth: *I haue finiſhed the worke whiche thou gaueſt me to doo. Iohn. 19.f.
5 And nowe glorifie thou me, O father, with thine owne ſelfe, with the glorie whiche I had with thee yer the worlde was.
6 I haue declared thy name vnto the men (a) which thou gaueſt me out of the world: thyne they were, and thou gaueſt them me, and they haue kept thy worde. (a) That is, the apoſtles.
7 Nowe they haue knowen that all thynges what ſo euer thou haſt geuen me, are of thee:
8 For I haue geuen vnto them the wordes which thou gaueſt me, and they haue receiued them, and haue knowen ſurely that I came out from thee, and they haue beleeued that thou dyddeſt ſende me.
9 I pray for them, I pray not for the (b) worlde: but for them whiche thou haſt geuen me, for they are thyne. (b) That is, the reprobate, that ſeeke the worlde, and not Chriſt.
10 And al myne, are thyne, and thyne, are myne: and I am glorified in them.
11 And nowe am I not in the worlde, and they are in the worlde, and I come to thee. Holye father, keepe through thyne owne name them, whiche thou haſt geuen me, that they may alſo be (c) one, as we are. (c) That they may be ioyned together in loue, and vaine of loue, fayth, and ſpirite. Iohn. 18. b.
12 Whyle I was with them in the worlde, I kept them in thy name: thoſe that thou gaueſt me, haue I kept, and none of them is loſt, but that (d) loſt chylde: that the ſcripture myght be fulfylled. (d) That is, Iudas Iſcariote. Pſalm. 108.

13 Nowe

13 Nowe come I to thee, and these woordes speake I in the worlde, that they myght haue my ioy fulfylled in them selues.

C 14 I haue geuen them thy woorde, and * the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde.

John.15.c. Bapt.2.D.

15 I pray not that thou shouldest take them out of the worlde, but * that thou shouldest keepe them from the euyl.

Mat.6.b. Luke.11.a.

16 They are not of the worlde, as I also am not of the worlde.

17 Sanctifie them through thy trueth: thy woorde is the trueth.

18 As thou diddest sende me into the world, euē so haue I also sent them into the world.

19 And for their sakes sanctifie I mee self, that they also myght be sanctified through the trueth.

20 (Neuertheleſſe,) I pray not for thē alone: but for them also whiche shal beleeue on me through their preachyng:

D 21 That they al may * be one, as thou father art in me, and I in thee, and that they also may be one in vs: that the worlde may beleeue that thou hast sent me.

Galat.3.B.

22 And the glorie whiche thou gauest me, I haue geuen them: that they also may be one, as we also are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the worlde may knowe that thou hast sent me, and hast loued them, as thou hast loued me.

24 Father, I wyl that they which thou hast geuen me, * be (e) with me where I am: that they may see my glorie which thou hast geuen me, for thou louedst me before the fundation of the worlde.

John.12.D. (e) That is, after they haue fulfylled theyr course in this lyfe, they may enioy eternall lyfe. Mat.11.D. Luke.10.D.

25 *O righteous father, the world also hath not knowen thee: but I haue knowen thee, and these haue knowen that thou hast sent me.

26 And I haue declared vnto them thy name, & wyl declare it: that the loue wherwith thou hast loued me, may be in them, and I in them.

The.xviii.Chapter.

3. Christe is betrayed by Iudas. 40. The Iewes aske Barabbas to be let loose.

A 1 When Iesus had spoken these woordes, he * went foorth with his disciples ouer the brooke Cedron, where was a garden, into the whiche he entred and his disciples.

The Gospel on good Fryday. Mat.26.D. Mar.13.D. Luke.22.D.

2 Iudas also whiche betrayed him, knewe the place: for Iesus oft tymes reioyned thyther with his disciples.

3 Iudas then, after he had receyued a bande of men, and officers of the hygh priests and pharisees, cōmeth thyther with lanternes, and torches, and weapons.

4 And Iesus knowyng all thynges that shoulde come on him, went foorth, & sayde vnto them, Whom seeke ye?

5 They answeared him, Iesus of Nazareth. Iesus sayth vnto them, I am (he.) Iudas also whiche betrayed him, stoode with them.

6 As soone then as he had sayde vnto them, I am he, they went backwarde, and fell to the grounde.

7 Then asked he them againe, Whom seeke ye? They sayde, Iesus of Nazareth.

8 Iesus answeared, I haue tolde you that I am (he:) If ye seeke me therefore, (a) let these goe their way.

(a) The apostles & disciples that were with me. Iohn.17.b.

9 That the saying myght be fulfilled whiche he spake, * Of them which thou gauest me, haue I not lost one.

10 Then Simon Peter hauing a swoorde, drue it, and smote the high priestes seruant, and cut of his right eare: The seruantes name was Malchus

11 Therefore sayde Iesus vnto Peter, * Put vp thy swoorde into the sheathe: Shall I not drynke of the cup which my father hath geuen me?

Mat.26.d. Gen.9.d.

12 Then the companie, & the captayne, and officers of the Iewes, tooke Iesus, and bounde him:

13 And led him away to Annas fyrst (for he was father in lawe vnto Caiaphas) which was the hygh priest that same yeere. (And Annas sent Christe bounde vnto Caiaphas the hygh priest)

14 * Caiaphas was he which gaue counsaile to the Iewes, that it was expedient that one man shoulde dye for the people.

C John.11.b.

15 *And Simon Peter folowed Iesus, and so dyd another (b) disciple: That disciple was knowen vnto the hygh priest, & went in with Iesus into the pallace of the hygh priest.

Mat.26.b. (b) That is, Iohn.

16 But Peter stoode at the doore without. Then went out that other disciple, whiche was knowen vnto the hygh priest, & spake vnto the damsel that kepte the doore, and brought in Peter.

17 Then sayth the damsell that kepte the doore vnto Peter, Art not thou also one of this mans disciples? He sayth, I am not.

18 The seruantes and officers stoode there, whiche had made a fyre of coales, (for it was colde) and they warmed them selues: Peter also was standyng among them, warmyng him.

19 * The high priest then asked Iesus of his disciples, Luke.22.

Mat.14.

disciples, and of his doctrine.

20 Iesus answeared him, I spake openly to the worlde, I euer taught in the synagogue and in the temple, whyther all the Iewes resort, and in secrete haue I sayde nothyng:

D 21 Why askest thou me? Aske them which heard me what I haue saide vnto them: behold, they can tel what I said.

Luke.23.d. 22 When he had thus spoken, one of the officers whiche stoode by, smote Iesus (with a rodde,) saying, *Answearest thou the high priest so?

23 Iesus answeared hym, If I haue euyll spoken, beare witnesse of the euyl: but if I haue wel spoken, why smytest thou me?

24 Nowe Annas had sent him bound vnto Caiaphas the high priest.

25 Simon Peter was standing, and warming him selfe: Then sayd they vnto hym, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the seruantes of the hygh priestes (his cosin whose eare Peter smote of) saith vnto him, Dyd not I see thee in the garden with him?

Iohn.12.d. 27 *Peter therfore denyed agayne, and immediately the cocke crewe.

Matth.27.a Marke.15.a Luke.23.a. 28 *Then led they Iesus from Caiaphas, into the hall of iudgement: It was in the morning, and they them selues went not into the iudgement hal, lest they should be defiled: but that they might eate the Passeouer.

E 29 Pilate then went out vnto them, & sayd, What accusation bryng you against this man?

30 They answeared, and said vnto hym, If he were not an euyll doer, we would not haue deliuered hym vnto thee.

31 Then saide Pilate vnto them, Take ye hym, and iudge him after your owne lawe. The Iewes therefore sayde vnto hym, It is not lawful (c) for vs to kyl any man.

32 That the woordes of Iesus myght be fulfylled, whiche he spake, signifying what death he should dye.

Matth.20.a Matth.27.b Marke.15.a Luke.23.b. 33 *Then Pilate entred into the Iudgement hal againe, and called Iesus, and said vnto hym, Art thou the king of the Iewes?

F 34 Iesus answeared hym, Sayest thou this thing of thee selfe, or dyd other tel it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation and high priestes haue deliuered thee vnto me: what hast thou done?

Iohn.6.b. 36 Iesus answeared, My kingdome is not of this worlde: if my kingdome were of this worlde, then would my seruantes surely fyght, that I should not be deliuered to the Iewes: but now *is my kingdome not from hence.

37 Pilate therfore sayd vnto hym, Art thou a king then? Iesus answeared, Thou sayest that I am a king: For this cause am I borne, and for this cause came I into the worlde, that I should beare witnesse vnto the trueth, & al that are of the trueth heare my voyce.

38 Pilate saith vnto hym, What is trueth? And when he had sayde this, he went out againe vnto the Iewes, and saith vnto them, *I finde in hym no fault at al. Matth.27.c. Mark.15.a.

39 Ye haue a custome that I should deliuer you one loose at the Passeouer: wyl ye that I loose vnto you the king of the Iewes? Luke.23.c. Actes.3.c.

40 Then cryed they al againe, saying, *Not him, but Barabbas. This Barabbas was a robber.

The.xix.Chapter.

I. Christe is whypped, beaten, and crowned.
II. Al power of God.

A 1 THen Pilate tooke Iesus therefore, and scourged hym.

2 *And the souldiers when they had wounde a crowne of thornes, they dyd put it on his head, and they dyd cast about him a purple garment, Matth.27.c. Mark.15.b.

3 And said, Hayle king of the Iewes: and stroke hym with roddes.

4 Pilate went foorth againe, and saide vnto them, Beholde, I bring hym foorth to you, that ye may knowe that I finde no fault in hym.

5 Then came Iesus foorth, wearyng the crowne of thorne, and the robe of purple: and (Pilate) sayth vnto them, Beholde the man.

B 6 *When the high priestes therefore and officers saw him, they cryed, saying, Crucifie hym, crucifie hym. Pilate saith vnto them, Take ye hym, and crucifie hym: for I finde no fault in hym. Matth.27.c. Mark.15.a. Luke.23.b.

7 The Iewes answeared hym, We haue a lawe, and by our lawe he ought to dye: because *he made hym selfe the sonne of God. Leuit.23.c.

8 When Pilate heard that saying, he was the more afrayde, Iohn.5.b.

9 And went againe into the iudgement hal, and sayth vnto Iesus, Whence art thou? But Iesus gaue hym no answeare.

10 Then sayth Pilate vnto hym, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, & haue power to loose thee?

11 Iesus answeared, Thou couldest haue no power at al against me, except *it were geuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne. Sapi.6.a.

12 *And

John.3.b Rom.13.a Mat.27.b Marke.15.c Luke. 23.c Actes.17.b

12 *And from thencefoorth sought Pilate (meanes) to loose him: but the Jewes cried, sayeing, If thou let hym goe, thou art not Caesars freende: *For whosoeuer maketh hym selfe a king, speaketh against Caesar.

13 When Pilate heard that sayeing, he brought Jesus foorth, and he sate downe in the iudgement seate, in a place that is called the pauement, but in ỹ Hebrue tongue, Gabbatha.

C 14 It was the preparyng of the Passouer, and about the syxth houre: and he saith vnto the Jewes, Behold your king.

15 They cryed, Away with him, away with him, crucifie him. Pilate saith vnto them, Shal I crucifie your king? The high priestes answeared, We haue no kyng but Caesar.

Math. 27.b Marke. 15.c Luke. 23.c Heb. 13.c

16 *Then deliuered he him therefore vnto them to be crucified: and they tooke Jesus, and led him away.

17 And (he) bearing his crosse, *went foorth into a place, whiche is called the place of a skul, but in the Hebrue, Golgotha:

18 Where they crucified him, and two other with hym, on either side one, and Jesus in the myddes.

Math. 27.b Marke. 15.c Luke. 23.c

19 And *Pilate wrote a title, and put it on the crosse. The writyng was, (Iesus of Nazareth the kyng of the Iewes.)

20 This title read many of the Jewes: for the place where Jesus was crucified, was nygh to the citie: And it was written in Hebrue, and Greeke, and latine.

D 21 Then said the high priestes of the Jewes to Pilate, Write not the king of the Jewes: but that he sayde, I am king of the Jewes.

22 Pilate answeared, What I haue written, that haue I written.

Math. 27.b Marke. 15.c Luke. 23.c

23 Then the soulditers, when they had crucified Jesus, toke his garmentes, (& made foure partes, to euery soulditer a part) and also his coate: ỹ coate was without seame, wouen from the toppe throughout.

24 They said therfore among them selues, Let vs not diuide it, but cast lottes for it, whose it shalbe. That the scripture might be fulfylled, saying, *They parted my rayment among them, and for my coate dyd they cast lottes. And the soulditers dyd such thinges in deede.

Pſal.22.a

25 There stoode by the crosse of Jesus, his mother, and his mothers sister, Marie (the wyfe) of Cleophas, and Marie Magdalen.

John.13.a (a) That is, Iohn.

26 When Jesus therfore sawe his mother, and the disciple standyng by, whom he (a) loued, he saith vnto his mother, Woman, beholde thy sonne.

27 Then saith he to the disciple, Beholde thy mother. And from that houre the disciple tooke her vnto his owne (house.)

28 After these thinges, Jesus knowing that E all thynges were nowe performed, *that Pſal.69.a the scripture might be fulfylled, he saith, I thirste.

29 So there stoode a vessel by, full of vineger: *Therefore when they had fylled a Math. 27. sponge with vineger, and put it vppon hy- Mark. 15. sope, they offered it to his mouth.

30 When Jesus therefore had receyued the vineger, he saide, *It is (b) finished, and John.17.a when he had bowed his head, he gaue vp (b) The my the ghost. stery of mans redemption and saluacion, is perfected by the onely sacrifice of Christ the promised to the fathers fulfilled, the ceremonies of the lawe ended.

31 The Jewes therefore, because it was the preparyng (of the Sabboth,) that the bodyes shoulde not remayne vpon the crosse on the Sabboth daye (for that Sabboth daye was an high day,) besought Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the soulditers, and (c) brake the legges of the first, and of the other which was crucified with him.

(c) Because they were not yet dead for that was their custome.

33 But when they came to Jesus, and sawe that he was dead already, they brake not his legges.

34 But one of the soulditers with a speare thrust him into the side, & foorthwith came there out blood and water.

F 35 And he that sawe it, bare record, and his record is true, and he knoweth that he saith true, that ye myght beleeue also.

36 For these thinges were donne that the scripture shoulde be fulfylled, *A bone of Num.9.b hym shal not be broken. Exod.12.c

37 And agayne another scripture saith, * Zacha.12.c They shal loke on him whom they pearsed. Math.27. Mark.15. Luke.23.

38 *After this, Ioseph of Arimathea (being a disciple of Jesus, but secretely for feare of the Iewes,) besought Pilate that he might take downe the body of Jesus, and Pilate gaue hym licence: he came therefore, and tooke the body of Jesus.

39 And there came also Nicodemus (which at the beginning came to Jesus by nyght, and brought of myrrhe and aloes myngled togeather, about an hundred pounde (wayght.)

40 Then tooke they the body of Jesus, and wound it in linnen clothes, with ỹ odours, as the maner of the Jewes is to bury.

41 And in the place where he was crucified, there was a garden, and in the garden a newe sepulchre, wherin was neuer man yet layde.

42 There layd they Jesus therfore, because of the preparyng (of the Sabboth) of the Jewes, for the sepulchre was nigh at hande.

The

The. xx. Chapter.

1. Marie commeth to the sepulchre. 9. The Apostles were ignorant of the resurrection.

1 THe first day of the (a) sabbothes, *commeth Marie Magdalene early, when it was yet darke, vnto the sepulchre, & seeth the stone taken away from the graue.

2 Then she runneth, & commeth to Simon Peter, and to the other disciple *whom Iesus loued, and sayth vnto them, They haue taken away the Lorde out of the graue, and we can not tel where they haue layde him.

3 Peter therfore went forth, and that other disciple, and came to the sepulchre.

4 They ranne both togeather, and the other disciple did outrunne Peter, and came first to the sepulchre.

5 And when he had stowped downe, he saw the lynnen clothes lying, yet went he not in.

6 *Then commeth Simon Peter folowing him, and went in to the sepulchre, and seeth the lynnen clothes lye,

7 And the napkyn that was about his head, not lying with the linnen clothes, but wrapped togeather in a place by it selfe.

8 Then went in also that other disciple whiche came fyrst to the sepulchre, and he saw, and beleeued.

9 For as yet they knewe not the *scripture, that he shoulde ryse from death.

10 Then the disciples went away agayne vnto their owne house.

11 *Marie stoode without at the sepulchre, weepyng: So as she wept, she bowed her selfe into the sepulchre,

12 And seeth two angels clothed in white, sitting, the one at the head, & the other at the feete, where the body of Iesus was layde.

13 They say vnto her, Woman, why weepest thou? She sayth vnto them, For they haue taken away my Lorde, and I wote not where they haue layde him.

14 When she had thus sayd, she turned her selfe backe, and sawe Iesus standing, and knewe not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? Whom seekest thou? She supposyng that he had ben the gardiner, saith vnto him, Syr, yf thou haue borne him hence, tel me where thou hast laide him, and I wyl fetche him.

16 Iesus sayth vnto her, Marie: She turned her selfe, and saide vnto him, Rabboni, whiche is to say, Maister.

17 Iesus sayth vnto her, Touch (b) me not, for I am not yet ascended to my father, but goe to my brethren, and say vnto them, I ascende vnto my father and your father, and to my God, and your God.

18 Marie Magdalene commeth, bryngyng tydynges to the disciples that she had seene the Lord, and that he had spoken such thynges vnto her.

19 *The same day at night, whiche was the fyrst day of the *sabbothes, whe the doores were shut, where the disciples were assembled togeather for feare of the Iewes, came Iesus, and stoode in the (c) myddes, and sayth vnto them, Peace be vnto you.

20 And when he had so said, he shewed vnto them his handes and his syde. Then were the disciples glad, when they sawe the Lorde.

21 Then sayd Iesus to them agayne, Peace be vnto you: As my father hath sent me, euen so sende I you also.

22 And when he had sayde those woordes, he breathed on them, and sayth vnto them, Receyue ye the holy ghoste.

23 Whosoeuers synnes ye remit, they are remitted vnto them, & whosoeuers synnes ye retayne, they are retayned.

24 (*) But Thomas, one of the twelue, whiche is called Didymus, was not with them when Iesus came.

25 The other disciples therefore sayde vnto him, We haue seene the Lorde. But he sayde vnto them, Except I shal see in his handes the print of the nayles, and put my fynger into the print of the nayles, & thrust my hande into his syde, I wyll in no wyse beleeue.

26 And after eyght dayes, agayne his disciples were within, & Thomas with them: Then came Iesus, the doores being shut, and stoode in the myddes, and sayd, Peace be vnto you.

27 After that sayth he to Thomas, Bryng thy fynger hyther, and see my handes, and reache hyther thy hande, & thrust it into my syde, and be not faythlesse, but beleeuyng.

28 Thomas answeared, and said vnto him, My Lorde, and my God.

29 Iesus saith vnto him, Thomas, because thou hast seene me, thou hast beleeued, blessed are they that haue not seene, and yet haue beleeued.

30 And many other signes truely dyd Iesus before the eyes of his disciples, whiche are not wrytten in this booke.

31 These are wrytten, that ye might (d) beleeue that Iesus Christ is the sonne of god, and that in beleeuyng, ye myght haue lyfe through his name.

(a) The Gospel on the fyrst sunday after Easter.

Luk. 24. b.

(c) He came in myracu-lously, to geue the Apostles comfort, as also an outwarde taste & sure argument of his deuinitie, that by his notable miracle, he might confyrme the apostles in the fayth of his resurrection.

(*) The Gospel on Sayne Thomas day.

Iohn. 11. b.

(d) The scripture written, is sufficient to confyrme our fayth vnto saluation by Christe.

The. xxi. Chapter.

Christe forewarneth Peter of his death and persecution.

1 After.

21 AFterwarde dyd Jesus shewe him selfe agayne to his disciples at the sea of Tiberias, and on this wyse shewed he him selfe.

2 There were togeather Simon Peter, and Thomas, whiche is called Didymus, and * Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples.

John.1.k.

3 Simon Peter sayth vnto them, I goe a fyshing. They say vnto him, We also goe with thee. They went their way, and entred into a ship immediatly, and that night caught they nothyng.

4 But when the morowyng was nowe come, Jesus stoode on the shore: neuertheless, the disciples knewe not that it was Jesus.

* or, syrs. 5 Jesus sayth vnto them, * Children, haue ye any meate? They answered him, No.

6 And he sayth vnto them, Cast out the net on the ryght syde of the shyp, and ye shall fynde. They cast out therefore, and anone they were not able to drawe it for the multitude of fyshes.

B 7 Then sayde the disciple whom Jesus loued, vnto Peter, It is the Lord: When Simon Peter hearde that it was the Lorde, he gyrd his coate vnto him, (for he was naked) and dyd cast him selfe into the sea.

8 The other disciples came in a litle shyp, (for they were not farre from lande, but as it were two hundred cubites) drawyng the net with fyshes.

9 As soone then as they were come to land, they sawe whot coales, and fyshe layd theron, and bread.

Luke.24.f 10 Jesus saith vnto them, * Bring of the fysh, whiche ye haue nowe caught.

11 Simon Peter went vp, and drew the net to the lande, full of great fyshes, an hundred and fyftie and three, and for all there were so many, yet was not the net broken.

12 Jesus sayth vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou? knowyng that it was the Lorde.

13 Jesus then commeth, and taketh bread, and geueth them, and fyshe lykewyse.

C 14 This is nowe the thirde tyme that Jesus appeared to his disciples, after that he was ryssen from death.

15 So when they had dyned, Jesus sayth to Simon Peter, Simon * Joanna, louest thou me more then these? He saith vnto him, Yea Lorde, thou knowest that I loue thee. He sayth vnto him, Feede my lambes.

* or, sonne of Iona.

16 He saith to him againe the seconde time, Simon Joanna, louest thou me? He sayth vnto him, Yea Lorde, thou knowest that I loue thee. He sayth vnto him, Feede my sheepe.

17 He said vnto him the thirde time, Simon Joanna, louest thou me? Peter was sorie, because he saide vnto him the thirde tyme, Louest thou me: And he saide vnto him, Lorde, thou * knowest al thynges, thou knowest that I loue thee: Jesus sayth vnto him, Feede my sheepe.

John.16.g

18 Verily, verily I say vnto thee, when thou wast younger, thou gyrdedst thee selfe, and walkedst whither thou wouldest: but when thou shalt be olde, * thou shalt stretche forth thy handes, and another shal gyrd thee, and carrie thee whither thou wouldest not.

John.13.b Actes.12.

19 This spake he, signifiyng by what death he shoulde glorifie God. And when he had spoken this, he sayth vnto him, Folowe me.

20 Peter turnyng about, seeth the disciple whom * Jesus loued, folowyng, which also leaned at his byest at supper, & sayd, Lorde, whiche is he that betrayeth thee?

John.13.c and. 19.b

D

21 When Peter therefore sawe him, he sayth to Jesus, Lorde, what shal he doo?

The Gospel on saint Iohn Euangelists day.

22 Jesus sayth vnto him, If I will haue him to tarrie tyl I come, what is that to thee? Folowe thou me.

23 Then went this saying abrode among the brethren, that that disciple shoulde not dye: Yet Jesus sayde not to him, He shall not dye: but, If I will that he tarrie tyl I come, what is that to thee?

24 The same disciple is he whiche testifieth of these thinges, and wrote these thinges, and we knowe that his testimonie is true.

25 * There are also manye other thinges which Jesus did, the which if they shoulde be written euery one, I suppose the worlde coulde not conteyne the bookes that should be written. Amen.

John.20.

The ende of the Gospel by saint Iohn.

¶ The Actes of the Apostles.

The first Chapter.

7. The wordes of Christe and his angels to the apostles. 9. His assention. 14. Wherein the apostles are occupyed, tyl the holy ghost be sent. 26. And of the election of Matthias.

THE former booke haue I made, O Theophilus, of all that Iesus began both to do and teach,
2 Untyll the day in whiche he was taken vp, after that he thorowe the holy ghost had geuen commaundementes vnto the Apostles, whom he had chosen.
3 To whom also he *shewed him selfe alyue after his passion, and that by many tokens, appearing vnto them fourtie dayes, and speaking of the kingdome of God.
4 And gathering (them) togeather, * commaunded them that they should not depart from Hierusalem, but wayte for the promise of the father, * whereof (sayth he) ye haue heard of me.
5 For * Iohn truely baptised with water, but ye shalbe baptised with the holy ghost, after these fewe dayes.
6 When they therefore were come togeather, they asked of him, saying, Lorde, wylt thou at this time restore agayne the kyngdome of Israel?
7 And he sayd vnto them, * It is not for you to knowe the times or the seasons, whiche the father hath put in his owne power.
8 But * ye shal receiue power, after that the holy ghost is come vpon you, and * ye shalbe witnesses vnto me, both in Hierusalem, and in al Iurie, and in Samaria, and euen vnto the worldes ende.
9 And when he had spoken these thinges, while they beheld, * he was taken vp an high, and a cloude receiued hym vp out of their sight.
10 And whyle they looked vp stedfastly towarde heauen, as he went, beholde, two men stoode by them in white apparel,
11 Whiche also sayde, Ye men of Galilee, why stand ye gasing vp into heauen? This same Iesus whiche is taken vp from you into heauen, * shal so come euen as you haue seene him goe into heauen.
12 Then returned they vnto Hierusalem, from the mount that is called Oliuet, whiche is from Hierusalem a Sabboth dayes iourney.
13 And when they were come in, they went vp into a parlour, where abode both * Peter, and Iames, and Iohn, and Andrewe, Philip, and Thomas, Bartholomew, and Matthewe, Iames (the sonne) of Alpheus, and Simon Zelotes, & Iudas (the brother) of Iames.
14 These al continued with one accorde in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.
15 ¶ And in those dayes Peter stoode vp in the middes of the disciples, and said, (The number of (a) names togeather, were about an hundred and twentie.)
16 Ye men and brethren, this scripture must needes haue ben fulfilled, whiche the holy ghost by the mouth of Dauid spake before of Iudas, * whiche was guide to them that tooke Iesus,
17 * For he was numbred with vs, and had obteyned felowship in this ministerie.
18 And the same hath now purchased a feeld, with the reward of (b) iniquitie, and when he was * hanged, he burst asunder in the middes, and al his bowels gushed out.
19 And it is knowen vnto al the dwellers at Hierusalem, in so much that the same feeld is called in their mother tongue Aceldema, that is to say, The feelde of blood.
20 For it is written in the booke of psalmes, * Let his habitation be desart, and no man be dwelling therein: * And his bishoprick let another take.
21 Wherefore of these men which haue companied with vs al the time that the lorde Iesus went in and out (c) among vs,
22 Beginning from the baptisme of Iohn, vnto that same day that he was taken vp from vs, must one be ordeyned to be a witnesse with vs of his resurrection.
23 And they appointed two, Ioseph which is called Barsabas, whose surname was Iustus, and Matthias.
24 And when they had prayed, they sayde, Thou Lorde, * which knowest the hartes

¶ 1 of

Epistle assention.

Matth. 10.a Mark. 3.c. Luke. 6.c

¶ The Epistle on S. Matthias day.

(a) That is, of men, for men are wont namely to be counted, whether they are numbred

Matth. 26.b Mark. 14.c Luke. 22.c Matth. 10.a Mark. 1.c Luke. 3.c

(b) It is called the reward of iniquitie, because the wicked Iewes gaue the reward, & the wicked Iudas receiued the reward, to shed the blood of Christe that innocēt lāde,

Psal. 69.f Psal. 109.a

(c) That is to say after the language of the Hebrues, he had his conuersation and liued with vs.

1. Par. 28.b Psalm. 7.a

(a) Lottes for choosing of officers, or diuidyng of inheritance, grounde, or goodes, are alowed of God as appeareth in the holy scriptures, lots stay stryfe, sayth Solomon. But lots of diuination to knowe superstitiously of things to come, are disalowed of God, and vtterly forbidde.

of al men, shewe whether of these two thou hast chosen,
25 That he may take the roome of this ministerie and apostleship, from which Iudas by transgression fell, that he might goe to his owne place.
26 And they gaue foorth their (d) lottes, and the lot fel vpon Matthias, & he was counted with the eleuen apostles.

The. ii. Chapter.

3. The holy ghost came vpon the Apostles in visible signes. 42. The godly exercise of the faythful.

A 1 AND when the day of Pentecost was fully come, they were al with one accorde in one place.
The Epistle on Whitsunday. Deut. 16.b. Lenit. 23.c.
2 And sodaynly there came a sounde from heauen, as it had ben the comming of a mightie winde, and it fylled al the house where they were sitting.
3 And there appeared vnto them clouen tongues, like as they had ben of fire, and (a) sate vpon eche one of them.
Actes. 4.f. and. 11.b. 4 * And they were all fylled with the holy ghost, and began to speake with other tongues, as the spirite gaue them vtterance.
5 There were dwelling at Hierusalem Iewes, deuout men, out of euery nation of them that are vnder heauen.
6 When this was noysed about, the multitude came together, and were astonied, because that euery man hearde them speake in his owne language.
B 7 They wondred al, and marueyled, saying one to another, Beholde, are not all these whiche speake, of Galilee?
8 And howe heare we euery man his owne (a) towne, wherein we were borne?
9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iurie, and in Capadocia, in Pontus, and Asia,
10 Phrygia, and Pamphylia, in Egypt, and in the parties of Lybia, whiche is beside Cyrene, and strangers of Rome, Iewes and (b) Proselytes,
11 Cretes and Arabians, we do heare them speake in our tongues the wonderful works of God.
12 They were al amased, & were in a doubt, saying one to another, What meaneth this?
13 Other mocking, sayde, These men are ful of newe wine.
14 But Peter standing foorth with the eleuen, lyft vp his voyce, and sayd vnto them, Ye men of Iurie, and all ye that dwel at Hierusalem, be this knowen vnto you, and heare my woordes,
15 For these are not dronken, as ye suppose, seing it is but the (c) third houre of the day.
16 But this is that whiche was spoken by the prophete Ioel,
17 And it shalbe in the last dayes (saith god) of my spirit I wil powre out vpon al flesh: * And your sonnes and your daughters shal prophesie, and your young men shal see visions, and your olde men shal dreame dreames:
18 And on my seruantes, and on my handemaydens, I wyl powre out of my spirite in those dayes, and they shal prophesie:
Ioel. 2.g.
19 And * I will shewe wonders in heauen Psal. 17. aboue, and tokens in the earth beneath, Luke. 23.f. blood, and fire, and the vapour of smoke,
20 The sunne shalbe turned into darkenesse, and the moone into blood, before that great and notable day of the Lorde come.
21 And it shall come to passe, that * who so D euer shal call on the name of the Lord, shal Rom. 10.c. be saued.
22 Ye men of Israel, heare these woordes, Iesus of Nazareth, a man approued of God among you with myracles, wonders, and sigues whiche God did by him in the middes of you, as ye your selues also knowe,
23 Him after that ye had taken by wycked hands, being deliuered by the determinate counsel and foreknowledge of God, haue ye crucified and slayne.
24 Whom God hath raised vp, hauing loosed the sorowes of death, because it was impossible that he shoulde be holden of it.
25 For Dauid speaketh of him, * I sawe the Psal. 16.f. Lord alwayes set foorth before my face, for he is on my right hande, that I should not be moued.
26 Therefore did my hart reioyce, and my tongue was glad: Moreouer also, my flesh shal rest in hope,
27 Because thou wilt not leaue my soule in hel, neyther wilt thou suffer thine holy one to see corruption.
28 Thou hast shewed me the wayes of lyfe, E thou shalt make me full of ioy with thy countenance.
29 Ye men & brethren, let me freely speake vnto you of the patriarche Dauid: * For 3. Reg. 2. he is both dead and buried, and his sepulchre is with vs vnto this day?
30 Therefore, being a prophete, and knowing that God had sworne with an othe to him, that he woulde rayse vp Christe, as concerning the flesh of the fruite of his loynes, to sit on his seate,
31 He seing this before, spake of the resurrection of Christe, that his soule was not left in hel, neither his flesh did see corruption.
32 This Iesus hath God raysed vp, * wher- Actes. 1.d.

(c) The Iewes count the third houre of the day, fro six the clocke in the morning, to sixe at night, therefore the third houre after the Iewes computation is our nine of the clocke.

of

of we al are witnesses.

33 Then being by the right hande of God exalted, and hauing receiued of the father the promise of the holy ghost, he hath shed foorth this, which ye nowe see and heare.

34 For Dauid is not assended into the heauens, but he sayth him selfe, *The Lord sayde vnto my Lord, Sit thou on my right hande,

35 Until I make thy foes thy footestoole.

36 Therefore let al the house of Israel know for a suretie, that God hath made that same Jesus whom ye haue crucifyed, both Lorde and Christe.

37 Nowe when they hearde this, they were pricked in their hart, and sayd vnto Peter, and to the other apostles, Ye menne and brethren, *What shal we do?

38 Then Peter sayde vnto them, Repent ye, and let euery one of you be baptised in the name of Jesus Christe, for the remission of synnes, and ye shall receiue the gift of the holy ghost.

39 For the promise was (made) vnto you and to your children, and to al that are a farre of, euen as many as the Lorde our God shal cal.

40 And with many other woordes dare he witnesse, and exhorted them, saying, Saue (your selues) from this vntoward generation.

41 Then they that gladly receiued his word, were baptised, and the same day there were added (vnto them) about three thousande soules.

42 And they continued stedfastly in the Apostles doctrine and (d) felowship, & in breaking of bread, and in prayers.

43 And feare came vppon euery soule, and many woonders and signes were donne by the Apostles.

44 And all that beleeued were togeather, and had al thinges common,

45 And solde their possessions and goodes, and parted them to al men, as euery man had neede.

46 And they continuing dayly with one accorde in the temple, and breaking bread from house to house, dyd eate their meate togeather with gladnesse of hart,

47 Praysing God, and hauing fauour with al the people. And the Lorde added to the Churche dayly such as should be saued.

The. iii. Chapter.

7. The lame is restored to his feete. 12. Peter preached Christ vnto the people.

NOw Peter and John went vp togeather into ỹ temple, at the ninth houre of prayer.

2 And a certayne man that was lame from his mothers wombe was brought, whom they layde dayly at the gate of the temple whiche is called beautifull, to aske almes of them that entred into the temple.

3 Whiche seeing Peter and John about to go into the temple, asked an almes.

4 And Peter fastening his eyes vpon hym, with John, saide, Looke on vs.

5 And he gaue heede vnto them, trusting to receyue something of them.

6 Then saide Peter, Siluer & golde haue I none, but such as I haue, geue I thee, In the name of Jesus Christ of Nazareth, *ryse vp and walke. Mat. 9.a.

7 And he tooke him by the right hand, and lyft him vp, and immediatly his feete and ancle bones receyued strength.

8 And he leaping vp, stoode, and walked, and entred with them into the temple, walking, and leaping, and praysing God.

9 And al the people sawe him walking and praysyng God.

10 And they knewe him, that it was he whiche sate for the almes at the beautifull gate of the temple, and they woondred, & were sore astonyed at that whiche had happened vnto him.

11 And as the lame whiche was healed held Peter and John, all the people ranne togeather greatly amazed vnto them in the *porche, that is called Solomons. 3. Re. 6.a. John. 2. b. Actes. 5. c.

12 And when Peter sawe that, he answered vnto the people, Ye menne of Israel, why marueyle ye at this? or why looke ye so earnestly on vs, as though by our owne power or (a) godlynesse we had made this man to walke?

(a) He correcteth the abuse of man, which attribute to mans holynesse that whiche only apperteyneth to God.

13 The God of Abraham, and of Isahac, and of Jacob, the God of our fathers hath glorifyed his sonne Jesus, whom ye betrayed and denyed in the presence of Pilate, when he had iudged him to be loosed. Mat. 27.a. Mark. 15.a. Luke. 23.a. Mat. 27.c. John. 18. & c

14 But ye denyed the holy & iust, *and desyred a murderer to be geuen you,

15 And killed *the Lorde of lyfe, whom God hath rayfed from the dead, of the whiche we are witnesses.

16 And his name, through the fayth in his name, hath made this man sounde, whom ye see and knowe, and the fayth whiche is by him, hath geuen to this man health in the presence of you al.

17 And nowe brethren, I wote that through ignorance ye did it, as did also your rulers.

18 But those things whiche God before had shewed by the mouth of all his prophetes, that Christe should suffer, he hath so fulfylled.

19 *Repent ye therefore, & conuert, that your Mat. 4.c.

(b) By the tyme of refreshing, he meaneth the latter day, when the godly which in this worlde are turmoyled & troubled, shoulde fynde rest and quietnesse. Deut.18.c. Actes.7.c.

* or, who so euer.

(c) So they are called, because they came of the same stocke, and therfore were heyres of the same promise whiche appertayneth to the whole body of the people. Gene.12.a

* or, captayne.

Exod.2.c. Mar.21.c. Actes.7.b.

tymes may be blotted out, when the time of (b) refreshing shall come in the presence of the Lorde.

20 And he shal sende Iesus Christe, whiche before was preached vnto you.

21 Whom the heauen must receyue, vntil the tyme that all thinges be restored, whiche GOD hath spoken by the mouth of all his holy prophetes since the worlde began.

22 For Moses truely saide vnto the fathers, *A prophete shall the Lord your God rayse vp vnto you of your brethren, like vnto me, him shal ye heare in all things what so euer he shal say vnto you.

23 For the tyme wyll comme, that * euery soule whiche wyl not heare that same Prophete, shalbe destroyed from among the people.

24 Al the prophetes also from Samuel, and these that folowed in order, as many as haue spoken, haue likewise tolde you before of these dayes.

(c) Ye are the chyldren of the (c) prophetes, and of the couenant whiche God made vnto our fathers, saying vnto Abrahã, Euen in thy seede shal al the kinredes of the earth be blessed.

26 Vnto you fyrst, God hauyng raysed vp his sonne Iesus, sent him to bleisse you, in turning euery one of you from his iniquities.

The.iiii. Chapter.

1. The apostles are brought before the counsel. 32. The Churche increaseth in doctrine, and exercises of al godlynesse.

1 AND as they spake vnto the people, the priestes and the * ruler of the temple, & the Saductees, came vpon them,

2 Taking it greeuously that they taught the people, and preached in Iesus the resurrection from the dead.

3 And they laide handes on them, and put them in holde vntyl the next day: for it was nowe euentide.

4 Howe be it, many of them whiche hearde the woorde, beleeued. and the number of the men was about fyue thousande.

5 And it came to passe on the morowe, that their rulers, and elders, and Scribes,

6 And Annas the cheefe priest, and Caiaphas, and Iohn, & Alexander, and as many as were of the kinrede of the high priestes, were geathered togeather at Hierusalem.

7 And when they had set them before them, they asked, *By what power, or in what name haue ye donne this?

8 Then Peter ful of the holy ghost, said vnto them, Ye rulers of the people, & elders of Israel,

9 If we this day be examined of the good deede donne to the sicke man, by what meanes he is made whole,

10 Be it knowen vnto you all, and to all the people of Israel, that by the name of *Iesus Christe of Nazareth, whom ye crucifyed, whom GOD raysed againe from the dead, euen by him, doeth this man stande here before you whole. Math.1.d. Philip.2.b

11 This is the stone whiche was set nought by of you builders, whiche is the head of the (a) corner.

12 Neither is there (b) saluation in any other: for among men vnder heauen, there is geuen none other name wherein we must be saued.

13 Nowe when they sawe the boldnesse of Peter and John, and vnderstoode that they were vnlearned, and ignorant menne, they marueyled, and they knewe them that they had ben with Iesu:

14 And beholding also the man whiche was healed standing with them, they couldе not say against it.

15 But when they had commaunded them to goe aside out of the counsel, they counsayled among them selues,

16 *Sayeing, What shall we doo to these men? for a manifest signe is done by them, & is openly knowen to all them that dwell in Hierusalem, and we can not deny it.

17 But that it be noysed no farther among the people, let vs threaten, & charge them that they speake hencefoorth to no man in this name.

18 And they called them, * and commaunded them, that in no wyse they shoulde speake nor teache in the name of Iesu. Actes.5.c

19 But Peter and John answearred, and sayd vnto them, Whether it be right in the syght of GOD, to hearken vnto you more then to God, iudge ye.

20 For we can not but speake that, whiche we haue seene and hearde.

21 So when they had more sharply threatned them, they let them goe, fynding nothing howe to punishe them, because of the people, for all men glorifyed God, because of *that which was done.

22 For the man was about fourtie yeeres olde, on whom this myracle of healing was shewed. Actes.3.b

23 Then assoone as they were let goe, they came to their felowes, and shewed all that the high priestes and elders had sayde vnto them.

24 And when they heard that, they lift vp their voyces to God with one accorde, and sayde, Lord, thou art God which hast made heauen & earth, the sea, & al that in them is,

25 Which

(a) Christe is called the cheefe corner, or corner stone, because the Iewes, and the Gentiles are ioyned togeather, & builded vpon him by faith & made one Churche.

(b) Neither Saint, nor angel, nor woorkes, nor ought els can saue, but Christ alone. Iohn.11.f

C

D

25 Which by the mouth of thy seruant Dauid hast sayde, Why did the heathen rage, and the people imagine vayne thinges?
26 The kinges of the earth stoode vp, and the rulers came togeather agaynst the lord, and against his Christe.
27 For of a trueth agaynst thy holy childe Iesus, whom thou hast annoynted, both Herode and also Pontius Pilate, with the Gentiles, and the people of Israel, geathered them selues togeather,
28 For to do whatsoeuer thy hande and thy counsel determined before to be done.
29 And now lord, beholde their threatnings, and graunt vnto thy seruantes, that with al boldnesse they may speake thy worde,
30 So that thou stretche forth thine hande, that healing, and signes, and wonders, be done by the name of thy holy childe Iesus.
31 And assoone as they had prayed, the place moued where they were assembled togeather, and they were al filled with the holy ghost, and they spake the worde of GOD boldly.
32 And the multitude of them that beleeued, were of one hart, & of one soule: Neyther sayd any of them, that ought of the thinges whiche he possessed was his owne, but they had al thinges common.
33 And with great power gaue the apostles witnesse of the resurrection of the Lord Iesu, and great grace was with them al.
34 Neither was there any among them that lacked: For as many as were possessours of landes, or houses, solde them, and brought the price of the thinges that were solde,
35 And laide it downe at the Apostles feete: And distribution was made vnto euery man according as he had neede.
36 And Ioses, which was also called of the apostles Barnabas (that is to say by interpretacion, the sonne of consolation) beyng a Leuite, and of the countrey of Cypers,
37 Hauing lande, solde it, and brought the money, and layde it downe at the apostles feete.

Cap. 5.

The. v. Chapter.

12. Myracles are done by the apostles.
34. The sentence of Gamaliel.

1 BVT a certayne man named Ananias, with Sapphira his wife, solde a possession,
2 And kept away (part) of the price, his wyfe also beyng of counsel, and brought a certayne part, and layde it downe at the apostles feete.
3 But Peter sayd, Ananias, howe is it that Satan hath filled thine hart, to lie vnto the holy ghost, and kepe away (part) of the price of the lande?
4 Whyles it remayned, was it not thyne owne? and after it was solde, was it not in thyne owne power? why hast thou conceiued this thyng in thyne hart? thou hast not lyed vnto men, but vnto God.
5 Ananias hearing these wordes, fel downe, & gaue vp the ghost: And great feare came on al them that hearde these thynges.
6 And the young men rose vp, and put him apart, and caried him out, and buried him.
7 And it came to passe, that as it were about the space of three houres after, his wife came in, not knowyng that whiche was done.
8 And Peter sayde vnto her, Tel me, solde ye not the lande for so much? And she sayd, Yea, for so muche.
9 Then Peter sayd vnto her, Why haue ye agreed togeather, to tempt the spirite of the Lorde? beholde, the feete of them whiche haue buried thy husbande, are at the doore, and shal cary thee out.
10 Then fel she downe strayghtway at his feete, and yeelded vp the ghost: And the young men came in, and founde her dead, and caried her out, and buryed her by her husbande,
11 And great feare came vpon al the church, and vpon as many as heard these thinges.
12 And by the handes of the apostles, were many signes and wonders shewed among the people. (And they were altogeather with one accorde in Solomons porche.
13 And of other durst no man ioyne him selfe to them: neuertheles the people magnified them.
14 The number of them that beleeued in the Lorde, both of men and women, grewe more and more.)
15 Insomuch that they brought the sicke into the streetes, & layde them on beddes and couches, that at the least way, the (a) shadowe of Peter when he came by, myght shadowe some of them.
16 There came also a multitude of the cities rounde about, vnto Hierusalem, bringing sicke folkes, and them whiche were vexed with vncleane spirites: & they were healed euery one.
17 Then the chefe priest rose vp, & all they that were with him, (whiche is the secte of the Sadduces,) & were ful of indignation,
18 And layde handes on the apostles, and put them in the common prison.
19 But the angel of the Lorde by nyght opened the prison doores, and brought them forth, and sayde,
20 Goe, and stande and speake in the temple to the people al the wordes of this life.

(a) God at the first gaue lisning of his Gospel, wrought wonders by these things that seemed trifles to the world, whiche thinges as they were done for a time, so now the like must not be looked for.

The Epistle on saint Bartholomewe the Apostle. Wath. 16.b 2 Reg. 6.a John. 10.c Actes 3.b.

Actes. 4.a Actes. 11.a and. 16.f.

21 And when they hearde that, they entred into the temple early in the morning, and taught: but the chiefe priest came, and they that were with hym, and called a counsel togeather, and al the elders of the children of Israel: and sent to the prison to fetche them.

22 But when the officers came, and founde them not in the prison, they returned, and tolde,

23 Saying, The prison truely found we shut with al diligence, and the keepers standing without before the doores, but when we had opened, we founde no man within.

24 Then when the chiefe priest, and the captayne of the temple, and the hygh priestes hearde these thinges, they doubted of them whereunto this woulde growe.

25 Then came one and shewed them, (saying,) Beholde, the men that ye put in prison, are standyng in the temple, and teachyng the people.

26 Then went the captayne of the temple with the officers, and brought them without violence: (For they feared the people, lest they shoulde haue ben stoned.)

27 And when they had brought them, they set them before the counsel. And the chiefe priest asked them,

28 Saying, * Dyd not we strayghtly commaunde you that ye shoulde not teache in this name? And behold, ye haue filled Hierusalem with your doctrine, and intende to bryng * (b) this mans blood vpon vs. * Actes.4.d. (b) By this speache, they meane that they woulde charge them as gyltie of Christes blood that was shed. Math. 27.e

29 Then Peter and the other apostles answeared, and sayde, * We ought more to obey God then men. * Actes.4.d

30 The God of our fathers rayled vp Iesus, whom ye slue, and hanged on tree.

31 Him hath GOD lyft vp with his ryght hande, to be a prince and a sauiour, for to gene repentance to Israel, and forgeuenesse of sinnes.

32 And we are recordes of these things whiche we say, & so is also the holy ghost, whom God hath geuen to them that obey hym.

33 When they hearde that, they claue asunder, and sought meanes to slea them.

34 Then stoode there vp one in the counsel, a Pharisee, named Gamaliel, a doctour of lawe, had in reputation among al the people, and commaunded to put the apostles foorth a litle space, Actes. 22.a

35 And sayde vnto them, Ye men of Israel, take heede to your selues, what ye entende to do as touching these men.

36 For before these dayes rose vp one Theudas, reporting him selfe to be some great man, to whom a number of men, about a foure hundred, ioyned them selues: whiche was slayne, and they all whiche * beleued hym were scattered abrode, and brought to nought. * or, agreed vnto.

37 After this man arose vp one Iudas * of Galilee, in the dayes of tribute, and drue away muche people after him: he also perished, and all, euen as many as obeyed him, were scattered abrode. * Luke.13.a.

38 And nowe I say vnto you, refrayne your selues from these men, and let them alone: for if this counsel or this worke be of men, it wyl come to nought.

39 But and if it be of God, ye can not destroy it, lest haply ye be founde to stryue against God.

40 And to him they agreed: and when they had called the apostles, and beaten them, they commaunded that they shoulde not speake in the name of Iesu, & let them goe. Actes.4.d.

41 And they departed from the face of the counsel, reioycing that they were counted worthy to suffer shame for his name. Math.5.b.

42 And dayly in the temple, and in euery house, they ceassed not to teach and preache Iesus Christ.

The.vi. Chapeter.

3. Seuen deacons are ordeined in the Churche.
11. Steuen is accused.

1 AND in those dayes, when the number of the disciples grewe, there arose a grudge among the Grekes against the Hebrues, because their wydowes were despised in the dayly ministerie. A

2 Then the twelue called the multitude of the disciples togeather, and sayde, It is not good that we shoulde leaue the worde of God, and serue tables.

3 Wherfore brethren, loke ye out among you seuen men * of honest report, and full of the holy ghost and wysdome, to whom we may commit this businesse. * 1. Tim.3.c

4 But we wyl geue our selues continually to prayer, & to the ministerie of the worde.

5 And the saying pleased the whole multitude: and they chose Steuen, a man full of fayth and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicholas a conuert of Antioche. Apoc.2.b

6 These they set before the apostles: and when they had prayed, they * layde their handes on them. Num.27.b.

7 And the worde of God encreased, and the number of the disciples multiplied in Hierusalem greatly, and a great company of the priestes were obedient to the fayth. 1. Tim.4.b 2. Tim.1.b.

8 And Steuen ful of fayth and power, dyd great woonders and myracles among the people. B

9 Then

9 Then there arose certayne of the (a) synagogue, whiche is called (the synagogue) of the libertines, and Cyrenians, and of Alexandria, and of Cilicia, and of Asia, disputing with Steuen:

10 And they coulde not resiste the wysedome and the spirit by the which he spake.

11 Then they priuily prepared men, whiche sayde, (b) We haue hearde him speake blasphemous woordes against Moses, and agaynst God.

12 And they mooued the people, and the elders, and the scribes, and came vpon hym, and caught him, and brought him to the counsel:

13 And brought forth false witnesses, which sayd, This man ceaseth not to speake blasphemous woordes against this holy place, and the lawe.

14 For we hearde hym say, that this Jesus of Nazareth shall destroy this place, and shal change the ordinances whiche Moses gaue vs.

15 And all that sate in the counsell, looking stedfastly on him, sawe his face as it hadde ben the face of an angel.

The.vii.Chapter.

2. Steuen maketh answeare to his accusation, 51. rebuketh the harde necked Iewes, 58. and is stoned to death.

1 Then sayde the cheefe priest, Are these thinges so?

2 And he sayde, Ye men, brethren, and fathers, hearken: The God of glorye appeared vnto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And sayd vnto him, *Geat thee out of thy countrey, and from thy kinrede, and come into the lande which I shal shew thee.

4 Then came he out of the lande of ỹ Chaldeans, & dwelt in Charran: & from thence, when his father was dead, he brought him into this lande wherein ye nowe dwell.

5 And he gaue him none inheritance in it, no not the breadth of a foote: * and promised that he would geue it to him to possesse, and to his seede after him, when as yet he had no childe.

6 God verily spake on this wyse, * that his seede should sojourne in a strange land, and that they should keepe it in bondage, & entreate them euil foure hundred (a) yeeres.

7 And the nation to whom they shalbe in bondage, wyl I iudge, sayde God: And after that shal they comme forth, and serue me in this place.

8 And he gaue him the couenant of circumcision: and so (Abraham) begate Isahac, and circumcised him the eight day: and Isahac (begate) Jacob, and Jacob (begate) the twelue patriarkes.

9 * And the patriarkes mooued with enuie, solde Joseph into Egypt: and God was with him,

10 And deliuered him out of all his aduersities, and gaue hym fauour and wysedome in the syght of Pharao king of Egypt: and he * made him gouernour ouer Egypt, and (ouer) al his housholde.

11 * But there came a dearth ouer al the land of Egypt and Chanaan, and great affliction: that our fathers founde no sustenance.

12 But when Jacob hearde that there was corne in Egypt, he sent our fathers fyrst.

13 * And at the seconde (tyme) Joseph was knowen of his brethren, and Josephes kinrede was made knowen vnto Pharao.

14 Then sent Joseph, and caused his father Jacob to be brought, & al his kinne, three score and fyfteene soules.

15 * And Jacob descended into Egypt, and * dyed, both he and our fathers,

16 And were caryed ouer into Sichem, and layde in the sepulchre * that Abraham bought for (b) money of the sonnes of Emor, the sonne of Sichem.

17 But when the tyme of the promise drue nygh, which God had swoorne to Abraham, the people grewe and multiplyed in Egypt:

18 Tyl another kyng arose, which knewe not of Joseph.

19 The same dealt subtylly with our kinrede, and cruel intreated our fathers, and made them cast out their young chyldren that they should not remayne alyue.

20 * The same tyme was Moses borne, and was acceptable vnto God, and nourished vp in his fathers house three monethes:

21 And when he was cast out, Pharaoes daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in al manner of wysedome of the Egyptians, & was mighte in deedes and in woordes.

23 And when he was ful fourtie yeeres old, it came into his hart to visite his brethren the children of Israel.

24 And when he sawe one of them suffer wrong, he defended him, and auenged his quarell that had the harme donne to hym, and smote the Egyptian.

25 For he supposed his brethren woulde haue vnderstande, howe that God by his hande shoulde deliuer them: but they vnderstood not.

26 And the next day he shewed him selfe vn-

(a) Or, Colledge. For in the citie of Hierusalem there were founded many houses or schooles, wher as the youth of the Iewes and strangers were instructed: as nowe dayes are vsed in our vniuersities.

(b) The wicked setteth forth false witnesses, when they by reasoning can not preuaile agaynst the truth: and thus malice seeketh false Christes, when the wreth fayleth her.

Gen.12.b.

Gen.12.b. Gen.15.c. Exod.12.f.

(a) That is not to be vnderstande, that they shoulde be euyl intreated the whole foure hundred yeeres: but by exceſſe of speache, called hyperbole, is signified that they shoulde be euyl entreated with in the space of foure hundred yeeres.

Gen.37.f. Sapi.10.c.

Gen.11.c.

Gen.40.g.

Gen.45.a.

C

Gene.46.a. Gene.49.b.

Gene.23.b.

(b) Here appeareth an errour. For Abraham seemeth to be put in the text in the steede of Iacob. For Iacob bought the sepulchre of Emor, and not Abraha, who bought before a feld of Ephron.

Exod.2.a. Hebr.11.c.

D

to thym as they stroue, and would haue set them at one agayne, sayeng, Sirs, ye are brethern, why doo ye wrong one to another?

Gen.19.b Exod.2.c Mat.21.c Actes.3.b Exod.2.c

27 But he that dyd his neighbour wrong, thrust him away, sayeng, *Who made thee a ruler, and a iudge ouer vs?

28 Wylt thou kyl me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at that sayeng, and was a stranger in the lande of Madian, where he begate two sonnes.

Exod.3.a (c) That is to say, Moses.

30 * And when fourtie yeeres were expired, there appeared to him (c) in the wyldernesse of mount Sina, an angel of the Lorde in a flame of fyre in a bramble bushe.

31 When Moses sawe it, he wondred at the sight: and as he drue neare to beholde, the voyce of the Lorde came vnto him,

32 (Sayeng,) I (am) the God of thy fathers, the God of Abraham, and the God of Isahac, and the God of Iacob. Then Moses trembled, and durst not beholde.

Exod.3.b Mat.22.c. Mark.12.c. Luke.20.c Iosue.5.b

33 Then sayde the Lorde to him, *Put of thy shoes from thy feete: for the place where thou standest, is holy grounde.

34 I haue seene, I haue seene the affliction of my people whiche is in Egypt, and I haue hearde their groning, and am comme downe to deliuer them: And nowe comme, and I wyl sende thee into Egypt.

35 * This Moses whom they forsooke, sayeng, Who made thee a ruler and a iudge? the same dyd God sende to be a ruler and a deliuerer, by the handes of the angel whiche appeared to him in the bramble bushe.

Exod.2.c.

36 He brought them out, after that he had shewed woonders & signes in Egypt, and in the redde sea, and in the wyldernesse fourtie yeeres.

37 This is that Moses whiche sayde vnto the chyldren of Israel, *A prophete shal the Lorde your God rayse vp vnto you of your brethren, like vnto me: him shal ye heare.

Deut.18.c. Actes.3.b

38 This is he *that was in the Churche in the wyldernesse with the angel, whiche spake to him in the mount Sinai, and with our fathers: this man receiued the woord of lyfe to geue vnto vs.

Exod.19. Galat.3.c

39 To whom our fathers would not obey, but thrust (hym) from them, and in their hartes turned backe agayne into Egypt,

40 Sayeing vnto Aaron, *Make vs gods to go before vs. For as for this Moses that brought vs out of the lande of Egypt, we wote not what is become of him.

Exod.32.a

41 And they made a Calfe in those dayes, and offered sacrifice vnto the idol: & reioyced ouer the woorkes of their owne hands.

42 Then God turned him selfe away, and gaue *them vp to woorship the host of heauen, as it is written in the booke of the prophetes, *O ye house of Israel, haue ye offered to me (d) slayne beastes, and sacrifices by the space of fourtie yeeres in the wyldernesse?

Rom.1.a Amos.5.a Iere.7.c

43 Yea ye tooke vnto you the tabernacle of Moloch, and the starre of your god Remphan, figures whiche ye made to woorship them: and I wyl cary you away beyonde Babylon.

(d) God take their offeringes to be abominable, and vtterly none at al: partly for that they offered with a dissembling hart and a wicked lyfe, and partly because they mingled together the seruice deuised by man with the true seruice of God.

44 Our fathers had the tabernacle of witnesse in the wyldernesse, as he had appoynted, speaking vnto Moses, *that he shoulde make it according to the fashion that he had seene:

Exod.25.b Actes.8. Iosue.3.a Psal.89.c. 3.Reg.6.a Actes.17.f

45 Whiche also our fathers that came after, brought in with Iesus into the possession of the Gentiles, whom God draue out before the face of our fathers, vnto the dayes of Dauid,

46 *Whiche founde fauour before God, and woulde fayne haue founde a tabernacle for the God of Iacob.

(e) Here is reproued the grosse dulnesse of the people, who vainly fantasied that gods power was conteyned within the temple, whiche is the place of my rest? not the house buylt with mens handes but an humble and a quiet spirite, which trembleth at my holy woord.

47 *But Solomon built him an house.

48 *Howbeit, he that is highest of all, dwelleth not in temples made with (e) handes, as sayth the prophete,

49 Heauen is my seate, & earth is my footestoole: What house wyll ye buylde me, sayth the Lorde? Or whiche is the place of my rest?

50 Hath not my hande made al these things?

51 Ye stifnecked and of vncircumcised harts and eares, ye doo alwayes resist the holy ghost, *as your fathers dyd, (so) do ye.

The Epistle on sayne Steuens day.

52 Whiche of the Prophetes haue not your fathers persecuted? And they haue slayne them which shewed before of the comming of that iust, of whom ye haue benne nowe the betrayers and murderers:

53 Whiche also haue receyued the lawe by *the disposition of angels, and haue not kept it.

54 When they hearde these thinges, they were hartes clane a sunder, and they gnashed on him with their teeth.

55 But he being ful of the holy ghost, looked vp stedfastly into heauen, and sawe the glory of God, and Iesus standing on the right hande of God.

56 And sayde, Beholde, I see the heauens open, and the sonne of man standing on the right hande of God.

57 Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him al at once,

Psal.58.a

58 And cast him out of the citie, and *stoned hym: and the witnesses layde downe their clothes at a young mans feete, whose

3.Reg.21.b

name

name was Saul.

59 And they stoned Steuen, calling on, and saying, Lord Iesu, *receiue my spirite.

60 And he kneeled downe, (t) and cryed with a loude voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The .viii. Chapter.

4. The Apostles are scattered abrode.
38. Philip baptiseth the Eunuche.

1 AND Saul was consentyng vnto his death: And at that tyme there was a great persecution against the Church whiche was at Hierusalem, and they were all *scattered abrode throughout the regions of Iurie & Samaria, except the Apostles.

2 And deuout men carried Steuen together to his burial, and made great lamentation ouer hym.

3 As for Saul, he made hauocke of ỹ church, entryng into euery house, and drawyng out both menne and women, dyd put them into prison.

4 Therfore they that were scattered abrode, went euery where preaching the woorde of God.

5 Then came Philip into the citie of Samaria, and preached Christe vnto them.

6 And the people gaue herde vnto those thinges whiche Philip spake, with one accord, hearing and seeyng the myracles whiche he dyd.

7 For *vncleane spirites, crying with loude voyce, came out of many that were possessed with them: and many taken with palsies, and many that halted, were healed.

8 And there was great ioy in that citie.

9 But there was a certaine man called Simon, whiche before tyme in the same citie vsed witchcraft, and bewitched the people of Samaria, saying that he was a man that could doo great thinges:

10 To whom they al gaue herde, from the least to the greatest, sayeing, This man is the great power of God.

11 And him they set muche by, because that of long time he had bewitched them with sorceries.

12 But when they beleeued Philips preachyng of the kingdome of God, and of the name of Iesus Christ, they were baptised, both men and women.

13 Then Simon him selfe beleeued also: and when he was baptised, he continued with Philip, and wondred, beholdyng the myracles and signes whiche were done.

14 When the Apostles whiche were at Hierusalem, hearde say that Samaria had receyued the woorde of God, they sent vnto them Peter and Iohn.

15 Whiche when they were come downe, prayed for them that they might receiue the holy ghost.

16 (For as yet he was come downe vppon none of them: but they were baptised (a) onely in the name of Christ Iesu.)

17 Then layed they their handes on them, and they receyued the holy ghost.

18 And when Simon saw that through layeng on of the Apostles hands, the holy ghost was geuen, he offered them money,

19 Sayeing, Geue me also this power, that on whom so euer I put the handes, he maye receyue the holy ghost.

20 But Peter saide vnto hym, Thy money perishe with thee, because thou hast thought *that the gift of God may be obteined with money.

21 Thou hast neyther parte nor felowshyp in this busines: for thy hart is not ryght in the syght of God.

22 *Repent therfore of this thy wickednesse, and pray God, if perhaps the thought of thine hart may be forgeuen thee.

23 For I perceyue that thou art (b) in the gal of bytternesse, and in the bond of (c) iniquitie.

24 Then answeared Simon, & saide, Pray ye to the Lorde for me, that none of (these thynges) which ye haue spoken, fal on me.

25 And they, when they had testified & preached the woorde of the Lorde, returned toward Hierusalem, and preached the Gospel in many villages of the Samaritanes.

26 And the angel of the lord spake vnto Philip, saying, Arise, & goe toward the South, vnto the way that goeth downe from Hierusalem vnto Gaza: which is desart.

27 And he arose, and went on: and behold a man of Ethiopia, an Eunuch, and of great auctoritie with Candace, Queene of the Ethiopians, and had the rule of al her treasure, *whiche came to Hierusalem for to worshyp.

28 And as he returned home againe, sittyng in his charet, he read Esaias the prophete.

29 Then the spirite said vnto Philip, Come neare, and ioyne thee selfe to this charet.

30 And Philip ran thyther to him, & heard hym reade the prophete Esaias, and saide, Vnderstandest thou what thou readest?

31 And he sayde, Howe can I, except some man should guyde me? And he desyred Philip that he would come vp, and sit with hym.

32 The tenoure of the scripture whiche he read,

The Epistle on the rocke day in whitsun weeke.

(a) They that were baptised onely in the name of Christe, no doubt had receiued the holy ghoste sufficiently touchyng their saluation: but for further confirmation of Christes religion, nowe newelye set foorth, the manifest and vnwont gifts of the holy ghoste apeared among the Christians, by layeing on of the handes of the Apostles. Math. 10.b

(b) Thou art filled with melancoly & enuie. Thou woulst haue doyings with the hyghest, other wyse thou canst not be quiet.

(c) Through the desire of money and colourable couetousnes. Take heede ye symonistakes, that only for lyuing enter into the ministerie.

3. king. 8.c. Iohn. 12. c.

Esai.53.c. read, was this, * He was led as a sheepe to the slaughter, & like a lambe dumbe before the shearer: so opened not he his mouth.

33 In his humilitie, his iudgement is exalted: but who shall declare his generation? For his lyfe is taken from the earth.

34 And the Eunuche answeared Philip, and sayd, I pray thee of whom speaketh the prophete this? of hym selfe, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certayne water: and the Eunuche

Actes.10.g. said, See, here is water, * what doeth let me to be baptised?

37 Philip saide (vnto hym,) If thou beleeuest with al thine hart, thou mayest. And he answeared, and saide, I beleeue that Iesus Christe is the sonne of God.

38 And he commaunded the charet to stande still: and they went downe both into the water, both Philip, and also the Eunuche: and he baptised hym.

39 And as soone as they were come out of the water, the spirite of the Lorde caught away Philip, that the Eunuche saw hym no more: and he went on his way reioycing.

40 But Philip was founde at Azotus: and he walked throughout the countrey, preachyng in al the cities, tyl he came to Cesarea.

The.ix. Chapter.

3. The conuersion of Saul. 34. Peter healeth Eneas, 40. and rayseth vp Tabitha.

¶ 1 The vpshot on the conuersion of saint Paul. (a) Saul breathed & blustred with rage and crueltie agaynst christes churche, whiche declareth whereunto man is led by his rashe zeale, before he hath the true knowledge of god. Actes.22.b.

AND Saul (a) yet breathing out threatenynges and slaughter against the disciples of the Lord, went vnto the hygh priest,

2 And desyred of hym letters (to carie) to Damascus, to the synagogues: that if he founde any of this way, whether they were men or women, he might bring them bound vnto Hierusalem.

3 And when he iourneyed, it came to passe, that as he was come nigh to Damascus, sodaynely there shined rounde about hym a lyght from heauen.

4 And he fell to the earth, and heard a voyce saying vnto him, * Saul, Saul, why persecutest thou me?

5 And he sayde, Who art thou Lorde? And the Lord saide, I am Iesus whom thou persecutest: It is hard for thee to kicke against the pricke.

6 And he both trembling and astonied, said, Lorde, * what wylt thou haue me to doo? Luke.3.b. Actes.2.f. And the Lorde sayde vnto hym, Arise, and goe into the citie, and it shalbe tolde thee what thou must doo.

7 The menne also whiche iourneyed with hym, stoode amazed, (b) hearyng a voyce, but seeyng no man.

8 And Saul arose from the earth, and when his eyes were opened, he sawe no man: but they led hym by the hand, and brought hym into Damascus.

9 And he was three dayes without syght, and neyther dyd eate nor drinke.

10 And there was a certaine disciple at Damascus, named Ananias: and to hym saide the Lorde in a vision, Ananias. And he said, Behold, I (am here) Lorde.

11 And the Lorde saide vnto hym, Arise, and go into the street, which is called Straight, and seeke in the house of Iudas, after one called Saul, * of Tarsus: for beholde he prayeth,

12 And hath seene in a vision a man named Ananias comming in to hym, and putting his handes on hym, that he myght receyue his syght.

13 Then Ananias answeared, Lord, I haue hearde by many of this man, * howe much euyl he hath done to thy Saintes at Hierusalem:

14 And here he hath auctoritie of the hygh priestes, to bynde al that cal on thy name.

15 The Lorde said vnto him, Goe thy way: for he is a chosen vessell vnto me, to beare my name before the Gentiles, and kynges, and the children of Israel.

16 For I wyll shewe him howe great thinges * he must suffer for my names sake. Actes.21.d.

17 * And Ananias went his way, and entred into the house, and put his handes on hym, and sayd, Brother Saul, the Lord (euen Iesus that appeared vnto thee in the waye as thou camest) hath sent me, that thou mightest receiue thy syght, and be filled with the holy ghost. Actes.22.c.

18 And immediately there fel from his eyes as it had ben scales, and he receyued syght forthwith, and arose, and was baptised.

19 And when he had receyued meate, he was comforted. Then was Saul certaine dayes with the disciples whiche were at Damascus.

20 And straightway he preached Christe in the synagogues, that he is the sonne of God.

21 But all that hearde hym, were amazed, D and sayde, Is not this he that destroyed them whiche called on this name in Hierusalem, and came hyther for that intent, that he myght bring them bounde vnto the hygh priestes.

22 But Saul increased the more in strength, and

(b) No mans vaile though weake and corruptible flesshe was amased at heauenly things, and at the talke of God, whereby it came to passe, that they heard a voyce, as heare is written, & heard no voyce, as is wrytten in the 22. Chapter. For they heard voyce, and vnderstoode it not.

and confoumded the Iewes whiche dwelt at Damascus, proouyng by conferryng (one scripture with another) that this is verye Christe.

23 And after that many dayes were fulfylled, the Iewes tooke counsell togeather to kyl him.

24 But their laying awayte was knowen of Saul: and they watched the gates day and nyght to kyl him.

25 *Then the disciples tooke him by nyght, and put him downe by the wal, and let him downe in a basket.

26 And when Saul was come to Hierusalem, he assayed to couple him selfe to the disciples: but they were al afrayde of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them howe he had seene the Lord in the way, and that he had spoken to him, and howe he had preached boldly at Damascus in the name of Iesus.

28 And he was with them comming in, and going out at Hierusalem,

29 Speaking boldly in the name of the Lord Iesus, & he spake and disputed againste the Grekes: but they went about to slay him.

30 Which when the brethren knewe, *they brought him to Cesarea, & sent him forth to Tarsus.

31 Then had the Churches rest throughout al Iurie, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy ghoste.

32 And it came to passe, as Peter walked throughout al quarters, he came also to the saintes whiche dwelt at Lydda.

33 And there he founde a certayne man named Eneas, whiche had kept his bed eyght yeeres, and was sicke of the palsie.

34 And Peter saide vnto him, Eneas, Iesus Christ maketh thee whole: arise, and make thy bed. *And he arose immediately.

35 And al that dwelt at Lydda and Saron, sawe him, whiche turned to the Lorde.

36 There was also at Ioppa a certaine woman, a disciple, named Tabitha, whiche by interpretation is called (c) Dorcas: the same was ful of good woorkes, and almes deedes, whiche she dyd.

37 And it came to passe in those dayes that she was sicke, and died: whom when they had washed, they layde her in an vpper chamber.

38 And for as muche as Lydda was nygh to Ioppa, and the disciples had hearde that Peter was there, they sent vnto him two men, desyring him that he would not be greeued to come to them.

39 Then Peter arose, and came with them: when he was come, they brought him into the vpper chamber: And al the widdowes stode rounde about him weepyng, & shewing the coates and garmentes whiche Dorcas made whyle she was with them.

40 And Peter put them al forth, and kneeled downe, and prayed, and turned him to the body, and sayde, *Tabitha, aryse. And she opened her eyes, and when she sawe Peter, she sate vp.

41 And Peter gaue her the hande, and lyft her vp: and when he had called the saintes and widdowes, he delyuered her alyue.

42 And (it) was knowen throughout all Ioppa, and many beleeued in the Lorde.

43 And it came to passe, that he tarried many dayes in Ioppa, with one Simon a Tanner.

3. Reg. 16. f. 4. Reg. 4. f. Luke. 7. c.

The. x. Chapter.

II. The vision that Peter sawe, 17. He was sent to Cornelius.

1 THere was a certayne man in Cesarea, A called Cornelius, a captayne of the bande, called the Italian bande,

2 A deuoute man, and one that feared God with al his houshold, whiche gaue muche almes to the people, and prayed GOD alway.

3 The same sawe by a vision euidently, about the nienth houre of the day, an angell of God comming in to him, and saying vnto him, Cornelius.

4 And when he looked on him, he was afrayde, and sayde, What is it Lord? And he saide vnto him, Thy (a) prayers and thine almes are come vp into remembrance before God.

5 And nowe sende men to Ioppa, and call for one Simon, whose surname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the sea syde: He shal tel thee what thou oughtest to doo.

7 And when the angel whiche spake vnto Cornelius, was departed, he called two of his houshold seruantes, and a deuout souldier of them that wayted on him,

8 And tolde them al the matter, and sent them to Ioppa.

9 On the morowe as they went on their iourney, and drewe nigh vnto the citie, Peter went vp into the hyghest parte of the house to pray, about the sixth houre.

10 And when he wared hungrie, he would haue eaten: But whyle they made redie, he fel into a traunce,

(a) The prayers & almes of Cornelius pleased God before he was baptised: but without faith God can not be pleased. Cornelius therfore (as Bede truely noteth) had faith, wherby his prayers & almes pleased god. For (sayth he) he came not to faith through workes, but to workes through fayth.

11 And

(b) This vision dooth teache many folde misteries, Fyrste, that the restraint of meates made vnto the Iewes, is taken away, and byndeth not the Christians. For now to the cleane al meates are cleane. Secondly, the graces and giftes of god are common also to the Heathē, who before this time were excluded: which thyng is signified by the foure cornered sheete, whiche signifieth the foure coastes of the worlde. Now heauen is open to al that is inclosed in the sheet, which is the holy congregation of God.

* oh, do not thou pollute

Gene. 19. a Actes. 11. b

(c) Cornelius did reuerence Peter more then he ought to haue donne, supposing him eyther to be a God, eyther to be endued with suche power and vertue, for the whiche he shold be honoured as God. Deut. 8. a.

11 And he seeth (b) heauen opened, and a certayne vessel come downe vnto him, as it had ben a great sherte, knyt at the foure corners, and let downe to the earth:

12 Wherin were al manner of foure footed beastes of the earth, and wilde beastes, and such as creepe, and foules of the ayre.

13 And there came a voyce to him, Ryse Peter, kyl, and eate.

14 But Peter sayde, Not so Lorde: for I haue neuer eaten any thyng that is common or vncleane.

15 And the voyce spake vnto him agayne the second time, What God hath cleansed, that * cal not thou common.

16 This was done thryse: and the vessel was receyued vp agayne into heauen.

17 Nowe while Peter doubted in him selfe what this vision which he had seene should meane: beholde, the men whiche were sent from Cornelius, had made enquiraunce for Simons house, and stoode before the doore,

18 And called, and asked whether Simon, whiche was synamed Peter, were lodged there.

19 Whyle Peter thought on the vision, the spirite sayde vnto him, Beholde, thyre men seeke thee.

20 Aryse therfore, and get thee downe, and goe with them, doubtyng nothyng: for I haue sent them.

21 Then Peter went downe to the men whiche were sent vnto him from Cornelius, and sayde, Beyolde, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they sayd, Cornelius the captaine, a iust man, and one that feareth God, and of good reporte among all the people of the Iewes, was warned by an holy angel, to sende for thee into his house, and to heare woordes of thee.

23 Then called he them in, * and lodged them: And on the morowe Peter went away with them, * and certayne brethren from Ioppa accompanied him.

24 And the third day after entred they into Cesarea: and Cornelius wayted for them, and had called togeather his kynsmen and special frendes.

25 And it came to passe as Peter came in, Cornelius met him, and fell downe (c) at his feete, and woorshypped (him.)

26 But Peter tooke him vp, saying, Stand vp, I my selfe also am a man.

27 And as he talked with him, he came in, & fyndeth many that were come togeather.

28 And he sayd vnto them, Ye knowe howe that it is an vnlawful thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hath shewed me, that I should not cal any man common or vncleane.

29 Therefore came I vnto you without delay, as soone as I was sent for: I aske therfore for what intent ye haue sent for me?

30 And Cornelius sayde, Foure dayes agoe vntyl this houre I was fastyng, and at the nienth houre I prayed in my house, and beholde, a man stoode before me in bright clothyng,

31 And said, Cornelius, thy prayer is heard, and thine almes deedes are had in remembraunce in the syght of God.

32 Send therfore to Ioppa, and call for Simon, whose synname is Peter, he is lodged in the house of one Simon a Tanner, by the sea syde, who when he commeth, shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast wel donne that thou art come. Now therfore are we al here present before God, to heare al things that are commaunded vnto thee of God.

34 Then Peter opened his mouth, & sayd, Of a * trueth I perceyue that God hath no regarde of persons: The spirite of God in Whitsun weeke. Deut. 7. a. 2 Par. 19. Roma. 2. b. Actes. 10. Ephel. 6. b.

35 But in euery nation, he that feareth him, and woorketh righteousnesse, is accepted with him.

36 Touching the woorde whiche God sent vnto the children of Israel, preaching peace by Iesus Christe, (he is Lorde ouer al.)

37 Ye know howe the woord was published throughout al Iurie, * begynning in Galilee, after ỹ baptisme which Iohn preached: Math. 4. Luke. 4. Actes. 10. Deut. 14.

38 Howe * God annoynted Iesus of Nazareth, with the holy ghost, and with power, who went about doing good, and healing al that were oppressed of the deuyl: for God was with him. Esai. 61. a. Luke. 4. c.

39 And we are witnesse of al thyngs which he dyd in the land of the Iewes, & at Hierusalem, whom they slue, when they had hanged him on a tree.

40 Him God raysed vp the thirde day, and shewed him openly.

41 Not to al the people, but vnto vs witnesses, chosen before of God, euen to vs which dyd eate and drynke with him after he rose from * the dead. Luke. 23. b.

42 And * he commaunded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to be the iudge of quicke and dead. John. 12. b. Mat. 28. b.

43 To him gene * al the prophets witnesse, that through his name whosoeuer beleeueth in him, shal receyue remission of synnes. Esai. 53. b.

44 Whyle Peter yet spake these woordes, the holy ghost fel on al them whiche hear de Actes. 11. a.

the

the woorde.

45 And they of the circumcision whiche beleued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gyft of the holy ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

Iohn.3.f. 47 *Can any man forbyd water, that these shoulde not be baptised, which haue receyued the holy ghost as wel as we?

48 And he commaunded them to be baptised in the name of the Lorde. Then prayed they him to tarry certaine dayes.

The.xi. Chapter.

22. Barnabas and Paul preache at Antiochia.
28. Agabus prophesieth dearth to come.

A 1 AND the Apostles and brethren that were in Iurie, heard that the heathen had also receiued the woord of God.

2 And when Peter was come vp to Hierusalem, they that were of the circumcision contended against hym,

Deut.7.a. 3 Saying, *Thou wentest in to men vncircumcised, and dyddest eate with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order vnto them, saying,

Acts.10.b. 5 *I was in the citie of Ioppa praying, and in a traunce I sawe a vision, a certaine vessel descend, as it had ben a great sheete, let downe from heauen by the foure corners, and it came euen vnto me.

6 Vpon the whiche when I had fastened myne eyes, I considered, and sawe* foure footed beastes of the earth, & wylde beastes, and suche as creepe, and foules of the ayre.

Leuit.11.a Deut.14.a

B 7 And I hearde a voyce, saying vnto me, Aryse Peter, slaye, and eate.

8 But I sayde, Not so Lorde: for nothyng common or vncleane hath at any tyme entred into my mouth.

9 But the voyce answered me againe from heauen, Doo not thou make them (c) common whiche God hath cleansed.

(a) what meates soeuer the Iewes vsed contrary to the order of gods lawe, they called it common or vncleane.

Acts.10.d. 10 And this was done three tymes: and all were taken vp againe into heauen.

11 And behold, immediatly there were three menne already come vnto the house where I was, sent from Cesarea vnto me.

12 And the spirite said vnto me, that I should goe with them, nothyng doubting: Moreouer, *these sixe brethren accompanied me, and we entred into the mans house:

13 And he shewed vs howe he had seene an angel in his house, whiche stoode and sayde vnto him, Sende menne to Ioppa, and cal for Simon, whose surname is Peter:

C 14 He shal tel thee woordes, whereby both thou, and al thyne house shalbe saued.

15 And as I began to speake, the holy ghost fel on them, * as he dyd on vs at the beginning. Actes.2.a.

16 Then remembred I the woorde of the Lorde, howe that he sayde, Iohn baptised with water: but ye shalbe baptised with (b) the holy ghost. Iohn.1.b. Actes.1.a.

17 For as much then as God gaue them the like gyft as he dyd vnto vs when we beleeued on the Lorde Iesus Christe: what was I that I shoulde haue withstande God?

(b) To be baptised with the holy ghost, is to receyue the visible graces and gyftes of the holy ghost. Actes.8.a.

18 When they hearde these thinges, they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted repentance vnto lyfe.

19 *They also which were scattered abroade through the affliction that arose about Steuen, walked throughout vnto Phenice, and Cypres, and Antioche, preaching the woord to no man, but vnto the Iewes onely.

20 And some of them were men of Cypres and Cyrene, whiche when they were come to Antioche, spake vnto the Grecians, and preached the Lorde Iesus.

21 And the hande of the Lorde was with them: and a great number beleeued, and turned vnto the Lorde. D

22 Then tidinges of these thinges came vnto the eares of the Churche whiche was in Hierusalem: and they sent forth Barnabas, that he shoulde goe vnto Antioche. The Epistle on saint Barnabe Apostle

23 Which when he came, and had seene the grace of God, was glad, & *exhorted them all, that with purpose of harte they would cleaue vnto the Lorde. Actes.13.c.

24 For he was a good man, and full of the holy ghost, and of fayth: And much people was added vnto the Lorde.

(c) Not for that they were the first Christians: but for that the people both of the Iewes and gētiles, grew into one body, and were more bolde freely to cōfesse the fayth of Christe.

25 Then departed Barnabas to Tarsus, for to seeke Saul.

26 And when he had found him, he brought hym vnto Antioche. And it came to passe, that a whole yeere they had their conuersation with the Church there, & taught much people: insomuche that the disciples of Antioche were the (c) first that were called Christians.

27 *And in those dayes came prophets from Hierusalem vnto Antioche. The Epistle on saint Iames the Apostle.

28 And there stoode vp one of them, named Agabus, & signified by the (d) spirite, that there shoulde be great dearth throughout al the world: which came to passe in the dayes of Claudius Caesar.

(d) By these woordes saint Luke doth signifie that the spirite of God was the

29 Then

author of this prophecie, that thereby we might vnderstand the knowledge not to be geathered eyther of the course of the starres, or anie other natural causes.

29 Then the disciples, every man according to his habilitie, purposed to sende succour vnto the brethren which dwelt in Iurie.

30 Which thing they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

The. xii. Chapter.

1. Herode persecuteth the Christians.
24. The Gospel florisheth.

1 AT the same tyme Herod the king stretched forth his handes to vexe certaine of the Churche.

The Epistle on saint Peters day. Matth. 4. c.

2 And he killed* Iames the brother of Iohn with the swoorde.

3 And because he saw it pleased the Iewes, he proceeded further, and tooke Peter also. (Then were the dayes of sweete bread.)

4 And when he had caught him, he put him in prison also, and deliuered hym to foure (a) quaternions of souldiers to be kept, intending after Easter to bryng hym forth to the people.

(a) That is, to. xvi souldiers.

5 And Peter was kept in prison, but prayer was made without ceassyng of the Church vnto God for hym.

6 And when Herode woulde haue brought hym forth vnto the people, the same nyght Peter was sleeping betweene two souldiers bounde with two chaynes, and the keepers before the doore kept the prison.

B

Actes. 5. d.

7 And beholde, *the angel of the Lorde was there present, and a lyght shyned in the prison: and he smote Peter on the side, and stirred him vp, saying, Aryse vp quickly. And his chaines fell off from his handes.

8 And the angel saide vnto hym, Girde thee selfe, and bynde on thy sandales. And so he dyd. And he saith vnto hym, Cast thy garment about thee, and folowe me.

9 And (Peter) came out, and folowed hym, and wist not that it was trueth which was done by the angel: but thought he had seene a vision.

10 When they were past the first and the seconde watche, they came vnto the yron gate that leadeth vnto the citie, *which opened to them by the owne accord: and they went out, and passed through one streete, & foorthwith the angel departed from hym.

Actes. 5. d.

11 And when Peter was come to him selfe, he sayd, Now I knowe of a suretie that the Lorde hath sent his angel, and hath deliuered me out of the hand of Herode, and from all the waytyng for of the people of the Iewes.

12 And as he considered the thyng, he came to the house of Mary the mother of Iohn, whose syrname was Marke, where many were gathered* togeather in prayer.

Actes. 12.

13 As Peter knocked at the entrie doore, a damsel came forth to hearken, named Rhoda.

14 And when she knewe Peters voyce, she opened not the doore for gladnesse, but ran in, and tolde howe Peter stoode before the doore.

C

15 And they sayde vnto her, Thou art mad. But she affirmed that it was euen so. Then sayd they, It is his (b) angel.

(b) For they did know by Gods word, that angelles were apointed to defend the faythful, and also in those dayes they were accustomed to see suche sightes.

16 But Peter continued knocking: & when they had opened the doore, and sawe hym, they were astonied.

17 And when he had beckened vnto them with the hande, that they myght hold their peace, he tolde them by what meanes the Lorde had brought hym out of the prison: And he sayde, Goe shewe these thinges vnto Iames, and to the brethren. And he departed, and went into another place.

18 Nowe as soone as it was day, there was no litle ado among the souldiers, what was become of Peter.

19 And when Herode had sought for hym, & founde hym not, he examined the keepers, and commaunded them to be caryed away. And he descended from Iurie to Cesarea, and there abode.

20 And Herode was displeased with them of Tyre and Sidon: but they came al with one accorde to him, & made intercession vnto Blastus the kinges chamberlayne, and desyred peace, because their countrey was nourished by the kinges countrey.

21 And vpon the day appoynted, Herode arayed hym in royal apparel, and set hym in his seate, and made an oration vnto them.

D

22 And the people gaue a shoute, (sayeing,) It is the voyce of a God, and not of a man.

(c) The vilenesse of the punishment declareth here that god detesteth pride and tyrannye. His Grandfather also was eaten of lice.

23 And immediately the angel of the Lorde smote him, because he gaue not God the honour, and he was eaten of (c) wormes, and gaue vp the ghost.

24 And the woorde of God grewe, and (d) multiplyed.

(d) The more that tyrantes goe about to suppresse gods worde, the more doth it encrease and multiply.

25 And Barnabas and Saul returned to Hierusalem, when they had fulfylled their office, and tooke with them Iohn, whose syrname was Marke.

The. xiii. Chapter.

7. Of Sergius Paulus, and Elimas the sorceter.
26. The Iewes are reiected.

1 THere was also in the Church that was at Antiochie, certayne prophetes, and teachers: as Barnabas, and Simon that was called Niger, and Lucius of Syrene, and Manahen, which had ben nourished

A

hed vp with Herode the Tetrarche, and Saul.

2 As they ministred to the (a) Lord, and fasted, the holy ghoste sayde, Separate me Barnabas and Saul, for the worke whervnto I haue called them.

3 And when they had fasted & prayed, and layde their handes on them, they let them goe.

4 And they, after they were sent forth of the holy ghost, departed vnto Celucia, & from thence they sayled to Cyprus.

5 And when they were at Salamine, they preached the worde of God in the synagogues of the Iewes: and they had also John to their minister.

6 And when they had gone through the Ile vnto Paphos, they founde a certayne sorcerer, a false prophet, a Iewe, whose name was Barieſu:

7 Which was with the deputie of the countrey, one Sergius Paulus a prudent man: the same when he had called vnto him Barnabas and Saul, desyred to heare the worde of God.

8 But Elymas* the sorcerer (for so is his name by interpretation) withstoode them, seekyng to turne the deputie away from the fayth.

9 Then Saul (which also is called Paul) beyng ful of the holy ghoste, set his eyes on him,

10 And sayde, O ful of al subtiltie & al mischefe, thou childe of the deuyl, thou enimie of al ryghteousnesse, wylt thou not ceasse to peruert the ryghte wayes of the Lorde?

11 And nowe behold, the hand of the Lord is vpon thee, & thou shalt be blinde, not seeing the sunne for a season. And immediatly there fel on him a myst and a darknesse, and he went about, seekyng (them) that should leade him by the hande.

12 Then the deputie, when he sawe what was done, beleeued, and woondred at the doctrine of the Lorde.

13 Nowe when they that were with Paul, were departed from Paphos, they came to Perga in Pamphylia: and John* when he departed from them, returned to Hierusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabboth day, and sate downe.

15 And after the readyng of the law and the prophetes, the rulers of the synagogue sent vnto them, saying, Ye men and brethren, yf ye haue any woorde to exhort the people, say on.

16 Then Paul stoode vp, and* when he had beckened with the hande for silence, sayde, Men of Israel, and ye that feare God, geue audience.

17 The God of the people of Israel, chose our fathers, and exalted the people when they dwelt as strangers in the lande of Egypt, * and with an high arme brought he them out of it. Exod.14.a.

18 And about the time of fourtie yeeres suffered he their manners in the wyldernesse.

19 And when he had destroyed seuen nations in the lande of Chanaan, * he diuided their lande to them by lot. Iosu.13.b.

20 And afterward * he gaue vnto them iudges about the space of foure hundred and fyftie yeeres, vnto the tyme of Samuel the prophete. Judg.1.a.

21 And afterward they *desyred a king, and God gaue vnto them *Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeeres. D 1.Reg.8.a. 1.Reg.20.a

22 And when he had remoued him, he set vp Dauid to be their king, of whom he reported, saying, *I haue found Dauid the sonne of Iesse, a man after mine owne hart, whiche shal fulfyl al my wyl. 1.Reg.16.a Psalm.89.c

23 *Of this mans seede hath God, according to his promise, brought forth to Israel, the sauiour Iesus, Psal.132.c. 1.Reg.7.b.

24 When John had fyrst preached before his comming, the *baptisme of repentance to al the people of Israel. Mark.1.a. Luke.3.c.

25 And when John had fulfylled his course, he sayde, *Whom thynke ye that I am? I am not he. But behold, there commeth one after me, whose shoes of his feete I am not woorthie to lose. John.1.b. Math.3.b.

26 Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God,* to you is the word of this saluation sent. The Epistle on Tuesday in Easter weeke.

27 For they that dwel at Hierusalem, and their rulers, because *they knewe him not, nor yet the voyces of the prophetes whiche are read euery sabboth day, they haue fulfylled them in condemning him. Mat.10.a. 1.Cor.2.b.

28 *And though they founde no cause of death in him, yet desyred they Pilate that he shoulde be slayne. Mat.27.c. Luke.23.b.

29 And when they had fulfylled al that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God rayſd him from the dead:

31 And he was seene many dayes of them whiche came vp with hym from Galilee to Hierusalem, whiche are his witnesses vnto the people. Actes.1.a.

32 And we declare vnto you glad tydynges, howe that the promise whiche was made vnto the fathers,

33 God

(a) The word signifieth, to seruice a publique office, as the Gentiles was, that here shewed them they preached & executed, and did not sacrifice, or say Masse at Antioche, as some vntrue: gather.

Gen.7.a. 2.Reg.8.b. Acts.8.b.

Exod.14.a.

Iohn.6.d.

Acts.15.g

Acts.12.g

33 God hath fulfylled the same vnto vs their chyldren, in that he hath rayſed vp Jeſus agayne, as it is alſo wrytten in the ſeconde Pſalme: * Thou art my ſonne, this day haue I begotten thee.

Pſal. 2. a. Heb. 1. b.

34 And as concernyng that he rayſed hym vp from the dead, nowe no more to returne to corruption, he ſayd on this wyſe, * I wyl geue you the holy thynges of Dauid, which are (b) faythful.

Eſai. 55. b.

(b) Meaning that he would faithfully accompliſhe the promyſes whiche he made of his free mercie with the forefathers, that Chriſt ſhoulde be borne of the ſtocke of Dauid.

35 Wherfore he ſayth alſo in an other place, * Thou ſhalt not ſuffer thyne holy one to ſee corruption.

3. Reg. 2. b. Luke. 24. g

36 For Dauid after he had ſerued his tyme, by the wyl of God, fel on ſleepe, and was layd vnto his fathers, and ſawe corruption:

37 But he whom God rayſed agayne, ſawe no corruption.

38 Be it knowen vnto you therefore, ye men and brethren, that * through this man is preached vnto you the forgeuenes of ſinnes:

39 And by him, all that beleeue, are iuſtified from al thynges, from whiche ye coulde not be iuſtified by the lawe of Moſes.

40 Beware therefore, leſt that fal on you whiche is ſpoken of in the prophetes,

G 41 * Beholde ye deſpiſers, and wonder, and periſhe ye: for I doo a worke in your dayes, a worke whiche ye ſhal in no wyſe beleeue, though a man declare it to you playnely.

Abacuc. 1. a

42 And when they were gone out of the ſynagogue of the Iewes, the Gentiles beſought that theſe wordes myght be preached to them the next ſabboth.

43 Nowe when the congregation was broken vp, many of the Iewes, and deuout Proſelytes folowed Paul and Barnabas, whiche ſpeakyng to them, exhorted them to continue in the grace of God.

Actes. 11. d

44 And the nexte ſabboth day came almoſte the whole citie together to heare the word of God.

45 But when the Iewes ſawe the people, they were ful of indignation, and ſpake agaynſt thoſe thinges whiche were ſpoken of Paul, ſpeakyng agaynſt, and raylyng.

46 Then Paul and Barnabas waxed bold, and ſayd, * It was neceſſarie that the worde of God ſhould fyrſt haue ben ſpoken to you: but ſeeyng ye put it from you, and thynke your ſelues vnworthie of euerlaſtyng lyfe, loe, we turne to the Gentiles.

Mat. 10. b. Eſai. 49. b Luke. 1. c.

47 For ſo hath the Lorde commaunded vs, (ſaying,) I haue made thee a lyght of the Gentiles, that thou be the ſaluation vnto the ende of the worlde.

48 And when the Gentiles heard this, they were glad, and glorified the worde of the Lorde: and as many as were ordeyned to eternal lyfe, beleeued.

49 And the worde of the Lorde was publiſhed throughout al the region.

50 But the Iewes wonted the deuoute (c) and honeſt women, and the cheefe men of the citie, and raiſed perſecution agaynſt Paul and Barnabas, and expelled them out of their coaſtes.

51 But they ſhooke of the duſt of their (d) feete againſt them, & came vnto Iconium,

52 And the diſciples were fylled with ioy, and with the holy ghoſt.

(c) They were wealthy and ſubſtantial women, & yet ſuperſtitious, beyng led with a blind zeale whom the comon people eſteemed very godly and therefore Luke ſpeaketh here of theſe women, as the worlde eſteemed them.

(d) This they did according to the commaundement of the Goſpel, for a witneſſe of their trauayle, that they came into their citie, and offered to them the doctrine of the Goſpel, whiche they condemned, and thereby ſignified alſo that they ſo deteſted their companie, for this their contempt, that they would not haue the duſt of their citie hang vpon their ſhoes.

The. xiiii. Chapter.

1. God geueth ſucceſſe to his woorde.
19. Paul is ſtoned.

1 AND it came to paſſe in Iconium, that they went both togeather into the ſynagogue of the Iewes, and ſo ſpake, that a great multitude both of the Iewes, and alſo of the Grekes beleeued. A

2 But the vnbeleeuyng Iewes ſtyrred vp, and corrupted the myndes of the Gentiles agaynſt the brethren.

3 Long tyme therefore abode they there, ſpeaking boldly with the helpe of the lorde, whiche gaue teſtimonie vnto the worde of his grace, and graunted ſignes and woonders to be done by their handes.

4 But the multitude of the citie (a) was deuided: and part helde with the Iewes, and part with the apoſtles.

5 And when there was an aſſault made both of the Gentiles, & alſo of the Iewes, with their rulers, to doo them violence, and to ſtone them,

6 They were ware of it, and fled vnto Lyſtra and Derbe, cities of Lycaonia, and vnto the region that lyeth rounde about.

7 And there were they preachyng the (b) Goſpel.

8 And there ſate a certayne man at Lyſtre, weake in his feete, being a cripple from his mothers wombe, and neuer had walked.

9 The ſame heard Paul ſpeake: which beholding him, and perceiuing that he had fayth to be whole,

10 Sayde with a loude voyce, Stande vp ryght vpon thy feete: And he * ſtarte vp, and walked.

11 And when the people ſawe what Paul had done, they lyft vp their voyces, ſaying in the ſpeache of Lycaonia, * The goddes are

(a) A ſtirre curſed vaine the which ſeparate vs from God, it is better a hūdred times that a few departe from al the world and to be vnitie with God, then being at variance with him, to be in peace with the worlde.

(b) The perſecution of the Goſpel, is an occaſion oft times of further aduauncement of the Goſpel.

Eſai. 35. b. Mat. 15. b. Luke. 7. b

Actes. 28. b

are come downe to vs in the likenesse of men.

12 And they called Barnabas Jupiter, and Paul Mercurius, because he was the cheefe speaker.

13 Then Jupiters priest, whiche was before their citie, brought oxen and garlandes vnto the doore, and would haue done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying,

15 And saying, Syrs, why do ye these things? * We also are mortall men lyke vnto you, and preache vnto you the Gospell, that ye shoulde turne from these vanities, vnto the liuing GOD, whiche * made heauen and earth, and the sea, and all thynges that are therein.

16 The whiche in times past, suffred all nations to walke in their owne wayes.

17 * Neuertheles, he left not hym selfe without witnesse, in that he shewed his benefites from heauen, in geuyng vs rayne, and fruiteful seasons, fyllyng our hartes with foode and gladnesse.

18 And with these sayings scarse refrayned they the people, that they had not done sacrifice vnto them.

19 Then thither came certayne Iewes from Antioche and Iconium, whiche when they had perswaded the (c) people, & had stoned Paul, drewe him out of the citie, supposing he had ben dead.

20 Howbeit, when the disciples stoode rounde about him, he rose vp, and came into the citie, and the next day he departed, with Barnabas to Derbe.

21 And when they had preached the Gospel to that citie, and had taught many, they returned agayne to Lystra, and to Iconium, and Antioche,

22 And strengthed the disciples soules agayne, * and exhorted them to continue in the fayth, and that we muste * through much tribulation enter into the kyngdome of God.

23 And when they had ordeyned them Elders by election in euery Church, and had prayed with (d) fasting, they commended them to the Lorde, on whom they beleeued.

24 And when they had gone throughout Pisidia, they came to Pamphylia.

25 And when they had spoken the worde (of God) in Perga, they dessended into Attalia,

26 And thence departed by ship to Antioch, from whence they were committed vnto the grace of God, to the worke which they fulfilled.

27 And when they were come, and had gathered the Churche together, they rehearsed all that God had done with them, and howe he had opened the doore of fayth vnto the Gentiles.

28 And there they abode long tyme with the disciples.

The xv. Chapter.

I. The decree of the apostles concernyng circumcision, and other ceremonies of the Iewes. 35. Paul and Barnabas preache in Antioche. 39. Paul and Barnabas sallyng at strife, breake company.

1 AND certaine men which came downe from Iurie, taught the brethren, (and sayde) * Except ye be circumcised after the maner of Moses, ye can not be saued.

2 So when there was rysen dissention and disputing, not a litle vnto Paul and Barnabas, agaynst them, they determined that Paul and Barnabas, and certayne other of them, should go vp to Hierusalem vnto the Apostles & Elders, about this question.

3 And after they were brought on their way by the Churche, they passed through Phenice and Samaria, declaring the conuersion of the Gentiles: and they brought great ioy vnto al the brethren.

4 And when they were come to Hierusalem, they were receiued of the Churche, and of the Apostles, and Elders, and they declared al thynges that GOD had done with them.

5 Then rose vp certayne of the sect of the Pharisees whiche did beleeue, saying that it was needeful to circumcise them, and to commande to keepe the lawe of Moses.

6 And the Apostles and Elders came together for to consider of this matter.

7 And when there had ben much disputing, Peter rose vp, and sayde vnto them, Ye men and brethren, ye knowe howe that a good whyle agoe, GOD dyd choose among vs, that the Gentiles by my mouth shoulde heare the worde of the Gospel, and beleue.

8 And God whiche * knoweth the hartes bare them witnesse, and gaue vnto them the holy ghost, euen as he did vnto vs:

9 And put no difference betweene vs and them, purifying * their hartes by fayth.

10 Nowe therefore why tempt ye GOD, to put on the disciples neckes the (a) yoke,

I i whiche

(c) They that shulde before shulde haue worshipped as God, or they are sent that should be called man: the inconstancie is in ignorant multitude.

(d) Fasting.

Gen.10.d. Psal.19.b. Psal.22.c. Psal.2.a. Psal.146.a Act.14.b.

Act.17.f. Psal.1.b.

Act.13.c. 1.Thes.3.c.

Galat.5.a.

Galat.2.a.

Actes.1.b. Psal.7.c. 1.Par.28.b

Iohn.13.b.

(a) He meaneth the holy lawe, and not the ceremonies only, and calleth it a yoke not able to be borne, because no man, not the most holyest & perfect that euer was (Christe only accepted) was able to performe the same in all poyntes, both outwardly according to the letter, and inwardly according to the spirite.

whiche neyther our fathers nor we were able to beare?

11 But we beleeue that throughe the grace of the Lorde Iesus Christe, we shalbe saued, euen as they.

12 Then al the multitude kept silence, and gaue audience to Barnabas and Paul, whiche tolde what signes and wonders God had shewed among the Gentiles by them.

13 And when they holde theyr peace, James answered, saying, Men and brethren, hearken vnto me.

14 Simeon tolde howe God at the begynnyng dyd visite, to receiue of the Gentiles a people in his name.

15 And to this agree the wordes of the prophetes, as it is written,

16 After this I will returne, and will builde agayne the (b) tabernacle of Dauid, which is fallen downe: and that whiche is fallen in decay of it, wyl I builde agayne, and I wyll set it vp:

17 That the residue of men might seeke after the Lord, & al the Gentiles vpon whom my name is called, sayth the Lord, whiche doth al these thinges.

18 Knowen vnto GOD are all his workes from the beginning of the worlde.

19 Wherefore my sentence is, that we trouble not them whiche from among the Gentiles are turned to God:

20 But that we write vnto them, that they abstayne them selues * from filthynesse of idolles, and from fornication, and from strangled, and *from blood.

21 For Moses of olde tyme hath in euery citie them that preache hym in the synagogues, when he is read euery Sabboth day.

22 Then pleased it the Apostles & Elders, with the whole Churche, to sende chosen men of theyr owne company to Antioche, with Paul and Barnabas: (That is) *Iudas, whose surname was Barsabas, and Silas, whiche were cheefe men among the brethren,

23 And wrote letters by them after this manner, The Apostles, and Elders, and brethren, sende greetyng vnto the brethren whiche are of the Gentiles in Antiochia, Syria, and Cilicia.

24 For asmuche as we haue heard that certayne whiche departed from vs, haue troubled you with wordes, and cumbred your myndes, saying, Ye must be circumcised, and kepe the lawe, to whom we gaue no suche commaundement:

25 It seemed therefore to vs a good thyng, when we were come together with one accorde, to sende chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue ieoparded theyr lyues for the name of our Lorde Iesu Christe.

27 We haue sent therefore Judas & Silas, which shal also tel you the same thinges by mouth.

28 For it seemed good to the holy ghost and E
to vs, to lay vpon you no greater burden then these necessary thynges.

29 (That is to say,) That ye abstayne from thynges offered to idols, and from blood, and from strangled, and from fornication: from which if ye kepe your selues, ye shal do wel. So fare ye wel.

30 Nowe therefore, when they were departed, they came to Antioche: and when they had gathered the multitude together, they delyuered the Epistle.

31 Whiche when they had read, they reioyced of the consolation.

32 And Judas and Silas, beyng prophetes also them selues, exhorted the brethren with many wordes, and strengthed them:

33 And after they had taried there a space, they were let goe in peace of the brethren vnto the apostles.

34 Notwithstandyng, it pleased Silas to abyde there styl.

35 Paul also and Barnabas continued in F
Antioche, teaching & preaching the worde of the Lorde, with other many also.

36 But after a certayne space, Paul sayde vnto Barnabas, Let vs goe agayne and visite our brethren in euery citie where we haue vttered the worde of the Lorde, and knowe (and see) howe they do.

37 And Barnabas gaue counsel to take with them John, whose surname was Marke.

38 But Paul woulde not take hym vnto theyr company, which departed from them from Pamphylia, and went not with them to the worke.

39 And (c) the contention was so sharpe betweene them, that they departed asunder one from the other, and so Barnabas tooke Marke, and sayled vnto Cypers.

40 And Paul chose Silas, and departed, beyng committed of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

The. xvi. Chapter.

I. Paul circumciseth Timothie. 7. The spirite calleth them from one countrey to another. 24. Lydia is conuerted.

1 Then came he to Derbe, and to Lystra: G
and beholde, a certayne disciple was there, named Timotheus, a woo-
mans

(b) The prophete in this place, prophesied of Christes comyng in the flesshe, which should build agayne the tabernacle of Dauid, whiche figured gods church, but then vtterly defaced and brought to ruine, by the Pharisaical and Iewishe superstitions. Eroh. 20.8

Gene. 9.8. Leuit. 7.c.

John. 14.8

Actes. 13.

(c) God sometyme reth the perfection & yet their infirmities to the setting forth of his glorie, as this che of contention, the Gospel to be preached in places,

mans sonne whiche was a Jewesse, and beleeued: but his father was a Greke.

2 Which was wel reported of the brethren that were at Lystra and Iconium.

3 Paul wolde that he shoulde goe forth with him, and tooke and circumcised him, because of the Jewes whiche were in those quarters: for they knewe al that his father was a Greke.

4 And as they went through the cities, they deliuered them the decrees for to keepe, that were * ordeyned of the apostles and elders which were at Hierusalem.

5 And so were the Churches stablished in the fayth, and encreased in number dayly.

6 Nowe when they had gonne throughout Phrygia, and the region of Galatia, and were * forbidden of ỹ holy ghost to preache the woorde in Asia,

7 They comming to Mysia, sought to goe into Bithynia: but the spirite suffred them not.

8 And they passing through Mysia, came downe to Troada.

9 And a vision appeared to Paul in the night, There stoode a man of Macedonie, and prayed hym, saying, Comme into Macedonia, and helpe vs.

10 And after he had seene the vision, immediatly we prepared to goe into Macedonia, gathering by conference, that the lord had called vs for to preache the Gospel vnto them.

11 Then we being caryed from Troada, came with a straight course to Samothracia, and the next day to Neapolis:

12 And from thence to Philippos, whiche is the cheefe citie in the partes of Macedocia, and a free citie: and we were in that citie abyding certayne dayes.

13 And on the day of the sabbothes we went out of the citie, besides a ryuer, where prayer was wont to be made: & we sate downe, and spake vnto the women whiche resorted thyther.

14 And a certayne woman named Lydia, a seller of purple, of the citie of the Thyatirians, whiche woorshipped God, gaue vs audience: Whose hart the Lorde opened, that she attended vnto the thinges whiche were spoken of Paul.

15 And when she was baptised, & her household, she besought vs, saying, If ye haue iudged me to be faythful to the Lord, come into my house, & abide there. And she constrayned vs.

16 And it came to passe, as we went to prayer, a certaine damsel possessed with a spirit of (a) soothsaying, met vs: which brought her maisters muche vantage with soothsaying.

17 The same followed Paul and vs, and cryed, saying, These men are the seruantes of the most high God, whiche shewe vnto vs the way of saluation.

18 And this dyd she many dayes: But Paul not content, turned about, and sayde to the spirite, I commaunde thee * in the name of Jesu Christe, that thou comme out of her. And he came out the same houre. Mat. 17.a.

19 And when her maisters sawe that ỹ * hope of their gaynes was gonne, they caught Paul and Silas, and drewe them into the market place, vnto the rulers, Actes. 19. a.

20 And brought them to the officers, saying, These menne being Jewes, doo exceedingly trouble our citie:

21 And preache ordinances, whiche are not lawful for vs to receiue, neither to obserue, seeing we are Romanes. D

22 And the people ranne agaynst them, and the officers rent their clothes, & commaunded to beate them with rodes. 2. Cor. 11. f.

23 And when they had layde many stripes vpon them, they cast them into prison, commaunding the iaylour of the prison to keepe them diligently.

24 Whiche when he had receiued such commaundement, thrust them into the inner prison, and made their feete fast in the stockes.

25 And at midnight, Paul and Silas prayed & lauded God: and the prisoners heard them.

26 And suddainely there was a great earthquake, so that the fundation of the prison was shaken: & * immediatly all the doores opened, and euery mans bandes were losed. Actes. 5. d. and. 12. b.

27 When the keeper of the prison waked out of his sleepe, and sawe the prison doores open, he drue out his swoord, and woulde haue killed him selfe, supposyng that the prisoners had ben fledde.

28 But Paul cryed with a loude voyce, saying, Doo thee selfe no harme, for we are all here. E

29 Then he called for a light, and sprang in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and sayde, Syrs, * what must I doo to be saued? Luke. 3. a.

31 And they sayde, * Beleeue on the Lorde Jesus Christe, and thou shalt be saued, and thy household. Actes. 2. k. John. 6. b.

32 And they spake vnto him the woorde of the Lorde, and to al that were in his house.

33 And he tooke them the same houre of the night, and washed their woundes, and was baptised him selfe, and all they of his household straightway.

33 And when he had brought them into his house, he set meate before them, and ioyed
Luke.19.5. that he with all his houshold beleeued on God.
35 And when it was day, the officers sent the sergeantes, sayeing, Let those menne goe.
36 And the keeper of the prison tolde this sayeing to Paul, The officers haue sent worde to loose you: Nowe therefore, gett you hence, and goe in peace.
37 Then sayde Paul vnto them, They haue beaten vs openly vncondemned, being Romanes, and haue cast vs into prison, nowe doo they thrust vs out priuily? Nay verily: but let them come them selues, and fetche vs out.
38 And the sergeantes told these woordes vnto the officers: and they feared when they heard that they were Romanes.
Mat.8.9. 39 And they came and besought them, and brought them out, and desyred them to depart out of the citie.
40 And they went out of the prison, and entred into (the house) of Lydia, and when they had seene the brethren, they comforted them, and departed.

The.xvii. Chapter.

Paul commeth to Thessalonica, where the Iewes set the citie in an vprore.

17 1 AS they made their iourney through Amphypolis, & Apollonia, they came to Thessalonica, where was a synagogue of the Iewes.
2 And Paul, as his manner was, went in vnto them, and three sabboth dayes disputed with them out of the scriptures,
3 Opening and alleaging, that* Christ must
Luke.24.5. needes haue suffered & risen agayne from the dead: & that this is Christ Iesus which I preache vnto you.
Actes.28.5 4 And *some of them beleeued, and ioyned with Paul & Silas, and of the deuout Grekes a great multitude, & of the cheefe women not a fewe.
5 But the Iewes which beleeued not, mooued with enuie, tooke vnto them certayne vagabondes, and euyl menne, and gathered a company, & set all the citie on a roze: and made assault vnto the house of Iason, and sought to bring them out to the people.
6 And when they found them not, they drue Iason & certayne brethren vnto the heades of the citie, crying, These that haue troubled the worlde, are come hither also,
7 Whom Iason hath receiued (priuily:) and
Iohn.19.c. these al doo contrary to the decrees of Cae-
sar, (a) saying that there is another king, (one) Iesus.
8 And they troubled the people and the officers of the citie, when they heard these thinges.
9 And when they had taken sufficient surete of Iason, and of the other, they let them goe.
10 And the brethren immediatly sent away Paul and Silas by night vnto Berea: whiche when they were comme thither, they entred into the synagogue of the Iewes.
11 These were the noblest of birth among them of Thessalonica, whiche receiued the woorde with all readynesse of mynde, and searched* the scriptures dayly, whether
John.5.g. those thinges were so.
12 Therefore many of them beleeued: also of honest women whiche were Grekes, and of men not a fewe.
13 But when the Iewes of Thessalonica had knowledge that the woorde of GOD was preached of Paul at Berea, they came thyther, and mooued the people.
14 And then immediatly the brethren sent away Paul, to goe as it were to the sea: but Silas and Timotheus abode there stil. C
Actes.18.
15 And they that guyded Paul, brought him vnto Athens, and receiued a commaundement vnto Silas and Timotheus, for to come to him with speede, and went their way.
16 Whyle Paul waited for them at Athens, his spirit was moued in him, when he saw the citie geuen to woorshipping of idols.
17 Therefore disputed he in the synagogue with the Iewes, and with the deuout persons, and in the market dayly with them that came vnto him by chaunce.
18 Then certayne philosophers of the (b) Epicures, and of the (c) Stoickes disputed with him: and some saide, What wyl this babler say? Other some, He seemeth to be a setter forth of new gods: because he preached vnto them Iesus, & the resurrection.
19 And they tooke him, and brought him into the streete of Mars, sayeing, May we knowe what this newe doctrine wherof thou speakest is?
20 For thou bringest certayne strange thinges to our eares, we woulde knowe therefore what these thinges meane.
21 (For al the Athenians and strangers whiche were there, had leysure to nothing els, but either to tell or to heare some newe thing.)
22 Then Paul stoode in the middes of the streete of Mars, and saide, Ye menne of Athens, I perceyue that in al thinges ye are to superstitious.

23 For

(a) Like quarel piking they vsed against Christ and these be the weapons wherewith the worlde continually fighteth agayne the members of Christe: treason and sedition.

(b) The Epicures were sect of learned menne, whiche held opinion, there was no hye or ioye after this lyfe, but that all felicitie consisted in pleasures of this worlde.

(c) The Stickes were an other kinde of learned men, whiche like wise wanted the knowledge of the affirmed that felicitie and happines did consist in the quietnes and vertue of the mynde.

(d) The healing cures were without the knowledge of God, but created by his sonne Iesus Christ, which hath redemed vs, made vs childre adoption.

Rom.16
2.Tim.

23 For as I passed by, and beheld the manner howe ye worship your gods, I founde an aulter wherein was written, Unto an vnknowen God. Whom ye then ignorantly worship, him shewe I vnto you.

Exo.1.a. Iere.14.c Psal.46.a Iere.14.b Isai.7.f. Esai.66.a 4.Reg.8.c. 1.Par.5.c. Dan.1.b.

24 * God that made the worlde, and al that are in it, seeing that he is Lorde of heauen and earth, * dwelleth not in temples made with handes:

25 Neither is worshipped with mens handes, as though he needed of any thing, seeing he hym selfe * geueth lyfe and breath to al crea-ture where:

26 And hath made of one blood, al nations of men, for to dwell on al the face of the earth, & hath determined the times before appointed, and also the bondes of their habitation:

27 That they should seeke the Lord, yf perhaps they might haue felt and found hym: though he be not farre from euery one of vs.

¶ 28 For in him we liue, and moue, and haue our being, as certayne of your owne Poets haue sayde, For we are also his offspring.

(d) The apostle rearmeth nothe generatiō of god, not that we be of the substance & nature of God, but because God hath created vs, & by his sonne Iesus Christ hath redeemed vs, and made vs his children by adoption.

29 For as muche then as we are the (d) offspryng of God, we ought not to thinke that the godhead is like vnto golde, siluer, or stone, grauen by art and mans deuice.

30 And the tyme of this ignorance GOD wynked at, but nowe biddeth all men euery where to repent:

31 Because he hath appoynted a day in the whiche he wyl iudge the worlde in rygh-teousnesse, by that man whō he hath appoynted, and hath offered fayth to al men, in that he hath rayled him from the dead.

32 And when they heard of the resurrection from the dead, some mocked: and other sayde, We wyl heare thee agayne of this matter.

33 So Paul departed from among them.

34 Howbeit, certayne men claue vnto hym, and beleeued: among the which was Dionys Areopagita, and a woman named Damaris, and other with them.

The. xviii. Chapter.

3. Paul preacheth at Corinth. 24. Of Apollos, 26. Aquila and Priscilla.

¶ 1 AFter these thinges, Paul departed from Athens, and came to Corinth,

Rom.16.a. 2.Tim.4.d 2 And founde a certayne Iewe named Aquila, borne in Pontus, lately come from Italie with his wyfe Priscilla (because that Claudius had cōmaunded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them, & wrought, (for by their occupation they were tent makers.)

4 And he disputed in the synagogue euery Sabboth, and exhorted the Iewes and the Greekes.

5 And when * Silas and Timothens were come frō Macedonia, Paul was constrayned by the spirite to testifie to the Iewes, that Iesus was Christe. Actes.17.b.

6 And when they sayde contrary, and blas-phemed, * he shooke his rayment, and sayde vnto them, Your blood be (a) vpon your owne heades: from henceforth wyl I goe blamelesse vnto the Gentiles. B Math. 10.b Mark. 6.b. Actes. 13.g.

(a) By this Hebrue speeche he signifieth, that he that dyeth and perysheth, shal perysh through his owne fault.

7 And he departed thence, and entred into a certayne mans house, named Iustus, a worshypper of GOD, whose house ioyned harde to the synagogue.

8 And one Crispus, the cheefe ruler of the synagogue, beleeued on the Lorde with all his household: and many of the Corinthians hearing, beleeued, and were baptised. John.4.g.

9 Then spake the Lord to Paul in the night * by a vision: Be not afrayde, but speake, and holde not thy peace. Actes.17.b

10 For I am with thee, and no man shal inuade thee, to hurt thee: For I haue muche people in this citie.

11 And he continued there a yeere and sire monethes, teachyng the worde of GOD among them.

12 And when Gallio was the deputie of Achaia, the Iewes made insurrection with one accorde against Paul, and brought him to the iudgement seate,

13 Saying, This felowe counselleth men to worship God contrary to the lawe.

14 And when Paul nowe was about to open his mouth, Gallio sayde vnto the Iewes, Yf it were a matter of wrong, or an euyll deede, O ye Iewes, reason would that I should beare with you:

15 But yf it be a question of wordes and names, or of your lawe, looke ye to it your selues: for I wil be no iudge of suche matters.

16 And he draue them from the iudgement seate.

17 Then all the Greekes tooke Sosthenes the cheefe ruler of the synagogue, & smote hym before the iudgement seate: and Gallio cared for none of those thynges.

18 And Paul after this tarryed (there) yet a good while, and then tooke his leaue of the brethren, and sayled thence into Syria, (Aquila and Priscilla accompanying hym.) And he shore his head in (b) Cenchrea: for he had a vowe.

(b) Cenchrea is a hauen at Corinth, where Paul takyng ship, did sheare his head according to his vowe. For according to the lawe of Moses, they that vowed them selues to God, were commaunded to suffer there heare to growe as long as they would continue Nazarites, and afterward to sheare it and to burne it. This did Paul, not forgetting what he had before decreed vpon the Apostles, touching the abolishyng of the lawe: but left the Iewes which beleeued should be offended, he fayned hym selfe a Iewe, sowing the Iewes. 1.Corin.9.b

19 And he came to Ephesus, and left them there: but he him selfe entred into the syna-

logue, and reasoned with the Iewes.
20 When they desyred hym to tary longer
time with them, he consented not:
21 But bade them farewel, saying, I must
needes at this feast that commeth, be in
Hierusalem, but I wyll returne agayne
vnto you yf God wil: And he sayled from
Ephesus.
22 And when he was come vnto Cesarea,
and assended vp, and saluted the Church,
he went to Antioche.
23 And when he had taryed there a whyle,
he departed, and went ouer al the countrey
of Galatia and Phrygia by order, strength-
thening al the disciples.
I. Cor. 1. b. 24 And a certayne Iewe named Apollos,
borne at Alexandria, came to Ephesus, an
eloquent man, & mighty in the scriptures.
25 The same was instourmed in the way of
the Lorde, and being feruent in the spirite,
he spake and taught diligently the thinges
of the Lorde, knowing only the baptisme
of Iohn.
26 And the same began to speake boldly in
the synagogue: Whom when Aquila and
Priscilla had heard, they tooke him vnto
them, and (c) expounded vnto him the way
of God perfectly.
27 And when he was disposed to goe into
Achaia, the brethren wrote, exhorting the
disciples to receiue him: Whiche when he
was come, helped them much whiche had
beleeued through grace.
28 For he ouercame the Iewes mightily,
and that openly, shewing by the scriptures
that Iesus was that Christe.

(c) Apollo being a witty and a learned man, was not ashamed to be taught & instructed in the doctrine of Christe, of a poore craftes man and his wyfe.

The. xix. Chapter.

3. Of baptisme. 6. Of the holy ghost geuen by Paules handes. 9. The Iewes blaspheme the doctrine of Paul.

1 AND it came to passe, that while Apollos was at Corinth, Paul passed thorowe the vpper coastes, and came to Ephesus, and founde certayne disciples,
2 And sayde vnto them, Haue ye receiued (a) the holy ghost synce ye beleeued? And they sayde vnto hym, We haue not heard whether there be any holy ghost or no.
3 And he sayde vnto them, Vnto what then were ye baptised? And they sayd, Vnto (b) Iohns baptisme.
4 Then sayde Paul, Iohn verily baptised with the baptisme of repentance, saying vnto the people, that they shoulde beleeue on him which shoulde come after him, that is, on Christe Iesus.
5 When they heard this, they were baptised in (c) the name of the Lorde Iesus.
6 And when Paul had layde his handes vpon them, the holy ghost came on them, & they spake with tongues, and prophesied.
7 And al the men were about twelue.
8 And he went into the synagogue, & spake boldly for the space of three monethes, disputing and perswadyng those thynges that (apperteyne) to the kyngdome of God.
9 But when diuers waxed harde harted, and beleeued not, but spake euil of the way (of the Lorde) & that before the multitude, he departed from them, and separated the disciples: and he disputed dayly in the scoole of one called Tyrannus.
10 And this continued by the space of two yeeres, so that al they which dwelt in Asia, hearde the worde of the Lorde Iesus, both Iewes and Greekes.
11 And God *wrought special myracles by the handes of Paul:
12 So that from his body were brought vnto the sycke, napkyns, and partlettes, and the diseases departed from them, and the *euil spirites went out of them.
13 Then certayne of the vagabounde Iewes exorcistes, toke vpon them to cal ouer them whiche had euyl spirites, the name of the Lorde Iesus, saying, We adiure you by *Iesus whom Paul preacheth.
14 And there was seuen sonnes of one Sceua a Iewe, and cheefe of the priestes, whiche dyd so.
15 And the euil spirite answeared, and said, Iesus I knowe, and Paul I knowe, but who are ye?
16 And the man in whom the euil spirite was, ranne on them, and ouercame them, and preuayled agaynst them, so that they fled out of that house naked and wounded.
17 And this was knowen to all the Iewes and Greekes also whiche dwelt at Ephesus, and feare came on them al, & the name of the Lorde Iesus was magnified.
18 And many that beleeued, came, and *confessed, and shewed theyr workes.
19 Many also of them whiche vsed curious craftes, brought theyr bookes, and burned them before al men: and they counted the price of them, and founde it fiftie thousand peeces of siluer.
20 So mightily grewe the worde of God, and preuayled.
21 After these thinges were ended, Paul purposed in the spirite, when he had passed ouer Macedonia and Achaia, to goe to Hierusalem, saying, After I haue ben there, I must also see Rome.
22 So sent he into Macedonia two of them that ministred vnto hym, Timotheus and Erastus,

(a) By the holy ghost, here he meaneth the visible graces of the holy spirite.
(b) By this place, Iohns baptisme signifieth Iohns doctrine which therefore is so cal. led, for that he sealed his doctrine with the seale of baptisme in them that beleeued.
(c) They that were baptised, were not baptised with water, beyng before baptised of Iohn with water: but they were baptised with visible gyftes of the holy ghost, which saint Luke declaryng howe it was, writeth that it was by the laying on of saint Paules handes.

Iohn. 16.
Phil. 115
Mark. 16.d Acte. 5.c
Math. 16.d
Math. 7.c
Acte. 21.
Some man, a worshipp

Erastus, but he him selfe remayned in Asia for a season.

23 And the same tyme there arose no litle a doo about that way.

24 For a certayne man, named Demetrius, a syluer smith, whiche made syluer shrines for Diana, ministred no smal gayne vnto the craftes men:

25 Whom he called togeather, with ỳ workmen of like occupation, and sayde, Syrs, ye knowe that by this craft we haue aduantage.

Iere.16.d.

26 Moreouer, ye see & heare, that not alone at Ephesus, but almost throughout al Asia, this Paul hath perswaded and turned away inuche people, sayeing that they be no goddes which are made with handes.

Psal.115.a.

27 So that not only this our craft commeth into peril to be set at nought: but also that the temple of the great goddesse Diana shoulde be despised, and her magnificence shoulde be destroyed, whom all Asia and the worlde worshippeth.

28 And when they hearde these sayeinges, they were ful of wrath, and cryed out, sayeing, Great is Diana of the Ephesians.

29 And all the citie was on a roze, and they rushed into the common hall, with one assent, and caught Gaius and Aristarcus, men of Macedonia, Paules companions.

30 When Paul woulde haue entred in vnto the people, the disciples suffered him not.

31 But certayne of the cheefe of Asia, whiche were his frendes, sent vnto him, desyring him that he woulde not presse into the common hal.

32 Some therefore cryed one thing, & some another: and the assemblie was all our of quiet, and the more part knewe not wherefore they were come togeather.

33 And (certayne) of the people drue Alexander out of the multitude, the Iewes thrusting him forwardes. And Alexander beckened with the hande, and would haue geuen the people an answeare.

Actes.21.g.

34 But when they knewe that he was a Iewe, there arose a shoute almost for the space of two houres, of al meant, cryeing, Great is Diana of the Ephesians.

35 And when the towne clarke had pacifyed the people, he sayde, Ye menne of Ephesus, what man is he that knoweth not how that the citie of the Ephesians is * the temple keeper of the great goddesse Diana, and of the (image) whiche came downe from Jupiter?

* Some copies, a worshipper

36 Seeing then that these thinges can not be spoken agaynst, ye ought to be quiet, and to doo nothing rashely.

37 For ye haue brought hyther these menne, whiche are neyther robbers of Churches, not yet blasphemers of your goddesse.

38 Wherefore yf Demetrius, & the craftes men whiche are with him, haue a matter agaynst any man, the lawe is open, & there are deputies, let them accuse one another.

39 But yf ye enquire any thing concernyng other matters, it shalbe determined in a lawful assembly.

40 For we are in ieopardie to be accused of this dayes vprore, forasmuche as there is no cause whereby we may geue a reckening of this concourse of people.

41 And when he had thus spoken, he let the assemblie depart.

The. xx. Chapter.

1. Paul goeth into Macedonia and Grecia, 7. he celebrateth the Lordes supper, and preacheth.

1 AND after the vprore was ceassed, Paul called the disciples, and tooke his leaue of them, and departed, for to goe into Macedonia.

2 And when he had gone ouer those partes, and had geuen them a long exhortation, he came into Grece,

3 And there abode three monethes: and when the Iewes layde wayte for hym, as he was about to sayle into Syria, he purposed to returne through Macedonia.

4 And there accompanyed him into Asia Sopater of Berea: and of the Thessalonians Aristarcus, and Secundus, and Gaius of Derbe, and Timotheus: and out of Asia Tychicus and Trophimus.

Actes. 21. f. 2. Tim. 4. b

5 These going before, taried vs at Troas:

6 And we sayled away from Philippos, after the dayes of sweete bread, and came vnto them to Troas in fyue dayes, where we abode seuen dayes.

7 And vpon one of the sabboth dayes, when the disciples came togeather for to breake bread, Paul reasoned with them, ready to depart on the morowe, and continued the talke vnto midnight.

8 And there were many lightes in an vpper chamber where they were gathered togeather.

9 And there sate in a windowe a certayne young man named Eutichus, being fallen into a deepe sleepe, and as Paul was long reasoning, he was ỳ more ouercome with sleepe, and fel downe from the thirde lofte, and was taken vp dead.

10 But when Paul went downe, he fell on him, and imbraced him, and sayde, Make nothing a doo: for his lyfe is in him.

3. Reg. 17. d. 4. Reg. 4. f. Luke. 7. c.

11 When he therefore was come vp again, Actes. 9. f.

and had broken bread and eaten, and talked a long whyle, euen tyl the morning, so he departed.

12 And they brought the young man aliue, and were not a litle comforted.

13 And we went afore to shippe, and sayled vnto Asson, there to receiue Paul: for so had he appointed, minding him selfe to goe a foote.

¶ 14 And when he was come to vs to Asson, we tooke him in, and came to Mitylene.

15 And we sayled thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and tarryed at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to sayle ouer by Ephesus, because he would not spende the tyme in Asia: for he hasted, if it were possible for him, to be at Hierusalem the day of Pentecost.

17 And from Miletum he sent to Epheius, and called the elders of the Churche.

18 Which when they were comme to him, he sayde vnto them, Ye knowe from the fyrst day that I came into Asia, after what manner I haue ben with you at all seasons,

19 Seruing the Lorde with al humblenesse of minde, and with many teares, and temptations, which came vnto me by the layenges awaite of the Iewes:

20 And howe I kept backe nothing that was profytable vnto you, but haue shewed you, and haue taught you openly and throwe out euery house:

D 21 Witnessing both to the Iewes and also to the Grekes, the repentance that is towarde God, and the fayth which is toward our Lorde Iesus Christe.

Luke. 24. c.

22 And nowe beholde, I goe bounde (a) in the spirite vnto Hierusalem, not knowyng the thinges that shal come vnto me:

(a) That is to say, I goe by the impulsion and commaundement of the holy ghost, who draweth me as with a bonde.

23 But that the holy ghost witnesseth in euery cite, sayeing that bondes and troubles abyde me.

24 But none of these thinges moue me, neyther compt I my lyfe deare vnto mee selfe, so that I might fulfyl my course with ioy, and the ministerie which I haue receyued of the Lorde Iesu, to testifye the Gospel of the grace of God.

2. Tim. 2. b.

25 And nowe beholde, I am sure that henceforth ye al, among whom I haue gonne preching the kyngdome of God, shall see my face no more.

26 Therfore, I take you to recorde this day, that I am pure from the blood of al men.

27 For I haue kept nothing backe, but haue shewed you al the counsel of God.

¶ 28 Take heede therefore vnto your selues, and to al the flocke, ouer the whiche the holy ghost hath made you ouerseers, to rule the Churche of God, whiche he hath purchased (b) with his owne blood.

(b) That whiche apparteyneth to Christes manhood (whiche is shedding of blood) is here spoken of his godhead, because of the communion of the properties and vnion of two natures in one person.

29 For I knowe this, that after my departing, shal greeuous woolfes enter in among you, not sparing the flocke.

30 Also of your owne selues shal men aryse, speaking peruerse thinges, to (c) drawe away disciples after them.

(c) Through their ambition, which is mother of al sectes and heresies.

31 Therefore watche, and remember that by the space of three yeeres I ceassed not to warne euery one night & day with teares.

32 And nowe brethren, I commende you to God, and to the woorde of his grace, which is able to builde further, and to geue you an inheritance among all them which are sanctifyed.

33 I haue desyred no mans siluer, or golde, or vesture.

34 Yea, ye your selues knowe, that * these handes haue ministred vnto my necessities, and to them that were with me.

35 I haue shewed you all thinges, howe that so labouryng ye ought to helpe the weake, and to remember the woordes of the Lorde Iesu (howe that he sayde) It is more blessed to geue, then to receyue.

36 And when he had thus spoken, he kneeled downe, and prayed with them al.

37 And they all wept sore, and fel on Paules necke, and kissed him,

38 Sorowyng most of all for the woordes whiche he spake, that they should see his face no more: And they accompanyed him vnto the shippe.

The. xxi. Chapter.

1. Pauls iourney by shippe. 8. Of Philip the Euangelist, 10. and Agabus the prophete.

1 AND when it came to passe that we had A lanched foorth, & were departed from them, we came with a straight course vnto Choos, and the day folowyng vnto the Rhodes, & from thence vnto Patara.

2 And when we had found a shippe sayling vnto Phenice, we went aboord, & set forth.

3 Nowe when Cyprus began to appeare (vnto vs) we left it on the left hande, and sayled into Syria, and came vnto Tyre: for there the shippe vnladed the burden.

4 And when we had founde disciples, we tarryed there seuen dayes: who sayde to Paul through the spirite, * that he shoulde not goe vp to Hierusalem.

Actes. 20.

5 And when the dayes were ended, we departed, and went our way, and they all brought vs on our way, with wiues and children, tyl we were come out of the citie:

and

Gen. 26.g and we kneeled downe on the shore, and* prayed.

6 And when we had taken our leaue one of another, we tooke shyp, and they returned home againe.

¶ 7 When we had full ended the course from Tyre, we went downe to Ptolomaida, and saluted the brethren, and abode with them one day.

8 And the next day, we that were of Paules company, departed, and came vnto Cesarea, and we entred into the house of Philip the Euangelist (which was one of the seuen,) and abode with hym.

Acts.6.b. 21.8.a.

9 And the same man had foure daughters, virgins, which dyd* prophesie.

Iud.2.g.

10 And as we tarryed there a good many of dayes, there came a certaine prophete from Iurie, named Agabus.

11 And when he was comme vnto vs, he tooke Paules gyrdle, and bounde his owne handes and feete, and sayd, Thus saith the holy ghost, *So shal the Iewes at Hierusalem bynde the man that oweth this girdle, and shall deliuer him into the handes of the Gentiles.

Acts.9.c. 1.Cor.11.c.

12 And when we heard these thinges, both we & other whiche were of the same place, besought hym, that he would not goe vp to Hierusalem.

13 Then Paul answeared, What doo ye wreyng and vexing myne hart? for I am ready, not to be bound onely, but also to dye at Hierusalem for the name of the Lord Iesus.

¶ 14 And when we could not turne his mind, we ceassed, saying, *The wyl of the Lord be fulfylled.

Math. 6.b.

15 And after those dayes we tooke vp our burdens, and went vp to Hierusalem.

16 *There went with vs also (certayne) of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge.

Acts.9.c.

17 And when we were come to Hierusalem, the brethren receyued vs gladly.

18 And on the morowe Paul went in with vs vnto (a) James, and al the elders came togeather.

(a) This James was the Lordes brother the son of Marye, which was the sister of the blessed virgin: whiche Iames afterwarde was byshop of Hierusale.

19 And when he had saluted them, he tolde by order all thinges that God had wrought among the Gentiles by his ministerie.

20 And when they heard (it) they glorified the Lorde, and saide vnto hym, Thou seest brother, howe many thousand Iewes there are whiche beleeue, and they are all earnest folowers of the lawe.

21 And they are enformed of thee, that thou teachest al the Iewes which are among the Gentiles, to forsake Moses, saying that they ought not to circumcise their children, neither to walke (after) the customes.

22 What is it therfore, the multitude must needes come togeather: for they shal heare that thou art come.

23 Doo therefore this that we say to thee: We haue foure men which haue a vowe on them,

Num.6.a.

24 Them take, and purifie thee selfe with them, and doo cost on them, that they maye shaue their heades: and all shal knowe that those thynges whiche they haue heard concernyng thee, are nothyng, but that thou thee selfe also walkest and keepest the lawe.

25 As touching the Gentiles which beleeue, *we haue written and concluded, that they obserue no suche thinge, saue only that they keepe them selues from thinges offered to idols, and from blood, and from strangled, and from fornication.

Acts.14.d

26 Then Paul tooke the men, and the next day purifying hym selfe with them, entred into the temple, declaryng the accomplishment of the dayes of the purification, vntyl that an offeryng should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia, when they sawe hym in the temple, moued al the people, and layd handes on hym,

28 Crying, Menne of Israel, helpe: this is the man that teacheth all men euerywhere against the people, and the lawe, and this place: he hath also brought Grekes into the temple, and hath polluted this holy place.

E

29 (For they had seene before with hym in the citie *Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

Acts. 20.b 2.Tim.4.b

30 And al the citie was moued, and the people swarmed togeather: and they tooke Paul, and drew him out of the temple: and foorthwith the doores were shut.

31 And as they went about to kyll hym, tydinges came vnto the high captayne of the souldiers, that al Hierusalem was in an vproare.

32 Whiche (immediately) tooke (b) souldiers, and vnder captaines, and ranne downe vnto them: & when they saw the cheefe captayne and the souldiers, they leaste smytyng of Paul.

(b) God often times appoynted his magistrates to deliuer his faythfull ministers from al dangers of their enimies.

33 Then the cheefe captayne came neare, & tooke hym, & commaunded him to be bound with two chaynes, and demaunded who he was, and what he had done.

F

34 And some cried one thing, some another, among the people: and when he coulde not knowe the certaynte for the rage, he commaunded him to be carried into the castle.

35 And

35 And when he came vppon the stayres, it was so that he was borne of the souldiers for the violence of the people.

36 For the multitude of the people folowed after, crying, Away with hym.

37 And when Paul began to be caried into the castle, he saide vnto the high captayne, May I speake vnto thee? Who said, Canst thou speake Greeke?

38 Art thou not that Egyptian whiche before these dayes madest an vproar, and ledest out into the wildernesse foure thousand men that were murderers?

Actes.9.b. and.22.a. & 39 *But Paul said, I am a man which am a Iewe of Tarsus, a citie in Cilicia, a citizen of no vile citie: and I beseeche thee suffer me to speake vnto the people.

40 And when he had geuen hym licence, Paul stoode on the stayres, and *beckened with the hande vnto the people: and when there was made a great silence, he spake vnto them in the Hebrue tongue, saying,

Actes.11.f.

The. xxii. Chapter.

3. Paul rendereth an account of his lyfe and doctrine. 25. He escapeth the whyppe, by reason he was a citizen of Rome.

1 A MEn, brethren, and fathers, heare ye myne answeare whiche I make vnto you.

2 (And when they heard that he spake in the Hebrue tongue to them, they kept the more silence: and he sayth,)

Actes.9.b. and.21.g. Actes.5.f. 3 I am verely a man whiche am a Iewe, borne in *Tarsus (a citie) in Cilicia, and yet brought vp in this citie at the feete of Gamaliel, and taught according to the perfect manner of the lawe of the fathers, and was zelous towardes God, as ye al are this same day.

Actes.8.a. and. 26.a. 1.Cor.15.a. Galat.1.a. Actes.9.a. 4 And *I persecuted this waye vnto the death, byndyng and deliuering into prisons both men and women,

5 As also the cheefe priest dooth beare me witnesse, and al the estate of the elders: of whom also I receyued letters vnto the brethren, & went to Damascus, to bring them which were there bound vnto Hierusalem, for to be punished.

6 And it came to passe, that as I made my iourney, and was come nigh vnto Damascus about noone, sodaynly there shone from heauen a great lyght rounde about me:

7 And I fel vnto the earth, & heard a voyce saying vnto me, *Saul, Saul, why persecutest thou me?

8 And I answeared, Who art thou Lorde? And he sayd vnto me, I am Iesus of Nazareth (a) whom thou persecutest.

9 And they that were with me, sawe verely the lyght, and were afrayd: but they heard not the voyce of hym that spake to me.

10 And I saide, What shal I doo Lorde? And the Lorde sayde vnto me, Aryse, and goe into Damascus: and there it shalbe told thee of al thynges which are appoynted for thee to doo.

11 And when I saw nothing for the brightnesse of the lyght, beyng led by the hande of them that were with me, I came into Damascus.

12 And one Ananias, a deuout man as pertayning to the lawe, hauyng a good report of al the Iewes whiche there dwelt,

Actes.9.a

13 Came vnto me, and stoode, and sayde vnto me, Brother Saul, receyue thy syght. And the same houre I looked vp vpon hym.

14 And he said, The God of our fathers hath ordeyned thee before, that thou shouldest knowe his will, and see that iust one, and shouldest heare the voyce of his mouth.

C

15 For thou shalt be his witnesse vnto all men, (of those thynges) which thou hast seene and heard:

16 And now, why tarriest thou? Aryse, and be baptised, and washe away thy sinnes, in callyng on the name of the Lorde.

Rom.10.a.

17 And it came to passe, that when I was come againe to Hierusalem, and prayed in the temple, I was in a traunce,

18 And sawe hym sayeing vnto me, Make haste, and get thee quickly out of Hierusalem: for they will not receyue thy witnesse concernyng me.

19 And I sayde, Lorde, they knowe that I pursued, and beat in euery synagogue them that beleeued on thee.

20 *And when the blood of thy witnesse Stephen was shed, I also was standyng by, and consenting vnto his death, and kept the rayment of them that slue hym.

Actes.3.a.

21 And he said vnto me, Depart: for *I wyl sende thee farre hence vnto the Gentiles.

Actes.13.b. Galat.1.b.

D

22 And they gaue hym audience vnto this woorde, and then lyft vp their voyces, and sayd, Away with suche (a felone) from the earth: for it is no reason that he should liue.

23 And as they cryed, and cast of their clothes, and threwe dust into the ayre,

(b) He was not borne at Rome, but at Tarsus: the citizens whereof, enioy the priuiledge of the citie of Rome, and were counted as Romanes.

24 The cheefe captayne commaunded hym to be brought into the castle, and bade that he shoulde be scourged, and examined: that he might knowe wherefore they cryed so on hym.

25 And as they bounde hym with thongues, Paul sayde vnto the Centurion that stoode by, Is it lawful for you to scourge a man that is a (b) Romane, and vncondemned?

26 When

26 When the Centurion heard that, he went and told the cheefe captayne, ſaying, Take heede what thou doeſt: for this man is a Romane.

27 Then the cheefe captayne came, and ſayd vnto him, Tel me, art thou a Romane? He ſayde, Yea.

28 And the cheefe captayne anſwearedꝫ, With a great ſumme obteyned I this freedoome. And Paul ſayde, I was free borne.

29 Then ſtraightway departed from him they whiche ſhoulde haue examined him: and the cheefe captayne alſo was afrayde after he knewe that he was a Romane, and becauſe he had bounde him.

30 On the morowe, becauſe he would haue knowen the certayntie wherefore he was accuſed of the Iewes, he looſed him from his bandes, and commaunded the high prieſtes and al the counſayle to come together, and *brought Paul foorth, and ſet him before them.

*Acts.23.b.

The.xxiii. Chapter.

1. Paul commeth before the counſayle.
2. Ananias cauſeth him to be ſtricken.

1 AND Paul earneſtly beholdyng the counſayle, ſayd, Men and brethren, I haue lyued in al good conſcience before God vntyl this day.

*Acts 24.b. Paul doth curſe the high prieſte, as denoūce ſurely the puniſhment of god, which ſhoulde light vppon him in the name of prophecying.

2 And the high prieſte Ananias commaunded them that ſtoode by to ſmyte him on the mouth.

3 Then ſayde Paul vnto him, God ſhal ſmyte thee thou (a) painted wal: for *ſyteſt thou and iudgeſt me after the lawe, and commaundeſt me to be ſmytten contrarye to the lawe?

*Deut.17.b. *Leuit.18.b.

4 And they that ſtoode by, ſayde, *Reuileſt thou Gods high prieſte?

5 Then ſaide Paul, I wyſt not brethren, (b) that he was the high prieſte: For it is wrytten, Thou ſhalt not curſe the ruler of thy people.

6 But when Paul perceyued that the one parte were Saducees, and the other Phariſees, he cried out in the counſaile, Men and brethren, I am a Phariſie, the ſonne of a Phariſee: *of the hope and reſurrection of the dead I am iudged.

*Acts.24.b.

7 And when he had ſo ſayde, there aroſe a debate betweene the Phariſees, & the Saducees: and the multitude was diuided.

8 *For the Saducees ſay that there is no reſurrection, neyther angel, nor ſpirite: but the Phariſees confeſſe both.

*Mat.22.c. *Mar.12.b. *Luke.20.c.

9 And there aroſe a great crye: and when the Scribes whiche were of the Phariſees part aroſe, they ſtroue, ſaying, We fynd no euyl in this man: but if a ſpirite or an angel hath ſpoken to him, let vs not ſtryue agaynſt God.

10 And when there aroſe a great debate, the cheefe captayne fearyng leſt Paul ſhoulde haue benne pluckte a ſunder of them, commaunded the ſouldiers to goe downe, and to take him from among them, & to bryng him into the caſtle.

11 And the nyght folowyng, the Lorde ſtoode by him, and ſayde, Be of good cheare Paul: for as thou haſt teſtified of me in Hieruſalem, *ſo muſt thou beare witneſſe alſo at Rome.

*Acts.27.b.

12 And when it was day, certayne of the Iewes geathered them ſelues togeather, and made a (c) vowe, ſaying that they would neither eate nor drynke, tyll they had kylled Paul.

(c) The word properly ſignifieth curſing, as when a man either ſweareth, voweth, or wiſheth him ſelfe to dye, or to be gone to the deuyl, excepte he bring his purpoſe to paſſe.

13 And they were more then fourtie (men) whiche had made this conſpiracie.

14 And they came to the cheefe prieſtes and elders, and ſayde, We haue bounde our ſelues with a vowe, that we wyl eate nothyng vntyl we haue ſlayne Paul.

15 Nowe therfore geue ye knowledge to the cheefe captayne, and to the counſayle, that he bring him foorth vnto you to morowe, as though ye would knowe ſomethyng more perfectly of him: and we, or euer he come neare, are redie to kyl him.

16 And when Paules ſyſters ſonne hearde of their laying awayte, he went and entred into the caſtle, and tolde Paul.

17 And Paul called one of the vnder captaynes vnto him, and ſayde, Bryng this young man vnto the high captayne: for he hath a certayne thyng to ſhewe him.

18 And he tooke him, and brought him to the high captayne, and ſayd, Paul the priſoner called me vnto him, and prayed me to bring this young man vnto thee, whiche hath a certayne matter to ſhewe thee.

19 Then the high captayne tooke him by the hande, and went with him out of the way, and aſked him, What is it that thou haſt to tel me?

20 And he ſayde, The Iewes are determined to deſyre thee, that thou wouldeſt bryng foorth Paul to morowe into the counſel, as though they would enquyre ſomewhat of him more perfectly.

21 But folowe not thou their myndes: for there lye in waite for him of them moe then fourtie men, whiche haue bounde them ſelues with a vowe, that they wyl neyther eate nor drynke, tyl they haue kylled him: and nowe are they redie, and looke for a promiſe from thee.

22 The cheefe captayne then let the young man

man departe, and charged him, See thou tel it out to no man, that thou hast shewed these thynges to me.

23 And he called vnto him two vnder captaynes, saying, Make redie two hundred soudiers to goe to Cesarea, and horsemen three score and tenne, & spearemen two hundred, at the thyrde houre of the nyght:

24 And deliuer them beastes, that they may set Paul on, and bring him safe vnto Felix the bygh deputie.

25 And he wrote a letter after this manner,

26 Claudius Lysias, vnto the most myghtie ruler Felix, sendeth greetynges.

Actes.20.f. 27 * This man was taken of the Iewes, and shoulde haue benne kylled of them: Then came I with an armie, and rescued him, and perceyued that he was a Romane:

Actes.22.g. 28 And when I woulde haue knowen the cause wherefore they accused him, * I brought him foorth into their counsayle.

29 Whom I perceyued to be accused of questions of their lawe: * but hauing nothyng layde to his charge woorthie of death, or of bondes.

Actes.25.e.

30 And when it was shewed me howe that the Iewes layde wayte for the man, I sent (him) straightway to thee, and gaue commaundement to his accusers, that the thinges whiche they haue against him, they shoulde tel before thee. Farewel.

31 Then the soudiers, as it was commaunded them, tooke Paul, and brought him by nighte to Antipatridis.

32 On the morowe, they lefte the horsemen to goe with him, and returned vnto the castle.

33 Which when they came to Cesarea, and deliuered the Epistle to the deputie, presented Paul also before him.

34 And when the deputie had read (the letter) he asked of what prouince he was. And when he vnderstoode that he was of Cilicia:

Deut.17.a. 35 * I will heare thee, saide he, when thyne accusers are come also. And he commaunded him to be kept in Herodes iudgement hal.

The.xxiiii. Chapter.

Paul being accused, answeareth for his lyfe and doctrine.

1 AND after fyue dayes, Ananias * the bygh priest descended, with the elders, and with a certayne oratour, named Tertullus, whiche appeared before the deputie agaynst Paul.

Actes.25.d.

2 And when Paul was called foorth, Tertullus began to accuse him, saying, Seeing that we haue (a) obteined great quietnesse by the meanes of thee, and that manye good thynges are donne vnto this nation through thy prouidence,

3 That alowe we euer, and in all places, most noble Felix, with all thankes.

4 Notwithstandyng, that I be not tedious vnto thee, I praye thee, that thou wouldest heare vs of thy curtesie a fewe woordes.

5 For we haue founde this man a pestilent felowe, and a mouer of debate vnto al the Iewes in the whole worlde, and a maynteyner of the secte of the Nazarites.

6 Whiche also hath gonne about to pollute the temple: * whom we tooke, and woulde haue iudged accordyng to our lawe.

7 But the bygh captayne Lysias came vpon vs, and with great violence toke him away out of our handes,

8 Commaunding his accusers to come vnto thee, of whom thou mayest, yf thou wylt enquyre, knowe the certayntie of all these thinges, whereof we accuse him.

9 And the Iewes lykewyse affyrmed, saying that these thynges were so.

10 Then Paul, after that the deputie him selfe had beckened vnto him that he shoulde speake, answeared, With a more quiet minde doo I answeare for mee selfe, forasmuch as I vnderstande, that thou hast ben of many yeeres a iudge vnto this nation:

11 Because that thou mayest knowe, that there are yet but twelue dayes, since I went vp to Hierusalem for to woorshyp.

12 And they neyther founde me in the temple disputyng with any man, either raysyng vp the people, neyther in the synagogues, nor in the citie:

13 Neyther canne they prooue the thinges whereof they accuse me.

14 But this I confesse vnto thee, that after the way whiche they cal (b) heresie, so woorshyp I the God of my fathers, beleeuyng al thinges whiche are writen in the lawe and the prophetes,

15 And haue hope towardes God, that * the resurrection of the dead, whiche they them selues looke for also, shalbe both of the iust and vniust.

16 And herein * studie I, to haue alwaye a cleare conscience toward God, and toward men.

17 Nowe after many yeeres, I came * and brought almes to my nation, and offerynges:

18 In the whiche they founde me purified in the temple, neyther with multitude, nor yet with vnquietnesse.

19 Howbeit, there were certaine Iewes out of Asia,

20 Whiche

(a) Felix by his diligence had taken Lazarus the captayne of the murderers, and put the Egyptians to flight, which raysed vp tumultes in Iurie. For these the orator praysed him: as therwayes he was both cruel and couetous.

Actes.21.f.

(b) No marueile though in our time Gods true religion be called heresie, for so it was counted of the wyked, euen in the begynning of Christes kyngdome.

Actes.13.d.
Roma.15.f.
Actes.21.h.

20 Whiche ought to be here (c) present before thee, and accuse me, if they had ought against me.

21 Or els let these same here say, if they haue found any euyll doyng in me, while I stand here in the counsaile.

22 Except it be for this one voyce, that I cryed standing among them, *That of the resurrection from the dead, am I iudged of you this day.

23 And when Felix heard these thinges, he deferred them: for he knew very wel of that way, and saide, When Lysias the captayne is come downe, I wyl know the vttermost of your matter.

24 And *he commaunded an vnder captaine to keepe Paul, and to let hym haue rest, and that he shoulde forbyd none of his acquaintance to minister vnto hym, or to come vnto hym.

25 And after certayne dayes, when Felix came with his wyfe Drusilla, which was a Iewesse, he called forth Paul, and heard him of the fayth which is toward Christ.

26 And as he reasoned of ryghteousnesse, temperance, and iudgement to come, Felix (d) trembled, and answered, Goe thy way for this tyme, when I haue a conuenient season, I wyl sende for thee.

27 He hoped also that money shoulde haue ben geuen hym of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with hym.

28 But after two yeeres, Portius Festus came in to Felix roome: and Felix *willing to shewe the Iewes a pleasure, left Paul bounde.

(c) These accusers spake but vppon bare reports, whiche the fellowes of Asia had blowen abroade, and durst not for shame appeare them selues. Acts. 23.8.

Jerem. 39. c Acts. 27.3.

(d) Such is the might & force of gods heauenly woorde, that it causeth the verye wicked to tremble and quake. Acts. 25.D.

The. xxv. Chapter.

3. The Iewes accuse Paul before Festus.
2. He answereth for hym selfe.

NOw when Festus was come into the prouince, after three dayes he ascended from Cesarea vnto Hierusalem.

2 Then enfourmed him the high priest, and the cheefe of the Iewes, against Paul, and they besought hym,

3 And desyred fauour against hym, that he would sende for him to Hierusalem, laying wayte in the way to kyl hym.

4 But Festus answered, that Paul should be kept at Cesarea, and that he hym selfe would shortly depart thyther.

5 Let them therefore, sayd he, which among you are able, come downe with vs, and accuse hym, if there be any fault in this man.

6 And when he had tarryed among them more then ten dayes, he went downe vnto Cesarea, and the next day sate downe in the iudgement seate, & commaunded Paul to be brought.

7 Who beyng come, the Iewes which were come from Hierusalem, stoode about (hym) and layde many and greeuous complaynts against Paul, whiche they coulde not (a) proue,

8 While he answered (for hym selfe) that neither against the lawe of the Iewes, neyther against the temple, nor yet against Cesar, haue I offended any thyng at al.

9 But Festus wyllyng to doo the Iewes a pleasure, answered Paul, and sayd, Wylt thou goe vp to Hierusalem, and there be iudged of these thinges before me?

10 Then sayde Paul, I stande at Cesars iudgement seate, where I ought to be iudged, to the Iewes haue I done no wrong, as thou very wel knowest.

11 For if I doo any wrong, or haue committed any thyng woorthy of death, I refuse not to dye: but if there be none (of these thynges) whereof they accuse me, no man may deliuer me vnto them. I appeale vnto (b) Cesar.

12 Then spake Festus, with the counsayle, and answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

13 And after certaine dayes, king Agrippa, and Bernice, came vnto Cesarea, to salute Festus.

14 And when they had ben there a good season, Festus rehearsed Paules cause vnto the king, sayeing, There is a certayne man leaft in bondes of Felix,

15 About whom, when I came to Hierusalem, the high priestes and the elders of the Iewes enfourmed me, and desyred to haue iudgement against hym.

16 To whom I answered, It is not the maner of the Romans, for fauour to deliuer any man that he should perish, before that he whiche is accused, haue the accusers face to face, and haue licence to answeare for hym self, concerning the crime laid against hym.

17 Therfore when they were come thyther, without any delay, on the morow I sate on the iudgement seate, and commaunded the man to be brought forth.

18 Against whom, when the accusers stoode vp, *they brought none accusation of suche thynges as I supposed:

19 But had certaine questions against hym of their own superstition, and of one Iesus, which was dead, whom Paul affirmed to be alyue.

20 And because I doubted of suche maner of questions, I asked hym whether he would goe to Hierusalem, and there be iudged of these matters.

(a) whiles Paul lyued vnder the lawe like other Iewes, his conuersation was perfect and notable, and after his conuertion vnto Christe, he became a more notable example of innocencie: but it is a cõmon case, that the seruants of god are euyl spoken of for their welpoyng.

(b) The iniquitie of the Iudge, who contrary to equitie, wylling to pleasure the Iewes, denied howe to betray Paul, draue Paul to appeale, which is the vttermost remedie for suche as by wrong iudgement are ops pressed: and this appellation by gods prouidence, was a meane that Paul should testifie of Christ at Rome also Acts. 23.6.

21 But

D 21 But when Paul had appealed to be kept vnto the knowledge of Augustus, I commaunded hym to be kept, tyl I myght send hym to Caesar.

22 Then Agrippa sayde vnto Festus, I would also heare the man mee self. To morowe sayd he, thou shalt heare him.

23 And on the morowe when Agrippa was come, and Bernice, with great pompe, and was entred into the counsaile house, with the cheefe captaynes and cheefe men of the citie, at Festus cõmaundement was Paul brought forth.

24 And Festus sayd, King Agrippa, and all men which are here present with vs, ye see this man, about whom all the multitude of the Iewes haue intreated me, both at Hierusalem, and also here, crying that he ought not to lyue any longer.

25 Yet found I nothyng woorthy of death that he had committed: Neuertheles, seeing that he hath appealed to Augustus, I haue determined to send hym:

26 Of whom I haue no certaine thing to write vnto my Lorde: Wherefore I haue brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I myght haue some what to write.

27 For me thinketh it vnreasonable for to send a prisoner, and not to shewe the causes which are layd against hym.

The .xxvi. Chapter.

1. Kyng Agrippa heareth Paul. 25. Paules modest answeare against the iniurie of Festus.

1 THen Agrippa sayde vnto Paul, Thou art permitted to speake for thee selfe. Then Paul stretched forth the hand, and answeared (for hym selfe.)

2 I thinke mee selfe happy, kyng Agrippa, because I shal answere this day before thee of all the thynges whereof I am accused of the Iewes:

3 Namely, because thou art expert in all customes & questions which are among (a) the Iewes: wherfore I beseech thee to heare me patiently.

4 My life that I haue led of a chyld, which was at the first among mine owne nation at Hierusalem, knowe al the Iewes,

5 Which knewe me from the begynnyng, (if they would testifie) that after the most straytest sect of our (b) religion, I lyued a Pharisee.

6 And nowe I stand, and am iudged for the hope of the promise made of God vnto our fathers:

7 Vnto whiche promise our twelue tribes B instantly seruyng God day and nyght, hope to come: For which hopes sake, king Agrippa, I am accused of the Iewes.

8 Why should it be thought a thyng incredible vnto you, that God rayseth the dead?

9 I also verily thought in mee selfe, that I ought to doo many contrary thinges, cleane against the name of Iesus of Nazareth:

10 *Which thing I also did in Hierusalem, Actes.8.a. and many of the Saintes dyd I shut vp in 1.Cor.15.b. prison, hauyng receyued auctoritie of the Galat.1.c. hygh priestes, and when they were put to death, I gaue the sentence.

11 And I pounished them oft in euery synagogue, and compelled them to blaspheme, and was yet more mad vpon them, and persecuted them euen vnto strange cities.

12 About whiche thinges as I went to Damascus, with auctoritie and commission of the hygh priestes,

13 Euen at mydday, O kyng, I sawe in the way a lyght from heauen, above the brightnesse of the sunne, shine round about me, and them which iourneyed with me.

14 And when we were al fallen to the earth, C I hearde a voyce speakyng vnto me in the Hebrue tongue, and saying, *Saul, Saul, Actes.9.a. why persecutest thou me? It is harde for and.22.c. thee to kicke against the prickes.

15 And I said, Who art thou Lord? And he sayd, I am Iesus whom thou persecutest.

16 But ryse and stande vpon thy feete, for I haue appeared vnto thee for this purpose, to make thee a minister & a witnesse, both of those thinges which thou hast seene, and of those thinges in the whiche I wyl appeare vnto thee,

17 Deliuerynge thee from the people, and from the Gentiles, vnto whom now I send thee,

18 To open their eyes, that they may be turned from darkenesse to lyght, and from the power of Satan vnto God, that they may receyue forgeuenesse of sinnes, and inheritance among them which are sanctified by fayth that is in me.

19 Wherfore, O kyng Agrippa, I was not disobedient vnto the heauenly vision.

20 But shewed first vnto them of Damascus, and at Hierusalem, and throughout al the coastes of Iurie, and then to the Gentiles, that they should repent and turne to God, and doo such workes as become them that repent.

21 For this cause the Iewes caught me in D the temple, and went about to kyl me.

22 Seeyng therefore that I haue obteyned helpe of God, I continue vnto this day, witnessyng both to small and great, saying none

(a) He knew muche, but he sayled in the ryght applying of his knowlege, as they do which be wyse in their own conceites only, and haue the zeale of God, but not accordyng to knowledge.

(b) He taketh the sect of the Pharisees to be perfectest, because their doctrine was better then the other sectes. The Saduces denied the resurrection of the dead.

The Esseis glorying in strayghtnesse of lyfe, litle regarde true doctrine.

none other thinges then those whiche the
prophetes and Moses did say should come:
23 That Christe shoulde suffer, and that he
should be the fyrst that should ryse from the
dead, and shoulde shewe lyght vnto the peo-
ple, and to the Gentiles.
24 And as he thus spake for him selfe, Festus
sayd with a loude voyce, Paul thou art be-
syde thee (c) selfe, muche learning doeth
make thee mad.
25 But he sayde, I am not mad, most noble
Festus, but speake foorth the woordes of
trueth and soberneſſe.
26 For the kyng knoweth of these thinges,
before whom also I speake freely, neyther
beleeue I, that any of these thynges are
hidden from him, for this thing was not
done in a corner.
27 Kyng Agrippa, beleeuest thou the pro-
phetes? I wote wel that thou beleeuest.
28 Then Agrippa sayd vnto Paul, Some-
what thou perſwadest (d) me to be a Chri-
stian.
29 And Paul sayde, I would to God, that
not onely thou, but also al that heare me to
day, were both somewhat, & also in a great
deale suche as I am, except these bondes.
30 And when he had thus spoken, the king
rose vp, and the deputie, and Bernice, and
they that sate with them.
31 And when they were gonne aparte, they
talked betweene them selues, saying, This
man doeth nothing woorthie of death, or of
bondes.
32 Then sayde Agrippa vnto Festus, This
man myght haue ben let loose, yf he had not
appealed vnto Caesar.

The. xxvii. Chapter.

1. Paul shyppeth toward Rome. 3. Julius
the captayne entreateth hym curteously.

1 AND when it was concluded that we
shoulde sayle into Italie, they delyue-
red both Paul and certayne other pri-
soners, vnto one named Julius, an vnder
captayne of Augustus bande.
2 And we entred into a shyp of Adramyttium, & loosed from lande, appoynted to saile
by the coastes of Asia, one * Aristarchus out
of Macedonia, of the countrey of Thessalonica, tarrying styl with vs.
3 And the next day we came to Sidon: And
Julius * curteously entreated Paul, & gaue
him libertie to goe vnto his frendes, and
to refreshe him selfe.
4 And when we had launched from thence,
we sayled harde by Cypers, because the
wyndes were contrary.
5 And when we had sayled ouer the sea of
Cilicia and Pamphylia, we came to Myra (a citie) whiche is in Lycia,
6 And there the vnder captayne founde a
shyp of Alexandria, sayling into Italie, and
he put vs therein.
7 And when we had sayled slowly many B
dayes, and scarse were come ouer againſt
Gnidum, because the winde withstoode vs,
we sailed harde by * Candie, ouer against * Or, Creta, whiche was an high hyll of Candie.
Salmone,
8 And with much woorke sailed beyonde it:
and came vnto a place whiche is called the
Fayre hauens, nygh whereunto was the
citie of Lasea.
9 When muche tyme was spent, and when
sayling was nowe iepardous, because also
that the fast was nowe alredie past, Paul
put them in remembraunce,
10 And sayde vnto them, Syrs, I perceyue
that this voyage wyl be with hurt & muche
domage, not of the ladyng and shyp onely,
but also of our lyues.
11 Neuertheleſſe, the vnder captayne beleeued the gouernour and the maister of the
shyp, more then those thynges which were
spoken of Paul.
12 And because the hauen was not commodious to wynter in, many tooke counsayle to departe thence, yf by any meanes they
might attayne to Phenice, & there to wynter, which is an hauen of Candie, and lyeth toward the Southwest and Northwest
wynde.
13 And when the Southwynde blewe softly, they supposyng that they had obteyned C
their purpose, loosed vnto Asson, and sayled past Candie.
14 But not long after, there arose against
their purpose a stawe of wynde out of the
Northeast, whiche is called Euroclydon.
15 And when the shyp was caught, & could
not resyst the wynde, we let her goe, and
were dryuen with the weather.
16 But we were carried into an Ile, which
is called Clauda, and had muche woorke
to come by a boate,
17 Which they tooke vp, and vsed helpe, and
made fast the shyp, fearyng lest they should
fal into the Syrtes: and so they let downe
a * vessel, and were carried. * Some reade, the sayles.
18 The nexte day when we were tossed with
an exceeding tempest, they lightned the ship:
19 And the third day we cast out with our
owne handes the tackelyng of the shyp.
20 And when neither the sunne nor starres
in many dayes appeared, and no smal tem-
pest laye vppon vs, all hope that we should
be saued was then taken away.
21 But after long abstinence, Paul stoode D
foorth in the myddes of them, & sayd, Syrs,

N

ye shoulde haue hearkened vnto me, and not haue loosed from Candie, and to haue gayned vnto vs this harme and losse.

22 And nowe I exhorte you to be of good cheare: for there shalbe no losse of any mans lyfe among you, but of the shyp.

23 For there stoode by me this night the angel of God, whose I am, & whom I serue,

Actes.25. 24 Saying, Feare not Paul, * thou must be brought before Cæsar, and lo, God hath geuen thee (a) all them that saile with thee.

(a) The graces and blessinges which God geueth to his childrē profite many tymes the enimyes, whiche are vnworthie to receiue the fruite there.

25 Wherefore syrs be of good cheare: for I beleeue God that it shalbe euen as it was tolde me.

26 Howbeit, we must be cast into a * certaine Ilande.

27 But when the fourtienth nyght was come, as we were sayling in Adria about mydnyght, the shippmen deemed that they drewe neare to some countrey:

28 And sounded, and founde it twentie fadomes: and when they had goone a litle further, they sounded agayne, and founde it fyftiene fadomes.

29 Then fearyng lest we should haue fallen on some rocke, they caste foure ankers out of the sterne, and wyshed for the day.

30 And as the shipmen were about to flee out of the shyp, when they had let downe the boat into the sea, vnder a colour as though they would haue caste ankers out of the forshyp,

31 Paul sayde to the vnder captayne, and to the souldiers, Except these abyde in the shyp, ye (b) can not be saued.

(b) Paul woulde vse such meanes as God had ordeyned, lest he shuld seme to haue tempted hym

32 Then the souldiers cut of the rope of the boate, and let it fal away.

33 And when the day begamne to appeare, Paul besought them al to take meate, saying, This is the fourtienth day that ye haue tarried and continued fastyng, receyuyng nothyng at al.

34 Wherefore, I pray you to take meate, for this no doubte is for your health, for there shal not (c) an heare fal from the head of any of you.

(c) By this Hebrewe speache is meant that they shoulde be in all pointes safe & sounde. 1. Tim. 4. a.

35 And when he had thus spoken, he tooke bread, and * gaue thankes to God in presence of them all: and when he had broken it, he began to eate.

36 Then were they al of good cheare, and they also tooke meate.

37 And we were altogether in the shyp, two hundred, three score, & sixtene soules.

38 And when they had eaten ynough, they lyghted the ship, and cast out the wheate into the sea.

39 And when it was day, they knewe not the lande: but they spied a certayne bauen with a banke, into the whiche they were minded, if it were possible, to thrust in the shyp.

40 And when they had taken vp the ankers, they committed * (them selues) vnto the sea, and loosed the vnder bandes, and hoysed vp the mayne saile to the winde, and drewe to lande.

* or, the shyppe.

41 And when they fell into a place whiche had the sea on both sydes, they thrust in the shyp, and the forepart stucke fast & moued not, but the hynder part brake with the violence of the waues.

42 And the souldiers counsayle was to kyl the prisoners, lest any of them when he had swomme out, shoulde runne away.

43 But the vnder captayne willyng to saue Paul, kept them from their purpose, and commaunded that they which could swym, should cast them selues fyrst into the sea, and scape to lande:

44 And the other, some on boordes, and some on broken peeces of the shyp: and so it came to passe, that they escaped al safe to lande.

The. xxviii. Chapter.

5. The Viper hurteth not Paules hande.
23. Paul preacheth Christe at Rome.

1 AND when they were escaped, then they knewe that the Ile was called Melita.

2 And the barbarous people shewed vs no litle kyndnesse, for they kyndeled a fyre, and receiued vs euery one, because of the present rayne, and because of the colde.

3 And when Paul had geathered a bundle of stickes, and layde them on the fyre, there came a Viper out of the heate, and caught him by the hande.

4 And when the strangers sawe the beast hang on his hande, they sayde among them selues, No doubte this man is (a) a murderer, whom though we haue escaped the sea, yet vengeance suffereth not to lyue.

5 And he shooke of the Viper into the fyre, and (b) felt no harme.

6 Howbeit, they wayted when he shoulde haue swolne, or fallen downe dead sodainly: but after they had looked a great while, and sawe no harme come to him, they changed their mindes, and sayde that he was a (c) God.

7 In the same quarters were possessions of the chiefe man of the Ile, whose name was Publius, whiche receiued vs, and lodged vs three dayes courteously.

8 And it came to passe that ỹ father of Publius lay sicke of a feuer, & of a bloody flyxe, to whom Paul entred in, and prayed, and layde his handes on him, and healed him.

(a) Suche is the peruerse iudgemente of mē, that they condemne them whom they see in any affliction.

(b) By this myracle God perfourmed his promise made to his disciples, that neither serpentes, nor poiso, should hurte them: and also the same, which cōfyrmed the Gospel of Christe, whiche Paul preached vnto the worlde.

(c) Behold the extremitie of infidelitie, for after outrage and errour, they forthwith turne to the contrarye.

9 So

9 So When this was done, other also whiche had diseases in the Ile, came, and were healed:

10 Whiche also did vs great honour, and when we departed, they laded vs with suche thinges as were necessarie.

11 And after three monethes we departed in a shyp of Alexandria, whiche had wyntred in the Ile, whose badge was (d) Castor and Pollux.

(d) These the Paynims fayned to be Iupiters chyldren, Gods of the sea.

12 And when we came to Syracusa, we taryed there three dayes.

13 And from thence we fet a compasse, and came to Rhegium, and after one day the south winde blewe, and we came the next day to Puteolus:

14 Where we founde brethren, and were desired to tary with them seuen dayes: and so we came toward Rome.

15 And from thence, when the brethren heard of vs, they came to meete vs at Appii forum, and at the three tauernes: When Paul sawe them, he thanked GOD, and waxed bolde.

16 And when we came to Rome, the vnder captayne delyuered ỹ prisoners to the chiefe captaine of the host: but Paul was suffered to dwel by him selfe, with a souldier that kept him.

17 And it came to passe, that after three dayes, Paul called the chiefe of the Iewes togeather. And when they were come togeather, he sayd vnto them, Men and brethren, though * I haue committed nothyng agaynst the people or lawes of the fathers, *yet was I deliuered prisoner from Hierusalem into the handes of the Romanes.

Acts.23.c

Acts.23.c

18 Whiche when they had examined me, would haue let me goe, because there was no cause of death in me.

Acts.23.b.

19 But when the Iewes spake contrary, I was constrayned to appeale vnto Caesar, not that I had ought to accuse my nation of.

(j) That is, our Iesus Christes sake, whom they had lōg looked for, to be the redeemer of the world.

20 For this cause then haue I called for you, euen to see (you) and to speake with you: because that for the (e) hope of Israel I am bounde with this chayne.

21 And they sayde vnto hym, We neyther receiued letters out of Iurie concerning thee, neyther any of the brethren that came shewed or spake any harme of thee.

22 But we wyl heare of thee what thou thynkest: for as concerning this secte, we know that *euery where it is spokē against.

Luke.2.c.

23 And when they had appointed hym a day, there came many to him into his lodgyng, to whom he expounded and testified the kyngdome of God, perswadyng them concernyng Iesus, both out of the lawe of Moses, and out of the prophets, frō morning to nyght.

24 And * some were perswaded in the thinges which were spoken, and some beleeued not.

Actes.17.a.

25 And when they agreed not among themselues, they departed, after that Paul had spoken one word, (that is to say,) Well spake the holy ghost by Esaias the prophete, vnto our fathers,

26 Saying, *Goe vnto this people, and say, With your eares shal ye heare, and shal not vnderstand, and with your eyes shal ye se, and not perceiue.

Esai.6.c. Matth.13.b. Mark. 4.b. Luke.8.b. Iohn.12.f.

27 For the hart of this people is waxed grosse, and their eares are dul of hearyng, and their eyes haue they closed, lest they shoulde see with their eyes, and heare with their eares, and vnderstande with their hartes, and shoulde be conuerted, and I shoulde heale them.

28 Be it knowen therefore vnto you, that this saluation of God is sent vnto the Gentiles, and they shal heare it.

¶

29 And when he had sayd these wordes, the Iewes departed, and had great reasonyng among them selues.

30 And Paul dwelt two yeeres full in his owne hyred house, & receiued all that came in vnto hym,

31 Preaching the kyngdome of God, and teaching those thinges whiche concerne the Lorde Iesus Christ, with al confidence, no man forbydding him.

¶ Here endeth the Actes of the Apostles.

The Chart Cosmo-

graphie, of the peregrination or iourney
of Saint Paul, with the distance
of the myles.



HERE haſt thou (gentle reader, for thy better inſtruction) the deſcription of the iourney and peregrination of ſaint Paul, whiche is in this ſeconde booke of ſaint Luke called the Actes of the Apoſtles, moſt intreated of. And for becauſe thou readeſt oftentymes of Emperours, Kynges, and Deputies, thou haſt ſet foorth to thee, the names, the yeeres, and howe long euery Emperour or Kyng raigned, or Deputie gouerned, and vnder whom any of theſe Actes were donne, euen vntyl the death of ſaynt Paul.

✻ The order of tymes.

The yeeres of the Emperours of Rome.	The yeeres of the Preſidentes of the Iewes.	The yeeres of the Herodians.	The yeeres of Chriſtes incarnation.	The yeeres of S. Paul the Apoſtle.	
Tiberius.	Pilate.	Herode.	Chriſte.	Paul.	
xviij.	vi.	xviij.	xxxij.		Herodes Antipas. Matth. 8. Marke. 6. Luke. 9.

In this yeere Chriſt ſuffered, aroſe from the dead, aſſended into heauen, from thence he ſendeth vnto his apoſtles the holy ghoſt. The apoſtles doo aſſemble and gather a congregation vnto the Lorde Chriſte, and doo continue in prayer, and ſuffer perſecution.

xix.	vij.	xix.	xxxiij.	i.	

Samaria dooth receiue the doctrine of Chriſte. Saint Steuen was ſtoned. Saint Paul is conuerted vnto Chriſt as he iourneyed towarde Damaſcus, and from thence he departed into Arabia, to preache the Goſpel. Steuen was ſtoned this yeere. Euſebius. Carion.

xx.	viij.	xx.	xxxv.	ij	

Philip dooth preache the Goſpel vnto the cities by the ſea ſyde, and dooth conuert a man of Ethiopia, an Eunuch, and of great authoritie with Candace Queene of the Ethiopians.

xxi.	ix.	xxi.	xxxvi.	iii.	

The Goſpel is preached to the Syrians, and Phenitians, of thoſe that were diſperſed and fled from Hieruſalem.

xxii.	x.	xxii.	xxxvii.	iiii.	

Saynt Paul commeth to Hieruſalem to ſee Peter, from thence he goeth into Syria, Cilicia, &c. Saynt Peter commeth vnto Lidda. After that he was called of Cornelius to come vnto Ceſarea, where he dyd baptiſe, and from thence he went to Hieruſalem, geuyng anſwere to eche one that entred in queſtion with hym. Pilate was Preſident ful ten yeres Iolephus.

xxiii.	Marcel.	xxiij.	xxxviii.	v	

Antioche in Syria is conuerted vnto Chriſt, the Apoſtles ſende thyther Barnabas, Barnabas bryngeth Paul out of Tarſa to Antioch, whyther alſo Agabus came, ſpeaking of dearth that was to comme. Paul and Barnabas dyd ſuccour them of Hieruſalem.

Gaius.	Agrippa.	xxiiii.	xxxix.	vi.	

Paul and Barnabas by the commaundement of the holy ghoſt, were ſent from Antioche, to preache the goſpel vnto the heathen.

ii.	ii.	Herode Agrippa.	xl.	vii.	

Paul and Barnabas ſayled from Paphus to Perga, a citie of Pamphylia. From Perga vnto Antioche, a citie of Piſidia: From whence by a commotion ſtyred by the Iewes, they were expelled out of their coaſtes. In this yere al thynges partetyning to this former Herod, was geuen to this Herode Agrippa. Of whō reade, Actes. 12. Iolephus. Euſebius.

iii.	iii.		xli.	viii.	

Paul and Barnabas thus driuen from Antioche, comme to Iconium, where they abode a long tyme.

iiii.	iiii.		xlii.	ix.	
Claudius.	v.		xliii.	x.	
ii.	vi.		xliiii.	xi.	
iii.	vii.		xlv.	xii.	

In theſe yeeres were Cyprus, Pamphylia, Piſidia, and Licaonia conuerted.

This yeere was Iames the elder beheaded of Herode Agrippa, and Peter was cast in prysone, and was deliuered by the angel of the Lorde. This kyng also dyed in his seuenth yeere.

iiii.	Fadus.	dearth.	xlvi.	xiii.

Prophesied by Agabus, was the dearth this yere, as Eusebius, Orosius, and Beda affirmeth. Iosephus sayth, that the dearth was in this yeere.

Paul and Barnabas (after their preaching) returned vnto Antioche, where they continued many dayes with the congregation.

v	ii	Felix about tyme	xlvii	xiiii
vi	iii	tyme came in.	xlviii	xv.
		Syria.		

About the beginning of this yeere, Paul and Barnabas tooke their iourney through Phenitia and Samaria, vnto Hierusalem, to the synode or counsel. After that, they returned vnto Antioche, where they remayned a yeere, whyther commeth Peter, whom Paul rebuketh. Galat. 2. Then Paul goeth vnto Cilicia and Lycaonia.

vii	Tiberius Alex.		xlix	xvi
viii	ii		l	xvii

In these yeeres were conuerted the countreys of Phrygia, Galatia, Mysia. From Troade he went by water into Macedonia, and conuerted the cities, namely Philippos, Appolonia, Amphipolis, Thessalonia, Athens.

ix	iii		li	xviii
x	Cumanus.	Agrippa the yonger.	lii	xix

Paul goeth by sea vnto Hierusalem, from thence he commeth agayne vnto Antioche, from Antioche he visiteth the congregations of him in time past constituted in Galacia and Phrygia.

xi	Felix.	ii	liii	xx
xii	ii	iii	liiii	xxi
xiii	iii	iiii	lv	xxii
xiiii	iiii	v	lvi	xxiii

Paul commeth ouer into Grecia: From thence about Easter in his xxii. yeere he goeth by sea into Syria, not a straight course, because of the Iewes, but first vnto Philippa, a citie of Macedonia, and commeth about Pentecost vnto Hierusalem, there he is imprisoned of the Iewes, set at libertie immediatly of Claudius Lysia Tribunus, and is sent vnto Cesarea to Felix, is kept in custody of Felix two yeeres.

Nero	v	vi	lvii	xxiiii

Two yeres he remayneth in free prison.

Festus commeth about May into Iudea, before whom he pleadeth his matter: After that, before Festus and Agrippa the king. He is sent vnto Rome in Italie, the second yeere of Nero.

ii	Festus portius.	vii	lviii	xxv
iii	ii	viii	lix	xxvi
iiii	iii	ix	lx	xxvii
v	iiii	x	lxi	xxviii
vi	Albinus.	xi	lxii	xxix
vii	ii	xii	lxiii	xxx
viii	iii	xiii	lxiiii	xxxi
ix	iiii	xiiii	lxv	xxxii
x	Florus.	xv	lxvi	xxxiii
xi	ii	xvi	lxvii	xxxiiii
xii	iii	xvii	lxviii	xxxv
xiii	iiii	xviii	lxix	xxxvi
xiiii	Vaspasianus dux.	xix	lxx	xxxvii

The beginning of the first vniuersall persecution of Christians, the tenth yeere of Nero.

After that Saint Paul had preached the Gospel of Christe, both in the East and Weast, about seuen and thirtie yeeres, he was in the last yeere of Nero the Emperour, beheaded at Rome with the swoorde.

¶ The Epistle of the Apostle Saint Paul to the Romanes.

The first Chapter.

1. Paul sheweth to whom and to what purpose he is called. 16. What the Gospel is. 18. The vengeance of God vpon the wicked. 20. The vse of the creatures. 24. The ingratitude and punishment of the wicked.

A

(a) By this he declareth that he came not into the office of the apostleshyp by his owne arrogancie, but by the callyng of God, wherby he differeth frō the false apostles. Math. 1.a.

(b) Three manner of wayes Paul sheweth here Christe to be declared the sonne of god. Firste, by power or working of myracles. Secōdly, by the holy ghost appearing in visible sigs nes. Thirdly, by his resurrection from the dead. 1.Cor.1.a. Galat.1.a.

John.4.c. 1.Cor.3.c.

Philip.1.a. Colos.1.a.

Actes.26.b

(c) Al those that were not Iewes, by a comō worde were called Heathen. And here they are diuided into Greekes and barbarous. By Greekes, he vnderstandeth those that were learned, ciuile, and of good bringing vp. By barbarous, he meaneth rude & sauage people, with whom no man coulde wel haue to do.

PAVL the seruant of Iesus Christ, (a) called (to be) an apostle, seuered into the Gospel of God,

2 Which he had promised afore by his prophetes in the holy scriptures

3 Of his sonne, whiche was made of the *seede of Dauid after the flesh:

4 And hath ben declared to be the sonne of (b) God, with power after the spirite that sanctifieth, by the resurrection from the dead, of Iesus Christe our Lorde:

5 By whom we haue receiued grace & apostleshyp, that obedience might be geuen vnto the faith in his name among al heathen,

6 Among whom, ye are also the called of Iesus Christe:

7 To al that be in Rome, beloued of God, saintes by calling: *Grace to you, & peace, from God our father, and the Lorde Iesus Christe.

8 First verily I thanke my God through Iesus Christe for you al, that your fayth is published throughout al the worlde.

9 For God is my witnesse, whom I serue *with my spirit in the Gospel of his sonne, that without ceassyng I make mention of you:

10 Praying alwayes * in my prayers, that by some meane at the last, one time or other, I might take a prosperous iourney by the wyl of God, to come vnto you.

11 For I long to see you, that I myght bestowe among you some spiritual gyft, that ye might be stablished.

12 That is, that I might haue consolation togeather with you, eche with others fayth, yours and mine.

13 I woulde that ye should knowe, brethren, howe that I haue oftentymes purposed to come vnto you (*and haue ben let hytherto) that I might haue some fruite also among you, as among other of the Gentiles.

14 I am debter both to the Greekes, and to the (c) barbarous, both to the wyse, and to the vnwyse.

15 So that as muche as in me is, I am redy to preache the Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospell of Christe, because it is the power of God vnto saluation to al that beleeue, to the Iewe first, and also to the Greeke.

17 For by it is the righteousnesse of GOD opened from fayth to fayth. As it is wrytten, The iust shal liue by fayth.

18 For the wrath of GOD (d) is reuealed from heauen, agaynst al vngodlynesse and vnrighteousnesse of men, whiche (e) withholde the trueth in vnrighteousnesse.

19 For that that may be knowen of God, is manyfest among them, because God hath shewed it vnto them.

20 For his inuisible thinges, beyng vnderstanded by his workes, through the creation of the worlde, are seene, that is, both his eternal power & godhead: so that they are without excuse.

21 Because that when they knewe GOD, (notwithstandyng) they glorified him not as GOD, neyther were thankful, but waxed ful of vanities in their imaginations, *and their foolishe hart was blynded.

22 When they counted them selues wyse, they became fooles:

23 *And turned the glory of the incorruptible god vnto an image, made not only after the similitude of a corruptible man, but also, of byrdes, and foure footed *beastes, and of creepyng beastes.

24 Wherfore God gaue them vp to vncleanesse, through the lustes of their owne hartes, that their owne bodyes shoulde be defiled among them selues.

25 Which changed his (f) trueth for a lye, and worshypped and serued the creature, more then the creator, whiche is to be praysed for euer, Amen.

26 Wherefore GOD gaue them vp vnto shameful lustes, for euen their women dyd change the natural vse, into that whiche is agaynst nature.

(d) Which appearance the worlde knoweth not thing of. For in the sight of God all men are gods lesse, sinners, and the childrē of wrath, & when they knowe any thing of god, yet they be nought, because they neyther thanke him, nor serue hym, & therfore plagues are powred vpon them from heauē.

(e) Thei hold the trueth in vnrighteousnesse, the whiche vnderstand the trueth, and do not expresse the same in their deedes and lyfe. Psal. 106.c Ierem. 2.c. Ezech. 14.b

(f) By his trueth here he vnderstandeth the glory of god, and his true religion: and a lye he calleth idolles, because the idolaters went about to take away from wood & stone that whiche they were, thinking them to be neither wood nor stone, but attributed to them that that they were not, that is, diuine power and nature.

27 And

27 And lykewyse also, the men left the natural vse of the woman, and brent in theyr lustes one with another, and men with men wrought fylthynesse, and receiued in themselues the reward of theyr errour (as it was accordyng.)

Actes.7.f. ¶ 28 And as they regarded not to know God: * (euen so) God deliuered them vp vnto a lewde minde, that they shoulde do those thinges whiche were not comely:

29 Beyng ful of al vnryghteousnesse, fornication, crafte, nesse, couetousnesse, malitiousnesse, ful of enuie, murder, debate, deceyt, euyl conditioned, whisperers,

30 Backbiters, haters of God, despiteful, proude, boasters, bringers vp of euyl thynges, disobedient to father and mother:

31 Without vnderstanding, couenant breakers, without naturall affectiō, truce breakers, vnmercyful.

Deut.7.a. 32 The which knowyng the righteousnesse of GOD, (howe that they whiche commit suche thinges, are worthy of death,) not only do the same, * but also haue pleasure in them that do them.

The.ii. Chapter.

1. Gods iudgement vpon the hypocrites.
13. Al men are sinners.

¶ 1 THerefore art thou inexcusable, O man, whosoeuer * thou be that (a) iudgest: For in that same wherein thou iudgest another, thou condemnest thee selfe. For thou that iudgest, dost euen the selfe same thynges.

2 But we are sure that the iudgement of GOD is accordyng to the truth, agaynst them whiche commit suche thynges.

3 Thinkest thou this, O thou man that iudgest them whiche do suche thynges, and doest the same (thee selfe) that thou shalt escape the iudgement of God?

4 Eyther despisest thou the ryches of his goodnesse, and patience, & long sufferance, not knowyng that the goodnesse of GOD leadeth thee to repentance?

5 But thou, after thy stubburnesse and hart that can not repent, heapest vnto thee selfe wrath, agaynst the day of wrath and declaration of the righteous iudgement of God:

6 * Whiche wyll reward e euery man accordyng to his (b) deedes:

7 To them whiche by continuyng in well doyng seeke for glory, and honour, and immortalitie, eternal lyfe.

8 But vnto them that are contentious, and do not obey the trueth, but obey vnryghteousnesse (shal come) indignation & wrath.

9 Tribulation, & anguishe, vpon euery soule of man that doth euyl, of the Iewe first, and also of the Greeke:

10 But glory, and honour, and peace, to euery man that doth good, to the Iewe first, and also to the Greeke.

11 For there is no respect of persons with God. 2.Par.19.c. Actes.10.c. Ephes.6.b. Colos.3.b.

12 For whosoeuer hath sinned without lawe, shal also perishe without lawe: and as many as haue sinned in the lawe, shalbe iudged by the lawe,

13 (For in the sight of God, * the hearers of the lawe are not ryghteous: but the doers of the lawe shalbe iustified. James.1.b.

14 For when the Gentiles whiche haue not the lawe, do of nature the thinges contayned in the lawe: they hauyng not the lawe, are a lawe vnto them selues. ¶

15 Whiche shewe the workes of the lawe wrytten in theyr hartes, theyr conscience bearyng them witnesse, & theyr thoughtes accusing one another, or excusing,)

16 At the day * when God shal iudge the secretes of men, by Iesus Christe, according to (c) my Gospel. John.8.c.

17 Beholde, thou art called a Iewe, & (d) restest in the lawe, & makest thy boast of God,

18 And knowest (his) wyl, and alowest the thinges that be excellent, informed by the lawe:

19 And beleeuest that thou thee selfe art a guide of the blynde, a lyght of them (which are) in darkenesse,

20 An informer of them whiche lacke discretion, a teacher of the vnlearned: whiche hast the fourme of knowledge, and of the trueth in the lawe.

21 Thou therefore whiche teachest another, teachest not thee selfe? * Thou preachest a man shoulde not steale, yet stealest thou?

22 Thou that sayest a man should not commit aduulterie, breakest thou wedlocke? Thou abhorrest idols, and yet committest sacrilege?

23 Thou that makest thy boast of the lawe, through breaking the lawe dishonourest thou God?

24 For the name of God is euyl spoken of among the Gentiles through you, * as it is wrytten,

25 For circumcision verely auayleth, yf thou kepe the lawe: but yf thou be a breaker of the lawe, thy circumcision is made vncircumcision.

26 Therefore, yf the (e) vncircumcision kepe the ordinances of the lawe, shal not his vncircumcision be counted for circumcision?

27 And

(a) S. Paul speaketh here agaynst those men only, who beyng them selues filled with al wyckednesse, & impietie, yet be of al other most busie & curious in notyng and reprehēdyng other mens faultes: not of any godly zeale, but to iustifie them selues, & to bryng other men into hatred & contempt. Matth.7.a

Esai.30.d. Actes.17.g. Matth.16.d.

(b) Not that our workes be of suche merite that they deserue rewarde: but the scriptures vse this kynde of speakyng, that thereby it may prouoke and stirre vp men vnto good lyuyng, whereby our fayth may the more appeare. VVhich good workes God of his free grace doth rewarde.

(c) It is his Gospel, both for the feruent loue & zeale that he beareth to it, and also for the great paynes that he hath taken in setting foorth the same,

(d) He awaketh the Iewes which were asleepe through a certayne securitie and confidence in the lawe, Matth.7.a. Esai.52.a.

Ezech.36.f

(e) By this worde he meaneth all the people, of what countrey or nation soeuer they be, which haue not receiued the signe of circumcision, accordyng to the lawe of Moses.

27 And shal not vncircumcision which is by nature, if it keepe the lawe, iudge thee, whiche being vnder the letter and circumcision, dooest transgresse the lawe?

28 For he is not a Iewe, whiche is (a Iewe) * outward. Neyther is that circumcision, which is outwarde in the flesshe.

29 But *he is a Iewe, whiche is one * inwardly, and *the circumcision of the hart, whiche consisteth in the spirite, and not in the letter (is circumcision) whose prayse is not of men, but of God.

* or, openly

John.8.c. * or, secretlye. Rom.9.b. Colos.2.b.

The.iii. Chapter.

1. The Iewes haue a prerogatiue. 24. Al are iustifyed by grace through fayth, and not thorowe woorker.

3 1 What preferment then hath the Iewe? or what profyte is there of circumcision?

2 Muche every way. Fyrst, for *because that vnto them were committed the woords of God.

Rom.9.a.

3 What then though somme of them dyd not beleeue? Shall their vnbeleefe make the (a) fayth of God without effect?

(a) Which is the performance of gods promise. For faith is taken after two sortes, both for our beleefe, when we assure our selues that God wil performe his promise, and also for the stedfastnesse of gods promise to his people. Foralthough some of the Iewes dyd not beleeue, yet gods troeth neuer fayled.

4 God forbyd: Yea let god be true, and euery man a lyer, as it is written, That thou myghtest be iustifyed in thy sayeinges, and ouercome when thou art iudged.

Psal.51.a. and.52.a.

5 But yf our vnrighteousnesse setteth forth the ryghteousnesse of GOD, what shal we say? Is God vnrighteous whiche taketh vengeance? (I speake after the manner of menne,)

6 God forbid: for how then shall God iudge the worlde?

7 For if the trueth of God hath more abounded through my lye vnto his glory, why am I as yet iudged as a synner?

8 And not rather (as we be slaunderously reported, & as some affirme that we say) let vs doo euyl, that good may come therof? whose damnation is iust.

9 What then, are we better (then they?) No, in no wyse: for we haue before accused both Iewes & Gentiles, that they are al vnder sinne:

10 As it is written, *There is none ryghteous, no not one:

Psal.14.a. and.52.a.

11 There is none that vnderstandeth, there is none that seeketh after God.

12 They are all gonne out of the way, they are all become vnprofytable: there is none that dooth good, no not one.

13 *Their throte is an open sepulchre, with their tongues they haue deceyued, the poyson of Aspes is vnder their lippes.

Psal.5.b.

14 *Whose mouth is full of curlyng and bitternesse:

Psal.5.b.

15 *Their feete are swift to shed blood.

Prou.1.b.

16 *Hartes greefe and miserie are in their wayes.

Esai.59.b.

17 And the way of peace haue they not known.

18 *There is no feare of GOD before their eyes.

Psal.36.a.

19 Nowe we knowe that what thinges so euer the lawe sayth, it sayth it to them whiche are vnder the lawe: that euery mouth may be stopped, and that all the worlde may be indangered to God.

20 Because that *by the deedes of the (b) lawe, there shall no flesshe be iustifyed in his syght: For by the lawe commeth the knowledge of synne.

Galat.2.c. (b) He includeth here the whole lawe, both the ceremonial and moral, whose works can not iustifye, because they be imperfect in al men.

21 But nowe the righteousnesse of GOD without the lawe is made manifest, beyng witnessed by the lawe and the prophetes.

22 The righteousnesse of God (commeth) by the fayth of Jesus Christ, vnto al and vpon al them that beleeue. There is no differēce:

23 For all haue sinned, and haue neede of the glory of God,

24 (But are) * iustifyed freely by his grace, through the redemption that is in Christe Jesu:

Esai.53.b.

25 Whom God hath set forth * to be a (c) propitiation, through fayth in his blood, to declare his ryghteousnesse, by the forgeuyng of the synnes that are past,

John.2.c. (c) Whiche is a pacifying of gods displeasure, that where as we were sometyme, bondslaues to sinne, god made his onely sonne Christe Iesus a sacrifice for our sins, to reconcile vs againe by fayth into gods fauour.

26 Whiche God dyd suffer, to shewe at this tyme his ryghteousnesse: that he might be iust, and the iustifyer of hym whiche beleeueth on Jesus.

27 Where is then thy boasting? It is excluded. By what lawe? Of woorkes? Nay: but by the lawe of fayth.

28 Therefore, we holde that a man is iustifyed by fayth, without the deedes of ꝑ lawe.

29 Is he the God of the Iewes onely? Is he not also of the Gentiles? Yes, euen of the Gentiles also.

30 For it is one God whiche shal iustifye the circumcision by (d) fayth, and vncircumcision through fayth.

Galat.2.c. (d) Meaning that the Iewe and the Gentile are both iustified by one meanes, whiche is by fayth.

31 Doo we then destroy the lawe through fayth? God forbyd: but we rather mayntayne the lawe.

The.iiii. Chapter.

7. Iustifycation is the free gift of God, as it appeareth by Dauid and Abraham. 13. and also by the offyce of lawe and fayth.

4 1 What shal we say then that * Abraham our father, as pertayning to the flesshe, dyd fynde?

Esai.9.a.

2 For if Abraham were iustifyed by woorks, then hath he wherein to boast, but not before God.

Gene.15.b. Galat.3.a. Iames.2.b.

3 For what sayth the scripture? *Abraham beleeued God, & it was counted vnto him for righteousnesse.

4 To him that worketh, is the rewarde not reckened of grace, but of duetie.

5 To him that worketh (a) not, but beleeueth on him that iustifieth the (b) vngodly, his fayth is counted for righteousnesse.

(a) That is, whiche meaneth not to obteyne saluation thorowe woorthynesse of his woorkes.

6 Euen as Dauid describeth the blessednesse of the man vnto whom God imputeth righteousnesse without woorkes:

Psal.32.a.

7 (Sayeing) *Blessed are they whose vnrighteousnesse are forgeuen, & whose sinnes are couered.

8 Blessed is that man to whom the Lorde wyl not impute sinne.

The epistle on Newe yeeres day.

9 (Came) this blessednesse then vppon the circumcision only, or vppon the vncircumcision also? For we say that fayth was reckened to Abraham for righteousnesse.

(b) God is sayde to iustifye the vngodly, because he pardoneth his sinnes, and of a wicked man maketh him good.

10 How was it then reckened? when he was in the circumcision, or (when he was) in the vncircumcision? Not in the circumcision, but in vncircumcision.

Gene.15.b. Gene.17.b.

11 And he receyued the *signe of circumcision, as the (c) seale of the righteousnesse of fayth, whiche he had yet being vncircumcised: that he shoulde be the father of all them that beleeue, though they be not circumcised, that righteousnesse might be imputed vnto them also.

(c) So was Abrahams circumcision called, because therby was sealed the righteousnesse that through fayth was imputed to him before his circumcision.

12 And that he might be father of circumcision, not vnto them only whiche came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in our father Abraham, before the tyme of circumcision.

13 For the promise that he shoulde be the heyre of the worlde, (was) not to Abraham, or to his seede thorough the lawe, but thorowe the righteousnesse of fayth.

¶ Galat.3.c.

14 * For if they whiche are of the lawe be heyres, then is fayth but vaine, and the promise made of none effect:

15 Because the lawe causeth wrath: For where no law is, there is no transgression.

16 Therefore by fayth (is the inheritance geuen) that it might (be) by grace, that the promise myght be sure to all the seede, not to that only whiche is of the lawe, but to that also whiche is of the fayth of Abraham, which is the father of vs al.

Esai.51.a. Ge 1.17.a.

17 (As it is written, *I haue made thee a father of many nations) before God whom he beleeued, whiche restoreth the dead vnto lyfe, and calleth those thinges whiche be not, as (d) though they were.

(d) In the creation of the worlde this appeared. For whē he commaundedany thing to be, foorthwith it was.

18 Who contrary to hope, (e) beleeued in hope, that he shoulde be the father of many nations: accordyng to that whiche was spoken, So shal thy seede be.

(e) That is, which beleeued and hoped for those thinges which God dyd promise, when as to mans reason they were without hope.

19 And he fainted not in the fayth, nor consydered his owne body nowe dead, when he was almost an hundred yeeres olde, neyther yet the (f) deadnesse of Sarahs wombe.

(f) For that she was past chylde bearyng.

20 He stackered not at the promise of God thorough vnbelefe: but was strong in faith, geuing glory to God,

21 And being ful certified, that what he had promised, he was able also to performe.

22 And therefore was it reckened to him for righteousnesse.

23 *Neuertheless, it is not written for him only, that it was reckened to him:

Rom.15.a.

24 But also for vs, to whom it shalbe reckened, so that we beleeue on him that rayled vp Iesus our Lorde from the dead,

25 Whiche was deliuered for our synnes, and was rayled agayne for our iustification.

The.v.Chapter.

1. The fruite of fayth. 12. From whence commeth death, and from whence lyfe.

1 THerefore beyng iustifyed by fayth, we are * at (a) peace with God, thorough our Lorde Iesus Christe:

A Iohn.16.a.

(a) By peace whiche is the fruite of fayth, is ment the incredible and most constant ioy of mind, our conscience being quiet, and established in gods grace.

2 By whom also we haue had an entrance by fayth, vnto this grace wherin we stand, and reioyce in hope of the glory of God.

3 Not that only: but also we reioyce in tribulations, knowing that tribulation woorketh patience:

4 Patience proofe, proofe hope:

5 And hope maketh not (b) ashamed, because the loue of God is shed abrode in our hartes by the holy ghost, whiche is geuen vnto vs.

Hebr.3.a.

(b) Both for that the hope of the godly is not disapoynted of that whiche they hope for, and also for that they are not ashamed of any affliction in this worlde, as the worldly minded be: but constantly abyde without shame, whatsoeuer trouble God doth sende to them.

6 For when we were yet weake, accordyng to the tyme, Christe dyed for the vngodly.

7 Now scarse wyl any man dye for the righteous: Yet peraduenture for the good somme man durst dye.

8 But God setteth out his loue toward vs, seeyng that whyle we were yet sinners, Christe dyed for vs.

9 Muche more then nowe, we that are iustified by his blood, shalbe saued from wrath thorough him.

10 For if when we were enimies, we were reconciled to GOD by the death of his sonne: muche more, seeing we are reconciled, we shalbe saued by his lyfe.

11 Not only so, but we also ioy in GOD, through

through our Lord Iesus Christe, by whom we haue nowe receyued the attonement.

Gen.2.c. Eccl.6.d 12 Wherefore, as by one man synne entred into the worlde, and *death by synne: euen so, death entred into al men, inasmuche as all haue synned.

13 For vnto the law was synne in the worlde: but synne is not imputed when there is no lawe.

14 Nevertheles, death raigned from Adam to Moses, ouer them also that had not synned with like transgression as dyd Adam, whiche is the figure of hym that was to come.

15 But not as the synne, so is the free gyft. For if through the synne of one many be dead: much more the grace of God, and the gyft by grace, *whiche (is) by one man Iesus Christe, hath abounded vnto many.

John.1.b

16 And not as by one that synned (euen so) the gift: for the synne entred by one (offence) into condemnation: but the gyft (c) of many synnes into iustification.

(c) For by Christ we are not only deliuered from the sinnes of Adam, but also from al suche sinnes awe haue added thereunto.

17 For if by the synne of one death raigned by the meanes of one, muche more (they) whiche receiue abundance of grace and of the gyft of rightewousnesse, shal raigne in life by the meanes of one, Iesus Christe.

18 Likewise then, as by the synne of one (synne came) on al menne to condemnation: euen so, by the rightewousnesse of one (good came) vpon all menne to the rightewousnesse of lyfe.

19 For as by one mans disobedience many became sinners: so by the obedience of one, shal many be made rightewous.

Exodus.3.a

20 But *the lawe in the meane time entred in, that synne shoulde increase. But where synne was plenteous, grace was more plenteous.

6

21 That as synne hath raigned vnto death: euen so might grace raigne through rightewousnesse vnto eternal lyfe, by Iesus Christe our Lorde.

The.vi.Chapter.

Newenesse of lyfe foloweth iustification, to the whiche he exhorteth.

(a) He dyeth to sinne, in whom the strength of sinne is broken by the power of Christe.

1 What shal we say then? Shal we continue in synne, that grace may abounde? God forbyd.

2 Howe shall we that are dead (a) to synne, lyue any longer therein?

(*) The Epistle on the vi. sunday after Trinitie.

3 (*) Knowe ye not, that all we whiche haue ben baptised into Iesus Christe, haue ben baptised (b) into his death.

(b) That is, that sinne through Christes death may be abolished and dye in vs: and that as we are made cleane outwardly with water in our baptisme, so inwardly our sinnes may be washed away, & cleansed by the blood of Christe.

4 We are buryed then with him by baptisme into his death, that likewise as Christe was raysed vp from the dead by the glorye of the father: euen so, we also shoulde walke in newenesse of lyfe.

5 For if we be graft togeather by the likenesse of his death: euen so shal we be (partakers) of the resurrection:

6 Knowyng this, that our olde man is crucified with hym also, that the body of sinne might vtterly be destroyed, that henceforth we shoulde not serue synne.

7 For he that is dead, is iustified frō sinne. B

8 And if we be dead with Christe, we beleeue that we shal also lyue with hym: 2. Tim. 3.5

9 Knowing that Christ beyng raysed from the dead, *dyeth no more, death hath no more power ouer hym. Apoc. 1.b

10 For as touchyng that he dyed, he dyed concernyng sinne once: And as touchyng that he lyueth, he lyueth vnto God.

11 Likewise recken your selues to be dead vnto sinne: but alyue vnto God, through Iesus Christe our Lorde.

12 Let not sinne raigne therfore in your mortal body, that ye shoulde therevnto obey by the lustes of it.

13 Neyther geue ye your members *as instrumentes of vnrighteousnesse vnto sinne: but geue your selues vnto God, as they that are alyue from the dead, & your members *as instruments of righteousnesse vnto God.

* or, weapons.

* or, weapons.

14 For sinne shall not haue power ouer you, because ye are not vnder the (c) lawe, but vnder grace.

(c) That is, vnder the curse of the lawe, whose office is to accuse and condemne: but vnder grace, where by we haue forgeuenesse of our sinnes, & are sanctifyed by the holy ghost into the newnesse of lyfe.

15 What then? Shal we sinne, because we are not vnder the lawe, but vnder grace? God forbyd.

16 Knowe ye not howe that to whomsoeuer ye commit your selues as seruants to obey, his seruantes ye are to whom ye obey: whether it be of sinne vnto death, or of obedience vnto rightewousnesse?

17 But God be thanked, that ye were the seruantes of sinne: but ye haue obeyed with hart the fourme of doctrine, into the whiche ye were brought vnto.

18 *Being then made free from sinne, ye are become the seruantes of righteousnesse. John.8.b Rom.8.a

19 I speake after (d) the maner of men, because of the infirmitie of your flesshe. For as ye haue geuen your members seruantes to vncleannesse and iniquitie, vnto iniquitie: euen so nowe geue your members seruantes to righteousnesse vnto holynesse.

(d) Men vse to speake gētily to their freendes, and not to exact so muche as they myght, but so farre forth as reason requireth.

20 For when ye were the seruantes of sinne, ye were free from righteousnesse.

21 What fruite had ye then in those thinges, whereof ye are nowe ashamed? For the end of those thinges, is death.

22 But

22 But now ye beyng made free from sinne, and made the seruantes of God, haue your fruite vnto holynesse, & the ende euerlastyng life.

Gene.2.c. Rom.5.c.

23 For the (a) reward of sinne is death: but the gyft of God is eternal lyfe, through Iesus Christe our Lord.

The.vii. Chapter.

The fyght betweene the lawe of the flesshe, and the lawe of the spirite.

(a) Before the comyng of Christ, al menne were maryied and bound to the lawe, whiche did the none other seruice but disclosed their sinne & wickednesse, forceyng the to seke helpe for their sinnes where. Nowe then the lawe being abolished for her imperfection, & they elensed through Gods grace, are spoused vnto Christe their newe husbande, him to serue in newnesse of lyfe.

1 KNowe ye not brethren, (for I speake to them that knowe the (a) law) (howe) that the lawe hath power ouer a man, as long as he lyueth?

2 For the woman which hath an husbande, is bound by the law to her husband, as long as he liueth: but if the husbande be dead, she is loosed from the lawe of her husbande.

3 So then if while her husbande lyueth, she couple her selfe with another man, she shalbe (a) counted a wedlocke breaker: but if her husband be dead, she is free from the lawe, so that she is no wedlocke breaker, though she couple her selfe with another man.

4 Euen so, ye also my brethren, are dead concerning the law by the (b) body of Christe, that ye shoulde be coupled to another, who is raised from the dead, that we shoulde bryng forth fruite vnto God.

5 For when we were in the flesshe, the lustes of sinne (whiche were) by the lawe wrought in our members, to bring forth fruite vnto death.

6 But now are we deliuered from the law, & dead vnto it wherevnto we were in bondage, that we shoulde serue in newenesse of spirite, and not in the oldenesse of the letter.

(a) Or, called.

(b) Because the body of Christe is made an offeryng and a sacrifice for our sinnes, whereby god is pleased, & his wrath appeased: and for Christes sake the holy ghost is geuē to al beleeuers, whereby the power of sin is in vs dayly weakened: we are counted dead to the lawe, for that the lawe hath no dominion ouer vs.

7 What shal we say then? Is the law sinne? God forbyd. Naye, I knewe not sinne, but by the law: For I had not knowen lust, except the law had sayd, Thou shalt not lust.

8 But sinne takyng occasion by the commaundement, wrought in me al manner of concupiscence. For without the lawe sinne (was) dead.

9 I once lyued without lawe: but when the commaundement came, sinne reuiued,

10 And I was dead: and the very same commaundement whiche was (ordeyned) vnto lyfe, was found (to be) vnto me an occasion of death.

11 For sinne takyng occasion by the commaundement, hath deceyued me, and by the same slue (me.)

12 Wherefore the lawe is holy, and the commaundement holy, and iust, and good.

13 Was that then whiche was good, made death vnto me? God forbyd. But sinne, that sinne myght appeare, by that whiche was good to worke death in me: that sinne by the commaundement myght be out of measure sinful.

14 For we know that the lawe is spiritual: but I am carnal, solde vnder (c) sinne.

Esai.52.2.

(c) Lyke as bond me are violentlye thrust, hurled, and tormoyled, and pleaseth their cruel maister: so are we that rowe heapes of sinnes drawen to many euyl doo ynges, Whiche we do neyther like nor alowe.

15 For that whiche I doo, I allowe not: for what I would, that doo I not: but what I hate, that doo I.

16 If I doo nowe that which I would not, I consent vnto the lawe that it is good.

17 Nowe then, it is not I that doo it: but sinne that dwelleth in me.

18 For I knowe, that in me (that is to say in my flesshe) dwelleth no good thyng. For to wil, is present with me: but I fynd no meanes to perfourme that whiche is good.

19 For the good that I would, do I not: but the euyl which I would not, that doo I.

20 And if I doo that I woulde not, then is it not I any longer that doeth it, but sinne that dwelleth in me.

21 I fynde then by the lawe, that when I would doo good, euyl is present with me.

22 For I delite in the law of God, after the inwarde man.

23 But I see another law in my members, rebelling against the lawe of my mynd, and subduyng me vnto the lawe of sinne, which is in my members.

24 O wretched man that I am: Who shall deliuer me from the (d) body of this death?

25 I thanke God through Iesus Christ our Lorde. So then, with the mind I my selfe serue the law of God: but with the flesh, the lawe of sinne.

(d) It is called the body of sinne, for that it is an whole lump of sinne, consysting and tormenteyng the Whole man, & pluckyng him frō god. Whereby plague sand miseries are heaped on, and man lyueth as he were in the midst of death.

The.viii. Chapeter.

1. The assurance of the faythfull. 6. The fruites of the holy ghost.

1 THere is then no damnation to them whiche are in Christe Iesu, whiche walke not after the flesshe, but after the spirite.

(a) The lawe of the spirite and the lawe of sin, is here taken imperperly for the power and strength of the lawe and sinne: and so is called the spirit of lyfe, because it quickneth & geueth lyfe.

2 For the lawe of the (a) spirite of lyfe, through Iesus Christ, hath made me free from the lawe of sinne and death.

3 For what the lawe coulde not doo, in as muche as it was weake through the flesshe, God hauyng sent his owne sonne, in the similitude of sinful flesshe, euen by sinne, (b) condemned sinne in the flesshe:

(b) God through the sacrifice of sinne, whiche Christe his onely sonne offered vpon the crosse in his flesshe, hath condemned and abolished synne, whiche raigned in our mortal flesshe,

4 That

4 That the ryghteousnesse of the lawe myght be fulfilled in vs, which walke not after the flesshe, but after the spirite.

5 For they that are carnal, are (c) carnally mynded: but they that are spirituall, are spiritually mynded.

6 To be carnally mynded, is death: But to be spiritually mynded, is lyfe and peace:

7 Because that the fleshly minde is enmitie agaynst God: for it is not obedient to the lawe of God, neyther can be.

8 So then, they that are in the flesshe, can not please God.

9 But ye are not in the flesshe, but in the spirite, yf so be that the spirite of God dwel in you. Yf any man haue not the spirite of Christe, the same is none of his.

10 And yf Christe be in you, the body is dead because of (d) synne: but the spirite is lyfe for ryghteousnesse sake.

11 But if the spirite of him that rayled vp Iesus from the dead, dwell in you: euen he that raised vp Christ from the dead, shal also quicken your mortal bodies, be cause that his spirite dwelleth in you.

12 Therefore brethren, we are detters, not to the flesshe, to lyue after the flesshe.

13 For yf ye lyue after the flesshe, ye shal dye: but yf ye through the spirite, do mortifie the deedes of the body, ye shal lyue.

14 For as many as are ledde by the spirite of God, they are the sonnes of God.

15 For ye haue not receyued the spirite of bondage agayne to feare: but * ye haue receyued the spirite of adoption, whereby we crie, Abba, father.

16 * The spirite it selfe beareth witnesse to our spirite, that we are the sonnes of God.

17 If we be sonnes, then are we also heyres, the heyres of God, and ioynt heyres with Christe: so that we suffer togeather, that we may be also glorified togeather.

18 For I am certaynely (e) perswaded, that the afflictions of this time, are not worthie of the glorie whiche shalbe shewed vpon vs.

19 For the earnest expectation of the creature abydeth, lookyng when the sonnes of God shal appeare:

20 Because the (f) creature is subiecte to vanitie, not wyllyng, but for him whiche hath subdued the same in hope,

21 For the creature it selfe shalbe made free from the bondage of corruption, into the glorious libertie of the sonnes of God.

22 For we knowe that euery creature groneth with vs also, and trauayleth in payne with vs, euen vnto this tyme.

23 Not only (they,) but we also which haue the first fruites of the spirite, and we our selues mourne in our selues, waytyng for the adoption, (euen) the vnlyuerance of our body.

24 For we are saued by hope: But hope that is seene, is no hope. For howe can a man hope for that whiche he seeth?

25 But and yf we hope for that we se not, then doo we with patience abyde for it.

26 Lykewyse, the spirite also helpeth our infirmities. For we knowe not what to desyre as we ought: but the spirite it selfe maketh great (g) intercession for vs, with gronyngs, whiche can not be expressed.

27 And he that searcheth the hartes, knoweth what is the meanyng of the spirite: for he maketh intercession for the saintes, according to the pleasure of God.

28 For we knowe that all thynges woorke for the best, vnto them that loue God, to them whiche also are called of purpose.

29 For those whiche he knewe before, he also dyd predestinate, that they shoulde be lyke fashioned vnto the shape of his sonne, that he myght be the fyrst begotten among many brethren.

30 Moreouer, whom he dyd predestinate, them also he called: and whom he called, them also he iustified: and whom he iustified, them also he glorified.

31 What shal we then say to these thynges? If * God be on our side, who can be agaynst vs?

32 Whiche spared not his owne sonne, * but gaue him for vs al: howe shall he not with him also geue vs al thynges?

33 Who shal laye any thyng to the charge of Gods chosen? It is God that iustifieth:

34 Who is he that condemneth? It is Christ whiche dyed, yea rather whiche is rayled agayne, whiche is also on the ryght hande of God, and maketh intercession for vs.

35 Who shall separate vs from the loue of Christ? (Shal) tribulation, or anguyshe, or persecution, eyther hunger, eyther nakednesse, eyther peryl, eyther swoorde?

36 (As it is written, * For thy sake are we killed al day long, and are counted as sheepe for the slaughter.)

37 Neuertheless, in all these thynges we ouercome, through him that loued vs.

38 For I am sure, that neither death, neither lyfe, neyther angels, nor rule, neither power, neither things present, neyther things to come,

39 Neither heigth, nor deapth, neither any other creature, shalbe able to separate vs from the loue of God, whiche is in Christ Iesu our Lorde.

(g) The right fourme and affection of prayer, cometh dy the holy ghost, who maketh intercession for vs, not that he praieth & mourneth: but that he so stirreth our hartes, that we lift them vp to heauen earnestly & fermentlye, which is the true prayer.

Num. 14. b
Luke. 20. b
John. 3. b.
Esai. 53. b.

Psal. 44. b

The

(f) The creatures shal not be restored before gods children be brought to their perfection. In the meane season they desyre, grone, and waike.

The.ix. Chapter.

Paul declareth his feruent loue towarde his nation.

A

1 I Say the trueth in Christ, I lye not, (my conscience also beareyng me witnesse by the holy ghost,)

2 That I haue great heauinesse, and continual sorowe in my hart.

3 For I haue wished mine selfe to be cursed from (a) Christe, for my brethren, my kynsmen as pertayneth to the flesshe,

4 Whiche are the Israelites: to whom pertayneth the adoption, and the glory, and the couenantes, and the lawe that was geuen, and the seruice of God, and the promises:

5 Of whom are the fathers, & of whom as concernyng the flesshe Christ (came) which is God, in al thynges to be praysed for euer, Amen.

6 And it can not be, that the worde of God hath taken none effect. For they are not al Israelites, whiche are of Israel:

7 Neyther are they all children that are the seede of Abraham: but in Isahac shal thy seede be called.

8 That is to say, They which are the children of the flesshe, these are not the children of God: but they whiche be the children of promise, are counted the seede.

9 For this is the worde of promise: About this tyme wyl I come, and Sara shal haue a sonne.

10 Not only this, but also Rebecca was with childe by one (euen) by our father Isahac.

11 For yer the (children) were borne, when they had neyther done good, neyther bad, (that the purpose of GOD by (b) election myght stande: not by the reason of workes, but by the caller,)

12 It was said vnto her, The elder shal serue the younger.

13 As it is written, Jacob haue I loued, but Esau haue I hated.

14 What shal we say then? is there any vnryghteousnesse with God? God forbyd.

15 For he sayth to Moses, I wyll shewe mercy, to whom soeuer I shewe mercy: and wyl haue compassion, on whom soeuer I haue compassion.

16 So then (election) is not of the wyller, nor of the runner: but of God that taketh mercy.

17 For the scripture sayth vnto Pharao, Euen for this same purpose haue I stirred thee vp, that I myght shewe my power in thee, and that my name myght be declared throughout al the worlde.

18 So hath he mercy on whom he wyl, and whom he wyl he hardeneth.

19 Thou wylt say then vnto me, Why then blameth he (vs) yet? For who hath resysted his wyl.

20 But O man, what art thou whiche disputest with God? Shal the worke say to the workeman, Why hast thou made me on this fashion? Esai. 45. b. Eccle. 33. b. Jere. 18. c.

21 Hath not the Potter power ouer the clay, euen of the same lumpe to make one vessell vnto honour, and another vnto dishonour? D

22 What if God, wyllyng to shew his wrath, and to make his power knowen, suffered with long patience the vessels of wrath ordeyned to destruction:

23 To declare the richesse of his glorie on the vessels of mercy, whiche he had prepared vnto glorie?

24 Whom also he called (I meane) vs not of the Iewes only, but also of the Gentiles.

25 As he saith also in Ose, I wyl cal them my people, which were not my people: and her beloued, which was not beloued. Ose. 2. b. 1. Pet. 2. b.

26 And it shal come to passe, that in the place where it was sayde vnto them, Ye are not my people: there shal they be called the children of the lyuyng God.

27 And Esaias cryeth concernyng Israel, (Though) the number of the children of Israel be as the sande of the sea, yet (but) a remnant shalbe saued. Esai. 10. c.

28 For he finisheth the (c) woorde, and maketh it shorte in ryghteousnesse: for a shorte woorde wyl the Lorde make on earth. E

29 And as Esaias sayd before, Except the Lord of Sabboth had left vs (d) seede, we had ben made as Sodoma, and haue ben lykened to Gomorrha.

30 What shal we say then, That the gentyles whiche folowed not ryghteousnesse, haue obteyned ryghteousnesse: euen the ryghteousnesse (whiche commeth) of fayth?

31 But Israel whiche folowed the lawe of ryghteousnesse, hath not attayned to the lawe of ryghteousnesse.

32 Wherfore? Because (they sought it) not by fayth, but as it were by the woorkes of the law: For they haue stumbled at the stumbling stone,

33 As it is written, Beholde, I put in (e) Sion a stumbling stone, and a rocke of offence, and who so euer beleeueth on hym, shal not be confounded.

(a) He sawe the losse and destruction of his whole natiō, falling so farre from Gods true religiō, he considered how soare GOD shoulde be dishonored, when his woonderful benefites & blessings, be stowed vpon his people, shoulde take none effect, but vtterly be defaced, whiche so mightily moued hym, that he wyshed rather to be out of from Christ, then those thinges shoulde come to passe. Rom. 2. b. Gen. 21. b. Iohn. 8. b. Rom. 2. a. Gen. 18. b.

(b) The wyl & purpose of God, is the caule of the election and reprobation. For his mercy & calling, through Christe, are the meanes of saluation, & the withdrawing of his mercy, is the cause of damnation. Exod. 33. d. Exod 9. b.

The

(c) The word here is taken for a thing or matter. The Lord diminished his people by sundry plagues, persecutions, & banishmentes, and brought them to a verye fewe. Likewyse Esaias meneth saynt Paul, that a few of them shalbe saued, whiche fewe notwithstandyng shall abounde in righteousnes to the glorye of GOD.

(d) The seede is Christe Iesus, sowen abroade by his apostles and disciples. (e) Christe doeth iustifie vs by fayth without woorkes, whiche thyng the Iewes and Iusticiaries can not beleeue. Therfore they stumble at Christe, and are offended with him.

(c) That is Christe

(d) For

(e) That

(a) That is, a I wrayne affection, but not after knowledge. For no zeale, but no good intent can be acceptable vnto god, but only that which is grounded vpon fayth, & the knowledge of god (b) It is called punishment of vnrighteousnesse, when we refuse the ryghteousnesse which cõmeth by Christe, & imagine another rightes ousnesse which cometh by our owne woorkes and deuises. (*) The Epistle on saint Andrewes day. (c) That is, Christe hath fulfylled the whole lawe, and therefore who soeuer beleeueth in hym, is counted iust before God, as wel as he had fulfylled the whole lawe hym selfe. (d) For fayth teacheth vs that Christe is ascended vp into heauen, to take vs with him, and hath descended into the depth of death, to destroy death, and to deliuer vs.

Etai. 53.8. Iohn. 12.8 Deut. 33.6.

BRethren, my hartes desyre and prayer to God for Israel is, that they myght be saued.

2 For I beare them record, that they haue a (a) zeale of god: but not according to knowledge.

3 For they beyng ignorant of Gods ryghteousnesse, and goeyng about to stablishe their (b) owne righteousnesse, haue not ben obedient vnto the righteousnesse of God.

4 For Christ is the ende of the law, (c) for ryghteousnesse to al that beleeue.

5 For Moses writeth of the righteousnesse which is of the lawe, howe that the man which doth those things, shal liue by them.

6 But the righteousnesse which is of fayth, speaketh on this wise: Saye not thou in thine hart, Who shal ascend into (d) heauen? That is, to fetche Christe downe from aboue.

7 Either who shal descende into the deepe? That is, to fetche vp Christ agayne from the dead.

8 But what sayth he, The woorde is nygh thee, euen in thy mouth, and in thy hart. This same is the woord of fayth, which we preache.

9 (*) For if thou shalt knowledge with thy mouth the Lord Iesus, and shalt beleeue in thine hart that God raysed hym from the dead, thou shalt be saued.

10 For with the hart man beleeueth vnto righteousnesse, and with the mouth confession is made vnto saluation.

11 For the scripture sayth, Whosoeuer beleueth on him, shal not be confounded.

12 There is no difference betweene the Iewe and the Greeke: for the same Lorde ouer al, is riche vnto al that cal vpon hym.

13 For who soeuer shall call on the name of the Lorde, shalbe saued.

14 How then shal they cal on him, on whom they haue not beleeued? Howe shal they beleue on him, of whom they haue not heard? Howe shal they heare, without a preacher?

15 And how shal they preach, except they be sent? As it is written, Howe beautifull are the feete of them which bring good tidinges of peace, and bryng good tydinges of good thinges?

16 But they haue not al obeyed the Gospel, for Esaias saith, Lorde, who hath beleeued our sayinges?

17 So then fayth commeth by hearyng, and hearyng commeth by the woorde of God.

18 But (I saye) haue they not heard? No doubt, their sound went out into al landes, and their woordes into the endes of the worlde.

19 *But I demaunde whether Israel dyd knowe, or not? First Moses sayth, I wyll prouoke you to enuie by them that are no people: and by a foolish nation I wyl anger you.

20 And Esaias is bold, and sayth, *I haue bene founde of them that sought me not: I haue ben made manifest vnto them that asked not after me. Etai. 52.b

21 But against Israel he saith, *Al day long haue I stretched forth my handes vnto a people that beleeueth not, but speaketh agaynst me. Etai. 65. a

The. xi. Chapter.

29. God repenteth hym not of his gyftes.
33. The depth of Gods iudgementes.

1 I Say then, hath God cast away his people? God forbyd. For I also am an Israelite, of the seede of Abraham, of ỹ tribe of Beniamin. A

2 God hath not cast away his people whiche he knewe before. Wote ye not what the scripture saith of Elias? how he maketh intercession to God agaynst Israel, 2. king. 19. B

3 Saying, Lorde, they haue kylled thy prophetes, and dygged downe thyne (a) aulters: and I am leaft alone, and they seeke my lyfe. (a) Those aulters he meaneth whereupon Abraham, Isahac, and Iacob, dyd offer sacrifices in tymes past, vpon the whiche it was lawful for the Iewes to doo sacrifice, vntyl the buildyng of the temple.

4 But what sayth the answeare of God vnto hym? *I haue reserued vnto mee selfe seuen thousande men, whiche haue not bowed the knee to (the image of) Baal.

5 Euen so at this tyme there is a remnant according to the election of grace.

6 If it be of grace, then is it not nowe of woorkes: for then grace is no moze grace. But if it be of woorkes, then is it nowe no grace, for then woorke is no moze woorke.

7 What then? Israel hath not obteined that whiche he seeketh for, but the election hath obteyned it, the remnant hath ben *blynded,

8 (According as it is written, *God hath geuen them the spirite of (b) remorse: eyes that they shoulde not see, & eares that they shoulde not heare,) euen vnto this day.

9 *And Dauid saith, Let their table be made a snare, and a trap, and a stumblyng stocke, and a recompence vnto them.

10 Let their eyes be *blynded, that they see not, and bowe thou downe their backe alway.

11 I say then, Haue they therfore stumbled, that they shoulde fal? God forbyd: but through their fall, saluation (is come) vnto the (c) Gentiles, for to prouoke them withal.

12 Nowe if the fall of them be the riches of the worlde, and the minishyng of them, the riches of the Gentiles: howe muche moze their

* Or, hardened. Etai. 6. c. Matth. 13. b. (b) That is, pricking and vnquietnesse of cõscience. * Or, darkened. (c) That is, for that the Iewes contemning the Gospel of Christ, fell away frõ god, the preaching of the Gospel came vnto the gentiles, whiche is their saluation.

their fulneſſe?

13 For I ſpeake to you Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnifie myne office,

Rom.1.a. 1.Tim.2.a. 2.Tim.1.c.

14 If by any meane I maye prouoke them whiche are my fleſhe, and myght ſaue ſome of them.

C

15 For if the caſtyng away of them be the reconcilyng of the worlde, what ſhal the receyuyng (of them) be, but life from the dead?

16 For if the firſt fruites be holy, the whole lumpe alſo (is holy.) And if the roote be holy, the branches alſo.

(d) Theſe broke braunches, were the vnbeleeuing Iewes, whiche for their vnbeleefe, were cut of from the promiſe of God, in whoſe ſteede was the wild Oliue, that is the Gentiles, grafted through fayth.

17 And if ſome of the branches be broken (d) of, and thou beyng a wylde Oliue tree, waſt graft in among them, and made partaker of the roote and fatneſſe of the Oliue tree:

18 Boaſt not thee ſelf againſt the branches. For if thou boaſt thee ſelfe, thou beareſt not the roote, but the roote thee.

19 Thou wylt ſay then, The branches are broken of, that I might be graft in.

20 Wel: becauſe of vnbeleefe they were broken of, and thou ſtoodeſt ſtedfaſt in fayth. Be not hygh mynded, but feare.

21 For ſeyng that God ſpared not the natural branches, (take heede) leſt it come to paſſe, that he ſpare not thee.

D

22 Behold therfore the kindneſſe and rigorouſneſſe of God: on them whiche fel, rigorouſneſſe: but towardes thee, kindeneſſe, if thou continue in kindneſſe: or elſ thou alſo ſhalt be hewen of.

2.Cor.3.b.

23 And they, * if they byde not ſtyll in vnbeleefe, ſhalbe graffed in: For God is of power to graffe them in againe.

24 For if thou were cut out of a naturall wilde Oliue tree, & were graffed contrary to nature, in a true Oliue tree: howe muche more ſhal theſe whiche be the natural branches, be graffed in their owne Oliue tree?

25 For I would not haue you ignorant (brethren, that ye ſhoulde be ignorant of this myſterie, (leſt ye ſhoulde be wiſe in your owne conceites) that partly * blyndneſſe is happened in Iſrael, vntyll the fulneſſe of the Gentiles be come in.

* or, hardneſſe.

26 And ſo all Iſrael ſhalbe ſaued, as it is written: * There ſhal come out of Sion he that doth deliuer, and ſhall turne away vngodlyneſſe from Iacob.

Eſai.59.b. Pſal.14.c.

27 And this is my couenant vnto them whē I ſhal take away their ſinnes.

E

28 As concernyng the Goſpel, they are enimies for your ſakes: but as touchyng the election, they are loued for the fathers (ſakes.)

29 For the free gyftes and callyng of God, are without repentance.

30 For as ye in tyme paſt haue not beleeued God, yet haue ye nowe obteyned mercy through their vnbeliefe:

31 Euen ſo nowe haue they not * beleeued the mercye ſhewed vnto you, that they alſo may obteyne mercie.

* or, obeyed.

32 For God hath ſhut vp all (nations) in vnbeleefe, that he might haue mercy on al.

Sapi.9.b. Eſai.60.c

33 O the deepeneſſe of the riches both of the wiſedome and knowledge of God: how vnſearcheable are his iudgements, and his wayes paſt fyndyng out?

I.Cor.2.b

34 For * who hath knowen the mynde of the Lord? Or who hath ben his counſaylour?

35 Eyther who hath geuen vnto hym firſt, (e) and he ſhalbe recompenced againe?

36 For of hym, and through hym, & for hym, are al thinges: To whom be glory for euer. Amen.

(e) By this the Apoſtle declareth that God by his free will and election, dooth geue ſaluation vnto men, without any deſerts of their owne.

The.xii. Chapter.

Howe euery man ſhoulde walke in his ſeueral callyng.

The Epiſtle on the firſt ſunday after the Epiphanie.

1 I Beſeeche you therefore, brethren, by the mercyfulneſſe of God, that ye * geue vp your bodyes a quicke (a) ſacrifice, holy, acceptable vnto God, (whiche is) your reaſonable ſeruice.

* or, preſent

(a) The Iewes in Moſes law were cōmaunded to offer vp the dead carkaſes of beaſtes: but chriſtians ſhould exhibit their owne liuely bodyes for a ſacrifice to God, in mortifying their carnal luſtes, and framing them ſelues by fayth to godlyneſſe & charitie.

2 And be not ye faſhioned like vnto this (b) worlde: but be ye changed in your ſhape, by the renuyng of your mynde, that ye maye proue what is the good, and acceptable, and perfect wyl of God.

3 For I ſay, through the grace geuen vnto me, to euery man that is among you, that no man eſteeme of hym ſelfe moze then he ought to eſteeme: but ſo eſteeme (hym ſelfe) that he behaue hym ſelf diſcreetly, accozding as God hath dealt to euery man the meaſure of fayth.

4 For as we haue many members in one body, and al members haue not one office:

5 So we being many, are one body in Chriſt, and euery one, members one of another.

6 (*) Seeing ỹ we haue diuers (c) giftes, accozding to the grace that is geuen vnto vs: eyther proppheſie, after ỹ meaſure of fayth:

7 Eyther office, in adminiſtration: or he that teacheth, in teachyng:

8 Or he that exhozteth, in exhoztyng: he that geueth, in ſingleneſſe: he that ruleth, in diligence: he that is mercyful, in chearfulneſſe:

9 Loue, without diſſimulation, hating euyl, cleauyng to good.

10 Affectioned one to another with brotherly loue, in geuing honour goyng one before another.

(*) The Epiſtle on the.ii. ſunday after the Epiphany

(b) The world hath diuers ſignifications in the ſcriptures, but here is taken ſpecially for the nature and diſpoſition of men in the worlde, whiche liued after their luſtes and pleaſures, and ſerued not God in holyneſſe of lyfe, and godly converſation.

(c) Two thynges are required, if we wyll eſteeme or iudge ſoberly of Gods gyftes in vs: The one, that we doo not arrogate to our ſelues, that whiche we haue not. The next, that we boaſt not of the Gentiles, but reuerently & ſoberly vſe them to Gods honour and glory.

another.
11 Not lither in buſineſſe, feruent in ſpirite, ſeruing the Lorde.
12 Reioycyng in hope, patient in trouble, inſtant in prayer.
13 Diſtributyng to the neceſſitie of ſaintes, geuen to hoſpitalitie.
14 *Bleſſe them which perſecute you, bleſſe, and curſe not.
15 Reioyce with them that doo reioyce, and weepe with them that weepe.
16 Being of like affection one towardes an other, being not high mynded: but makyng your ſelues equal to them of the lower ſort. Be not wyſe in your owne opinions.
17 Recompencyng to no man euyll for euyll. Prouidyng afore thynges honeſt, (not onely before God, but alſo) in the ſyght of al men.
18 If it be poſſible, as much as lyeth in you, lyue peaceably with al men.
19 Dearely beloued, auenge not your ſelues, but rather geue place vnto wrath. For it is wrytten, *Vengeance is mine, I wyl repay, ſayth the Lorde.
20 Therefore, yf thine enimie hunger, feede him: yf he thyrſt, geue him drynke: for in ſo doyng, thou ſhalt heape (d) coales of fyre on his head.
21 Be not ouercome of euyl, but ouercome euyll with good.

The. xiii. Chapter.

1. Of obedience to the rulers, who beare not the ſwoorde in vayne. 8. Charitie muſt meaſure al our doynges.

1 LET euery ſoule be ſubiect vnto the hygher powers: For *there is no power but of God. The powers that be, are ordeyned of God.
2 Wholoeuer therfore reſiſteth the power, reſiſteth the ordinance of God: & they that reſiſt, ſhall receyue to them ſelues damnation.
3 For rulers are not feareful to good woorkes, but to the euyl. Wilt thou not feare the power? Doo wel, and thou ſhalt haue prayſe of the ſame.
4 For he is the miniſter of GOD for thy wealth. But yf thou do euyl, feare, for he beareth not the ſwoorde in vayne: For he is the miniſter of God, reuenger of wrath on him that doeth euil.
5 Wherefore, ye muſt needes be ſubiect, not onely for feare of *pounyſhment: but alſo becauſe of (a) conſcience.
6 And for this cauſe pay ye tribute, for they are Gods miniſters, ſeruyng for the ſame purpoſe.
7 Geue to euery man therefore his duetie, tribute *to whom tribute (is due,) cuſtome to whom cuſtome, feare to whom feare, honour to whom honour (belongeth.)
8 Owe nothyng to no man, but to loue one another: (For he that loueth another, hath fulfylled the lawe.
9 For this, *Thou ſhalt not commit adultery, thou ſhalt not kil, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe, thou ſhalt not luſt: and if there be any other commaundement, it is in fewe woordes comprehended in this ſaying: Namely, Thou ſhalt loue thy neyghbour as thee ſelfe.
10 Charitie woorketh no yl to his neighbour, therefore the fulfyllyng of the lawe is charitie.)
11 And chefely conſyderyng the ſeaſon, how that it is tyme that we ſhould nowe awake out of ſleepe: For nowe is our ſaluation (b) nearer then when we beleeued.
12 The nyght is paſſed, the day is come nigh. Let vs therefore caſt away the deedes of darkneſſe, and let vs put on the armour of light.
13 Let vs wake honeſtly, as in the day, *not in ryotyng and dronkennelſe, neyther in chamberyng and wantonneſſe, neyther in ſtryfe and enuyeng.
14 But put ye on the Lorde Ieſus Chriſte, and make not prouiſion for the flefhe, to (fulfyl) the luſtes (thereof.)

The. xiiii. Chapter.

One ought to beare with an others conſcience in charitie.

1 HIm that is weake in the fayth receiue, not to doubtfulneſſe of (a) diſputations.
2 One beleeueth that he may eate euery thing: another whiche is weake, eateth herbes.
3 Let not him that eateth, diſpiſe hym that eateth not: and let not hym which eateth not, iudge him that eateth. For God hath receiued him.
4 *What art thou that iudgeſt an other mans ſeruant? To his owne maiſter he ſtandeth or falleth: Yea, he ſhalbe holden vp, for God is able to make him ſtande.
5 This man putteth difference betweene day & day. Another man counteth al dayes alyke. Let euery man be fully perſwaded in his owne (b) mynde.
6 He that eſteemeth the day, eſteemeth it vnto the Lorde: and he that eſteemeth not the day,

(b) We muſt be aſſured in our conſcience by Gods woorde in al thing that we do, that if we be ſtrong, we may knowe what is our libertie: and yf we be weake, we may learne to profite dayly.

Pat.17.c.

The Epiſtle on the firſt ſunday in Adnent.
Exod.20.c
Deut.5.a.
Mat.5.D.
Luke.18.D
Leuit.19.D
Mat.21.D.
Mar.12.c.
Galat.5.b.
Iames.2.b

(b) The further we goe, the nearer are we to the ende. Nowe therfore our perfecte and ful ſaluation, is nearer vnto vs, then when we firſt began to beleeue.
Luke.21.f.
Eccle.31.c.
and.38.D.

(a) That is, not to this end, contentiouſly to diſpute with him in matters of religion, wherunto thorow the weakeneſſe of fayth, he can not as yet atteyne, leſt he ſhuld depart with a greater ſcruple of conſcience, or be offended with vncharitable reaſonyng.
Iacob.4.D.

day, to the Lorde he doeth not esteeme it. He that eateth, eateth to the Lord, for he geueth God thankes: and he that eateth not, eateth not to the Lorde, and geueth God thankes.

7 For none of vs liueth to him selfe, and no man dyeth to him selfe.

8 For yf we liue, we liue vnto the Lorde: and yf we dye, we dye vnto the Lord: Whether we liue therefore, or dye, we are the Lordes.

Actes.2.f. 9 *For to this ende Christe both dyed, and

Phil.2.b. rose, and reuiued, that he myght be Lorde both* of dead and quicke.

10 But why dost thou then iudge thy brother? Eyther, why dost thou set at nought thy brother? we shal al stande before the iudgement seate of Christe.

Esai.65.c. 11 For it is written, I liue, sayth the Lord,

Phil.2.b. and *all knees shall bowe to me, and all tongues shal geue prayse to God.

12 So that euery one of vs geue accompte of him selfe to God.

13 Let vs not therefore iudge one another anye more: but iudge this rather, that no man put a stumbling blocke, or an occasion to fal, in his brothers way.

C 14 For I knowe, and am perswaded by the

Mat.15.b. Lorde Iesus, that there is nothing common of it selfe, but vnto him that iudgeth it to be common, to him it is common.

Actes.10.b

1.Tim.4.b

Mark.7.d. 15 But yf thy brother be grieued with thy meate, nowe walkest thou not charitably: destroy not him with thy meate, for whom Christe dyed.

16 Let not your good be euyl spoken of.

17 For the kingdome of God is not meate & drynke: but rygheousnesse, and peace, and ioy in the holy ghoste.

Titus.1.b. (c) Faith is here take for a ful perswasion of the Christian liberty in things indifferēt (d) This sentence, both Augustine & Origene doo take to be generallye meant of all mens workes what so euer they be, whiche proceede not of a right cōscience, & aswadoubted faith, grounded vpon the word of god.

18 For he that in these things serueth Christ, pleaseth God, and is commended of men.

19 Let vs therefore folowe those thynges whiche make for peace, and thynges wherwith one may edifie another.

20 Destroy not the woorke of GOD for meates sake: al thynges are pure, but it is euyl for that man whiche eateth with offence.

21 It is good neyther to eate flesh, neyther to drinke wine, neither (any thing) whereby thy brother stumbleth, either is offended, or is made weake.

22 Hast thou (c) fayth? haue it with thee selfe before God. Happy is he that condemneth not him selfe in that (thing which) he alloweth.

23 For he that maketh conscience, is damned yf he eate, because (he eateth) not of fayth: For what so euer is not of fayth, is (d) sinne.

The.xv. Chapter.

14. Paul sheweth his zeale towarde them, 30. and requyreth the like of them.

1 WE whiche are strong, ought to beare the frayletie of the weake, and not to stande in our owne conceiptes. Galat.6.a.

2 Let euerye man please his neighbour in that that is good to (a) edifyng. (a) To edifie, Signifieth to do all manner of duetyes to our neyghbour, eyther to bring him to Christ or yf he be wa that he may goe forwarde to vertue.

3 For Christe pleased not him selfe, but as it is wrytten, The rebukes of them whiche rebuked ther, fel on me.

4 (*) For what so euer thynges haue benne wrytten afore tyme, were wrytten for our learnyng, that we thyough patience & comfort of the scriptures, myght haue hope. (*) The Epistle on the 2 conde sunday in Auduent.

5 The God of patience and consolation, graunt you to be lyke mynded one towards another, after the ensample of Christ Iesu:

6 *That ye al agreeyng togeather, may with one mouth prayse God, and the father of our Lorde Iesus Christe. Leuit.19.b.

7 Wherefore, receyue ye one another, as Christe receiued vs to the glorie of God.

8 And I say, that Iesus Christe was a minister of the circumcision for the truethe of God, to confyrme the promises (made) vnto the fathers:

9 *And that the Gentiles myght glorifie God for his mercy, as it is written, *For this cause I wil prayse thee among the gentiles, and sing vnto thy name. Deut.20.f. 2.Reg.22.b Psal.18.g.

10 And agayne he sayth, *Reioyce ye Gentiles with his people. Deut.32.f.

11 And agayne, *Prayse the Lorde al ye Gentiles, and laude him al ye people togeather. Psal.117.a.

12 And agayne Esaias saith, There shalbe the* roote of Iesse, and he that shal rise to raigne ouer the Gentiles, in hym shal the Gentiles trust. Esaias.11.a

13 The God of hope fyl you with al ioy and peace in beleeuing, that ye may be riche in hope, through the power of the holy Ghost.

14 I mee selfe am perswaded of you, my brethren, that ye also are ful of goodnesse, and filled with al knowledge, able also to exhort one another. C

15 Neuertheless, brethren, I haue somwhat more boldly written vnto you, as putting you in remembrance through the grace that is geuen to me of God,

16 That I shoulde be the minister of Iesus Christe to the Gentiles, * and should minister the Gospel of God, that the offeryng of the (b) Gentiles myght be acceptable, and sanctified by the holy ghost. * or, sacrifisyng. (b) He calleth here the offeryng of the gentiles, the people of the gentiles, whom he wonne to god by preaching of the Gospel.

17 I haue therefore wherof I may reioyce through Christe Iesus, in those thynges whiche parteyne to God.

18 For I wyl not be bolde to speake of any of those

those thinges whiche Christe hath not wrought by me, to make the Gentiles obedient with woorde and deede,

19 In myghty tokens and woonders, by the power of the spirite of GOD, so that from Hierusalem, and the coastes rounde about vnto Illyricum, I haue fully preached the Gospel of Christe.

20 So haue I enforced mee selfe to preache the Gospel, not where Christe was named, lest I should haue built vpon another mans (c) fundation.

21 But as it is written, To whom he was not spoken of, they shall see: and they that hearde not, shal vnderstande.

22 For this cause I haue ben oft let, that I couldē not come vnto you.

23 But nowe hauing no more to do in these countreys, & also hauing a great desire many yeeres to come vnto you:

24 Whensoeuer I take my iourney into Spayne, I wyl come to you: For I trust to see you in my iourney, and to be brought on my way thitherwarde by you, after that I be somewhat filled with you.

25 But nowe goe I vnto Hierusalem, to minister vnto the (a) saintes.

26 For it hath pleased them of Macedonia and Achaia, to make a certayne common gathering for the poore saintes whiche are at Hierusalem.

27 It hath pleased them veryly, and they are debters are they. For yf the Gentiles be made partakers of their spirituall thinges, their duetie is to minister vnto them in carnal thinges.

28 When I haue performed this, and haue (c) sealed to them this fruite, I wyll come by you into Spayne.

29 And I am sure that when I comme vnto you, I shal comme with aboundance of the blessyng of the Gospel of Christe.

30 I beseeche you brethren for the Lord Iesus Christes sake, and for the loue of the spirite, that ye helpe me in my businesse with your prayers to God for me:

31 That I may be deliuered from them whiche beleeue not in Iurie, and that this my seruice whiche I haue at Hierusalem, may be accepted of the saintes:

32 That I may come vnto you with ioy by the wyl of God, and may with you be refreshed.

33 * The GOD of peace be with you all, Amen.

The.xvi. Chapter.

1. A number of salutations. 17. Paul wylleth them to beware of false brethren. 20. He prayeth and geueth thankes for them.

1 I Commende vnto you Phebe our syster, whiche is a minister of the (a) Churche of Cenchrea:

2 That ye receiue her in the Lord, as it becommeth saintes, and that ye assist her in whatsoeuer businesse she hath needē of you: For she hath succoured many, and mee selfe also.

3 Greete Priscilla, and Aquila, my helpers in Christe Iesu:

4 (Whiche haue for my lyfe layde downe their owne neckes: Vnto whom, not only I geue thankes, but also al the Churches of the Gentiles:)

5 Likewise (greete) the Churche that is in their house. Salute my welbeloued Epenetus, whiche is the first fruite of Achaia in Christe.

6 Greete Marie, whiche bestowed muche labour on vs.

7 Salute Andronicus and Iunia my cosins, and prisoners with me also, which are well taken among the apostles, & were in Christ before me.

8 Greete Amplias, my beloued in the lord.

9 *Salute Urban, our helper in Christ, and Stachys my beloued.

10 Salute Apelles, approued in Christe. Salute them whiche are of Aristobulus houshold.

11 Salute Herodion my kynsman. Greete them that be of the houshold of Narcissus, whiche are in the Lorde.

12 Salute Tryphena and Tryphosa, which labour in the lord. Salute the beloued Persis, whiche laboured muche in the Lorde.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren whiche are with them.

15 Salute Philologus, and Iulia, Nereus and his sister, and Olympas, and all the saintes whiche are with them.

16 *Salute one another with an holy (b) kisse. The Churches of Christ salute you.

17 Nowe I beseeche you brethren (c) marke them which cause diuision, and geue occasions of enyl, contrary to the doctrine whiche ye haue learned, and auoyde them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne belly, & with swete and flatteryng wordes deceiue the hartes of the innocentes.

19 For your obedience is gone abrode vnto al men. I am glad therfore on your behalfe: but yet I wouldē haue you wyse vnto that which is good, and simple concerning euil.

20 The GOD of peace shal treade Satan vnder your feete shortly. The grace of our

(a) In the primatiue Churche ancient wyddowes, and other vertuous women, were chosen and appoynted to minister vnto the needie, and therfore called ministers: & not because they had any publique authoritie to teach in the congregation.

(a) That is, to say to the poore saints dwelling at Hierusalem, or elmes for he geathered for men among the Gentiles there he preached.

(b) That is, when I shall faithfully deliuer it to them, as it is sealed vnto me surely. For fruite he meaneth also, whiche the fruite of the fayth whose shal be receiued of the Gospel.

(c) Another mans foundation he cal- leth here the Churches that were taught and instructed of other apostles.

(a) That is, to the poore saintes dwelling at Hierusalem, or elmes for he gathered for men among the Gentiles there he preached.

(b) This was a signe of amitie among the Iewes, which saint Paul wylleth to be holy, that is, that it come from a mind ful of godly charitie.

(c) There are two markes to know the false apostles by. The one is, whē they leaue Christ, & serue their belly. The other, when they regarde not the holy scripture, but preach lyes, and theyr owne fantasies.

2. Cor. 12. c

Lorde Jesus Christe be with you, Amen.

D 21 Timotheus my worke felowe, and Lucius, and Jason, and Sosipater my kinsmen salute you.

22 I Tertius, whiche wrote this Epistle, salute you in the Lorde.

23 Gaius mine host, and of the whole churche, saluteth you, Erastus the chamberlayne of the citie saluteth you, and Quartus his brother.

24 The grace of our lorde Jesus Christe be with you al, Amen.

25 To hym that is of power to stablisshe you, according to my Gospel, and preaching of Jesus Christe, by revealyng of the mysterie whiche was kept secrete synce the worlde began,

26 But nowe is opened, & by the scriptures of the prophetes, at the commaundement of the everlasting God, to the obedience of fayth, among al nations published,

27 To (the same) God, wise only, be glory, through Jesus Christe, for ever, Amen.

¶ This Epistle was written to the Romanes from Corinthus, (and sent) by Phebe the minister of the Churche at Cenchrea.

¶ The.i. Epistle of Saint Paul the Apostle to the Corinthians.

The first Chapter.

1. He prayseth the great graces of God shewed towarde them, 10. exhorting them to concorde and humilitie.

Rom.1.

PAUL called (to be) an Apostle of Jesus Christ, through the wyl of god, and brother Sosthenes:

2 Unto the churche of God whiche is at Corinthus, to them that are sanctified in Christe Jesus, (a) saintes by calling, with al that call on the name of the Lorde Jesus Christe in every place, both of theyrs and ours:

(a) Made holy by the free mercy & calling of God.

Rom.1.a. Galat.1.a.

3 *Grace be unto you, and peace from God our father, and from the Lorde Jesus Christe.

The Epistle on the.xviii. sunday after Trinitie.

4 I thanke my GOD alwayes on your behalfe, for the grace of God whiche is geuen you in Jesus Christe.

5 That in al things ye are enriched in him, in al utterance and in al knowledge:

6 As the testimonie of Jesus Christe was confirmed in you.

B 7 So that ye are destitute of no gyft, waytyng for the appearing of our Lorde Jesus Christe.

* or, confirme.

8 Whiche shal also *strengthen you unto the ende, that ye may be (b) blamelesse in the day of our Lorde Jesus Christe.

(b) For there is no cõdemnation to thẽ that are grafted in Christ Jesus.

9 *God is faythfull, by whom ye have ben called unto the felowshyp of his sonne Jesus Christe our Lorde.

Num.13.c 1.Cor.10.c.

10 Nowe I beseeche you brethren by the name of our Lord Jesus Christ, that ye all speake one thing, and that there be no dissentions among you: but that ye be perfectly joyned together in the same minde, and in the same meaning.

11 For it hath ben declared unto me, my brethren, of you, by them whiche are of the house of Cloe, that there are contentions among you.

12 This I say, that every one of you sayth, I am of Paul, and I am of *Apollo, and I am of Cephas, and I am of Christe.

Actes.18.b 1.Cor.3.d. and.16.c.

13 Is Christe divided? was Paul crucified for you? eyther were ye baptised in the name of Paul?

14 I thanke God that I baptised none of you but Crispus and Gaius:

C

15 Lest any shoulde say that I had baptised in myne owne name.

16 I baptised also the housholde of Stephana: Besides, I knowe not whether I baptised any other.

17 For Christ sent me not to baptise, but to preache the Gospel: not with wysedome of (c) wordes, lest the crosse of Christ shoulde be made of none effect.

(c) Vnlesse men should attribute that vnto eloquence, whiche of right belongeth to the power of GOD.

18 For the preaching of the crosse, is to them that perishe, foolishnesse: but unto us which are saued, *it is the power of God.

Rom.1.b

19 For it is written, *I wyll destroy the wysedome of the wyse, and wyl cast away the understanding of the prudent.

Esai.29.b

20 Where is the wise? where is the Scribe? where is the disputer of this worlde? Hath not God made the wisedome of this worlde foolishe?

Esai.33.d

21 For after that in the wysedome of God, the worlde through their wisedome knewe

D

not

not God, it pleased GOD through foolishnesse of preachyng, to saue the that beleue.

22 For *the Iewes require a signe, and the Grekes seeke after wysedome.

23 But we preache Christe crucifyed, vnto the Iewes a stumbling blocke, and vnto the Grekes, foolishnesse:

24 But vnto them whiche are called, both Iewes and Grekes, Christe, the power of God, and the wysedome of God.

25 For the foolishnesse of God is wyser then menne: and the weakenesse of god is stronger then men.

26 Bretheren, ye se your calling, howe that not many wyse men after the flesshe, not many mighty, not many noble (are called:)

28 But God hath chosen the foolishe thinges of the worlde, to confounde the wyse: and God hath chosen the weake thinges of the worlde, to confounde the thinges which are mightie:

28 And vnnoble thinges of the worlde, and thinges which are despised, hath God chosen, (yea) and thinges whiche are not, to bring to nought thinges that are:

29 That no flesshe shoulde glory in his presence.

30 And of him are ye in Christ Iesus, which of God is made vnto vs wysedome, & righteousnesse, and sanctification, and redemption:

31 That accordyng as it is written, he that glorieth, let him glory in the Lorde.

The. ii. Chapter.

He putteth for example his manner of preachyng, whiche was accordyng to the tenor of the Gospel.

1 AND I, bretheren, when I came to you, came not in *glorioustesse of wordes, or of wysedome, shewing vnto you the (a) testimonie of God.

2 For I estemed not to knowe any thing among you, saue Iesus Christ, and him crucifyed.

3 And I was among you in weakenesse, and in feare, and in muche trembling.

4 And my woordes and my preaching was not with entising woordes of mans wysedome, but in shewyng of the spirite, and of power:

5 That your fayth shoulde not stande in the wysedome of menne, but in the power of God.

6 And we speake wysedome among them that are perfect: not the wysedome of this worlde, neyther of the princes of this worlde, whiche come to nought:

7 But we speake the wysedome of God in a mysterie (euen) the hyd (wysedome) which God ordeyned before the worlde, vnto our glorye.

8 Which *none of the princes of this worlde knewe: For had they knowen it, they would not haue crucifyed the Lorde of glorye. Actes. 13. B.

9 But as it is written, * The eye hath not seene, and the eare hath not hearde, neither haue entred into the hart of man, the thinges whiche GOD hath prepared for them that loue him. Esai. 63. a. Rom. 8.

10 But God hath reuealed them vnto vs by his spirite: For *the spirite searcheth all thinges, yea the deepe thinges of God. Sapi. 7. c.

11 For what man knoweth the thinges of a man, saue the (b) spirite of man whiche is in him? Euen so the thinges of God, knoweth no man, but the spirite of God. (b) Mans mind, which vnderstandeth and iudgeth.

12 And we haue not receyued the spirite of the worlde, but the spirite whiche is of GOD, that we myght knowe the thinges that are geuen to vs of God.

13 Whiche thinges also we speake, not in the woordes whiche mans wysedome teacheth, but whiche the holy ghost teacheth: comparing spirituall thinges with spirituall thinges.

14 But the naturall man perceyueth not the thinges of the spirite of God, for they are foolishnesse vnto him: Neither can he know (them) because they are spiritually discerned.

15 But he that is spirituall, discerneth all thinges, yet he hym selfe is iudged of no man.

16 *For who hath knowen the mynde of the Lorde, that he might instruct him? But we haue (c) the mynde of Christe. Rom. 8. a. Esai. 40. c.

(c) That is, Christes spirite.

The. iii. Chapter.

3. Paul rebuketh the sectes and authours thereof. 13. Christe is the fundation of the churche.

1 AND I could not speake vnto you, bretheren, as vnto spirituall, but as vnto carnall (euen) as vnto (a) babes in Christe.

2 I haue nourished you with milke, & not with meate: for ye then were not strong, neither are ye as yet.

3 For ye are yet carnal: Seeing then there is among you enuying, and strife, & sectes, are ye not carnal, and walke as men?

4 For whyle one sayth, I am of Paul, & another, I (am) of Apollo, are ye not carnal?

5 For what is Paul? what is Apollo? But ministers by whom ye beleeued, euen as the Lorde gaue to euery man.

6 I haue planted, Apollo watered: but god gaue the encrease.

(a) Beinging graffed in Christ by fayth, we begin to moue by his spirite: and as we profyte in fayth, we growe vp to a ripe age. And here let him take heede that teacheth, lest for milke he gene poyson. For milke & strong meate in effect are one, but only differ in manner and fourme.

7 So then, neyther is he that planteth any thing, neyther he that watereth: but God that geueth the encreale.

8 He that planteth, and he that watereth, are one: and euery man shall receyue his rewarde according to his labour.

Ephe. 2. d. 9 For we togeather are Gods labourers, ye are Gods hus bandry, ye *are Gods buyldyng.

10 Accordyng to the grace of God whiche is geuen vnto me, as a wyse maister buylder haue I layde the fundation, and another buyldeth theron. But let euery man (b) take heede howe he buildeth vpon.

(b) He reproueth the ministers of Corinth, as teachers of curious doctrines and questions.

11 For other fundation can no man lay then that is layde, *which is Iesus Christ.

12 If any man buylde on this fundation, golde, syluer, pretious stones, tymber, hay, (or) stubble:

Mat. 16. c. 13 Euery mans worke shal be made manifest. The day shall declare it, because it shalbe reuealed by the fyre, and the fyre shal trie euery mans worke what it is.

C 14 If any mans worke that he hath buylt vpon abyde, he shal receyue a rewarde.

15 If any mans worke burne, he shall suffer losse, but he shalbe sate him selfe: yet as (it were) through fyre.

1. Cor. 6. d. 16 *Knowe ye not that ye are the temple of God, and that the spirite of God dwelleth in you?

*or, destroy 17 If any man *defyle the temple of God, him shall GOD destroy: for the temple of God is holy, which (temple) ye are.

18 Let no man deceyue hym selfe: If any man among you seeme (to him selfe) to be wyse in this worlde, let him become a foole, that he may be wyse.

Iob. 5. b. 19 For the wysedome of this worlde, is foolishnesse with God: for it is written, *He compasseth the wyse in (c) their owne craftinesse.

(c) Whē they them selues are entangled in the same snares whiche they layde for others.

20 And agayne, The Lorde knoweth the thoughtes of the wyse, that they be vayne.

21 Therefore let no man glory in (d) menne: for al thinges are yours.

(d) But in God, who worketh by his ministers to his owne glory, and the comfort of his Churche.

22 Whether Paul, or Apollo, or Cephas, eyther the worlde, eyther lyfe, or death, whether thinges present, or thinges to comme, al are yours:

23 But ye are Christes, and Christe (is) Gods.

The. iiii. Chapter.

1. After that he had described the office of a true apostle, 3. seeing they dyd not acknowledge hym suche one, 4. he appealeth to Gods iudgement.

The Epistle on the thirde sunday in Aduent.

1 LEt a man so esteeme of vs as the ministers of Christe, and disposers of the secretes of God.

2 Furthermore, it is required in the dispossers, that a man be founde faythfull.

3 With me it is but a very small thing that I shoulde be iudged of you, eyther of mans iudgement: yea, I iudge not (a) myne owne selfe.

(a) Whether I haue great gifts or litle, few or many.

4 For I knowe nothing by me selfe, yet am I not thereby iustifyed: but he that iudgeth me is the Lorde.

5 Therefore iudge nothing before the time, vntyll the Lorde come, who wyl lighten the hidden thinges of darknesse, and open the counseils of the hartes: and then shal euery man haue prayse of God.

6 And these thinges brethren, I haue figuratiuely applyed vnto me selfe and to Apollos, for your sakes: that ye might learne by vs, not to be wyse aboue that whiche is written, that you swel not one against another for any mans cause.

7 For who (b) separateth thee? And what hast thou that thou hast not receyued? If thou haue receyued it, why doest thou glory as though thou haddest not receyued it?

(b) To wit, from other menne, and preferreth thee.

8 Nowe ye are full, nowe ye are riche, ye haue raigned as kinges without vs, and I woulde to God ye dyd raigne, that we also might raigne with you.

B

9 For me thinketh that God hath set forth vs whiche are the last apostles, as it were men appointed to death. For we are made a gasyng stocke vnto the worlde, and to angels, and to men.

Psal. 64. b. Rom. 8. f.

10 We (are) (c) fooles for Christes sake, but ye (are) wyse in Christe. We (are) weake, but ye (are) strong: Ye (are) honourable, but we (are) despised.

(c) By this bitter taunting, in abiecting him selfe, and exalting the Corinthians he maketh them ashamed of their vayne glory.

11 Euen vnto this *tyme we both hunger and thirste, and are naked, and are buffeted, and haue no certayne dwelling place,

*or, hour

Acte. 20. c.

12 And labour, *worcking with our owne handes: being reuiled, we blesse: beyng persecuted, we suffer it:

1. Thes. 2. c. 2. Thes. 3. b.

13 Beyng defamed, we pray: we are made as the filthynesse of the worlde, (and are) the offscouring of al thinges vnto this day.

C

14 I write not these thinges to shame you, but as my beloued sonnes I warne you.

15 For though ye haue tenne thousande instructours in Christe, yet (haue ye) not many fathers: For in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore I desyre you, be ye folowers of me.

17 For this cause haue I sent vnto you Timotheus, whiche is my beloued sonne, and faythful in the Lorde, who shall put you in remembrance of my wayes whiche be in Christe, as I teache euery where in all Churches.

1. Thes. 3.

18 Some

18 Some are swollen, as though I woulde come no more at you:

Actes.18.c 19 But I will come to you shortly, if the Lord will, and will knowe, not the woords of them which are swollen, but the power.

20 For the kingdome of God is not in woord, but in (d) power.

(c) Of the holy ghost.

21 What wyl ye? Shal I come vnto you with a rodde, or in loue, and in the spirite of meekenesse?

The. v. Chapter.

1. He reproueth sharpely theyr negligence in punishyng hym that had committed incest, 3. willing the to excommunicate him, 7. to imbrace puritie, 9. and flee wyckednesse.

1 IT is reported commonly that there is fornication among you, and suche fornication as is not named among the (a) Gentiles: that one shoulde haue his fathers wife.

(a) who wold thinke that you would suffer that mischiefe vnpunished, whiche the most barbarous nations abhorre to speake of.

2 And ye are puffed vp, and haue not rather sorowed, that he that hath done this deede, myght be taken away from among you.

3 For I verely, as absent in body, but present in spirite, haue determined already, as though I were present, that he that hath so done this deede,

4 In the name of our Lord Jesus Christe, you being gathered together, and my spirite with you, with the power of the Lorde Jesus Christe,

Math.18.d. 5 *To deliuer suche (a one) vnto Satan for the destruction of the fleshe, that the spirite may be saued in the day of the Lord Jesus.

(b) Seeyng you suffer such monstruous vices vnpunished.

6 Your glorying is not (b) good. Knowe ye not that a litle leauen leaueneth the whole lumpe?

7 Purge out therefore the olde leauen, that ye may be a newe lumpe, as ye are vnleauened. For (euen) Christe our Passouer is *offered vp for vs.

*or, is slayne.

8 Therefore let vs keepe holy day, not with olde leauen, neither with the leauen of malitiousnesse and wickednesse: but with the vnleauened (bread) of pureneſſe and trueth.

9 I wrote vnto you in an Epistle, that ye shoulde not company with fornicatours.

10 (I did not meane) not at al with the fornicatours of this woorlde, or with the coueitous, or extortioners, or with idolaters: for then must ye needes haue gone out of the woorld.

1.Thes.3.b 11 But nowe (this) I write vnto you, *not to company together, yf any that is called a brother be a fornicatour, or coueitous, or a woorshypper of idols, or a rayler, or a drunkarde, or an extortioner: with hym that is suche, not to eate.

12 For what haue I to do to iudge them that are without? do not ye iudge them that are within?

13 Them that are without, God shal iudge. And ye shall *put away from among you that wicked person.

*or, against (a) He calleth them vniust, whosoeuer are not sanctified in Christe. Psal.7.c.

Deut.13.b

The. vi. Chapter.

7. Christians ought rather to suffer. 12. He reproueth the abusing of Christian libertie. 15. and sheweth that we ought to serue god purely, both in body and soule.

1 DAre any of you, hauing businesse with another, be iudged vnder the (a) vniust, & not rather vnder the saintes?

2 Do ye not know that the saints shal iudge the woorlde? If the woorlde shalbe iudged by you, are ye vnworthy to iudge the smallest matters?

3 Knowe ye not how that we shal iudge the angels? Howe muche more, thinges that pertayne to this lyfe?

4 If then ye haue iudgement of things pertayning to this lyfe, set vp them to iudge whiche are least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wyse man among you? no not one that shalbe able to iudge betweene his brethren?

6 But brother goeth to lawe with brother, and that vnder the vnbelieuers?

7 Nowe therfore, there is vtterly a *fault among you, because ye goe to lawe one with another: Why rather suffer ye not wrong? why rather suffer ye not harme?

*or, want.

8 Nay, ye your selues do wrong, and do harme, and that to your brethren.

9 Knowe ye not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: *neyther fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselues with mankynde,

Galat.5.b. Ephes.5.a. *or, extortioners. Eccles.17.b. 1.Cor.10.c.

10 Nor theeues, nor coueitous, nor drunkardes, nor reuylers, nor *pyllers, shal inherite the kingdome of God.

(b) For we are subiect to those things whiche we can not, wat. (c) They abused meates, both in that they offended other thereby, and also prouoked their owne lustes to vncleanenesse.

11 And some suche lyke you were: but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Jesus, and by the spirite of our God.

12 All thinges are lawful vnto me, but *all thinges are not profitable: all thynges are lawfull for me, but I will not be brought vnder the (b) power of any.

13 Meates for the belly, & the belly for meates: but God shal destroy both it and them. Nowe the body (is) not for (c) fornication, but for the Lord: and the Lord for the body.

14 And God both hath rayfed vp the Lord, and also shal rayse vs vp by his power.

15 *Knowe ye not that your bodyes are the

1.Cor.3.c.

members of Christe? Shal I then take the members of Christe, and make them the members of an harlot? God forbid.

16 What, knowe ye not that he which is coupled with an harlot, is one body? * For two (sayth he) shalbe one flesshe.

17 But he that is coupled vnto the Lorde, is one spirite.

18 Flee fornication: Euery sinne that a man doth, is without the body: but he that committeth fornication, sinneth against his owne body.

19 What, knowe ye not that your body is the temple of the holy ghost (which is) in you, whom ye haue of God, and ye are not (a) your owne?

20 For ye are bought with a price: therfore glorifie God in your body, and in your spirite, which are goddes.

(a) With the harlot. Gene. 2.d. Matth. 19. Mark. 10.a Ephel. 5.g.

(d) To liue after your owne wyl, but after the wyl of hym that hath bought you

The. vii. Chapter.

The Apostle answereth to certayne questions which the Corinthians desired to knowe.

1 NOwe as concerning the things wherof ye wrote vnto me: It is (a) good for a man not to touche a woman.

2 Neuertheles, to auoyde fornication, * let euery man haue his owne wife, and let euery woman haue her owne husbande.

3 Let the husbande geue vnto the wife due benevolence: Lykewise also the wyfe vnto the husbande.

4 The wife hath not the power of her owne body, but the husbande: And likewise also the husbande hath not the power of his owne body, but the wyfe.

5 * Defraude you not the one the other, except (it be) with both your consentes for a tyme, that ye may geue your selues to fastyng and prayer: and afterward come together agayne, that Satan tempt you not for your incontinencie.

6 This I say * of fauour, and (b) not of commaundement.

7 For I would that all men were euen as I my selfe: but euery man hath his proper gift of God, one after this manner, another after that.

8 I say therfore to the vnmaried and wyddowes, it is good for them yf they abyde euen as I:

9 But * yf they can not abstayne, let them marrie: for it is better to marrie then to burne.

10 Vnto the married commaunde, not I, but the Lord, * let not the wyfe depart from her husbande:

11 But and yf she depart, let her remayne vnmaried, or be reconciled to her husband (agayne:) And let not the husbande put away his wyfe.

12 But to the remnant speake I, not the Lorde, If any brother haue a wyfe that beleeueth not, and she consent to dwel with hym, let him not put her away.

13 And the woman which hath to her husbande an infidel, and he consent to dwell with her, let her not put him away.

14 For the vnbeleeuing husbande is sanctified by the wyfe, and the vnbeleeuyng wife is sanctified by the husband: else were your children vncleane, but nowe are they (c) holy.

15 But yf the vnbeleeuyng depart, let hym departe: A brother or a sister is not made subiect in suche (thinges:) but God hath called vs in peace.

16 For howe knowest thou, O woman, whether thou shalt saue thy husbande? or howe knowest thou, O man, whether thou shalt saue thy wyfe?

17 But as GOD hath distributed to euery man, * as the Lorde hath called euery one, so let hym walke, and so ordeyne I in all Churches.

18 Is anye man called being circumcised? let him not adde (vncircumcision:) Is any called in vncircumcision, let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keepyng of the commaundementes of God.

20 Let euery man abyde in the same calling wherein he was called.

21 * Art thou called a seruant? care not for it: neuertheles, yf thou mayest be made free, vse it rather.

22 For he that is called in the Lord (beyng) a seruant, is the Lordes free man: likewise also he that is called (beyng) free, is Christes seruant.

23 Ye are bought with a price, be not ye the seruantes of men.

24 Brethren, let euery man wherein he is called, therein abyde with (d) God.

25 Nowe concerning virgins, I haue no commaundement of the Lorde: yet geue I counsel, as one that hath obteined mercy of the Lorde to be faythful.

26 I suppose therfore that it is good for the present necessitie, that (I say) it is good for a man so to be.

27 Art thou bounde vnto a wyfe? seeke not to be loosed. Art thou loosed from a wyfe? seeke not a wyfe.

28 But and yf thou marry, thou hast not sinned: and if a virgin marry, she hath not sinned: neuertheles, such shal haue trouble in the

(b) He sheweth that he estimaudeth not precisely to marry, but that God hath graunted this remedy vnto them whiche can not lyue chaste. 1. Tim. 5.c Matth. 5.c. and. 19.a.

(c) They that are borne of either of the parentes faithful, are also counted members of Christes Churche, because of the promise.

Ephel. 4.a

(d) Or, sincerely, as in the presence of God.

1. Tim. 6.a.

the flesshe: But I * speare you.

29 But this say I brethren, because * the tyme is short: it remayneth that they also whiche haue wyues, be as though they had none:

Psal. 90. a. 2. Pet. 3. b.

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: they that bie, as though they possessed not:

31 And they that vse this worlde, as not abusyng it: * For the fashion of this worlde goeth away.

Esai. 60. b.

32 * I would haue you without care. He that is vnmaryed, careth for the thinges that belong to the Lorde, howe he maye please the Lorde:

1. John. 2. c. Mat. 6. d. Luke. 6. c.

33 But he that hath maryed, careth for the thinges that are of the worlde, how he may please his wyfe.

34 There is differences betweene a virgin and a wyfe: The vnmaryed woman careth for the thinges that are of the Lorde, that she may be holy both in body & in spirite: But she that is maryed, careth for the thinges that perteyne to the worlde, howe she may please her husbande.

35 This speake I for your profyte: not that I may cast a snare vpon you, but for comelynesse sake and sytting fast vnto the Lorde without separation.

36 But yf any man thinke that it is vncomely for his virgin yf she passe the tyme of maryage, (c) and nede so require, let him doo what he wyl, he synneth not: let them be maryed.

(c) That is, that she should marry to auoyde fornication.

37 Neuertheless, he that standeth stedfast in his hart, hauyng no nede, but hath power ouer his owne wyll, and hath so decreed in his hart that he wyl keepe his virgin, doth wel.

38 So then he that geueth in maryage, doeth well: but he that geueth not in maryage, doeth better.

39 The wyfe is bound to the * law as long as her husband liueth: but if her husband be dead, she is at liberte to be maried to whom she wyl, only in the Lorde.

Rom. 7. a. * 9, by the lawe of maryage.

40 But she is happier yf she so abyde, after my iudgement: And I thinke verely that I haue the spirite of God.

The. viii. Chapter.

He rebuketh them that vse their liberte to the slaunder of other, in goyng to the idolatrous sacrifyces.

1 NOw touchyng thinges * offred vnto idols, we knowe that we all haue knowledge. Knowledge maketh a man swel: but charite edifyeth.

Acts. 5. c.

2 If any man thinke that he knoweth any thyng, he knoweth nothyng yet as he ought to knowe.

3 But yf any man loue God, the same is * knowen of him.

* 93, taught

4 As concernyng therefore the eatyng of those thinges that are offered in sacrifyce vnto idols, we knowe that * an idol is nothyng in the worlde, and that there is none other God but one.

1. Cor. 10. c.

5 And though there be that are called gods, whether in heauen or in earth, (as there be goddes many, and (a) lordes many:)

6 Yet vnto vs is there but one God, (which is) the father, of whom are al thinges, and we in him, and one Lorde Iesus Christe, by whom are al thinges, and we by him.

(a) Which being idols, yet are esteemed of men, as Lordes and Seigneours.

7 But there is not in euery man that knowledge: * For some hauyng conscience of the idol vnto this houre, eate as a thing offered vnto idols, and their conscience beyng weake, is defyled.

B 1. Cor. 8. g.

8 But meate dooth not commende to God: For neyther yf we eate, haue we the more: neyther yf we eate not, haue we the lesse.

9 But take heede lest by any meanes this liberte of yours be cumme a stumbling to them that are weake.

10 For yf any man se thee which hast knowledge, syt at meate in the idols temple: shal not the conscience of him whiche is weake, be (b) boldened to eate those thinges which are offered to idols,

(b) By thyne example, without any ground of doctrine.

11 And through thy knowlege shall the (c) weake brother perishe, for whom Christe dyed?

(c) Which, eateth against his conscience.

12 But when ye sinne so against the brethren, and wounde their weake conscience, ye sinne against Christe.

13 Wherefore, * yf meate offende my brother, I wyl eate no flesshe whyle the worlde standeth, lest I should offende my brother.

Rom. 14. B

The. ix. Chapter.

He exhorteth them by his example to vse their liberte to the edifycation of others.

1 AM I not an apostle? am I not free? * haue I not seene Iesus Christe our Lorde? Are not ye my worke in the Lorde?

A Acts. 9. a. 22. a.

2 If I be not an apostle vnto other, yet doubtlesse am I vnto you. For ye (a) seale of myne apostleship are ye in the Lorde.

(a) I neede no further declaration, but the workes that I haue wrought among you.

3 Myne answeare to them that aske me, is this,

4 Haue we not power to eate and to drinke?

(b) Or a sister a wyfe. Saint Paul vseth none other word to expresse a wyfe then γυνὴ. Valla, what necessarie it is to adde a woman, where was premised a systerr? wherefore I thinke (sayth he) it ought to be translated a wyfe, specially because it is expressed in the singuler number γυναῖκα. The olde translation printed, transposeth the woords, sayeing, Mulierem sororem, where the most old written copies constantly haue sororem mulierem, as al the Greke copies ἀδελφὴν γυναῖκα. * with the handes. * or, boasting. * or, boast of. (c) The greke worde signifieth a guidance, bestowyng, or distribution of thinges, as it were to the profyte of an housholde. Actes. 16. 8. Galat. 2. 8.

5 Haue we not power to leade about a (a) sister a woman, aboue as other apostles, and as the brethren of the lorde and Cephas?
6 Is the liberte of not labouring * taken from me and Barnabas only?
7 Who goeth a warfare any tyme at his owne cost? who planteth a vineyarde, and eateth not of the fruite therof? or who feedeth a flocke, and eateth not of the milke of the flocke?
8 Say I these thinges after the manner of men? or sayth not the lawe the same also?
9 For it is written in the lawe of Moses, Thou shalt not muosel the mouth of the oxe that treadeth out the corne. Doth God take care for oxen?
10 Either sayth he it not altogether for our sakes? For our sakes no doubt (this) is written: that he which eareth, shoulde eare in hope: and that he which thresheth in hope, should be partaker of his hope.
11 If we haue sowen vnto you spirituall thinges, is it a great thing yf we shal reape your carnal thinges?
12 If others be partaker of (their) power ouer you, (wherfore are) not we rather? Neuertheles, we haue not vsed this power: but suffer al things, lest we should hinder the Gospel of Christe.
13 Doo ye not knowe that they whiche minister about holy thinges, eate of the thynges of the temple? and they whiche wayte at the aulter, are partakers with the aulter?
14 Euen so hath the Lorde ordeyned, that they whiche preache the Gospel, shoulde liue of the Gospel.
15 But I haue vsed none of these thinges. Neuertheles, I wryte not these thinges, that it shoulde be so donne vnto me: For it were better for me to dye, then that any man should make my * reioycing voyde.
16 For yf I preache the Gospel, I haue nothing to * reioyce of: for necessitie is layd vpon me. But wo is vnto me if I preache not the Gospel.
17 For if I doo this thing with a good wyll, I haue a rewarde: but if agaynst my wyll, the (c) dispensation is committed vnto me.
18 What is my rewarde then? Verely that when I preache the Gospel, I may make the Gospel of Christe free, that I misuse not myne authoritie in the Gospel.
19 For though I be free from al menne, yet haue I made me selfe seruant vnto all men, that I might winne the more.
20 * Vnto the Iewes, I become as a Iewe, that I might winne the Iewes: to them that are vnder the lawe, as vnder the law, that I might winne them that are vnder the lawe:
21 To them that are without lawe, as without lawe, (when I was not without lawe as pertayning to the lawe of God, but was in the lawe of Christ) that I might winne them that are without lawe.
22 To the weake became I as weake, that I might winne the weake: I am made * all thinges to all menne, that I might by al meanes saue some. 1. Cor. 10. 8.
23 And this I doo for the Gospels sake, that I might be partaker therof.
24 Knowe ye not, that they whiche runne in a race, runne all, but one receyueth the rewarde? So runne, that ye may obteyne. The epistle on Septuagesima sunday.
25 Euery man that prooueth masteries, abstayneth from al thinges: and they (doo it) to obteyne a corruptible crowne, but we (to obteyne) an incorruptible (crowne.) 2. Tim. 4. b 1. Pet. 5. b.
26 I therefore so runne, not as at an vncertayne thing: so fyght I, not as one that beateth the ayre:
27 But I tame my (d) body, and bring it into subiection: lest by any meanes that when I haue preached to other, I my selfe should be a cast away. (d) Lest he shoulde be reprooued of men when they should see him doo contrary, or contemne that thing which he taught othe to doo.

The. x. Chapter.

1. He seareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14. exhorting them to flee all idolatrie, 23. and offence of their neyghbour.

1 BRethren, I woulde not that ye shoulde be ignorant, howe that al our fathers were vnder the cloude, and all passed through the sea: A The Epistle on the .ix. sunday after Trinitie.
2 And were all baptised * vnto Moses in the cloude, and in the sea: * That is, into Moses lawe, as some reade. Or as saint Augustine readeth, by Moses.
3 And dyd all eate of the same (a) spirituall meate: (a) That is, Manna, which was the outwarde signe or sacrament of the spirituall grace. Exod. 16. c.
4 And dyd all drinke of the same spirituall drinke: (For they dranke of that spirituall rocke that folowed them: and that rocke was (b) Christe.) (b) That is, signifyed Christ, as al Sacramentes doo. Exod. 32. b. * or, dyd commit fornication.
5 But in many of them had god no delight: for they were ouerthrowen in the wyldernesse.
6 These thinges verely are our ensamples, that we shoulde not be lusters after euyll thinges, as they also lusted.
7 Neyther be ye idolatours, as (were) some of them, as it is written, The people sate downe to eate & drinke, & rose vp to playe.
8 Neyther let vs commit fornication, as some of them committed * fornication, & fell in one day three and twentie thousande.
9 Neither let vs tempt Christe, as some of them tempted, and were destroyed of serpentes.
10 Neither murmure ye, as some of them murmured.

murmured, and were destroyed of the destroyer.

11 All these thynges happened vnto them for ensamples: but they are written (c) for our admonition, vpon whom the endes of the world are come.

12 Wherefore, let him that thinketh he standeth, take heede lest he fal.

13 There hath no temptation taken you, but such as followeth the nature of man: but God is faythful, whiche shall not suffer you to be tempted above that you are able; but shal with the temptation make a way to escape, that ye may be able to beare it.

14 Wherefore my dearly beloued, flee from idolatrie.

15 I speake as vnto them whiche haue discretion: iudge ye what I say.

16 The cup of blessyng which we blesse, is it not the partaking of the blood of Christe? The bread whiche we breake, is it not the partaking of the body of Christe?

17 For we that are many, are one bread, and one body, in as muche as we all are partakers of one bread.

18 Behold Israel (which is) after the flesshe: are not they whiche eate of the sacrifices, partakers of the aulter?

19 What say I then? that the Idol is any thyng? or that it whiche is offered in sacrifice to Idols is any thyng?

20 But (this I say) that the thinges which the Gentiles offer in sacrifice, they offer to deuyles, and not to God: And I woulde not that ye shoulde haue (d) felowshyp with the deuyls.

21 Ye can not drinke the cup of the Lord, & the cup of deuyls: Ye can not be partakers of the Lordes table, and of the table of deuyls.

22 Either doo we prouoke the Lorde to anger? What, are we stronger then he?

23 All thynges are lawfull for me, * but all thinges are not expedient: All thynges are lawful for me, but al thinges edifie not.

24 * Let no man seeke his owne: but euery man another's (wealth.)

25 Whatsoeuer is sold in the * market, that eate, asking no question for conscience sake.

26 For * the earth is the Lordes, & the plentie therof.

27 If any of them whiche beleeue not, byd you (to a feast) and ye be disposed to goe, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is offered in sacrifice vnto idols, eate not for his sake that shewed it, and for conscience sake. The earth is the Lordes, and the plentie therof.

29 Conscience I say, not of thyne owne self, but of the other: For why is my (e) libertie iudged of another mans conscience?

30 For, if I by (Gods) benefite may be partaker (of the gyftes of God,) why am I euyl spoken of, for that wherfore I geue thanks?

31 * Whether therefore ye eate or drinke, or whatsoeuer ye doo, doo all to the glorye of God.

32 See that ye geue none offence, neither to the Iewes, nor yet to the Grecians, neither to the Churche of God.

33 * Euen as I please al men in al thinges, not seeking mine owne profite, but (the profite) of many, that they may be saued.

The. xi. Chapter.

1. He rebuketh the abuses whiche were crept into their Churche, 4. as touchyng prayer, or prophesying, 18. and ministring the Lords supper, 23. bryngyng them againe to the first institution thereof.

1 BE ye the folowers of me, euen as I (am) of Christ.

2 I commend you brethren, that ye remember al my * thynges, and keepe the ordinances, as I deliuered them to you.

3 But I will that ye knowe, that Christe is the head of euery man: and the man is the * womans head, & God is Christes head.

4 Euery man praying or prophesying, hauyng any thyng on his head, shameth his head.

5 But euery woman that prayeth or prophesieth bare headed, dishonesteth her head: for that is euen al one as if she were shauen.

6 If the woman be not couered, let her also be shorne: if it be a shame for a woman to be shorne, or shauen, let her be couered.

7 A man ought not to couer his head, for asmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For * the man is not of the woman: but the woman of the man.

9 Neyther was the man created for the woman: but the woman for the man.

10 For this cause ought the woman to haue (a) power on her head, for the angels sakes.

11 Nearetheles, neyther is the man without the woman, neyther the woman without the man, in the Lorde.

12 For as the woman is of the man, euen so is the man also by the woman, but all thynges of God.

13 Iudge in your selues, whether it be comely that a woman pray vnto God bare headed?

14 Doth not nature it selfe teache you, that it is a shame for a man, if he haue long heare?

15 But

(c) How good we plague vs, if we be subiect to the like vices. Num. 14. c 1. Cor. 10. b 1. Thes. 5. d 2. Pet. 2. d

C

1. Cor. 8. a

(d) whiche is, to assemble in that company where idols are called vpon.

D

Eccle. 37. d

1. Cor. 13. b

* or, in the market of victualles. Psal. 24. a

1. Cor. 8. b

(e) we must take heede that through our abuse, our libertie be not condemned.

1. Tim. 4. a. Colos. 3. c

1. Cor. 9. a

A

* or, prescribed thynges.

Gene. 2. b Ephe. 5. c

Deut. 22. b

B

Gene. 1. b

(a) somme thing to couer her head in signe of subiection.

15 But if a woman haue long heare, it is a prayse for her: for her heare is geuen her for a couerynge.

16 If any man lust to striue, we haue no such custome, neyther the churches of God.

The Epistle on Thursday nexte before Easter.

17 This I warne you of, and commend not, that ye come together for the better, but for the worse.

18 For first of all, when ye come together in the churche, I heare that there be dissentions among you, and I partly beleeue it.

Matth. 18.a

19 For * there must also heresies among you, that they which are * approoued among you, myght be knowen.

20 When ye come together therefore into one place, * you can not eate the Lordes supper:

* or, this is not to eate.

D

21 For euery one preuenteth other, in eatyng his owne supper: and one is hungry, and an other is dronken.

22 What, haue ye not houses to eate and to drinke in? Or despise ye the church of God, and shame them that haue not? What shal I say vnto you, shal I prayse you? in this I prayse you not.

23 That which I deliuered vnto you, I receyued of the Lord, that the Lord Iesus the same night in the whiche he was betrayed, tooke bread:

24 And when he had geuen thankes, he brake (it) and saide, * Take ye, eate ye, this is my body which is broken for you: this doo ye in the remembrance of me.

Matth. 26.c
Mark. 14.b
Luke. 22.b

25 After the same maner also (he tooke) the cup when he had supped, saying, This cup is the new Testament in my blood: this do ye, as oft as ye drinke it, in remembrance of me.

(b) By perverting the true & pure vse of the same.

26 For as often as ye eate this bread, and drinke this cup, ye do shew the Lords death * til he come.

1. Pet. 2. b
Actes. 1. b

27 Wherefore, who so euer shall eate this bread, and drinke this cup of the Lorde (b) vnworthyly, shalbe guylty of the body and blood of the Lorde.

(c) But as though these holy mysteries of the Lordes body and bloode were cómon meates, so without reuerence he cómeth vnto them.

28 But let a man examine hym selfe, and so let him eate of this bread, and drinke of this cup.

2. Cor. 12. b

29 For he that eateth and drinketh vnworthyly, eateth and drinketh damnation vnto hym (c) selfe, makyng no differences of the Lordes body.

Eccle. 28. c

30 For this cause many are weake and sicke among you, and many sleepe.

* or, pounished.

31 For if we would iudge our selues, we should not be * iudged.

* or, pounished.

32 But when we are * iudged, we are * chastened of the Lorde, that we should not be damned with the worlde.

* or, instructed.

1. John. 2. c

33 Wherefore my brethren, when ye come together to eate, tarry one for another.

34 If any man hunger, let him eate at home, that ye come not together vnto condemnation. The rest will I set in order, when I come.

The.xii. Chapter.

1. The diuersitie of the gyftes of the holy ghoste, ought to be vsed to the edifying of Christes Churche, 12. as the members of mans body serue to the vse one of another.

A

1 CConcerning (spirituall (gyftes) brethren, I would not haue you ignorant.

The Epistle on the .iii. sunday after Trinitie.

2 Ye know that ye were Gentiles, carryed away vnto dumbe Idolles, euen as ye were (d) led.

(d) By Satans suggestion.

3 Wherefore I declare vnto you, that * no man speaking by the spirite of God, * defieth Iesus: also no man can say * that Iesus is the Lorde, but by the holy ghost.

Mark. 9. f
* or, calleth Iesus accursed.

4 There are diuersities of gyftes, but it is the selfe same spirite.

5 And there are differences of administrations, but it is the selfe same Lorde.

* Some reade, the Lord Iesus.

6 And there are diuers manners of operations, but it is the self same God which worketh all in all.

Rom. 12. a

7 * The manifestation of the spirit, is geuen to euery man to profite withal:

B

Ephes. 4. b

8 For to one is geuen by the spirite the worde of wisedome, to another the worde of knowledge by the same spirite:

9 To another (is geuen) fayth by the same spirite, to another the gyftes of healyng by the same spirite:

10 To another power to (doo) myracles, to another (b) prophesie, to another discerning of spirites, to another diuers kindes of tongues, to another the interpretation of tongues.

(b) Meanyng the declaration of gods mysteries.

1. John. 4. b

11 But these all worketh euen that one and the selfe same spirit, diuidyng to euery man seuerally euen as he wyl.

12 * For as the body is one, and hath many members, and all the members of that one body beyng many, are one body: euen so is Christe also.

Roma. 12. a
Ephes. 4. b

13 For by one spirite are we all baptised into one body, whether (we be) Iewes or gentiles, whether (we be) bonde or free: & haue all dronke of one spirite.

Esai 55. a
C

14 For the body is not one member, but many.

15 If the foote do say, Because I am not the hande, I am not of the body: is it therefore not of the body?

16 And if the eare do say, Because I am not the eye, I am not of the body: is it therefore not of the body?

17 If all the body (were) an eye, where were then the hearyng? If all (were) hearyng, where

where were the ſmelling?
18 But nowe hath GOD ſet the members, euery one of them ſeuerall in the body, as it hath pleaſed him.
19 If they were al one member, where were the body?
20 Nowe are there many members, yet but one body.
D 21 And the eye can not ſay vnto the hande, I haue no neede of thee: nor agayne, the head to the feete, I haue no neede of you.
22 Yea rather a great deale thoſe members of the body which ſeeme to be moſte (c) feeble, are neceſſary:
23 And vpon thoſe (members) of the body whiche we thinke to be leſſe honourable, we owe (d) moſte honour: and our vncomely (partes) haue moſte comelyneſſe.
24 For our comely (members) neede it not: But GOD hath tempered the body together, hauing geuen the moſte honour to that (part) which lacked,
25 That there ſhoulde be no ſtrife in the body: but that the members ſhoulde haue the ſame care one for another.
26 And if one member ſuffer, al the members ſuffer with it. If one member be honoured, al the members reioyce with it.
27 Ye are the body of Chriſt, and members (e) in part.
28 And GOD hath ordeyned ſome in the Churche, firſte * apoſtles, ſecondarily prophetes, thirdly teachers, then them that do myracles: after that, the giftes of healing, helpers, gouernors, * diuerſities of tongues.
29 Are al, apoſtles? are al, prophets? are al, teachers? are al, doers of myracles?
30 Haue al the giftes of healing? do al ſpeake with tongues? do al interprete?
31 Couet after the beſt giftes: And yet ſhewe I vnto you a moze excellent way.

(c) Whoſe vſe ſeeth to be more vyle.
(d) We are more careful to couer the.
(e) That is, euery one is a member of the bodye of Chriſt for his parte. Rom.12.a. 1.Cor.11.a. Epheſ.4.c. * 9 kindes.

The.xiii. Chapter.

Becauſe loue is the fountayne and rule of edifiyng the Church, he ſetteth foorth the nature, office, and prayſe thereof.

Q 1 THough I ſpeake with the tongues of men, and of (a) angels, and haue not charitie, I am (as) ſounding braſſe, or (as) a tynckling Cymbale.
2 And though I haue prophecie, and vnderſtande al ſecretes, and al knowledge: Yea yf I haue al fayth, * ſo that I can remoue mountaynes, and haue not charitie, I am nothing.
3 And though I beſtowe all my goodes to feede the poore, and though I geue my body that I ſhoulde be burned, and haue not charitie, it profiteth me not ꝑng.

(a) The Epiſtle in quinqua: geſima ſun. day. (as) If the angels had tongues, & did the vſe of them, and dyd al beſtow the profit my neighbour, it were nothyng at ayne babbling. 1.Cor.17.a.

4 Charitie ſuffereth long, and is curteous: Charitie enuieth not, charitie doeth not frowardly, * ſwelleth not,
5 Dealeth not dishonestly, * ſeeketh not her owne, is not hytter, thynketh not euyl,
6 Reioyceth not in iniquitie, but reioyceth in the trueth:
7 Suffereth al things, beleeueth al things, hopeth al thinges, endureth al thinges.
8 Though that prophecyinges fayle, eyther tongues ceaſſe, or knowledge vanish away, (yet) charitie faileth neuer away.
9 For our knowledge is * vnperfecte, and our prophecying is vnperfect:
10 But when that which is perfect is come, then that whiche is vnperfect ſhalbe donne away.
11 When I was a chyld, I ſpake as a chyld, I vnderſtoode as a chylde, I imagined as a chylde: but as ſoone as I was a man, I put away chyldiſhneſſe.
12 Nowe we ſee in a (b) glaſſe, euen in a darke ſpeakyng: but then (ſhal we ſee) face to face. Nowe I knowe vnperfectly: but then ſhal I knowe, euen as I am knowen.
13 Now abyde fayth, hope, & charitie, theſe three, but the cheefe of theſe is charitie.

* or, is not puffe vp. 1.Cor.10.c. Phil.2.a.
* or, in part
(b) The myſteries of God.

The.xiiii. Chapter.

1. He exhorteth to charitie, commendeth the gyft of tongues, and other ſpirituall gyftes.
5. But cheetely prophecying.

1 FOlowe after charitie, and couet ſpiritual (gyftes:) but moſte cheefely that ye may prophecie.
2 For he that ſpeaketh with (an vnknowen) tongue, ſpeaketh not vnto men, but vnto GOD: For no man (a) heareth (him:) Howbeit, in the ſpirite he ſpeaketh myſteries.
3 But he that prophecieth, ſpeaketh vnto men to edifiyng, and exhortation, and comforte.
4 He that ſpeaketh with (an vnknowen) tongue, edifieth him ſelfe: * but he that prophecieth, edifieth the Churche.
5 I would that ye al ſpake with (b) tongues, but rather that ye prophecied: For greater is he that prophecieth, then he that ſpeaketh with tongues, excepte he expounde it, that the Church may receyue edifiyng.
6 Nowe brethren, yf I come vnto you ſpeaking with tongues, what ſhal I profite you, excepte I ſhal ſpeake to you eyther by reuelation, or by knowledge, or by prophecying, or by doctrine?
7 And euen thynges without lyfe, geuyng ſounde, whether (it be) a pipe, or an harpe, excepte they geue a diſtinction in the ſounds,

(a) Vnderſtandeth him not.
Rom.12.b. Num.11.g.
(b) Tongue, in this place & ſuch lyke, ſignifieth not the inſtrument that we ſpeake with, but propriety of ſome language that the hearer vnderſtandeth not without an interpreter.

howe

howe shal it be knowen what is pyped or harped?

8 For yf the Trumpe gene an uncertayne sounde, who shalbe prepared to the warre?

9 So lykewyse you, except ye utter wordes by the tongue easie to be understoode, howe shal it be knowen what is spoken? For ye shal speake in the (b) ayre.

(b) Your wordes shal be lost, for ye shal neyther glorifie God thereby, nor profite man.

10 There are happily so many kyndes of voyces in the worlde, and none (of them) are without signification.

11 Therefore yf I knowe not the meanyng of the voyce, I shalbe vnto him that speaketh an aliant, and he that speaketh shalbe an aliant vnto me.

12 Euen so ye, for as muche as ye couet spiritual (gyftes) seeke that ye may excel, vnto the edifiyng of the Churche.

13 Wherefore, let him that speaketh with tongue, pray that he may interprete.

C 14 For if I pray with (an vnknowen) tongue, my spirite prayeth, but my vnderstandyng is vnfruitful.

15 What is it then? I wyl pray with the spirite, and wyl pray with the vnderstandyng also: I wyl (c) syng with the spirite, & wyl syng with the vnderstandyng also.

(c) Or gene thankes by syngyng.

16 For when thou shalt blesse with the spirite, howe shal he that * occupieth ỹ roome of the vnlearned say Amen at thy geuyng of thankes, seeyng he vnderstandeth not what thou sayest?

* or, fylleth

17 Thou verely genest thankes wel, but the other is not edified.

18 I thanke my God, I speake with tongues more then ye al.

19 Yet had I rather in the Church to speake fyue wordes with my vnderstandyng, that by my voyce I myght teach other also, then tenne thousande wordes in (an vnknowen) tongue.

20 Brethren, be not children in vnderstandyng: howbeit, as concerning nought inesse be ye children, but in vnderstandyng be perfect.

D 21 In the lawe it is written, *With (men of) sundry tongues and sundry lyppes, wyll I speake vnto this people: and yet for al that wyl they not heare me, sayth the Lorde.

* Esai. 28. c.

22 Wherefore tongues are for a signe, not to them that beleeue, but to them that beleeue not: But propheciyng (serueth) not for them that beleeue not, but for them whiche beleeue.

23 If therefore all the Churche be come together into one place, and al speake with tongues, and there come in they that are vnlearned, or they whiche beleeue not, wyl they not say that ye are madde?

24 But yf all prophecie, and there come in one that beleeueth not, or one vnlearned: he is rebuked of al men, he is iudged of al men.

25 And so are the secretes of his hart made manifest, and so hauing fallen downe on his face, he wyl worshyp God, saying that God is in you of a trueth.

26 Howe is it then brethren? When ye come togeather, euery one of you hath a Psalme, hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation: Let al thynges be done vnto edifying.

27 If any man speake with tongue, let it be by two, or at the moste by three, and that by course, and let one interprete.

28 But if there be no interpreter, let him E keepe silence in the Churche, and let him speake to him selfe, and to God.

29 Let the prophetes speake two or three, and * let the other iudge.

* 1. Ioh. 4. 1.

30 If any reuelation be made to an other that sytteth by, let the first hold his peace.

31 For ye may al prophecie one by one, that al may learne, and al may be comforted.

32 And the (d) spirites of the prophetes are subiect to the prophetes.

(d) That is, the doctrine that they do bring, as being put in mynd by the spirit of god.

33 For God is not (the auctheur) of confusion, but of * peace, as in al Churches of the saintes.

* Roma. 15. 33. 1. Tim. 2. 2.

34 *Let your women keepe silence in the Churches: for it is not permitted vnto them to speake, but (they are commaunded) to be vnder obedience, as also saith the law.

* Gene. 3. c.

35 If they wyll learne any thyng, let them aske their husbandes at home: For it is a shame for women to speake in the Church.

1. Cor. 11. 4.

36 Spronge the worde of God from you? eyther came it vnto you only?

37 If any man thynke him selfe to be a prophete, eyther spirituall, let him knowe that the thynges that I wryte vnto you, are the commaundementes of the Lorde.

38 But yf any man be ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophecie, and forbyd not to speake with tongues.

40 Let al thinges be done honestly, and in order.

The. xv. Chapter.

1. He prooueth the resurrection of the dead, 3. and first that Christe is ryssen.

1 MOreouer, brethren, I declare vnto A you, the Gospel whiche I preached vnto you, whiche also ye haue receyued, and wherein ye haue * continued,

The Epistle on the. xi. sunday after trinitie.

* or, stode.

2 By the whiche also ye are saued, if ye kepe the doctrine whiche I preached vnto you, except ye haue beleeued in vayne.

3 For

3 For I delyuered vnto you fyrst of all, that
(a) He shewed that nothyng ought to be taught, whiche we haue not learned by Gods word. Deut. 28.b Ioha. 20.a. Luke. 24.b.
which also I (a) receiued, howe that Christ dyed for our synnes, accordyng to the scriptures:
4 And that he was buryed, and that he arose the thirde day accordyng to the scriptures:
5 And that he was seene of Cephas, then of the twelue:
6 After that he was seene of moe then fyue hundred brethren at once: of whiche, the more part remayne vnto this day, and some are fallen asleepe.
7 And after that he was seene of Iames, then of al the Apostles.
8 And last of al he was seene of me, as of one borne out of due tyme.
9 For I am the least of the Apostles, which am not worthy to be called an Apostle, because I persecuted the Churche of God. Actes. 7. 8. Galat. 2. c.
10 But by the grace of God, I am that I am, and his grace which is in me, was not vayne: but I laboured more abundantly then they al, yet not I, but the grace of God which is with me.
11 Therefore, whether it were I or they, so we preache, and so haue ye beleeued.
12 If Christe be preached howe that he rose from the dead: howe say some among you, that there is no resurrection of the dead?
13 If there be no rysyng of the dead, then is Christe not risen.
14 If Christe be not rysen, then is our preaching vaine, & your fayth is also (b) vayne.
(b) For if Christe be swalowed vp of death, there remaineth no hope of lyfe any more,
15 Yea, and we are founde false witnesses of God, because we haue testified of God, how that he raised vp Christ: whom he raised not vp, if so be that the dead ryse not.
16 For if the dead rise not, then is not Christ risen.
17 If it be so that Christ is not risen, then is your fayth vayne, ye are yet in your synnes.
Coloss. 1. c. (c) As by the offeryng of the first fruite, the whole fruite is sanctified: so by Christ, which is the first that is, raysed, all haue assurance of the resurrection.
18 But also they which are fallen asleepe in Christ, are perished.
19 If in this lyfe onely we haue hope in Christe, then are we of al menne most miserable.
20 But now is Christ risen from the dead, he is become *the (c) first fruites of them that sleapt.
* or, in A. dam.
21 For since by man (came) death, euen so by man (came) the resurrection of the dead.
22 For as by * Adam all dye, euen so * by Christe shal al (d) be made alyue,
* or, in Christ. (d) so wyt, the faythful.
23 But euery man in his owne order. The first fruites (is) Christ, afterward, they that are Christes at his comming.
24 Then (commeth) the ende, when he shal haue delyuered vp the kingdome to God the father, when he shal haue put downe al rule, and al auctoritie, and power.
25 For he must raigne * tyll he hal haue put Psal. 110. a. Math. 22. b Heb. 1. c. al his enimies vnder his feete.
26 The last enimie that shalbe destroyed, (is) death.
27 * For he hath put downe all thinges vnder his feete: But when he sayth, Al thinges are put vnder hym, it is manifest that he is excepted which did put al thinges vnder hym. Psalm. 8. b. Heb. 2. b.
28 When all thynges shalbe subdued vnto hym, then shal the sonne also him selfe be subiect vnto him that put all thinges vnder hym, that God may be al in al. C
29 Els what shal they doo which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?
30 And why stande we in ieopardie euery houre?
31 (I protest) by our reioycing which I haue in Christ Iesus our Lord, I dye dayly.
32 If I haue fought with beastes at Ephesus, after the (c) maner of men, what auaunteth it me, if the dead ryse not? * Let vs eate and drinke, for to morowe we dye. (c) That is, hauyng regard to this present lyfe, and not to Gods glory, and to lyfe euerlastyng.
33 Be ye not deceyued: Euyll woordes corrupt good maners.
34 Awake to righteousnesse, and sinne not: for some haue not the knowledge of God, I speake this to your shame. F
35 But some man wyll saye, Howe are the dead raysed vp? With what body doo they come?
36 Thou * foole, that which thou sowest, is not quickened, except it dye. 1. Ioh. 12. b. * or, mad man.
37 And that whiche thou sowest, thou sowest not that bodye that shalbe, but bare corne, it may chaunce of wheate, or of some other (corne.)
38 But God geueth it a body, as it hath pleased hym, and to euery seede his owne body. * or, one maner of flesshe.
39 All flesh, is not * the same flesh, but there is one (maner of) flesh of men, another flesshe of beastes, another of fishes, and another of byrdes. (f) Euen as the Sunne & the moone beyng of one substance, differ in dignitie: so in the resurrection, our bodyes shal haue more excellent qualities then they haue nowe.
40 There are also celestial bodyes, & bodyes terrestrial: But the glory of the celestial is one, & (the glory) of the terrestrial another.
41 There is one glory of the (f) Sunne, and another glory of the moone, and another glory of the starres: For (one) starre differeth from (another) starre in glory.
42 So is the resurrection of the dead, it is sowen in corruption, it riseth in incorruption.
43 It is sowen in (g) dishonour, it ryseth in honour. It is sowen in weakenesse, it riseth in power. (g) For what is more vyle to looke vpon, then the dead carkase
44 It is sowen a natural body, it ryseth a spiritual body: There is a natural body, and there is a spiritual body.
45 And

45 And so it is also written: The first man
Gene.2.b * Adam was made a lyuyng soule, and the
last Adam was made a quickenyng spirite.
46 Howbeit, that is not first which is spiri-
tual, but that (whiche is) natural, and then
that (whiche is) spiritual.
47 The first man (is) of the earth, earthy:
the seconde man (is) the Lord from heauen:
48 As is the earthy, suche (are) they that are
earthy: and as is the heauenly, suche (are)
they also that are heauenly.
49 And as we haue borne the image of the
earthy, we shal also beare the image of the
heauenly.
50 This say I brethren, that flesh and blood
can not inherite the kingdome of God: ney-
ther doth corruption inherite incorruption.
51 Behold, I shew you a mysterie. We shal
I.Thes.4.d not al sleepe, but we shal al be changed.
Philip.3.d
Esai.25.c
Osee.13.b
52 In a moment, in the twinckling of an
eye, at the last trumpe, (for the trumpe shal
blowe,) and the dead shall ryse incorruptible,
and we shalbe changed.
53 For this corruptible must put on incor-
ruption, and this mortal (must) put on im-
mortalitie.
54 When this corruptible shall haue put on
incorruption, and this mortal shal haue put
on immortalitie, then shalbe brought to passe
the saying that is written, * Death is swa-
lowed vp in victorie.
55 * O death, where is thy sting? O * hel
where is thy victorie?
56 The sting of death (is) sinne, and the
(h) strength of sinne is the lawe.
57 * But thankes be vnto God, whiche gi-
ueth vs the victorie through our Lord Iesus
Christe.
58 Therefore my beloued brethren, be ye
stedfast, vnmoueable, alwayes abundyng in
the worke of the Lorde, forasmuche as ye
know that your labour is not in (i) vayne in
the Lorde.

(h) Synne sleeth
brought in
death, & gi-
ueth it pow-
er ouer vs, &
the strength
of sinne is
the lawe, be-
cause it doth
reueale the
iudgemēt of
God agaynst
vs: or els the
cheefe cause
of our de-
struction is
in our selues.
1.Ioh.5.d
(i) The hope
of resurrec-
tion, causeth
the faythful
to surmount
all difficulties

The.xvi.Chapter.

He putteth them in remembrance of the gea-
theryng for the poore brethren at Hierusalem.

1 Concerning the * collection for the sain-
Acts.11.b
Rom.15.f
2.Cor.8.a
* Or, euery
first day of
the weeke.
tes, as I haue ordeyned in the Chur-
ches of Galatia, euen so doo ye.
2 * Vpon some Sabboth day, let euery one
of you put aside by hym selfe, layeng vp as
God hath prospered hym, that then there be
no gatherynges when I come.
3 When I am come, whomsoeuer ye shal al-
lowe by (your) letters, them wyl I sende to
bryng your liberalitie vnto Hierusalem.
4 And if it be meete that I goe also, they
shal goe with me.
5 I wyll come vnto you, after I shall haue
gonne ouer Macedonia, (For I doo nowe
Acts.19.d
passe through Macedonia.)
6 And it may be that I wyll abyde, yea, or
1.Cor.1.c
wynter with you, that ye may bryng me on
my way, whyther soeuer I goe.
7 For I wyl not see you now in my passage,
but I trust to abide a while with you, if the
Lorde suffer me.
8 I wyll tarye at Ephesus vntyll Whitsun-
tide.
9 For a great doore and effectual is opened
vnto me, * and there are many aduersaries.
1.Cor.15.c
Acts.19.d
10 If Timotheus come, see that he may be
without feare with you: for he worketh the
worke of the Lorde, as I doo.
11 Let no man therfore despise him, but con-
uey hym forth in peace, that he maye come
vnto me: for I looke for hym with the bre-
thren.
12 As touchyng (our) brother * Apollo, I
Acts.18.c
greatly desyred hym to come vnto you with
1.Cor.1.b
the brethren, but his wyll was not at all to
come at this tyme: But he wyl come when
he shal haue conuenient tyme.
13 (a) Watche ye, stande ye fast in the fayth:
quite you like men, be strong.
(a) Lest Sa-
tan steale vp-
on you at
vnwares.
14 Let al your things be done with charitie.
15 * I beseeche you brethren, (ye knowe the
house of Stephana, that it is the (b) first
fruites of Achaia, and that they haue adic-
ted them selues to the ministerie of the
saintes,)
C
1.Cor.1.c
(b) That is,
the first who
che imbraced
the Gospel.
16 That ye be also obedient vnto suche, and
to al that helpe with vs, and labour.
17 I am glad of the comming of Stephana,
and Fortunatus, and Achaicus: for that
whiche was lackyng (vnto me) on your (c)
part, they haue supplyed.
(c) The grefe
that I tooke
for your ab-
sence, was
greatly asswaged by
their pre-
sence.
18 For they haue comforted my spirite and
yours: therfore knowe ye them that are
suche.
19 The churches of Asia salute you: Aquila
Rom.16.c
and Priscilla salute you much in the Lord,
with the Church that is in their house.
20 All the brethren greete you, Greete ye one
another with an holy kysse.
21 The salutation of (me) Paul, with myne
owne hande.
22 If any man loue not the Lorde Iesus
Christ, the same be Anathema * maranatha.
* A woorde
wherewith
the accursed
or vile per-
son in the ex-
tremest de-
gree is signi-
fyed.
23 The grace of our Lord Iesus Christ (be)
with you.
24 My loue be with you al in Christ Iesus,
Amen.

¶ The first Epistle to the Corinthi-
ans, was written from Philippos, by
Stephana, and Fortunatus, and A-
chaicus, and Timotheus.

¶ The seconde Epistle of Saint Paul the Apostle to the Corinthians.

The first Chapter.

He declareth the great profite that commeth to the faythfull by their afflictions.

A 1 PAul an Apostle of Jesu Christe, by the wyl of God, and brother Timotheus, vnto the Church of God, whiche is at Corinthus, with all the Saintes which are in al Achaia:

2 Grace (be) with you, and peace from God the father, and from the Lorde Jesus Christe

Rom.1.a. 1.Cor.1.a. Gala.1.a. Ephes.1.a. 1.Pet.1.a. 3 *Blessed be God the father of our Lorde Jesus Christ, (whiche is) the father of mercies, and the God of al comfort:

4 Which comforteth vs in al our tribulation, that we may be able to comforte them whiche are in al manner trouble, with the comfort wherewith we our selues are comforted of God.

Colos.1.c. (a) Whiche I suffer for Christe, or which Christ suffereth in me. 5 For as the *(a) afflictions of Christe are plenteous in vs*: euen so is our consolation plenteous by Christe.

6 Whether we be troubled, (it is) for your consolation and saluation, whiche (saluation) is wrought by the sufferyng of the same afflictions whiche we also suffer: or whether we be comforted, (it is) for your consolation, and saluation, and our hope of you is stedfast:

B 7 Knowing that as ye are partakers of the afflictions, so (ye shalbe partakers) also of the consolation.

Actes.19.f. 8 For we wolde not brethren, haue you ignorant of our trouble whiche came vnto vs in* Asia: that we were greeued out of measure, passyng strength, in so muche that we were in great doubt, euen of lyfe.

1.Reg.2.b. Deut.8.b. 9 But we receiued the sentence of death in our selues, that we should not put our trust in our selues, *but in God, whiche rayseth the dead:

10 Who deliuered vs from so great a death, and doeth delyuer: in whom we trust that hereafter also he wyl delyuer (vs:)

11 You also helping togeather by prayer for vs, that for the benefites (bestowed) vpon vs by the meanes of many persons, thankes may be geuen of many on our behalfe.

1.Cor.4.c. 12 For our reioycyng is this, the testimonie of our conscience, that in simplicitie and godly pureneſſe, not with fleshly wyldome, (b) but by the grace of God, we haue had our conuersation in the worlde, and most of al to youwardes.

(b) Vsing that wyſedome whiche God gaue me frō heauen.

13 For we wryte none other thynges vnto you then that ye reade, or also that ye acknowledge: and I trust ye shall acknowledge vnto the ende.

14 Euen as ye haue acknowledged vs partly, that we * are your reioycyng, euen as ye are (c) ours in the day of the (d) lord Jesus.

C 1.Thes.2.c. (c) Because we haue woone you to Christe.

15 *And in this confidence was I myndeth first to haue come vnto you, that ye myght haue had * one pleasure more:

1.Cor.16.a (d) Whiche shal abolish al worldlye glorie.

16 And to passe by you into Macedonia, and to come agayne out of Macedonia vnto you, and to be led forth of you into Jurie.

17 When I therfore was thus minded, dyd I vse lightneſſe? or mynde I (e) carnally those thinges whiche I mynde, that with me shoulde be yea yea, and nay nay?

* or, the seconde benefite.

18 Yea (f) God is faythful, for our preachyng to you, was not yea and nay.

(e) Nowe to affirme one thing, and then to denie it, whiche is a signe of inconstancie.

19 For Gods sonne Jesus Christe, whiche was preached among you by vs, euen by me, and Syluanus, and Timotheus, was not yea and nay, but in him it was yea.

(f) He taketh God to witnesse, that he preacheth the trueth.

20 (For all the promises of God in him are yea, and are in him, Amen,) vnto the glory of God through vs.

Rom.8.a. Ephes.4.c. 21 And he which stablisheth vs with you in Christe, and hath annointed vs (a) God:

22 Whiche hath also sealed vs, & * hath geuen the earnest of the spirite in our hartes.

23 I cal God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.

1.Pet.5.a. 24 *Not that we be lordes ouer your fayth, but are helpers of your ioy: for by fayth ye stande.

The.ii. Chapter.

Paul reioyceth in God for the efficacie of his doctrine.

1 BVT I determined this in mee selfe, A that I would not come agayne to you in heauinesse.

2 For yf I make you sorie, who is he that maketh me glad, but the same whiche is made (a) sorie by me?

(a) Whiche was geuen to Satan, but nowe doth repent.

3 And I wrote this same vnto you, lest when I came, I shoulde take heauyneſſe of

of them of whom I ought to reioyce, hauing confidence in you al, that my ioy, is (the ioy) of you al.

4 For in great affliction and anguyshe of hart, I wrote vnto you with many teares: not that ye shoulde be made sorie, but that ye myght perceyue the loue whiche I haue moste abundantly vnto you.

5 But yf any man hath caused sorowe, the same hath not made me sorie, but partly, lest I shoulde ouergreeue you al.

1.Cor.5.b. 6 * It is sufficient vnto the same man that he was rebuked of many.

7 So that nowe contrariwyse ye ought rather to forgeue him, and comfort him, lest that same (person) shoulde be swalowed vp with ouermuche heauinesse.

8 Wherefore, I pray you, that you woulde confyrme your loue towardes him.

9 For to this ende also dyd I write, that I myght knowe the proofe of you, whether ye be obedient in al thinges.

10 To whom ye forgeue any thing, I (forgeue) also: For if I forgeue any thing, to whom I forgaue it, for your sakes (forgaue I it) in the (b) syght of Christe,

(b) That is, truely and from myne hart, euen as in the presence of Christe.

11 Lest we shoulde be circumuented of Satan: for we are not ignorant of his deuises.

12 Furthermore, when I came to Troada, to (preache) Christes Gospel, and a doore was opened vnto me of the Lorde,

13 I had no rest in my spirite, because I founde not Titus my brother, but when I had taken my leaue of them, I went away into Macedonia.

14 Nowe thankes be vnto God, whiche alwayes causeth vs to triumph (c) in Christ, and openeth the sauour of his knowledge by vs in euery place.

(c) In woorkyng mightyly by vs, he maketh vs partakers of his victorie & triumphe. Luke. 2. c.

15 For we are vnto God the sweete sauour of Christe in them that are saued, and in them whiche perishe.

16 To the one (are we) the sauour of death, vnto death: and vnto the other, the sauour of lyfe, vnto lyfe: And who is meete vnto these thinges?

17 For we are not as many are, whiche chop and change with the woorde of God: but as of pureneſſe, but as of God in the syght of God, speake we * in Christe.

* or, of Christe.

The.iii. Chapter.

Paul exalteth his apostleshyp against the braggers of the false apostles.

DO we begyn to commende our selues agayne? Or nede we, as some (other) Epistles of commendation vnto you? or (lewes) of commendation from you?

2 Ye are our Epistle wrytten in our hartes, * vnderstoode and read of al men:

* or, known.

3 For as much as ye are manifestly declared that ye are the Epistle of Christe ministred by vs, wrytten not with ynke, but with the spirite of the lyuyng God, * not in stonie tables, but in fleshie tables of the hart.

Exod.24.b Deut. 5. b. Jerem.31.a The Epistle on the .xii. sunday after Trinitie.

4 Suche trust haue we through Christe to Godwarde.

5 Not that we are sufficient of our selues, to thynke any thyng, as of our selues: * but our sufficiencie (is) of God:

Phil.2.b. 1.Cor.4.b

6 Whiche hath made vs able * ministers of the newe testament, not of the letter, but of the spirite: For the letter killeth, but the (a) spirite geueth lyfe.

(a) Meanyng the spirituall doctrine whiche is in our hartes.

7 But if the ministration of death in letters figured in stones, was with glory, so that the children of Israel coulde not stedfastly beholde the face of Moses, for (b) the glory of the countenaunce, whiche (glory) is done away:

(b) After that god had spoke with him, & geuen him the lawe, Exod.24.b,

8 How shal not the ministration of the spirite be muche more in glory?

9 For if the ministration of condemnation be glory: muche more doeth the ministration of rygh teousnesse exceede in glory.

(c) Moses shewed the lawe as it was couered with shadowes, so that the Iewes eyes were not lightned, but blynded, and so could not comme to Christe, who was the ende thereof. Agayne, the Gospel setteth foorth the glorye of god clearely, not couering our eyes, but driuyng the darkenesse away from them.

10 For euen that whiche was glorified, was not glorified in this behalfe, because of the exceedyng glory.

11 For if that whiche is put away was glorious: muth more that whiche remayneth, is glorious.

12 Seeing then that we * haue such hope, we vse great boldnesse of speache:

* or, hardened.

13 And not as Moses, which put a (c) vale ouer his face, that the children of Israel shoulde not stedfastly looke into the ende of that whiche is abolished.

14 But their myndes were * blynded: for vntil this day remayneth the same vale vntaken away in the readyng of the olde testament, whiche (vale) is put away in Christe.

John.4.c. (d) In Christ who is God manifeste in the fleashe, we see God the father as in a more cleare glasse,

15 But euen vnto this day when Moses is read, the vale is layde vpon their hart.

16 Neuertheleſſe, when it shal turne to the Lorde, the vale shalbe taken away.

17 * The Lorde is the spirite: and where the spirite of the Lorde (is) there (is) libertie.

18 But we al beholding (as) in a (d) myrrour the glory of the Lorde, with his face open, are changed vnto the same image from glory to glorye, euen as of the spirite of the Lorde.

The.iiii. Chapter.

1. He declareth his diligence and roundnes in his office, 17. shewyng what profite commeth thereby.

1 Therefore

A 1 Therefore, seeyng that we haue suche a
The Epistle on S. Matthewe the apostle. ministerie, as we haue receiued mercy,
we faynt not:
2 But haue cast from vs the clokes of vnhonestie, walkyng not in craftinesse, neyther handling the woorde of GOD deceitfully, but in openyng of the trueth, cõmending our selues to euery mans conscience, in the sight of God.
3 If our Gospel be hidde, it is hid in them that are lost:
John. 12.c 4 In whom the (a) *GOD of this woorlde
(a) To wit, Satan. *hath blinded the myndes of them whiche
Luke. 8.f. beleeue not, lest the light of the Gospel of
John. 12.f. the glory of Christ houlde shine vnto them, (whiche is the image of God.)
5 For we preache not our selues, but Christ Jesus the Lorde, and our selues your seruantes for Jesus sake.
Gene. 1.a. 6 For it is GOD that *commaunded the light to shine out of darkenesse, who hath
2. Pet. 1.d *shined in our hartes, for (to geue) the light of the knowledge of the glory of God, in the face of Jesus Christe.
B 7 But we haue this treasure in *earthen vessels, that the excellencie of the power may
2. Cor. 5.a. be Gods, and not of vs.
8 We are troubled on euery side, yet are we
*Or, driuen into a narowe corner. not *without shyft: We are in powertie, but not in extreme powertie.
9 We are persecuted, but are not forsaken therein: we are cast downe, but we perishe not:
Esaiat. 6.d 10 We alwayes *beare about in the body the dying of the Lorde Jesus, that the lyfe of Jesus myght also be made manifest in our body.
Rom. 8.c. 11 *For we which liue, are alwayes deliuered vnto death for Jesus sake, that the lyfe also of Jesus might be made manyfest in our mortal fleshe.
12 So then, death worketh in vs, but lyfe in you.
Rom. 8.c. 13 Seeing then that we haue the same spirite of fayth, (according as it is wrytten, *I beleeued, and therefore haue I spoken:) We also beleeue, and therefore speake:
C 14 Knowing that he, which rayled vp the
*Or, are dead. Lorde Jesus, shall rayle vp vs also by the
1. Cor. 1.a. meanes of Jesus, and shal set vs with you.
15 For al thinges * (do I) for your (sakes,)
Psal. 30.b. Rom. 8.d. *that the plenteous grace by thankesgeuyng of many, may redounde to the prayse of God.
(Which is called, in respect of the enlarging of, 16 Wherefore we are not weeryed: but
though our outwarde man perysshe, yet the inwarde man is renued day by day.
17 *For the momentanie (b) lyghtnesse of our tribulation, prepareth an exceedyng and an eternal weight of glory vnto vs:
18 Whyle we looke not on the thinges whiche are seene, but on the thynges which are not seene: For the *thinges which are seene, are temporal: but the thynges whiche are not seene, are eternal.

The. v. Chapter.

Paul proceedeth to declare the vilitie that commeth by the crosse.

1 FOR we knowe that yf our earthly (a) A
(a) After this body shalbe dissolued, it shalbe made incorruptible and ims mortal. house of this tabernacle were destroyed, we haue a buyldyng of God, (euen) an habitation not made with hands, but eternal in heauen.
2 For *therfore sigh we, desiryng (vpon our clothyng) to be further clothed with our house whiche is from heauen:
3 If so be that we beyng clothed, shal not be founde naked.
4 For we that are in this tabernacle, sygh being burdened, because we would not put of our clothing, but vpon the same put on more, that mortalitie myght be swalowed vp of lyfe.
Rom. 8.c. 2. Cor. 1.d 5 He that hath ordeyned vs for the selfe same thyng (is) God, *whiche hath also geuen vnto vs the earnest of the spirite.
6 Therefore we are alway of good cheare, and knowe that as long as we are at home in the body, we are absent from the Lorde.
7 (For we walke by fayth, not after outwarde appearance.)
8 Neuertheles, we are of good comfort, B
and had rather to be absent from the body, and to be present with the Lorde.
9 Wherefore, whether we be at home, or from home, we endeuour our selues to be accepted vnto hym.
Math. 25.c. Rom. 14.c 10 *For we must al appeare before the iudgment seate of Christe, that euery man may receiue the workes of his body, according to that he hath done, whether it be good or bad.
11 Knowing therefore the feare of the Lord, we perswade men, for we are (b) knowen wel yenough vnto God: I trust also that we are knowen in your consciences.
(b) By imbracing the same fayth whiche we preache to others.
12 For we commende not our selues againe vnto you, but geue you an occasion to glory on our behalfe, that ye may haue somewhat agaynst them which glory in the face, and not in the hart.
(c) The Greke soundeth thus, VVhether we be out of wit, to God we be out of witte: VVhether we be wise, to you we be wise, 1. Thes. 5.c.
13 For (c) if we be to feruent, to God are we (to feruent:) Or yf we keepe measure, for your cause (kepe we measure.)
14 For the loue of Christ constrayneth vs, because we thus iudge, that yf one dyed for al, then were al dead.
15 And *he dyed for al, that they which liue,

shoulde not henceforth lyue vnto them selues, but vnto him whiche dyed for them, and rose agayne.

16 Wherefore henceforth knowe we no man after the (d) flesche: Inasmuche though we haue knowen Christe after the flesche, nowe yet henceforth knowe we him no more.

(d) According to the estimation of the flesh: but as he is guided by the spirite of god

17 Therefore yf any man (be) in Christ, he is a newe creature: Olde things are passed away, beholde, al things are become *newe.

Esai.43.c Apoc.21. Rom.3.d. Colos.1.c.

18 And al thinges are of God, whiche hath *reconciled vs vnto hym selfe by Jesus Christ, and hath geuen to vs the ministerie of reconciliation.

Colos.2.c.

19 For *God was in Christ, reconcilling the worlde to hym selfe, not imputyng theyr sinnes vnto them, and hath committed to vs the preaching of the attonement.

20 Nowe then are we messengers for Christ, euen as though God did beseeche you thorowe vs: (so) pray we you in Christes steade, that ye be reconciled vnto God.

Esai.53.b. Rom.8,a.

21 For *he hath made him to be sinne for vs, whiche knewe no sinne, that we shoulde be made the ryghteousnesse of God in hym.

The.vi. Chapter.

An exhortation to Christian lyfe.

A 1 WE also as helpers (to him) exhort you, that ye receiue not the grace of God in vayne,

The Epistle on the fyrst Sunday in Lent.

2 (For he saith, *I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: Beholde, nowe is that (a) accepted tyme, beholde, nowe is that day of saluation,)

Esai.49.c

(a) To wyt, Gods free mercy, wherin he hath poured forth in his infinite loue.

3 Geuing no offence in any thing, that the ministerie be not blamed:

1.Cor.4.a

4 But in al thinges behauing our selues *as the ministers of God, in muche patience, in afflictions, in necessities, in anguishes,

5 In stripes, in prisonmentes, in stryfes, in labours, in watchinges, in fastynges,

6 By pureness, by knowledge, by long suffering, by kindnesse, by the holy ghost, by loue vnfaigned:

B 7 By the worde of trueth, by the power of God, by the armour of righteousnesse of the ryght hande and on the left,

8 By honour and dishonour, by euyl reporte and good reporte, as deceiuers, & (yet) true,

9 As vnknowen, and (yet) knowen: as dying, and beholde we liue: as chastened, and not killed:

10 As sorowyng, and yet alway mery: as poore, & yet making many riche: as hauing nothing, and yet possessing al thinges.

(b) Signifiyng his most vehement affection.

11 O ye Corinthians, our (b) mouth is open vnto you, our hart is enlarged.

12 Ye are not pressed into a narowe roome in vs, but are pressed into a narrowe roome in your owne bowels.

13 Nowe for the same recompence (I speake as vnto (my) chyldren) be ye also (c) enlarged.

(c) Shewe like affection towards me.

14 And * beare not ye the yoke togeather with the vnbeleeuers. For what felowshyp hath righteousnesse with vnrighteousnesse? or what communion hath light with darknesse?

C Deut.7.a. * Or, be not ye vnequally yoked.

15 *Or what concorde hath Christ with Belial? eyther what part hath he that beleeueth with an infidel?

Math.8.b

16 Or what agreement the temple of God with idols? For *ye are the temple of the liuing God, as sayde God, *I wyl dwell in them, and walke (in them) and wil be theyr God, and they shalbe my people.

1.Cor.3.b. Exod.29.g Leuit.19.b

17 Wherfore *come out from among them, and be ye separated (from them) (saith the Lord) and touche none vncleane thyng, and I wyl receiue you,

Esai.52.c

18 And wyll be a father vnto you, and ye shalbe my sonnes and daughters, saith the Lorde almightie.

The vii. Chapter.

He exhorteth them by the promise of God to kepe them selues pure.

A 1 HAuing therfore these promises (dearely beloued) let vs clense our selues frō al filthinesse of the flesche and (a) spirit, perfetyng holynesse in the feare of God.

(a) That is of body and soule.

2 *Receiue (b) vs: we haue wronged no man, we haue corrupted no man, we haue defrauded no man.

*Or, vnto slaunde.

(b) To perswade the Gospel vnto you.

3 I speake not this to condemne (you:) for I haue shewed you before, that ye are in our hartes to dye and line with you.

4 I vse great boldnesse of speach towardes you, I glory greatly in you: I am filled with comfort, and am exceeding ioyous in al our tribulation.

5 For when we were come into Macedonia, our *flesche had no rest, but we were troubled on euery syde: without were fightynges, within were feares.

Actes.16.c

6 Neuertheless, *God that comforteth the humble, comforted vs by the commyng of Titus.

2.Cor.1.a

7 And not by his commyng only, but also B by the consolation whiche he receiued of you, when he told vs your vehement desire, your weeping, your feruent minde toward me: so that I reioyced the more.

8 For though I made you sory with a letter, I repent not, though I did repent: For

I

I perceiue that the same Epistle made you sory, though it were but for a season.

9 I nowe reioyce: not that ye were made sory, but that ye were made sory to repentance: For ye were made sory to godwarde, that in nothyng ye myght be hurt by vs.

10 For godly sorowe, causeth repentance vnto saluation, not to be repented of: but the sorowe of the *worlde causeth death.

11 For beholde this selfe same thing that ye were made sory to Godwarde, howe much carefulnesse it hath wrought in you: yea (what) (c) clearing of your selues, yea (what) indignation, yea (what) feare, yea (what) vehement desyre, yea (what) zeale, yea (what) pounishment? for in al thinges ye haue shewed your selues that ye were cleare in that matter.

12 Wherefore, though I wrote vnto you, (I dyd it) not for his cause that had donne the hurt, neyther for his cause that was hurt: *but that your good mynde to vswarde, myght appeare among you in the syght of God.

13 Therefore we are comforted in your comfort: yea and exceedingly the more ioyed we for the ioy of Titus, because his spirite was refreshed by you al.

14 But yf I haue boasted any thing vnto him of you, I haue not ben shamed (therein) for as we spake all thinges vnto you in trueth, euen so our boasting which I made vnto Titus, is founde a trueth.

15 And his *inwarde affection is more abundant towarde you, whyle he remembreth the obedience of you all, howe with feare and trembling ye receyued him.

16 I reioyce that I haue confydence in you in all thinges.

The. viii. Chapter.

I. By the example of the Macedonians, 9. and Christe, he exhorteth them to continue in releeuing the poore saintes, commending their good begynnyng.

1 MOreouer, we doo you to wit brethrē, of the grace of God, whiche was geuen in the Churches of Macedonia.

2 Howe that in muche triall of affliction their ioy abounded, and their deepe pouertie abounded into the riches of their liberalitie.

3 For to their power (I beare them recorde) yea and beyonde their powers, they (were) willyng of them selues:

4 Prayeng vs with great instance, that we would receyue this (a) grace and societie of the ministerie whiche is towarde the saintes.

5 (And this they dyd) not as we looked for: but gaue their owne selues fyrst to the lord, and (after) vnto vs, by the wyl of God,

6 That we shoulde desyre Titus to accomplyshe the same grace among you also, euen as he had begunne.

7 Nowe therefore as ye are plenteous in all thinges, in fayth, and in woord, & in knowledge, and in all feruentnesse, and in loue whiche ye haue to vs: euen so, see that ye be plenteous in this grace also.

8 This say I not by commaundement, but because of the feruentnesse of *other, and proouing the vnfaignednesse of your loue.

9 For ye knowe the grace of our Lorde Iesus Christe, that though he was *rich, yet for your sakes he became poore, that ye through his powertie might be made rich.

10 And I geue counsell herein: For this is expedient for you, which haue begunne not to doo only, but also to wyl a yeere agoe.

11 Nowe therefore perfourme to doo (it) also: that as there (appeared in you) a redynesse to wyll, euen so there may appeare a redynesse to perfourme, *of that whiche ye haue.

12 For *yf there be fyrst a wylling minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Truely, not that other be set at ease, and you burdened:

14 But of lyke condition nowe at this tyme your abundance (supplyeth) their want, that their abundance also may supply your want, that there may be equalitie:

15 As it is written, *He that (had gathered) muche, had nothyng ouer, and he that (had gathered) litle, had no lacke.

16 Thankes be vnto GOD, whiche put the same earnest care for you in the hart of Titus.

17 Because he accepted the exhortation: and being the more carefull, came of his owne accorde vnto you.

18 We haue sent with him that brother (b) whose prayse is in the Gospell throughout al the churches:

19 (And not that only, but he was also chosen of the Churches to be a felowe with vs in our iourney, concernyng this *grace that is ministred by vs vnto the glorye of the same Lorde, and (declaration) of your redy minde,)

20 Eschewyng this, that any man shoulde rebuke vs in this plenteous distribution that is *ministred by vs:

21 Makyng prouision for (c) honest thinges, not only in the syght of the Lorde, but also in the syght of men.

22 We haue sent with them a brother of

*Deut.30.c.

(a) In asking God forgeuenesse.

*1.Cor.10.a.

B

*or, trade, but through the feruentnesse of other, prouoking also the perfectnesse of your loue.

Rom.10.a.

*1.Pet.4.c. Prou.3.b. Mark.12.a. Luke.21.a.

C

Exod.16.b.

(b) In preachyng the Gospel. Some vnderstande Luke, other Barnabas.

*or, benefycence.

Rom.12.c.

(c) His well dooing is approued before god and man.

ours, whom we haue oftentimes prouoked diligent in many thinges, but nowe muche more diligent, for the great confydence (whiche I haue) in you:

* or, whiche he hath.

23 Whether (any doo enquire) of Titus, he is my felowe and helper concerning you: or of other whiche are our brethren, they are the messengers of the Churches, (and) the glory of Christe.

24 Wherefore, shewe ye vnto them the proofe of your loue, and of our * boastyng on your behalfe in the sight of the Churches.

I. Thes. I. d.

The.ix.Chapter.

The cause of Titus and his companyons commyng to them.

A Actes. II. d. 1. Cor. 16. a. 2. Cor. 8. a. Rom. 15. f.

1 FOR of the *ministring to the saintes, it is superfluous for me to write vnto you:

2 For I knowe the redinesse of your mind, whereof I boast on your behalfe vnto them of Macedonia, that Achaia was prepared a yeere agoe: and * your zeale hath prouoked many.

* or, zeale in you.

3 Yet haue I sent the brethren, lest our boasting of you shoulde be in vayne in this behalfe, that (as I haue sayd) ye may be prepared.

4 Lest haply yf they of Macedonia comme with me, and fynde you vnprepared, we (I wyll not say you) shoulde be ashamed in this boldnesse of boasting.

5 Therefore I thought it necessarie to exhort the brethren, that they woulde comme before vnto you, and prepare your forepromised benefycence, that it might be redy as a benefycence, and (a) not as an extortion.

(a) That is, as a thing extorted, or violently wrong from you.

6 This yet (I say) he whiche soweth sparingly, shal reape sparingly: and * he that soweth bountifully, shall reape bountifully.

Prou. II. d. Gala. 6. b. Eccle. 35. a.

7 Every man according as he purposeth in his hart, so let him geue, not grudgingly, or of necessitie: * For God loueth a cheereful geuer.

8 God is able to make you plentiful in al grace, that ye in al things hauing alwayes sufficient vnto the vttermost, may be plentiful in euery good woorke.

Psal. 112. b. (d) Dauid speaketh of the man whiche feareth god, and loueth his neighbour.

9 As it is written, * He hath (b) dispearsed abroade, he hath geuen to the poore, his righteousnesse remayneth for euer.

10 Moreouer (I beseeche hym) that ministreth seede vnto the sower, to minister bread also for foode, and to multiplie your seede, and to encreale the fruites of your righteousnesse:

11 That in al thinges ye may be made riche vnto al bountifulnesse, whiche causeth thorowe vs thankes geuing vnto God.

12 For the administration of this seruice, not only supplyeth the want of the saintes: but also is abundant by the thankes geuing of many vnto God,

13 (Whyles by the experiment of this ministration, they glorifye God for the obedience of your consentyng to the Gospel of Christe, and for your liberall distribution to them, and to al men:)

14 And by their prayers for you, whiche * long after you for the abundant grace of God in you.

* or, are greatly affectioned towarde you.

15 Thankes be vnto God, for his vnspeakable gyft.

The.x.Chapter.

He toucheth the false apostles, and defendeth his authoritie, exhorting them to obedience.

1 I Paul mee selfe beseeche you by * meekenesse and gentlenesse of Christe, whiche in presence am lowly among you: but am bolde towardes you being absent. A

2 I beseeche you that I may not (neede) to be bold when I am present, with that same boldnesse, wherewith I * am supposed to haue benne bolde agaynst some, whiche repute vs as though we walked according to the flesh.

* or, wherewith I meane to be bolde.

3 For walkyng in the flesh, yet we doo not warre according to the flesh.

4 (* For the weapons of our warfare are not carnall, but mighty through God, to the ouerthrowyng of strong holdes,) Ephes. 6. c.

5 Wherewith we ouerthrowe counsels, and euery high thing that is exalted agaynst the knowledge of God, and bring into captiuitie al imagination to the obedience of Christe:

6 And hauing in a redynesse wherewith to take vengeance on all disobedience, when your obedience is fulfylled.

7 Looke ye on thinges after the vtter appearance? If any man trust in him selfe that he is Christes, let hym consyder this agayne of hym selfe, that as he (is) of Christe, euen so (are) we of Christe. B

8 For though I shoulde boast somewhat moze of our authoritie, whiche the Lorde hath geuen to vs for edification, & not for your destruction, I should not be ashamed. 2. Cor. 13. d.

9 Lest I shoulde seeme as it were to make you afrayde by letters.

10 For the letters (a) (sayth he) are soare and strong: but (his) bodyly presence is weake, and his speache nothing woorth. (a) Meaning a certayne man among them, which thus spake of Paul.

11 Let hym that is suche a one, thinke on this wyse, that as we are in woorde by letters when we are absent, suche also are we in deede when we are present.

12 For

12 For we dare not number or compare our
selues with certayne whiche prayse them
selues: neuertheleſſe, while they measure
themselues with them selues, and compare
themselues with them selues, they vnder-
ſtande not.

(b) That is, the gyftes & vocatiō whiche God had geuen hym to win others by.

13 But we wyll not boast aboue measure:
but according to the (b) measure of the rule
whiche GOD hath distributed vnto vs, a
measure to reache euen vnto you.

14 For we stretche not out our selues beyond
measure, as though we reached not vnto
you: For euen to you also haue we come
with the Gospel of Chriſte:

15 Not boastyng our selues out of measure
in other mens labours: but hopyng when
your fayth is encreased, to be magnified a-
mong you accordyng to our measure abun-
dantly,

16 That I may preache the Gospel in thoſe
(regions) whiche (are) beyond you: and not
glorye of thoſe thynges whiche by another
mans measure are prepared alredy.

17 But let hym that glorieth, glorye in the
Lorde.

18 For he that commendeth him selfe, is not
alowed, but whom the Lord commendeth.

The .xi. Chapter.

2. He declareth his affection toward them.
5. The excellencie of his mineſterie. 9. and
his diligence in the same.

11 WOulde to God ye coulde suffer a litle
(my) foolishnesse, & in dede ſuffer me.

2 For I am ielous ouer you with
godly ielousie: For I haue coupled you to
one man, to present (you) a chaste virgin
vnto Chriſte.

Gene. 3. a.

3 But I feare leſt by any meanes, that as
the serpent' begniled Eue through his sub-
tilitie, euen so your myndes shoulde be cor-
rupted from the singlenesse that is towarde
Chriſte.

(a) That is, more perfect doctrine concerning Jesus Christ.

4 For if he that commeth, preacheth ano-
ther (a) Jesus, whom we haue not prea-
ched: or if ye receiue another ſpirite whom
ye haue not receiued: eyther another Gos-
pel which ye haue not receiued, you would
wel haue suffered (hym.)

5 Verily, I ſuppose that I was not behinde
the chiefe apoſtles.

6 But though (i be) rude in ſpeaking, yet
not in knowledge: but in all thinges among
you we haue ben wel knowen to the vtter-
moſt.

7 Haue I committed an offence because I
submitted mee selfe, that ye might be exal-
ted, because I preached to you the Gospel
of God freely?

8 I robbed other Churches, taking wages
of them to do you seruice.

9 And when I was present with you, and
had neede, * I was chargable to no man
by my idlenesse: for that whiche was lac-
kyng vnto me, the brethren whiche came
from Macedonia supplied: & in all thinges
I haue kept mee selfe not chargeable to
you, and (so) wyl I keepe mee selfe.

Actes. 20. g. 2. Cor. 12. b.

10 (b) The trueth of Chriſte is in me, that
this boasting shal not be shut vp against me
in the regions of Achaia.

(b) Let not the trueth of Chriſte be thought to be in me, yf I ſuffer my ioy to be ſhutte vp, whiche I haue conceiued of Grecia.

11 Wherefore? because I loue not you? God
knoweth.

12 But what I do, that wil I do, that I
may cut away occasion from them whiche
deſire occasion: that they might be founde
lyke vnto vs, in that wherein they glorye.

13 For ſuche false apoſtles, are deceytfull
workers, transformed into the apoſtles of
Chriſte.

14 And no marueile: for Satan him selfe is
transformed into an angel of light.

C

15 Therefore it is no great thing if that his
miniſters also be transformed as the mi-
niſters of righteouſneſſe: whose ende shalbe
according to theyr workes.

16 I say agayne, Let no man thinke that I
am foolishe: or els euen now take ye me as a
foole, that I also may boast mee selfe a litle.

(c) In this earth he had respect to the Lorde: but this fashion of boastyng seemed accordyng to man, wherevnto they compelled hym.

17 That I speake, I speake it not after the
(c) Lorde, but as it were foolishly in this
boldnesse of boastyng.

18 Seeing that many glorye after the fleshe,
I wyl glorye also.

19 For ye ſuffer fooles gladly, seeyng ye your
selues are wyse.

20 For ye ſuffer, if a man bryng you into
bondage, yf a man deuoure, if a man take,
yf a man exalt him selfe, if a man smite you
on the face.

The Epiſtle on ſexageſima Sunday.

21 I speake concerning reproche, as though
we had ben weake: Howbeit, wherein ſo
euer any man is bolde, (I speake foolishly)
I am bolde also.

D

22 * They are Hebrues, euen ſo (am) I: they
are Iſraelites, euen ſo (am) I: they are the
ſeede of Abraham, euen ſo (am) I:

Phil. 3. a.

23 They are the miniſters of Chriſte, (I
speake as a foole,) I am more, in labours
more abundantly, in ſtripes aboue measure,
in priſon more plenteously, in deathes (d) ofte.

(d) In the present danger of death. Deut. 25. a.

24 * Of the Iewes fiue tymes receiued I
fourtie (ſtripes) ſaue one.

25 * Thrise was I beaten with roddes, once
stoned, thrise I ſuffered ſhipwracke, a nighte
and a day haue I ben in the deapth:

Actes. 16. c. Actes. 13. c. Actes. 27. g.

26 In iourneying often, in perils of waters,
in perils of robbers, in perils of mine owne
nation, in perils among the heathen, * in

Actes. 10. b.

perils in the citie, in perils in the wylderneſſe, in perils in the ſea, in perils among falſe brethren.

27 In labour and trauayle, in watchynges often, in hunger and thirſt, in faſtynges often, in colde and nakednesſe,

28 Beſides the thinges whiche outwardly (come) vnto me: the trouble which priuily conſpireth againſt me dayly, is the care of al the churches.

1.Cor.9.d 29 *Who is weake, and I am not weake? who is offended, and I burne not?

30 If I muſt needes glory, I wyll glory of the things that concerne mine infirmities.

31 The God and father of our Lord Jeſus Chriſte, whiche is bleſſed for euermore, knoweth that I lye not.

32 In (the citie of) Damaſcus, the gouernour of the people appoynted by kyng Aretas, layde wayte in the citie of the Damaſcens, deſyrous to haue caught me:

Actes.9.d. 33 And at a windowe was I let downe in a basket through the wall, and ſcaped his handes.

The.xii. Chapter.

I. He reioyceth in preferment, 5. but chiefely in his humblenesſe.

¶ 1 IT is not expedient doubtleſſe for me to glorie, I wil come to viſions and reuelations of the Lorde.

(a) That is, Chriſtian, or I ſpeake in Chriſte. 2 For I knewe a man in (a) Chriſt aboue fourtene yeeres agoe, (whether in the body I can not tel, or whether out of the body I can not tel, God knoweth) taken vp into the thirde (b) heauen:

(b) That is to ſay, into the higheſt heauen. 3 And I knewe the ſame man (whether in the body, or out of the body, I can not tel, GOD knoweth,)

(c) Mans infirmitie was not able to declare the, neyther were they ſhewed vnto him for that ende. 4 Howe that he was taken vp into (c) paradiſe, & heard vnſpeakeable wordes, whiche is not lawful for man to vtter.

* or, thyng. 5 Of ſuch * (a man) wil I glory, yet of mee ſelfe wil I not glory, but in mine infirmities.

6 For though I would deſyre to glory (of them) I ſhal not be a foole, for I wil ſay the truth, but I nowe refrayne, leſt any man ſhould thinke of me aboue (that) whiche he ſeeth me (to be,) or (that) he heareth of me.

¶ 7 John.2.b. And * leſt I ſhould be exalted out of meaſure through the abundance of the reuelations, there was geuen to me a pricke to the fleſhe, the meſſengers of Satan to buffet me, becauſe I ſhoulde not be exalted out of meaſure.

8 For this thing beſought I the Lord thrise, that it myght depart from me.

9 And he ſayde vnto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakeneſſe. Moſt gladly therefore I wyl rather glory in my infirmities, that the power of Chriſte myght dwel in me.

10 Therefore haue I delectation in infirmities, in rebukes, in neceſſities, in perſecutions, in anguiſhes for Chriſtes ſake: For when I am weake, then am I ſtrong.

11 I am become a foole in glorying, ye haue compelled me: for I ought to haue ben cõmended of you. * For nothing was I inferiour vnto the chiefe apoſtles, though I be nothing. I.Cor.9.a.

12 Truely the ſignes of an apoſtle were wrought among you, in al patience, in ſignes, and woonders, and mighty deedes.

13 For what is it wherein ye were inferiour vnto other Churches, except (it be) that I was not chargeable vnto you by my idleneſſe? forgeue me this wrong.

14 Beholde, nowe the thirde tyme I am redy to come vnto you, and yet wyl I not be chargeable vnto you by my idleneſſe: For * I ſeeke not yours, but you. For the chyldren ought not to lay vp for the parentes, but the parentes for the chyldren. ¶ Actes.20.g 2.Cor.11.a. Eccle.46.c.

15 I wyl very gladly ſpende, & wyl be ſpent for your ſoules, though the more abundantly I loue you, the leſſe I be loued agayne. I.Reg.12.a.

16 But be it, (that) I was not chargeable vnto you: (d) Neuertheleſſe, being craftie, I caught you with guile. (d) Thus ſaid his aduerſaries, that though he toke it not by him ſelfe, yet he dyd it by the meanes of others

17 Dyd I pyll you by any of them whom I ſent vnto you?

18 I deſyred Titus, and with hym I ſent a brother: Dyd Titus defraude you of any thing? Haue we not walked in the ſame ſpirite? not in the ſame ſteppes?

19 Agayne, thynke you that we excuſe our ſelues vnto you? We ſpeake in Chriſte in the ſyght of God: but (we do) all thynges dearely beloued for your edifying.

20 For I feare leſt when I come, I ſhal not finde you ſuche as I would, and that I ſhalbe founde vnto you, ſuche as ye would not: leſt there be * debates, enuyinges, wrathes, ſtryues, backbytinges, whiſperinges, ſwellynges, and ſeditions: Galat.5.d.

21 And that when I come againe, my God bring me lowe among you, and I ſhall bewayle many of them which haue ſinned alredy, and haue not repented of the vncleanneſſe, and fornication, and wantonneſſe whiche they haue committed. I.Cor.5.a.

The.xiii. Chapter.

I. He threatneth the obſtinate, 5. and declareth what his power is, by their owne teſtimonie.

1 NOwe come I the thyrde tyme vnto you. * In the mouth of two or three wytneſſes ſhall euery worde be eſtabliſhed. Deut.19.d Math.18.c John.8.c. Heb.10.f.

2 I tolde you before, and tel you before, as though I had benne present (with you) the seconde tyme, so write I nowe beyng absent, to them whiche in time past haue synned, and to all other: that yf I comme agayne, I wyl not spare,

3 Seeing that ye seeke experience of Christ *whiche speaketh in me, whiche to you-warde is not weake, but is mighty in you. *Pat.10.d.

4 For though he was crucifyed of weakeneſſe, yet liueth he of the power of GOD: And we also are weake in him: but we shall liue with him by the might of God towarde you.

5 *Examine your selues whether ye are in the fayth: Proue your owne selues. Know ye not your owne selues howe that Jesus Christe is in you? except ye be reprobates. *1.Cor.11.k. Eccls.18.c.

6 But I trust that ye shall knowe that we are not reprobates.

7 Truely I pray to God that ye doo none euyl, not that we shoulde seeme approued, but that ye shoulde doo that which is honeſt, though we be as (a) reprobates. (a) In that he humbled him selfe, & tooke vpon him the fourme of a seruant.

8 For we can doo nothing against the trueth, but for the trueth.

9 For we are glad when we are weake, and ye are strong. Truely this also we wishe, euen your perfection.

10 Therefore write I these thinges beyng absent, lest being present, I shoulde vse sharpneſſe, accordyng to the power *whiche the Lorde hath geuen me to edification, and not to destruction. *2.Cor.10.c.

11 Finally brethren, farewel, be perfect, be of good comfort, be of one mind, liue in peace, and the God of loue and peace shalbe with you.

12 *Grette one another in an holy kysse. *1.Cor.16.f.

13 All the saintes salute you.

14 The grace of • our Lorde Jesus Christ, and the loue of God, and the • communion of the holy ghost, be with you al, Amen. • or, the Lorde. • or, felowship.

¶ The seconde Epistle to the Corinthians, was written from Philippos, (a cittie) of Macedonia, by Titus and Lucas.

The Epistle of the Apostle Saint Paul to the Galathians.

The fyrst Chapter.

Paul rebuketh their inconstancie, whiche suffered them selues to be seduced by the false apostles.

1 PAUL an Apostle not of menne, neyther by man, but by Jesus Christe, and by God the father, whiche rayſed hym vp from the dead:

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace (be) with you, and peace from god the father, & from our Lorde Jesus Christ:

4 Whiche gaue hym selfe for our synnes, to deliuer vs from this (a) present euyl world, accordyng to the wyll of God, and our father: Rom.1.a. 1.Cor.1.a. 2.Cor.1.a. (a) Which is the corrupt lyfe of man without Christe.

5 To whom (be) glory for euer and euer, Amen.

6 I marueyle that ye are so soone turned from him that had called you in the grace of Christe, vnto another Gospel:

7 Whiche is not another (Gospel) but that there be some whiche trouble you, and *intende to peruert the Gospel of Christe.

8 Neuertheleſſe though we, or an angel from heauen, preache any other Gospel vnto you, then that whiche we haue preached vnto you, let him be accursed. Acts.15.g.

9 As we sayde before, so say I now againe, If any man preache any other Gospell vnto you, then (that) ye haue receiued, let hym be accursed.

10 Doo I nowe perswade menne, or God? Other doo I seeke to please menne? *For yf I yet pleased menne, I shoulde not be the seruant of Christe. *John.13.b.

11 I certifye you, brethren, that the Gospel whiche was preached of me, is not after man.

12 For I neyther receyued it of man, neither was I taught (it,) but by the reuelation of Jesus Christe. Acts.8.a.

13 For ye haue hearde of my conuersation in tyme past, in the Iewes religion (how) that beyonde measure *I persecuted ye church of God, and spoyled it: *or, myne agt. 1.Cor.15.b. Phil.3.a.

14 And profyted in the Iewes religion a-bone many of my • companyons in myne owne nation, *beyng a very feruent mayntayner of the (b) traditions of my fathers. (b) That is, of the lawe of God, whiche was geuen to the auncient fathers.

15 But when it pleased God, whiche separated me from my mothers wombe, and *called (me) by his grace, Acts.9.c.

16 To reuealе his ſonne by me, that I ſhould by the Goſpel preache him among the heathen: immediatly I communed not with (c)* fleaſhe and blood:

(a) That is, with any man, as though I had neede of his counſel to approue my doctrine. Mat. 16.c.

17 Neither went I vp to Hieruſalem, to them whiche (were) apoſtles before me: but went my wayes into Arabia, & came agayne vnto Damaſcus.

18 Then after three yeeres, I went vp to Hieruſalem to ſee Peter, and abode with him fyfteene dayes.

19 But other of the Apoſtles ſawe I none, ſaue Iames the Lordes brother.

20 The thinges therefore whiche I write vnto you, beholde, before God I lye not.

D

Actes. 22.b. 21 *Afterwarde I came into the coaſtes of Cyria and Cilicia, and was vnknowen in face vnto the Churches of Iurie whiche were in Chriſte:

22 But they had hearde only, that he whiche perſecuted vs in times paſt, now preacheth the (d) fayth, which before he deſtroyed.

(d) That is, the Goſpel whiche is the doctrine of fayth.

23 And they glorifyed God in me.

The. ii. Chapter.

1. Confyrmyng his apoſtleſhip to be of God. 3. he ſheweth why Titus was not circumciſed.

Q 1 Acts. 15.a. THen fourteene yeeres after, I went vp agayne to Hieruſalem *with Barnabas, and tooke Titus with me.

2 I went vp by reuelation, and I declared vnto them the Goſpell whiche I preache among the Gentiles: but priuately with them whiche were eſteemed the cheefe: leſt by any meanes I ſhoulde runne, or hadde runne in vayne.

3 But neyther Titus which was with me, being a Greke, was compelled to be circumciſed:

4 And that becauſe of incommers, bryng falſe brethren, whiche came in priuily to ſpie out our libertie whiche we haue in Chriſt Ieſu, that they myght bryng vs into bondage.

* or, moment. 5 To whom, no not for an * houre, we gaue place by ſubiection, that the truth of the Goſpel might continue with you.

6 Of them whiche ſeemed to be ſomewhat (what they (a) were in times paſſed it maketh no matter to me, God accepteth no mans perſon:) for they whiche ſeemed cheefe, (b) added nothyng (to me.)

(a) Albeit, they had ben conuerſant with Chriſte aforetyme. (b) That is, they taught me not: but approued my doctrine perfect in al poyntes.

7 But contrarywyſe, when they ſawe that the goſpel of the vncircumciſion was committed vnto me, as the goſpel of the circumciſion was committed vnto Peter:

8 (For he that was mighty in Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me towarde the Gentiles:)

9 When they perceiued the grace that was geuen vnto me, (then) Iames, Cephas, and Iohn, whiche ſeemed to be pillers, gaue to me and Barnabas the right hands of felowſhip: that we (ſhoulde be apoſtles) vnto the heathen, and they vnto the circumciſion.

10 Only * that we ſhoulde remember the poore: *Wherin alſo I was diligent to doo the ſame.

* they admoniſhed. Acts. 11.b. 2. Cor. 9.a.

11 But when Peter was come to Antioche, I withſtode him (b) to the face, becauſe he was to be blamed.

(b) Meaning before al menne.

12 For before that certaine came frō Iames, he dyd eate with the Gentiles: but when they were comme, he withdrewe, and ſeparated him ſelfe, fearing them (which were) of the circumciſion.

13 And the other Iewes diſſembled lykewyſe with hym: inſomuche that Barnabas alſo was brought into their ſimulatiō.

14 But when I ſawe that they went not the ryght way to the trueth of the Goſpel, I ſayde vnto Peter before them all, If thou beyng a Iewe, lyueſt after the manner of the Gentiles, and not as doo the Iewes: Why compelleſt thou the Gentiles to line as doo the Iewes?

E

15 We (whiche are) * Iewes by nature, and not (c) ſynners of the Gentiles,

Phil. 3.a. (c) For ſo the Iewes called the Gentiles in reproche.

16 Knowe that a man *is not iuſtifyed by the deedes of the lawe, but by the fayth of Ieſus Chriſte: and we haue beleeued on Ieſus Chriſte, that we might be iuſtifyed by the fayth of Chriſte, and not by the deedes of the lawe: becauſe by the deedes of the lawe no fleſhe ſhalbe iuſtifyed. Rom. 3.c.

17 If then, whyle we ſeeke to be made righteous by Chriſte, we our ſelues alſo are founde ſynners: is therefore Chriſte the miniſter of ſynne? God forbyd.

18 For yf I buylde agayne the thinges whiche I deſtroyed, then make I me ſelfe a treſpaſſer.

19 For I, through the lawe, am dead to the lawe, that I myght lyue vnto God: I am crucifyed with Chriſte.

20 Neuertheleſſe, I lyue: yet nowe not I, but Chriſte lyueth in me: and the lyfe whiche I nowe lyue in the fleſhe, I lyue by the fayth of the ſonne of God, * whiche loued me, and gaue him ſelfe for me. Ephel. 5.c. Rom. 4.c.

21 I reiect not the grace of God: For * yf ryghteouſneſſe (comme) of the lawe, then Chriſte is dead in vayne.

The. iii. Chapter.

1. He rebuketh them ſharply, 2. and prooueth by diuers reaſons, that iuſtifycation is by fayth.

I For-

A i

O Foolish Galathians, who hath bewitched you, that ye shoulde not obey the truth: to whom Jesus Christ was before (a) described before the eyes, & among you crucified?

(a) To whom Christe was so lyuely preached, as if his lyuely image were set before your eyes, or els had ben crucified among you.

2 This onely woulde I learne of you, whether ye receyued the spirite by the deedes of the lawe, or by the hearing of the fayth?

3 Are ye suche fooles, that after ye haue begun in the spirite, ye woulde nowe ende in the flesshe?

4 Haue ye suffered so great things in vaine? If it be yet in vaine.

5 He therfore that ministreth to you the spirite, and worketh myracles among you, doeth he it through the deedes of the lawe, or by hearyng of the fayth?

Gene. 15.b Rom. 4.a James. 2.b

6 * Euen as Abraham beleeued God, and it was ascribed to hym for righteousnesse.

7 Knowe ye therefore, that they whiche are of fayth, the same are the children of Abraham.

8 For the scripture seeyng afore hande that God woulde iustifie the Heathen through fayth, shewed before hand glad tidinges vnto Abraham (saying) * In thee shal al nations be blessed.

Gene. 12.a and. 22.b

9 So then, they whiche be of fayth, are blessed with the faythful Abraham.

(b) whiche thinke to be iustified by them.

10 For as many as are of the (b) deedes of the lawe, are vnder the curse: For it is written, * Cursed is euery one that continueth not in all thinges whiche are written in the booke of the lawe, to doo them.

Deut. 27.b Abac. 2.a Rom. 20.c

11 But that no man is iustified by the lawe in the syght of God, it is euident: * For the iust shal lyue by fayth.

Heb. 10.g Leuit. 28.a Ezec. 20.b

12 And the law is not of faith: * but the man that doeth them, shal lyue in them.

Rom. 10.a Deut. 21.b

(c) I wyl vse a cómon example, that you may be ashamed to attribute les vnto God, the to suche couenants, whiche one man maketh to an other.

13 Christe hath redeemed vs from the curse of the lawe, beyng made a curse for vs: For it is written, * Cursed is euery one that hangeth on tree:

14 That the blessyng of Abraham myght come on ỹ Gentiles through Jesus Christe, that we myght receyue the promise of the spirite through fayth.

15 Brethren (c) I speake after the maner of men, though it be but a mans testament, yet if it be allowed, no man reiecteth it, or addeth thereto.

The Epistle one the. xiii. sunday after trinitie.

16 To Abraham and his seede were the promises made. He saith not, To the seedes, as of many: but, To thy seede, as of one, which is Christe.

17 This I say, that the lawe whiche began after warde beyonde * foure hundred & thirtie yeeres, doeth not disanul the testament that was confirmed afore of God vnto Christ warde, to make the promise of none

Gene. 15.b Exod. 12.f Judith. 5.b Acts. 7.a

effect.

18 For if the inheritance be of the law, then not nowe of promise. But God gaue (the inheritance) vnto Abraham by promise.

Rom. 4.c

19 Wherefore then (serueth) the lawe? * It was added because of transgressions, tyl the seede should come to whom the promise was made: and it was ordeyned * by angels in the hande of a mediatour.

Rom. 5.c * the lawe. Actes. 7.g

20 A mediatour, is not (a mediatour) of one, but God is (d) one.

(d) Cõstant, and alwayes lyke hym selfe.

21 Is the lawe then against the promise of God? God forbyd. For if there had benne a lawe geuen whiche coulde haue geuen life, then no doubt righteousnesse shoulde haue ben by the lawe.

D Rom. 7.c 1. Tim. 1.b

22 But the scripture hath concluded all vnder sinne, that the promise by the fayth of Jesus Christe shoulde be geuen vnto them that beleeue.

23 But before faith came, we were kept vnder the lawe, & were shut vp vnto the fayth which should afterward be reuealed.

24 Wherefore the law was our schoolemaister vnto Christ, that we should be iustified by fayth.

25 But after that fayth is come, we are no longer vnder a schoolemaister.

26 For ye are al the children of God by fayth in Christe Jesus.

27 For * all ye that are baptised, haue put on Christe.

* Somme reade, al ye that are baptised in to Christe, haue put on Christe.

28 There is no Jew, neyther Greeke, there is neyther bond, nor free, there is neyther male nor female: for ye are al one in Christe Jesus.

29 If (ye be) Christes, then are ye Abrahams seede, and heyres accoyding to the promise.

The. iiii. Chapter.

He sheweth wherfore the ceremonies were ordeyned, whiche beyng shadowes, must end when Christ the trueth commeth.

A

The Epistle on the. ii. sunday after trinitie.

1 AND I say, That the heyre as long as he is a childe, differeth nothing from a seruant, though he be Lord of al:

2 But is vnder tutours and gouernours, vntyl the tyme appointed of the father.

3 Euen so we, when we were children, were in bondage vnder the (a) rudiments of the worlde:

(a) That is, the law, whiche before he called a scolemaister. Luk. 20.b

4 But when the fulnesse of the tyme was comme, God sent his sonne made of a woman, and made vnder the lawe,

5 To redeeme them that were vnder the lawe, that we myght receyue the adoption of children.

John. 3.b Rom. 8.c

6 Because

6 ¶ Because ye are sonnes, * God hath sent foorth the spirite of his sonne into your hartes, crying (c) Abba, father.

7 Wherefore thou art no more a seruant, but a sonne: if thou be a sonne, thou art also an heyre of God, through Christ.

8 Notwithstanding, when ye (d) knewe not God, ye did seruice vnto them which by nature are no Goddes.

9 But now after that ye haue knowen God, yea rather are knowen of God, howe turne ye agayne vnto the weake and beggerly rudimentes, whereunto agayne ye desyre a fresh to be in bondage.

10 Ye obserue dayes, and monethes, and tymes, and yeres.

11 I am in feare of you, lest I haue bestowed on you labour in vayne.

12 Brethren, I beseech you, be as I (am) for I (am) as ye are: Ye haue not iniuryed me at al.

13 Ye knowe howe through infirmitie of the flesh, I preached the Gospel vnto you at the first:

14 (e) And my temptation whiche was in my flesh ye despised not, neyther abhorred: but receyued me as an angel of God, euen as Christ Iesus.

15 What is then your felicitie? for I beare you recorde, that if it had bene possible, ye would haue plucked out your owne eyes, and haue geuen them to me.

16 Am I therefore become your enimie, because I tel you the trueth?

17 They are ielous ouer you (f) amisse: Yea, they intend to exclude (g) you, that ye should be feruent to themwarde.

18 It is good alwayes to be ielous in a good thyng, and not onely when I am present with you.

19 My litle chyldren, of whom I trauayle in byrth agayne, vntyl Christe be (h) fashioned in you.

20 But I desyre to be present with you now, and to change my voyce: for I stande in doubt of you.

21 (i) Tel me, ye that desyre to be vnder the lawe, doo ye not heare the lawe?

22 For it is written that Abraham had two sonnes: the one by a bondmayde, the other by a free woman.

23 But he whiche was of the bond woman, was borne after the flesh: but he whiche was of the free woman (was borne) by promise.

24 Whiche thinges are spoken by (i) an allegorie: For these are two testamentes: the one from the mount Sina, whiche gendereth vnto bondage, whiche is Agar:

25 For * Agar is the mount Sina in Arabia, and boydereth vpon the citie which (is) nowe (called) Hierusalem, and is in bondage, with her children.

26 But * Hierusalem whiche is aboue, is free, whiche is the mother of vs al.

27 For it is written, * Reioyce thou barren that bearest no children, breake foorth and crye, thou that trauaylest not: For the desolate hath many mo children then she whiche hath an husbande.

28 But brethren, we are after Isahac the children of promise.

29 But as then he that was borne after the flesh, persecuted hym that was borne after the spirite: euen so is it nowe.

30 Neuertheles, what saith the scripture? * Put away the bondwoman & her sonne: for the sonne of the bondwoman shall in no wise be heyre with the sonne of the free woman.

31 So then brethren, we are not children of the bondwoman, but of the free.

Rom. 8. c
(b) For our adoption vnto Christ, is stated by him.
(c) He instructeth both Iewes and Gentiles to cal God their father in euery language, so that none are excepted
(d) When ye receyued the Gospel, ye were idolaters, therfore it is shame for you to refuse lyberte & becom seruants, yea and seeing the Iewes desire to be out of their felowshyp.
(e) That is, the troubles & vexations which god sent to trye me while I was among you.
(f) For they are but ambitious.
(g) That they wolde turne you frō me, that you myght folow them.
(h) And imprinted so in your hartes, that ye loue none other.
(*) The Epistle on the iiii. sunday in Lent.
Gene. 16. a
Gene. 21. a
Hebr. 11. a
(i) By an allegorie, that is, another thing is mēt.
* or, reade for Sina is a mount in Arabia.
A
Apoc. 21. a
Esai. 54. a
C
Gene. 21. b

The. v. Chapter.

2. He laboureth to drawe them away from circumcision, 17. and sheweth them the barayle betwixt the spirite and the flesh, and the fruites of them both.

1 STand fast therfore in the libertie wherwith Christe hath made vs free, and be not intangled * agayne with the yoke of * bondage.

2 Beholde, I Paul say vnto you, that * if ye be (a) circumcised, Christe shall profite you nothyng.

3 For I testifie agayne to euery man whiche is circumcised, that he is a detter to do the whole lawe.

4 Christ is become but vaine to you, as many of you as are iustified by the law, are fallen from grace.

5 For we thrugh the spirite, waite for the hope of righteousnesse by fayth.

6 * For in Iesus Christ, neither is circumcision any thyng worth, neither yet vncircumcision: but fayth, which worketh by loue.

7 Ye did run wel, who was a let vnto you, that ye should not obey the trueth?

8 This perswasion commeth not of hym that called you.

9 * A litle leauen leaueneth the whole lumpe of dowe.

10 I haue trust towarde you in the Lorde, that ye wyl be none otherwise minded: but he that troubleth you, shal beare iudgment, what so euer he be.

11 And brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the slaunder of the crosse ceassed.

* or, contrarywise.
Esai. 9. a
Actes. 15. a
(a) For we are of the Churche of Christ, which is our mother, and not of the synagogue, which is seruant vnder the lawe.
Galat. 6. a
1. Cor. 13. a
B
1. Cor. 5. a

12 I

12 I would to God they were cut of which trouble you.

13 For brethren, ye haue ben called vnto libertie: only *let not libertie be an occasion to the flesshe, but by loue serue one another.

14 For all the lawe is fulfylled in one woorde (which is this) *Thou shalt loue thy neyghbour as thee selfe.

15 Yf ye byte and deuoure one another, take heede lest ye be consumed one of another.

16 Then I say, walke in the spirite, and ye shal not fulfyl the lust of the flesshe.

17 For the flesshe lusteth contrary to the spirite, * and the spirite contrary to the flesshe: these are contrary one to the other, so that ye can not doo what ye woulde.

18 But and yf ye be led of the spirite, then are ye not vnder the lawe.

19 The deedes of the flesshe are manifest, which are these, aduoutrie, fornication, vncleannesse, wantonnesse,

20 Worshyppyng of images, witchcrafte, hatred, variance, emulations, wrath, strife, seditions, sectes,

21 Enuyinges, murders, dronkennesse, gluttonies, & such like, of the whiche I tel you before, as I haue tolde you in tyme past, that (euen) they whiche doo such thynges, shall not inherite the kyngdome of God.

22 But the fruite of the spirite is, loue, ioy, peace, long sufferyng, gentlenesse, goodnes, fayth,

23 Meekenesse, temperance: agaynst suche there is no lawe.

24 They truely that (are) Christes, (b) haue crucified the flesshe, with the affections and lustes.

25 If we lyue in the spirite, let vs also walke in the spirite.

26 Let vs not be desyrous of vaine glorie, prouokyng one another, enuying one another.

Rom.13.a. 1 Cor.8.a. Mat.22.d Mat.12.c. Leuit.19.d Iacob.2.b

The Epistle in the.xxiii. sunday after trinitie. Mat.26.b

D

1 Cor.6.b Ephes.5.a.

1 Tim.1.b

(b) Christe hath not onely remitted our synnes, but sanctified them into newnesse of life.

The.vi. Chapter.

1. He exhorteth them to vse gentlenesse towarde the weake, 2. and to shewe theyr brotherly loue and modestie, 6. also to prouide for theyr ministers.

¶ 1 Brethren, yf a man be preuented in any faulte, ye whiche are spirituall, restore suche a one in the spirite of meekenesse, consyderyng thee selfe, lest thou also be tempted.

2 * Beare ye one anothers burden, and so fulfyl the lawe of Christe. Rom.15.a.

3 For yf any man seeme to him selfe that he is somewhat, when he is nothyng, the same deceiueth him selfe in his owne fantasie.

4 But let euery man proue his owne worke: and then shal he haue (a) reioycing onely in his owne selfe, and not in another.

5 For * euery man shal beare his owne burden.

6 * Let him that is taught in the woorde, minister vnto him that teacheth him, in all good thynges. Rom.14.c. Rom.15.f. 1 Cor.9.b.

7 Be not deceyued, God is not mocked: for what so euer * a man soweth, that shall he also reape. Iohn.4.b.

8 For he that soweth in his flesshe, shal of the flesshe reape corruption: but he that soweth into the spirite, shal of the spirite reape lyfe euerlastyng.

9 * Let vs not be weerie in well dooyng: for in due season we shal reape, yf we faint not. 2. Thes.3.b

10 While we haue therfore tyme, let vs doo good vnto all men, specially vnto them whiche are of the housholde of fayth.

11 Ye see howe large a letter I haue wrytten vnto you with myne owne hande.

12 As many as desyre with outward appearance to please * carnally, the same constrayne you to be circumcised: onely lest they should suffer persecution for the crosse of Christe.

13 For they them selues which are circumcised, keepe not the law: but desyre to haue you circumcised, that they myght glorie in your flesshe.

14 God forbyd that I shoulde glorie, but in the crosse of our Lord Iesus Christ: wherby the (b) worlde is crucified vnto me, and I vnto the worlde.

15 For in Christe Iesu neither circumcision auayleth any thyng, nor vncircumcision, but a newe creature.

16 And as many as walke accordyng to this rule, peace be on them, and mercy, and vpon the (c) Israel (that is) of God.

17 From henceforth let no man put me to busynesse: * for I beare in my body the markes of the Lorde Iesus.

18 Brethren, the grace of our Lorde Iesus Christe be with your spirite. Amen.

The Epistle vnto the Galathians, was wrytten from Rome.

The Epistle on the. xv. sunday after trinitie.

* or, in the flesshe.

(a) For his reioycing is a testimonie of a good conscience.

B

(b) By the worlde, he meaneth al outwarde pompes, ceremonies, & thinges whiche please mens fantasies. Galat.5.a.

(c) That is, vpon the Iewes, as Rom.11. 1 Cor.4.c.

C

The

¶ *The Epistle of Saint Paul the Apostle* vnto the Ephesians.

The first Chapter.

After his salutation, 4. he sheweth that the cheefe cause of their saluation standeth in the free election of God through Christe, 16. he declareth his good wyl towarde them, geuyng thankes, and prayying God for theyr fayth. 21. The maiestie of Christe.

A 1 PAUL an Apostle of Jesus Christe by the wyl of God, to the saintes which are at Ephesus, and to the fayethfull in Christe Jesus,

Roma.1.a. 1.Cor.1.a. 2 * Grace (be) with you, and peace from God our father, and (from) the Lorde Jesus Christe.

1.Pet.1.a. Galat.1.a. 3 * Blessed be God the father of our Lorde Jesus Christe, whiche hath blessed vs in al spirituall blessyng in heauenly thynges by Christe:

4 Accordyng as he had chosen vs in him, before the fundation of the worlde, that we shoulde be holy, and without blame before him through loue.

5 Who hath predestinated vs into the adoption of (a) children by Jesus Christe vnto him selfe, accordyng to the good pleasure of his wyl:

(a) Wheras we were not the naturall chyldren, he receyued vs by grace, and made vs his chyldren.

6 To the prayse of the glorie of his grace, wherein he hath made vs accepted in the beloued.

Colos.1.b. B 7 * In whom we haue redemption through his blood, the forgeuenesse of synnes, accordyng to the richesse of his grace,

Galat.4.a. Roma.8.a. 8 Wherein he hath abounded towarde vs in al wysedome and prudence.

2.Cor.1.b. 9 And hath opened vnto vs the mysterie of his wyll, accordyng to his good pleasure whiche he had purposed in him selfe,

(b) Though we be redeemed frō the bondage of synne by the death of Christ. Ro 6 yet we hope for this seconde redemption, which shalbe whē we shall possesse our inheritance in the heauens, whereof we haue the holye ghoste for a gage, as ca.4. 10 * That in the dispensation of the fulnesse of the times, he might gather togeather in one al thynges in Christe, both whiche are in heauens, and which are in earth, in him.

11 In whom also we are chosen, being predestinate accordyng to the purpose of him who worketh al thinges after the counsaile of his owne wyl:

12 That we shoulde be vnto the prayse of his glorie, whiche before beleeued in Christe.

13 In whom also ye (hoped) after that ye hearde the worde of trueth, the Gospel of your saluation: wherin also after that ye beleeued, were * sealed with the holy spirite of promise,

14 Which is the earnest of our inheritance, vnto the (b) redemption of the purchased possession, vnto the prayse of his glorie.

15 Wherefore I also, after that I heard of the fayth which ye haue in the Lord Jesus, and loue vnto al the saintes, C

16 Ceasse not to geue thankes for you, makyng mention of you in my prayers,

17 That the God of our Lord Jesus Christ, the father of glorie, may geue vnto you the spirite of wysedome and reuelation, in the knowledge of him,

18 The eyes of your myndes being lyghtened: that ye may knowe what the * hope is of his callyng, and what the richesse of the glorie of his inheritance (is) in the saintes: Rom.15.a.

19 And what is the exceedyng greatnesse of his power to vswarde whiche beleeue, accordyng to the wourkyng of his myghtie power,

20 Whiche he wrought in Christe, when he raysed him from the dead, * and set him on his ryght hande in heauenly (places) Psal.110.a.

21 Farre aboue all * rule, and power, and myght, and dominion, and euery name that is named, not onely in this worlde, but also in the worlde to come. D Dani.7.a.

22 And * hath put all thynges vnder his feete, and gaue him (to be) the head ouer al thynges to the Churche, Psalm.8.b. Heb. 2. b. 1.Cor.15.b.

23 Whiche is his body, the fulnesse of him that filleth al in al. Ephes.1.c. Colos.1.c.

The.ii. Chapter.

To magnifie the grace of Christe, whiche is the onely cause of saluation.

1 AND (he quyckened) you that were A dead in tresspasses and synnes:

2 In the which in time passed * ye walked, accordyng to the course of this worlde, after the governour that ruleth in the ayre, the spirite that nowe worketh in the chyldren of disobedience. Roma.5.a. Colos.1.a.

3 * Among whom we al had our conuersation also in time past in the lustes of our flesh, fulfyllyng the wyll of the flesshe, and of the myndes, and (a) were by nature the chyldren of wrath, euen as other: Colos.3.a.

(a) Not by creation, but by Adams transgression, & so by birth

4 But God which is riche in mercy, for his great loue wherewith he loued vs,

5 Euen

5 Euen when we were dead by sinnes, hath quickened vs togeather with Christe, * by (whole) grace ye are saued,
Psal. 25. D.
6 And hath raysed (vs) vp togeather, and made (vs) syt togeather in heauenly thinges in Christ Iesus:
7 That in ages to come he might shewe the exceedyng riches of his grace, in (his) kyndnesse to vsward, thyough Christ Iesus.
8 For by grace are ye made safe thyough fayth, & that not of your selues: it is the gyft of God,
9 Not of woykes, lest any man should boast hym selfe.
10 For we are his woykmanshyp, created in Christ Iesus vnto * good woykes, whiche God hath before ordeined that we shoulde walke in them.
Titus. 1. D.
11 Wherefore remember that ye beyng in time passed Gentiles in the flesche, called vncircumcision of that whiche is called * circumcision in the flesche, made by handes:
Phil. 3. A. Coloss. 2. B.
12 That at that tyme ye were without Christe, beyng aliantes from the common wealth of Israel, and strangers from the Testamentes of promise, hauyng no hope, and without God in this woylde.
13 But nowe in Christe Iesus, ye whiche sometyme were farre of, are made nygh by the blood of Christ.
14 For he is our peace, whiche hath made both one: and hath broken downe the (b) middle wal that was a stop betweene vs,
(b) That is, the cause of the diuision that was betweene the Iewes & the Gentiles.
15 Takyng away in his flesche the hatred, (euen) the law of commaundementes (conteynes) in ordinances, for to make of twaine one new man in him self, so making peace:
16 And that he myght reconcile both vnto God in one body thyough (his) crosse, and slue hatred therebyt
17 And came & preached the glad tydynges of peace to you (whiche were) a farre of, and to them that were nygh.
18 For thyough hym we haue both an entrance in one spirite vnto the father.
The Epistle on saint Thomas day.
19 Nowe therfore, ye are no moze strangers and forayners: but felowe citizens with the saintes, and of the houshold of God,
1. Cor. 3. b. Esai. 28. D. Rom. 9. f. Psal. 118. c.
20 And are buylt vpon the * fundation of the Apostles and Prophetes, Iesus Christ him selfe beyng the head corner stone,
D
21 In whom all the buyldyng coupled togeather, groweth vnto an holy temple in the Lorde.
22 In whom also ye are buylded togeather for an habitation of God thyough the spirit.

The. iii. Chapter.

1. He sheweth the cause of his imprisonment
13. desyreth them not to fayne because of his trouble.

1 For this cause I Paul (am) a prisoner of Iesus Christ for you heathen
A The Epistle on the Epiphanie. Actes. 13. B
2 If ye haue hearde of the dispensation of the grace of God, * which is geuen me to youwarde:
3 For by reuelation shewed (God) the (a) mysterie vnto me (as I wrote afore in fewe woozdes,
Galat. 1. b. (a) Mysterie is that secret bydden purpose of salvation thorow Christe,
4 Whereby when ye reade, ye maye understande my knowledge in the mysterie of Christe.)
5 Whiche (mysterie) in other ages was not opened vnto the sonnes of men, as it is nowe reuealed vnto his holy Apostles and Prophetes by the spirite:
6 (that) the Gentiles should be inheritours also, and of the same bodye, and partakers of his promise in Christ by the Gospil:
Coloss. 1. D. (b) The churche beyng geathered of so many kinder of people, is an example or a glasse for the angels to beholde the wisedome of God in, who hath turned their particuler discordes into an vniuersal concorde, and of the synagogue of bondage, hath made the Churche of freedome.
7 Wherefore I was made a minister, accordyng to the gyft of the grace of God, which is geuen vnto me after the woozkyng of his power.
8 Vnto me * which am lesse then the least of al saintes is this grace geuen, that I should preache among the Gentiles the vnsearchable riches of Christ,
9 And bryng to light to all men what the felowshyp of the mysterie is, whiche from the begynnyng of the woylde hath benne hyd in God, which made al things thyough Iesus Christe:
10 To the intent that nowe vnto the rulers and powers in heauenly (thynges) might be knowen by the (b) Churche, the very manifolde wisedome of God,
11 Accordyng to the eternal purpose whiche he wrought in Christ Iesus our Lorde:
12 By whom we haue boldnesse & entrance in the confidence by fayth of hym.
1. Cor. 15. B. The Epistle on the. xvi. sunday after Trinitie.
13 Wherefore I desyre that ye faynt not for my tribulations * for you, whiche is your glory.
14 For this cause I bowe my knees vnto the Father of our Lorde Iesus Christ,
C
15 Of whom al the familie in heauen and earth is named:
16 That he would graunt you, accordyng to the riches of his glory, to be strengthed with might by his spirit in the inner man,
17 That Christe may dwell in your hartes by faith: that ye being rooted and grounded in loue,
18 Myght be able to comprehende with all saintes, what is the breadth, and length, and depth, and height:
19 And to knowe the loue of Christe, which excelleth (al) knowledge, that ye myght be fylled with al fulnesse of God.
20 Vnto hym that is able to do exceeding aboundantly aboue al that we aske, or thinke,

accordyng

accoꝛdyng to the powꝛ that wooꝛketh in vs,

21 Be glory in the churche by Chꝛist Jesus throughout al ages, woꝛlde without ende, Amen.

The. iiii. Chapter.

He exhorteth them vnto meekeneſſe, long ſufferyng, and vnto loue and peace.

1 I Therefoꝛe a pꝛiſoner * in the Loꝛde exhoꝛte you, that ye walke wooꝛthy of the vocation wherewith ye are called,

2 With al lowlineſſe and meekeneſſe, with long ſufferyng, foꝛbearyng one another in loue,

3 Endeuouryng to keepe the vnitie of the ſpirite in the bonde of peace.

4 One body, and one (a) ſpirite, euen as ye are called in one hope of your calling.

5 One Loꝛde, one fayth, one baptiſme.

6 One God and father of al, which is aboue al, and thꝛough al, and in you al.

7 (*) But * vnto euery one of vs is geuen grace, accoꝛdyng to the meaſure of the gyft of Chꝛiſte.

8 Wherefoꝛe he ſayth, When he went vp on hygh, he led captiuitie captiue, & gaue gyftes vnto men.

9 (But that he aſcended, what is it but that he alſo deſcended firſt into the lower partes of the earth?

10 * He that deſcended, is euen the ſame alſo that aſcended vp farre aboue al heauens, to fulfyl al thinges.)

11 And he gaue ſome Apoſtles, & ſome Pꝛophetes, and ſome Euangeliſtes, and ſome Sheepheardes, and Teachers,

12 To the geathering togeather of the ſaintes, into the woꝛke of miniſtration, into the edifyng of the body of Chꝛiſt:

13 Tyll we al meete togeather into the vnitie of fayth and knowledge of the ſonne of God, vnto a perfect man, vnto the meaſure of the age of the fulneſſe of Chꝛiſte:

14 That we henceforth be no moꝛe childꝛen, * wauering and carryed about with euery wynde of doctrine, and in the wylyneſſe of men, in craftineſſe, to the laying (b) wayte of deceite.

15 But folowing trueth in loue, let vs growe vp into him in al thinges * which is the head (euen) Chꝛiſte:

16 In whom al the body beyng conueniently coupled, & knit togeather by euery ioynt, yeldyng nouriſhment accoꝛdyng to the effectual powꝛ in the meaſure of (c) euery part, maketh encreaſe of the body, vnto the edifying of it ſelfe in loue.

17 This I ſay therefoꝛe, and teſtifie in the Loꝛde, that ye henceforth walke not * as other Gentiles walke, in vanitie of their mynde:

18 Darkened in cogitation, being alienated from the lyfe of God, by the ignoꝛance that is in them by the * blyndeneſſe of their hartes.

19 Which being paſt (d) feeling, haue geuen the ſelues ouer vnto wantonneſſe, to wooꝛke al vncleanneſſe with greedineſſe.

20 But ye haue not ſo learned Chꝛiſt.

21 If ſo be that ye haue heard hym, and haue ben taught in hym, as the trueth is in Jeſus,

22 To laye downe, accoꝛdyng to the foꝛmer converſation, the (e) old man, which is coꝛrupt accoꝛdyng to the luſtes of errour:

23 To be renued in the ſpirite of your mind,

24 And to put on that newe man whiche after God is ſhapen in righteouſneſſe, and holyneſſe of treuth.

25 * Wherefoꝛe, putting away lying, ſpeake euery man trueth vnto his neighbour: foꝛ as muche as we are members one of another.

26 * Be ye (f) angrie, and ſinne not: let not the ſunne goe downe vpon your wꝛath.

27 Neyther geue place to the deuyl.

28 * Let hym that ſtole, ſteale no moꝛe: but let hym rather labour, wooꝛkyng with his handes the thyng whiche is good, that he may geue vnto hym that needeth.

29 Let no fylthy communication pꝛoceede out of your mouth, but that whiche is good to edifie withal, as oft as neede is, that it may miniſter grace vnto the hearers.

30 And (g) greeue not the holy ſpirite of God, by whom ye are ſealed vnto the daye of redemption.

31 Let all bytterneſſe, and fiercenеſſe, and wꝛath, and crying, and euyll ſpeakyng, be put away from you, with al noughtineſſe.

32 Be ye curteous one to another, mercyful, foꝛgeuyng one another, euen as God foꝛ Chꝛiſtes ſake hath foꝛgeuen you.

The. v. Chapter.

He entreateth of corporal marryage, and of the ſpiritual betwixt Chꝛiſt and his churche.

1 Be ye * therefoꝛe folowers of God, as deare childꝛen:

2 And walke ye in loue, euen as * Chꝛiſt hath loued vs, and hath geuen hym ſelfe foꝛ vs an offering & a ſacrifice of a ſweete ſmellyng ſauour to God.

3 But fornication, and all vncleanneſſe, oꝛ couetouſneſſe, let it not be once named among you, as it becommeth ſaintes:

4 Neither

The Epiſtle on the .xvi. ſunday after trinitie.

* oꝛ, foꝛ the Loꝛdes cauſe.

1. Coꝛ. 7. d

(a) So that ye can not diſſent one frō an other, ſeeing the ſpirit which ioyneth you in one body, can not diſſent frō him ſelfe.

(*) The epiſtle on ſaint Markes day.

Rom. 12. b

2. Coꝛ. 12. a

Pſal. 68. d

Iohn. 3. b

1. Coꝛ. 12. b.

Matth. 10. a.

Luke. 9. a.

Coloſſ. 2. b

(b) Whereby they laye in wayte to deceyue.

Epheſ. 1. d

Coloſſ. 1. c

(c) That is, wherewith one miniſtreth to another.

The epiſtle on the xix. ſunday after trinitie.

Rom. 1. c

1. Pet. 4. a

* oꝛ, hardneſſe.

(d) The Greke word doth ſignifie ſuche as be obdurate in hart, & hath not the feeling of repentance.

(e) That is, al the natural corruptiō that is in vs,

Rom. 6. a

Coloſſ. 3. a

Leuit. 19. c

Pſal. 4. a

(f) If ſo be that ye be angry, ſo moderate your affection, that it burſt not out into an euyl worke, but be ſoone appeaſed.

2. Theſ. 3. b

(g) So behaue your ſelues, that the holy ghoſte may wyllynglye dwel in you, & geue hym no occaſiō to departſoꝛ ſoꝛrow, by your abuſing of gods graces,

The epiſtle on the. iii. ſundaye in Lent.

1. Pet. 2. b

Iohn. 13. b

Galat. 2. b

Exod. 23. b.

4 Neyther fylthynesse, neyther foolishe talkyng, neyther iestyng, which are not comely: but rather geuyng of thankes.

Galat.5.d. 1.Cor.6.b 5 For this ye knowe, that * no whoremonger, neyther vncleane person, nor coutous person, which is a woorshypper of images, hath any inheritance in the kyngdome of Christe, and of God.

Mat.24.a. Colos.2.b. Mar.13.a. Luke.21.b 6 * Let no man deceyue you with vaine wordes: For because of such thynges commeth the wrath of God vpon the children of disobedience.

B 7 Be not ye therfore companions of them.

8 For ye were sometymes darkenesse, but nowe are ye lyght in the Lorde: Walke as chyldren of lyght.

Iohn.12.c. 1.Thes.5.a 9 (For the fruite of the spirite (is) in all goodnesse, and ryghteousnesse, and trueth,

* Some rede, rebuked of the lyght, are made manyfeste. 10 Approouyng what is acceptable vnto the Lorde.)

(a) God thus speaketh by his seruants, to drawe the infidels from their blindenesse. 11 And haue no felowshyp with the vnfruitful workes of darknesse, but rather euen rebuke them.

12 For it is shame euen to name those thynges whiche are done of them in secrete.

13 But all thynges when they are * rebuked, are made manifest of the lyght: For all that whiche doeth make manifest, is lyght.

14 Wherfore he sayth, (a) Awake thou that sleepest, and stande vp from the dead: and Christe shal geue thee lyght.

The Epistle on the. xx. Sunday after trinitie. 15 Take heede therefore that ye walke circumspectly: not as vnwyse, but as wyse,

16 Redemyng the tyme, because the dayes are euyl.

17 Wherefore be ye not vnwyse, but vnderstandyng what the wyl of the Lorde is.

18 And be not dronke with wyne, wherein is excesse: but be fylled with the spirite,

Plal.33.a. Colos.3.c. 19 Speaking vnto your selues in * psalmes, and hymnes, and spirituall songues, singing and making melodie to the Lorde in your hartes:

20 Geuyng thankes alwayes for all thynges vnto God and the father, in the name of our Lorde Iesus Christe:

D 21 Submyttyng your selues one to another in the feare of God.

22 Wyues, submyt your selues vnto your owne husbandes, as vnto the Lorde:

23 For the husband is the head of the wyfe, euen as Christ is * the head of the Church, and he is the sauiour of the body.

Gene.2.d. 1.Cor.11.a Ephes.1.d. 24 But as the Churche is subiecte vnto Christe, lykewyse the wyues to their owne husbandes in al thynges.

25 Ye husbandes, loue your wyues, euen as Christe also loued the Churche, and gaue him selfe for it,

26 To sanctifie it, when he had cleansed (a) in the (b) fountayne of water in the worde:

(b) Baptisme is a token that God hath consecrated the Churche to hym selfe, and made it holy by his woord: that is, his promise of free iustification in Christe.

27 That he might present it vnto him selfe a glorious Churche, not hauyng spot or wrynckle, or any suche thyng: but that it shoulde be holy, and without blame.

28 So ought men to loue their wyues as their owne bodies: he that loueth his wyfe, loueth him selfe.

29 For no man euer yet hated his owne flesshe: but nourisheth and cherisheth it, euen as the Lorde the Churche:

30 For we are members of his body, of his flesshe, and of his bones.

Gene.2.b. Mat.19.a. Mar.10.a. 1.Cor.6.b. Ephes.5.b. 31 * For this cause shal a man leaue father & mother, and shalbe ioyned vnto his wyfe, and two shalbe made one flesshe.

32 This is a great secrete: but I speake of Christe and of the Churche.

33 Therefore euery one of you (doo ye so:) Let euery one of you loue his wyfe euen as him selfe, and (let) the wyfe reuerence her husbande.

The .vi. Chapter.

1. Howe chyldren should behaue them selues toward theyr fathers and mothers, 4. Lykewyse parentes toward theyr chyldren, 5. seruantes towarde theyr maisters, 9. maisters towarde theyr seruantes.

1 CHyldren, * obey your parentes in the Lorde: for this is ryght. A Colos.3.b.

2 * Honour thy father and mother, (whiche is the fyrst commaundement in promise,) Exod.20.b

3 That thou mayest prosper, and lyue long on earth.

4 Fathers, prouoke not your chyldren to wrath: but bryng them vp in instruction & information of the Lord. Deut.3.b.

5 Seruantes obey them that are (your) bodily maisters with feare and trembling, in singlenesse of your hart, as vnto Christ.

6 Not with seruice vnto the eye, as men pleasers: but as the seruantes of Christe, doyng the wyl of God from the hart,

7 With good wyll seruyng the Lorde, and B not men:

8 Knowyng that what so euer good thyng any man doeth, that shal he receyue agains of the Lorde, whether (he be) bonde or free.

9 And ye maisters doo the same thinges vnto them, puttyng away threatenynges: knowyng that your maister also is in heauen, neither * is respect of person with him. 2.Par.19.c Actes.10.c. Rom.2.b.

10 Finally, my brethren, be strong in the Lorde, and in the power of his myght. The Epistle on the .xxi. Sunday after trinitie.

11 Put on al the armour of God, that ye may stande agaynst the assaultes of the deuyl.

12 For

(a) The faithfull haue not onely to striue against men, and them selues: but against Satan the spirituall enimy, who is most dangerous: for he is ouer our heades, so that we canne not reache him, but he must be resysted by Gods peace.

12 For we wrestle not against (a) blood and flesshe, but agaynst rules, agaynst powers, agaynst worldly gouernours of the darkenesse of this worlde, agaynst spirituall wickednesse in heauenly (places.)

13 Wherefore take vnto you the whole armour of God, that ye may be able to resyst in the euyl day, and hauing finished al thinges, to stande fast.

14 Stande therefore, * hauyng your loynes gyrt about with the trueth, and hauyng on the brest plate of ryghteousnesse:

15 And your feete shod in the (b) preparation of the Gospel of peace.

16 Aboue al, takyng the shielde of fayth, wherewith ye may quenche al the fyerie dartes of the wicked.

17 And take the helmet of saluation, and the swoorde of the spirite, whiche is the woorde of God:

Luke. 18. a. 1. Thes. 5. d.

18 * Prayng alwayes in al prayer and supplication in the spirite, and watchyng for the same purpose with all instance and supplication for al saintes:

Colos. 4. a.

19 And for me, * that vtterance may be geuen vnto me, that I may open my mouth freely, to vtter the secretes of the Gospel,

20 Whereof I am a messenger in bondes, that therin I may speake freely, as I ought to speake.

D

21 But that ye also may knowe my affayres, and what I doo, Tychicus a deare brother and faythful minister in the Lord, shal shew you al thynges:

22 Whom I haue sent vnto you for the same purpose, that ye myght knowe of our affayres, & that he myght comfort your hartes.

23 Peace (be vnto you) brethren, & loue with fayth from God the father, and from the Lorde Iesus Christe.

24 Grace (be) with al them whiche loue our Lorde Iesus Christe in sincerite. Amen.

¶ Sent from Rome vnto the Ephesians by Tychicus.

¶ *The Epistle of Saint Paul the Apostle* to the Philippians.

The first Chapter.

I. Saint Paul discouereth his hart towardes them, 3. by his thankes geuyng, 4. prayers, 8. and wyshes for their fayth and saluation.

1 PAul and Timotheus the seruantes of Iesus Christe, to al the saintes in Christe Iesus, whiche are at Philippos, with the Bishops and Deacons:

2 Grace (be) vnto you, and peace from God our father, and (from) the Lorde Iesus Christe.

The Epistle on the. xii. sunday after trinitie.

3 I thanke my God with al remembraunce of you.

Rom. 1. b. Colos. 1. a

4 (Alwayes in al my prayer for al you, makyng prayer with gladnesse:)

(a) That ye receyued the Gospel.

5 For your felowshyp in the gospel, from the first (a) day vntyl nowe:

(b) Of this peculier benefite to suffer for Christes sake.

6 Being perswaded of this same thing, that he whiche hath begunne a good woorke in you, wyll perfourme it vntyl the day of Iesus Christe:

(c) That is, frō the verye hart roote of Iesus Christ.

7 As it becommeth me to iudge this of you all, because I haue you in my hart, and in my bondes, in the defence and confyrmation of the Gospel, you al being partakers of my (b) grace.

8 For God is my recorde howe greatly I long after you al in the (c) bowels of Iesus Christe.

9 And this I pray, that your loue may abounde yet more and more in knowledge, and in al vnderstandyng:

10 That ye may discerne thynges that differ: that ye may be pure and without offence tyl the day of Christe,

11 Beyng fylled with the fruites of ryghteousnesse, whiche (are) by Iesus Christ, vnto the glory and prayse of God.

12 But I woulde ye shoulde vnderstande, brethren, that the thinges whiche (came) vnto me, hath come rather vnto the furtherance of the Gospel.

(d) Which I suffeyne for Christes cause.

13 (So) that my (d) bondes in Christ are manifest throughout al the iudgement hal, and in al other places.

14 And many of the brethren in the Lorde, being incouraged through my bondes, dare more plentifully speake the woorde without feare.

15 Some preache Christ of enuie and strife, and some of good wyl:

16 The one preache Christ of stryfe, not sincerely, supposing to adde more affliction to my bondes:

17 But the others of loue, knowyng that I am

am set to the defence of the Gospel.
18 What then? so that Christ be preached any maner of way, whether it be by pretence, or by truth, I ioy therein, and will ioy.
19 For I knowe that this shal turne to my 2.Cor.1.b. (a) saluation through your prayer, and ministryng of the spirite of Iesus Christe,
20 According to my earnest expectation & my hope, that in nothyng I shalbe ashamed: but that with al boldnes, as alwayes, (so) nowe also Christe shalbe magnified in my body, whether it be by lyfe, or by death.
D 21 For Christe (is) to me lyfe, and death is to me aduantage.
22 But whether to line in the flesche, this (be) the fruite of my labour, & what I shal chuse, I wote not.
2.Cor.5.a. 23 * For I am in a straite betwixt two, hauyng a desyre to departe, and to be with Christe, which is muche farre better.
* or, body. 24 Neuertheles, to abyde in the * flesche (is) more needful for you.
25 And this I am sure of, that I shal abide, and continue with you al, for your furtherance and ioy of fayth:
26 That your reioycyng may be the more abundant in Iesus Christe for me, by my commyng to you agayne.
Ephes.4.a 27 Only let your conuersation * be as it becometh the Gospel of Christ, that whether I come and see you, or els be absent, I may yet heare of your matters, that ye continue in one spirit, in one soule, holding togeather in defence of the fayth of the Gospel.
(c) God sheweth by this meanes of bearyng the crosse, who are his, and who are not. * or, Christes cause. 28 And in nothyng fearyng your aduersaries, which is to them a token of perdition: but to you of saluation, and (c) that of god.
29 For vnto you it is geuen for Christe, not only this to beleeue on him: but also this, to suffer for his sake,
30 Hauing the same fight which ye sawe in me, and nowe heare in me.

The. ii. Chapter.

3. He exhorteth them aboue al thynges to humilitie, whereby pure doctrine is chefly mayntayned.

A 1 IF (there be) therefore any (a) consolation in Christ, if any comfort of loue, if any felowshyp of the spirite, if any compassion and mercy:
(a) If you so loue me that you desyre my comfort. 2 Fulfil ye my ioy, that ye be like mynded, hauing the same loue, being of one accorde, of one minde.
3 Let nothyng (be done) through stryfe or vayneglory, but in meekenesse euery man estieme one the other better then him selfe.
1.Cor.10.f 4 * Looke not euery man on his owne thynges, but euery man also on the thynges of others.
5 Let the same minde be in you, which was in Christe Iesus:
6 Who being in the fourme of god, thought it not (b) robbery to be equal with God:
7 But made him selfe of no reputation, taking on him the fourme of a seruant, and made in the likenesse of men, and founde in figure as a man:
8 He humbled him selfe, made obedient vnto death, euen the death of the crosse.
9 Wherefore God also hath highly exalted him, and geuen him a name which is aboue euery name:
10 That in * the name of Iesus * euery (c) knee shoulde bowe, (of thynges) in heauen, and (thynges) in earth, and (thynges) vnder the earth:
11 And that euery tongue shoulde confesse that the Lorde is Iesus Christe, to the glory of God the father.
12 Wherefore, my dearely beloued, as ye haue alwayes obeyed, not as in my presence only, but nowe muche more in my absence, worke (d) out your owne saluation with feare and trembling.
13 For it is GOD which worketh in you, both to wyl and to do, of good wil.
14 Do al thinges without murmuring and disputing:
15 That ye may be blameles and pure, the sonnes of GOD, without rebuke in the middes of a crooked and peruerse nation, among whom shine ye as lyghtes in the worlde,
16 Holdyng fast the worde of lyfe, to my * reioycyng in the day of Christ, that I haue not runne in vayne, neyther laboured in vayne.
17 Yea, and though I be offered vp vpon the sacrifice and seruice of your fayth, I reioyce, and reioyce with you al.
18 For the same cause also do ye reioyce, and reioyce with me.
19 But I trust in the Lorde Iesus, to * sende Timotheus shortly vnto you, * that I also may be of good comfort, when I knowe your state.
20 For I haue no man like mynded, who wyl naturally care for your state.
21 For al seke their owne, not the thinges which are Iesus Christes.
D 22 Ye knowe the proufe of him, that as a sonne with the father, he hath serued with me in the Gospel.
23 Him therefore I hope to sende, as soone as I knowe my state.
24 But I trust in the Lorde, that I also mee selfe shal come shortly.
25 But I suppoſed it necessary, to send to you Epaphroditus my brother and companion

The Epistle on the sunday next before Easter.

(b) For he that was God, should therein haue done no iniurie to the godhead.

Matth. 1 c. Rom. 13. c.

(c) Worshyp, and be subiect to him.

Actes. 2. f. Rom. 14. b

(d) Our helth hangeth not on our workes, and yet are they sayd to worke out their helth, whose run in the race of iustice. For although we be saued freely in Christe by fayth, yet muste we walke by the way of iustice vnto our helth.

2.Cor.11.c. 1.Thes.2.a

Actes. 16.a.

1.Thes.3.b

D

in labour, and felowe soudier, but your apostle, and the minister of my neede.

26 For he longed after you all, and was full of heauinesse, because that ye had hearde that he had ben sicke.

27 And no doubt he was sicke nigh vnto death, but God had mercy on hym: and not on him only, but on me also: lest I shoulde haue sorowe vpon sorowe.

28 I sent him therfore the more diligently, that when ye see him againe, ye may reioyce, and that I may be the lesse sorowful.

29 Receiue him therefore in the Lord with al gladnesse, and * make muche of suche:

Rom. 15. d. 1. Thess. 5. c

30 Because for the worke of Christe he was nigh vnto death, not regarding his life, to fulfil your lacke of seruice towarde me.

The. iii. Chapter.

2. He warneth them to beware of false teachers, & agaynst whom he setteth Christe.

3 1 MOreouer my brethren, reioyce in the Lorde. It greeueth me not to write the same thynges often to you, for to you it is a sure thyng.

(a) Whiche barke against the true doctrine, to fyll theyr bellies. (b) S. Paul here alludeth vnto circumcision by lyke blance of a like woorde, because that they who craked therof, did rather cause a scisme, diuision, or cutting of and rearyng in sunder, then an accorde in the Churche. 2. Cor. 11. a. Actes. 23. b. Math. 14. c.

2 Beware of (a) dogges, beware of cyrll workers, beware of (b) concision.

3 For we are the circumcision, which worship God in the spirite, & reioyce in Christe Iesus, and haue no confidence in the flesshe.

4 Though I myght also haue confidence in the flesshe. If any other man thynketh that he hath whereof he myght trust in the flesshe, I more:

5 Circumcised the eyght day, of the kinrede of Israel, of the tribe of Beiamin, an Hebrue of the Hebrues, after the lawe a Pharisier.

6 Concerning feruentnesse, persecuting the church: touching the righteousnesse which is in the lawe, I was blameles.

7 * But the thinges that were vauntage vnto me, those I counted losse for Christes sake.

8 Yea, I thynke al thynges but losse for the excellencie of the knowledge of Christ Iesus my Lord: for whose sake I haue lost all thynges, and do iudge them but * doung, that I may winne Christe,

9 And be founde in hym, not hauyng myne owne ryghteousnesse which is of the lawe: but that whiche is through the fayth of Christ, the ryghteousnesse which commeth of God through fayth:

10 That I may knowe hym, and the power of his resurrection, and the felowshyp of his passions, being made conformable vnto his death,

* Assaying.

11 * If by any meanes I might atteyne vnto the resurrection of the dead.

12 (c) Not as though I had already atteyned, either were already perfect: but I followe, yf that I may comprehende, wherein also I am comprehended of Christ Iesus.

13 Brethren, I count not mee selfe as yet that I haue atteyned: but this one thing (I say,) I forget those thinges which are behynde, and endeuour mee selfe vnto those thynges whiche are before,

14 And I presse towarde the marke, for the price of the high calling of God in Christe Iesus.

15 Let vs therfore as many as be perfect, be thus minded: And if ye be otherwise minded, God shal reuelate y same also vnto you.

16 Neuertheles, vnto that which we haue atteyned vnto, let vs procede by one rule, that we may be of one accorde.

17 * Brethren, be followers togeather of me, and looke on them whiche walke so as ye haue vs for an ensample.

The Epistle on the. xxiii. Sunday after trinitie. 1. Cor. 4. c.

18 For many walke, of whom I haue tolde you often, and nowe tel you weeping, (that they are) the enimies of the crosse of Christ:

19 * Whose ende (is) damnation, whose god (is theyr) belly, and glory to theyr shame, whiche minde earthly thinges.

Rom. 16. c.

20 But our conuersation is in heauen, from whence also we looke for the Sauiour, the Lorde Iesus Christe:

21 Who shall * chaunge our vyle body, that it may be fashioned like vnto his glorious body, accordyng to the workyng whereby he is able to subdue all thynges vnto hym selfe.

1. Cor. 15. g.

The. iiii. Chapter.

1. He exhorteth them to be of honest conuersation, 15. and thanketh them because of the prouision that they made for hym beyng in prysion.

4 1 THerefore my brethren, dearely beloued and longed for, my ioy and crowne, so continue in the Lorde, my dearely beloued.

(a) This booke Ezechiel calleth the wrytyng of the house of Israel, and the secrete of the Lorde, Luke. 10. c.

2 I pray Euodias, and beseche Synticches, that they be of one accorde in the Lorde.

3 Yea, & I beseeche thee also faithfull yokefelowe, helpe those (women) which laboured with me in the gospel, & with Clement also, and with other my labour felowes, * whose names are in the booke of lyfe.

4 * Reioyce in the Lord alway: and agayne I wil say reioyce.

The Epistle on the. iiii. Sunday in Aduent. Apoc. 17. b.

5 Let your patient mynde be knowen vnto al men. The Lorde is at hande.

6 Be careful for nothing: but in al thynges let your petition be manifest vnto God, in prayer and supplication with geuyng of thankes.

(c) Or, haue nowe taken full possession * thereof, not that he doubted to attein vnto it, but because he woulde declare the excellencie thereof.

7 And

7 And the peace of God whiche passeth all
(b) From Satan, who seeketh to take from vs this peace of conscience.
vnderstanding, shall (b) keepe your hartes and myndes through Christe Iesus.
8 Furthermore brethren, what so euer thinges are true, what so euer thinges (are) honest, what so euer thinges (are) iust, what so euer thinges (are) pure, what so euer thinges parteyne to loue, what so euer thinges (are) of honest report: if there be any vertue, and if there be * any prayse, thinke on these thinges:
* or, any thing prayse worthy.
9 Whiche ye haue both learned, and receyued, and heard, & seene in me, those things doo: and the god of peace shalbe with you.
10 But I reioyce in the Lorde greatly, that nowe at the last you are reuiued agayne to care for me in that wherein ye were also careful, but ye lacked opportunitie.
(c) That I was not able wendure my pouertie. 1. Tim. 6. b.
11 I (speake not because of (c) necessitie: for I haue learned, in what so euer estate I am, * therewith to be content.
12 I knowe howe to be lowe, and I knowe howe to exceede: euery where and in all thinges I am instructed both to be ful, & to be hungry, both to haue plentie, and to suffer neede.
13 I can doo all thinges through Christe, whiche strengthneth me.
14 Notwithstandyng, ye haue well donne, that ye dyd communicate to my affliction.
15 Ye Philippians knowe also, that in the (d) beginning of the Gospel, when I departed from Macedonia, no Church communicated to me, as concernyng geuing and receyuing, but ye only.
(d) When I fyrst preached the Gospel vnto you.
16 For euen in Thessalonica ye sent once, and agayne vnto my necessitie.
17 Not that I desyre a gyft: but I desyre fruite abounding to your accompt.
18 But I haue receiued al, and haue plentie: I was euenfylled after that I had receiued of Epaphroditus the thinges (whiche were sent) from you, an odour of a swette smel, a * sacrifyce acceptable, pleasant to God.
Rom. 12. c. Hebr. 13. c.
19 My God shall supplie all your neede throwe his riches in glory, in Christe Iesus.
20 Vnto God and our father (be) glory for euermore.
21 Salute al the saintes in Christe Iesus: The brethren whiche are with me, greete you.
22 Al the saintes salute you, most of all they that are of Caesars household.
23 The grace of our Lorde Iesus Christe (be) with you al. Amen.

¶ This Epistle was written to the Philippians from Rome, by Epaphroditus.

The Epistle of Saint Paul the Apostle to the Colossians.

The fyrst Chapter.

1. He geueth thankes vnto God for their fayth. 7. Confyrmeth the doctrine of Epaphras. 9. prayeth for the increase of their fayth.

1 PAUL an apostle of Iesus Christe, by the wyl of God, and Timotheus the brother,
2 To the saintes and faythfull brethren in Christe, whiche are at Colossa, * grace be vnto you, and peace from God our father, and the Lorde Iesus Christe.
Galat. 1. a. Ephe. 1. a.
3 * We geue thankes to God and the father of our Lorde Iesus Christe, alwayes for you prayeng:
The Epistle on the. xxiiii. sunday after trinitie. Phil. 1. a.
4 Sence we heard of your fayth (a) in Christe Iesus, and of the loue whiche ye haue to al saintes:
(a) For without Christe there is no fayth to be stued by, but only a vayne opinion.
5 For the hopes sake whiche is layde vp for you in heauen, of which (hope) ye heard before in the woord of trueth of the Gospel,
6 Whiche is comme vnto you euen as (it is) in al the worlde, and is fruiteful, as it is also in you, from the day ye heard (of it) and knewe the grace of God in trueth.
7 As ye also learned of * Epaphras our deare felowe seruant, whiche is for you a faythful minister of Christe:
Colos. 4. c.
8 Who also declared vnto vs your loue (b) in the spirite.
(b) Whiche commeth of the holy ghost.
9 * For this cause we also sence the day we heard it, doo not cease to pray for you, and to desyre that ye myght be fulfylled with knowledge of his wyl, in al wysedome and spiritual vnderstandyng:
Ephes. 1. b.
10 That ye might walke woorthy of the Lorde in all pleasyng, * being fruiteful in all good woorkes, and encreasyng in the knowledge of God:
Iohn. 15. c.
11 Strengthened with all might, through his glorious power, vnto all patience and long suffering with ioyfulnesse.

12 Geuing thankes vnto the father, whiche hath made vs meete to be partakers of the inheritaunce of the saintes in light:
13 Who hath deliuered vs from the power of darknesse, and hath translated vs into the kingdome of his deare sonne:
14 *In whom we haue redemption throughe his bloud, (euen) the forgeuenesse of sinnes:
15 Who is the image of the inuisible GOD, the first borne of all creatures.
16 *For by him were all thinges created that are in heauen, and that are in earth, visible and inuisible, whether (they be) maieslies or lordeshippes, either rules or powers: all thinges were created by him and for him.
17 And he is before all thinges, and in him all thinges consist.
18 *And he is the head of the body of the Churche: who is the beginning, the first borne from the dead, that in all thinges he might haue the preeminence:
19 For it pleased (the father) that in him shoulde al (c) fulnesse dwel,
20 And by him to reconcile all thinges vnto him selfe, since he hath set at peace throughe the bloud of his crosse by him, both the thinges in earth, and thinges in heauen.
21 And you *whiche were sometime strangers, and enimies by (d) cogitation in your wourkes, hath he nowe yet reconciled,
22 In the body of his flesh throughe death, to present you holy, and vnblameable, and without fault in his syght.
23 If ye continue grounded and stablished in the faith, and be not moued away from the hope of the Gospel, whiche ye haue heard howe it is preached to euery creature whiche is vnder heauen, whereof I Paulus made a minister.
24 Nowe reioyce I in my sufferinges *for you, & fulfyl that whiche is behinde of the afflictions of Christe in my flesh, for his bodyes sake, whiche is the Churche,
25 Whereof I am made a minister, according to the dispensation of God, whiche is geuen to me toward you, to fulfyl the worde of God:
26 (Euen) the *mysterie whiche hath benne hyd sence the worlde began, and (sence the beginning of) generations: *but nowe is opened to his (e) saintes:
27 To whom GOD woulde make knowen what (is) the riches of the glory of this mysterie among the gentiles, which is Christe in you, the hope of glory:
28 Whom we preache, warnyng euery man, and teaching euery man in all wisedome, that we may present euery man perfect in Christe Iesus.
29 Whereunto I also labour striuing, according to his worckyng whiche worcketh in me mightyly.

The. ii. Chapter.

I. Hauyng protested his good will towarde them, 4. he admonisheth them not to turne backe from Christe.

1 FOR I wolde that ye knewe what great fyght I haue for you, and for them that (are) at Laodicea, and for as many as haue not seene my face in the flesh:
2 That their hartes might be comforted, beyng knit together in loue, and in al riches of certaintie of vnderstandyng, to knowe the mysterie of God, and of the father, and of Christe:
3 In whom are hyd all the treasures of wysdome and knowledge.
4 *This I say, lest any man shoulde beguyle you with perswasion of woordes.
5 For thoughe I be absent in the flesh, yet am I with you in the spirite, toying and beholdyng your order, and your stedfaste fayth in Christe.
6 As ye haue therefore receyued Christ Iesus the Lorde, (so) walke ye in him:
7 Rooted and buylt in him, and stablished in the fayth, as ye haue ben taught, aboundyng therein with thankesgeuing.
8 Beware lest any man spoyle you throughe (a) philosophie and vaine deceipt, after the tradition of menne, and after the rudiments of the worlde, & not after Christe.
9 For in him dwelleth al the fulnesse of the Godhead bodyly:
10 And ye are complete in him, which is the head of al principalitie and power.
11 In whom also ye are *circumcised with circumcision made without handes, by putting of the body of the flesh subiect to synne, by the circumcision of Christe:
12 Buryed with him in baptisme, in whom ye are also risen agayne throughe the faith (b) of the operation of God, who hath raysed him from the dead.
13 And ye beyng dead in your synnes, and the vncircumcision of your flesh, hath he quickened with him, hauing forgeuen all your trespasses,
14 (And) when he had blotted out the hande writing of ordinances that was against vs, and that was contrary to vs, euen that hath he taken out of the way, hauing fastened it to his crosse:
15 (And) hauyng spoyled all principalities and powers, hath made a shewe of them openly, triumphing ouer them in him selfe.
16 Let no man therefore iudge you in meate, or

(c) That the Church whiche is his body, myght receyue of his abundance.
(d) That is, the minde, which part is the principallest in man, as whereof is deriued the qualitie of our doinges, bent and geuen vnto wickednesse.
(a) Teaching you vayne speculations, as worshipping of angels, of blind ceremonies, and beggerly traditions for nowe they haue no wise, seeing Christe is comme.
(b) In beleeuing that God by his power raysed vp Christe, whereof we haue a sure token in our baptisme.

Ephes. 1. b.
2. Cor. 4. a.
Hebr. 1. a.
Ephe. 1. b.
1. Cor. 15. c.
Rom. 5. a.
Ephe. 2. a.
2. Tim. 1. a.
Ephes. 3. b.
Ephes. 3. b.
Mat. 11. b.
Ephes. 5. a.
Rom. 2. b.
Ephes. 2. c.
Coloss. 1. b.
Rom. 6. a.
Galat. 3. b.
Luke. 11. c.
John. 12. c.

or in drinke, or in part of an holy day, or of the newe moone, or of the ſabboth (dayes:)

Heb.7.a. 17 *Which are ſhadowes of things to come, but the body (is) of Chriſte.

(c) Meaning that the hypocrites led them at their pleaſure into ſuperſtitiō and errour. 18 Let no man beguile (c) you of victory, in the humbleneſſe & worſhipping of angels, intrudyng (hym ſelfe) into thoſe thynges whiche he hath not ſeene, cauſeleſſe puft vp with his fleſhly minde:

19 And holdeth not the head, wherof al the body by ioyntes and bandes, hauing nouriſhment miniſtred and knyt togeather, encreaſeth with the encreaſe of God.

Galat.4.b. 20 Wherfore if ye be dead with Chriſt from the rudimentes of the worlde: why, as though liuing in the worlde, are ye ledde with traditions,

D 21 Touche not, taſte not, handle not?

*or, do peryſhe in abuſing. Eraſ. 22 Which al *be in corruption, in abuſyng after the commaundementes and doctrines of men:

*Seeyng they parteyne. 23 Whiche thynges haue a ſhewe of wyſedome in voluntarie religion and humbleneſſe of mynde, and in not ſparing of the body, not in any honour *to the ſatiſfiyng of the fleſhe.

The.iii. Chapter.

1. He ſheweth where we ſhould ſeke Chriſt, 5. he exhorteth to mortification, 10. to put of the olde man, and to put on Chriſte.

A 1 IF ye then be riſen with Chriſte, ſeeke thoſe thinges whiche are aboue, where Chriſt ſitteth on the right hand of God:

The Epiſtle on Eaſter day. 2 Set your affection on (a) thinges aboue, not on thinges on the earth.

Ephe.1.a. Deu.1.a. (a) Whiche other ſerue but for a tyme, or els are inuented by man. 3 For ye are dead, and your lyfe is hid with Chriſte in God.

4 When ſo euer Chriſte whiche is our lyfe ſhal appeare, then ſhal ye alſo appeare with hym in glory.

5 Mortifie therefore your members which are vpon the earth: fornication, vncleanneſſe, inordinate affection, euyll concupiſcenſe, and couetouſneſſe, whiche is worſhipping of images:

6 For whiche thynges ſake, the wrath of God commeth on the chyldren of diſobedience,

B 7 In the whiche ye alſo walked ſometyme, when ye lyued in them.

Ephe.5.a 8 But nowe put ye of alſo all wrath, fiercenneſſe, malitiouſneſſe, blaſphemie, filthy communicatiō out of your mouth.

9 Lye not one to another, ſeeing that ye haue put of the olde man with his workes:

Rom.6.a. Ephe.4.c. 10 *And haue put on the newe man, which is renued into knowledge, after the image of hym that made hym,

11 *Where is neither Greke nor Iewe, circumciſion nor vncircumciſion: Barbarian, Scythian, bonde, free: but Chriſt is al, and in al. Galat.6.b

12 Put on therfore (as the elect of GOD, (b) holy and beloued) bowelles of mercy, kyndneſſe, humbleneſſe of mynde, meekneſſe, long ſufferyng, The Epiſtle on the.v. ſunday after the Epiphanie.

13 Forbearing one another, and forgeuyng one another, yf any man haue a quarell agaynſt any: euen as Chriſt forgaue you, ſo alſo (do) ye. (b) He ſheweth what fruites are in them that are dead to the worlde, and are ryſen agayne with Chriſte.

14 And aboue al theſe thinges (put on) *charitie, whiche is the bonde of perfectneſſe. Pſalm.22.b

15 And let the peace of God haue the victorie in your hartes, to the whiche alſo ye are called in one body: and ſee that ye be thankful.

16 Let the worde of Chriſte dwell in you richly in all wyſdome, teaching and admoniſhing your owne ſelues, *in Pſalmes, and hymnes, and ſpirituall ſongues, ſyngyng with grace in your hartes to the Lorde. Pſal.33.a. Ephe.5.b

17 And *what ſo euer ye do in worde or deede, (do) al in the name of the Lord Ieſus, geuyng thankes to God and the father by hym. 1.Cor.10.g.

18 *Wyues, ſubmit your ſelues vnto your owne huſbandes, as it is comely in the Lorde. Ephe.5.c. 1.Pet.3.a.

19 Huſbandes, loue your wyues, and be not bitter agaynſt them.

20 *Children, obey your parentes in al thinges, for that is wel pleaſing vnto the Lorde. Ephe.6.a.

21 Fathers, (c) prouoke not your children (to anger,) leſt they be diſcouraged. D (c) By to much rigour.

22 *Seruantes, obey in al thinges your bodily maiſters: not with eye ſeruice, as men pleaſers, but in ſingleneſſe of hart, fearyng God. Ephe.6.c. Titus.2.c. 1.Pet.2,d.

23 And whatſoeuer ye do, do it hartily, as to the Lorde, and not vnto men:

24 Knowing, that of the Lorde ye ſhall receiue the reward of inheritance: for ye ſerue the Lorde Chriſte. 2.Par.19.g Acts.10.c.

25 But he that doth wrong, ſhal receiue for the wrong whiche he hath done: *and there is no reſpect of perſons. Eccle.35.b. Rom.2.b. Colol.3.c.

The.iiii. Chapter.

1. He exhorteth them to be feruent in prayer, 5. to walke wyſely towarde them that are not yet come to the true knowledge of Chriſt, 10. he ſalureth them, & witheth thē al proſperitie.

1 MAiſters, *do vnto your ſeruants that whiche is iuſt and equal: knowing A Ephe.6.a.

that ye also haue a maister in heauen.

Ephes.6.c. 2 Continue in prayer, and watche in the same with thankesgeuing:

Ephes.6.c. 3 Praying also for vs, *that God may open
1.Thes.5.c. vnto vs the (a) doore of vtterance, to speake
(a) That I may freely preache the Gospel. the mysterie of Christe, wherefore I am also in bondes:

4 That I may vtter it as I ought to speake.

Ephes.5.d. 5 *Walke in wisedome towarde them that are without, redeming the tyme.

6 Let your speache be alway in grace, powdered with salt, *to knowe howe ye ought
Leuit.2.d. to answeare euery man.
Math.5.c.

B 7 All my state shall Tychicus declare vnto you, (who is) a dearely beloued brother, and faythfull minister, and felow seruant in the Lorde:

8 Whom I haue sent vnto you for the same thyng, that he myght knowe your state, and comfort your hartes:

9 With Onesimus a faythfull and dearely beloued brother, whiche is of you. They shal shewe you of al thynges whiche (are) done here.

Actes.27.a. 10 *Aristarcus my prison felow saluteth you,
2.Tim.4.b and *Marcus Barnabas sisters sonne, (touchyng whom ye receiued commaundementes:) If he come vnto you, receiue hym,

11 And Jesus whiche is called Justus, whiche are of the circumcision. These only are (b) my workefelowes vnto the kingdome of (b) In preachyng the Gospel. Colos.3.a. god, which haue ben vnto my consolation.

12 *Epaphras whiche is of you, a seruant of Christe saluteth you, alwayes labouryng feruently for you in prayers, that ye may stande perfect & filled in al the wyl of God.

13 For I beare him recorde that he hath a great zeale for you, & them that are in Laodicea, and them (that are) in Hirapolis.

14 Deare Lucas the Physition, and Demas C greeteth you.

15 Salute the brethren whiche are in Laodicea, and Nymphas, and the Churche whiche is in his house. 2. Tim.4.d

16 And when the Epistle is read of you, cause that it be read also in the Church of the Laodicians: and that ye likewyse reade the Epistle from Laodicea.

17 And say to Archippus, Take heede to the ministerie that thou hast receiued in the Lorde, that thou fulfyl it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you, Amen.

C Wrytten from Rome to the Colossians, by Tychicus and Onesimus.

¶ *The fyrst Epistle of Saint Paul the Apostle to the Thessalonians.*

The first Chapter.

2. He thanketh God for them, that they are so stedfast in fayth and good workes.

A 1 PAul & Siluanus and Timotheus, vnto the Churche of the Thessalonians (whiche is) in (a) god the father, and in the Lorde Jesus Christe, * Grace (be) vnto you, and peace from God our father, and the Lorde Jesus Christe.

(a) For there is no churche which is not ioyned together in God. Rom.1.a. 1.Cor.1.a 2.Cor.1.a. Gala.1.a.

Rom.1.b. 2 We gene thankes to God * alwayes for al you, making mention of you in our prayers,

Philip.1.a 3 Without ceassing calling to remembrance
Ephes.1.b. the worke of your fayth, & labour of * loue,
Colos.1.b. and patient abydyng in the * hope of our Lorde Jesus Christe, in the sight of GOD and our father.

1.Thes.4.b

1.Tim.1.a. 4 Knowyng, brethren beloued, your election of God.

1.Cor.2.a. 5 For our Gospel came not vnto you in * worde only, but also in power, and in the holy ghost, and in mucke certaynte, as * ye know after what manner we were among you for your sake. 1. Thes.2.a

6 And ye became folowers of vs, and of the Lorde, hauyng receiued the word in mucke affliction, with (b) ioy of the holy ghost:

(b) To be leene, and to be fully perswaded to haue the fyftes of the holy ghost, and ioyfully to suffer for Christes sake, are most certayne signes of our election.

7 So that ye were an ensample to all that beleeue in Macedonia and Achaia.

8 For from you sounded out the worde of the Lorde, not only in Macedonia and Achaia: but also in euery place your fayth to Godwarde is spread abrode, so that we neede not to speake any thyng.

9 For they them selues shewe of you, what manner of entring in we had vnto you, and howe ye turned to GOD from images, to serue the (c) liuing and true God.

(c) For images are dead thinges, and only faigned fantasies. Actes.1.b. John.3.b.

10 And to tary for his sonne * from heauen, whom he rayled from the dead: (euen) Jesus whiche deliuereth vs from * the wrath to come.

The

The.ii.Chapter.

2. He commendeth his diligence in preachyng, 13. and theirs in obeying.

1 FOR ye your ſelues, *bzethren, knowe our entrance in vnto you, that it was not in (a) vayne:

2 But euen after that we had ſuffered before, and were * ſhamefully entreated as ye knowe at Philippos, we were bolde in our God, to ſpeake vnto you the Goſpel of god, in *muche ſtriuing.

3 For our exhortation was not of deceipt, neyther of vncleanneſſe, neither in guile:

4 But as we were alowed of God to be put in credite with the Goſpell, euen ſo we ſpeake, not as pleaſyng menne, but God, whiche tryeth our hartes.

5 For neither at any time vſed we flatteryng woordes, as ye knowe, neither cloke of courtouſneſſe, God (b) recorde,

6 Neyther ſought we prayſe of menne, neyther of you, nor yet of others:

7 When we might haue ben in * auctho̱ritie, as the apoſtles of Chriſte, but were tender among you, euen as a (b) nourſe cheriſheth her children.

8 So, being tenderly affected towarde you, our good wyl was to haue dealt vnto you, not the Goſpel of God onlye, but alſo our owne ſoules: becauſe ye were deare vnto vs.

9 For ye remember, bzethren, our labour and trauayle: for we labouring night and day, becauſe we woulde not be chargeable vnto any of you, preached vnto you the goſpel of God.

10 Ye (are) witneſſes, and God (alſo,) howe holyly, and iuſtly, & vnblameably, we behaued our ſelues among (c) you that beleue.

11 And ye knowe howe that as a father his chyldren, ſo we haue exhorted, comforted, and beſought euery one of you,

12 That ye woulde walke woorthy of God, who hath called you vnto his kyngdome and glory.

13 For this cauſe thanke we God alſo without ceaſſing, becauſe when ye had receiued the woorde of God whiche ye heard of vs, ye receyued it not as the woorde of menne, (but as it is in deede) the woorde of God, whiche effectuouſly woorketh alſo in you that beleeue.

14 For ye, bzethren, became folowers of the Churches of God, whiche in Iurie are in Chriſte Ieſus: for ye alſo haue ſuffered like thinges of your countreymen, as they haue of the Iewes:

15 Who both killed the Lorde Ieſus, & their owne prophetes, and haue perſecuted vs: and God they pleaſe not, and are contrary (d) to al men:

16 And hinder vs to ſpeake to the Gentiles, that they might be ſaued, to fulfyll their ſynnes alway. For the wrath (of GOD) is comme on them to the vttermoſt.

17 Foraſmuche, bzethren, as we are kept from you for a ſhort ſeaſon, in perſon, not in hart, we enforced the more to ſee you perſonally with great deſyre.

18 And therefore we woulde haue comme vnto you, (euen I Paul) once and agayne: * but Satan hindered vs.

19 For what is our hope, or ioy, or crowne of reioycing? Are (e) not ye it in the preſence of our Lorde Ieſus Chriſte at his comming?

20 Yea, ye are our glory and ioy.

(a) Not in outwarde ſhewe and in pompe, but in trauel, and in the feare of God. Acte.47.c. Acte.17. b.

Galat.1.b. Philip. 1. a.

* or, a burden.

(b) He humbled him ſelf to ſupport all thinges with out al reſpect of lucre: euen as the tender mother which nouriſeth her chyldren, & thinketh no office to vile for her chyldrens ſake. Acte.20.g. 2.Theſ.3.b. 1. Cor. 9. c.

(c) For it is not poſsibbe to auoyde the reproche of the wicked, which euer hate good doings.

(d) And woulde hinder al men from their ſaluation. Luke.21.c.

* Dani. 10. c.

2. Cor.1.c.

(e) Therfore I coulde not forget you, except I woulde forget me ſelfe.

The.iii.Chapter.

2. He ſheweth howe greatly he was affectioned towarde them, both in that he ſent Timotheus to them, 10. and alſo prayed for them.

1 WHerefore, ſence we coulde no longer forbeare, we thought it good to remaine at * Athens alone: Acte.17. b.

2 And ſent Timotheus, our bzother and miniſter of God, and felowe labourer in the Goſpel of Chriſte, to ſtablyſhe you, and to comfort you concerning your fayth:

3 * That no man ſhoulde be moued in theſe afflictions: For ye your ſelues knowe that we are appoynted therevnto. Iohn.16.c. Acte.14. b.

4 For verily when we were with you, we tolde you before that we ſhoulde ſuffer tribulation: euen as it came to paſſe, and (as) ye knowe.

5 For this cauſe when I (a) could no longer forbeare, I ſent (him) to knowe your fayth, leſt by ſome meanes the tempter had tempted you, and our labour had ben vayne.

6 But nowe lately when Timotheus came from you vnto vs, and brought vs good tydinges of your fayth & charitie, and howe that ye haue good remembrance of vs alwayes, deſyring greatly to ſee vs, as we alſo (to ſee) you:

7 Therefore, bzethren, we were comforted ouer you, in al our aduerſitie and neceſſitie, becauſe of your fayth:

8 For nowe we (b) liue, yf ye ſtande faſt in the Lorde.

9 For what thankes can we recompence to God agayne for you, for all the ioy wherewith we ioy for your ſakes before our God:

10 Prayeng night and day exceedingly to ſee you perſonally, and repayre the wantinges of your fayth?

(a) His great affection towarde the ſmal flocke.

(b) If ye remayne conſtant in faith and true doctrine, I ſhall thinke that al myne afflictions be ſo many pleaſures, and ſhalbe reſtored from death to life

11 Nowe God him selfe, and our father, and our Lorde Iesus Christe, guide our way vnto you.
12 And the Lorde increase you, and make you abounde in charitie one towarde another, and towarde al men, euen as we also towarde you:
13 To stablishe your hartes vnblameable, in holynesse before God and our father, in the comming of our Lorde Iesus Christe with al his saintes.

The. iiii. Chapter.

1. He exhorteth them to holynesse, 6. and innocencie, 9. loue, 11. labour, 13. and moderation in lamentyng for the dead.

A 1 FArthermore we beseeche you brethren, and exhort you by the Lorde Iesus, that ye increase more and more, as ye haue receyued of vs, how ye ought to walke and to please God.
The Epistle on the second sunday in Lent. Rom. 12. a. Ephe. 5. a.
2 For ye knowe what commaundementes we gaue you by the Lorde Iesus.
* or, sanctification.
3 For this is the wyl of God, *(euen) your * holynesse, (a) that ye shoulde abstayne from fornication:
(a) That is, that ye shuld dedicate your selues wholy vnto God. 1. Cor. 7. a. Rom. 1. c.
4 That euery one of you shoulde knowe *howe to possesse his vessel in holynesse and honour:
5 Not in the lust of concupiscence, *euen as the Gentiles which knowe not God.
6 That no man oppresse and defraude his brother in (any) matter: because that the Lorde is the auenger of al suche, as we also haue forewarned you, and testifyed.
C 7 For God hath not called vs vnto vncleanesse, but into holynesse.
8 *He therefore that despiseth, despiseth not man, but God, who hath also geuen to you *his holy spirite.
Luke. 10. c. 1. Cor. 3. b.
9 But as touching brotherly *loue, ye neede not that I write vnto you: *For ye are taught of God to loue one another.
1. Thes. 1. a. Iohn. 13. d.
10 Yea, and that thing verily ye doo vnto al the brethren which are in all Macedonia: but we beseeche you brethren, that ye encrease more and more:
Actes. 20. b. 1. Cor. 9. c. 2. Thes. 3. b.
11 *And that ye study to be quiet, and to doo your owne busynesse, and to worke with your owne handes, as we commaunded you:
12 That ye may walke honestly towarde them that are without, and that ye may haue lacke of nothing.
(b) He doth not condemne al kinde of sorowe, but that which proceedeth of infydelitie
13 But I woulde not haue you to be ignorant, brethren, concernyng them which sleepe, that ye (b) sorowe not, euen as other which haue no hope.
14 For if we beleeue that Iesus dyed, and rose agayne, euen so them also which sleepe by Iesus, wyl God bring with him.
15 For this we say vnto you in the worde of the Lorde: that we which *liue, which remayne vnto the comming of the Lorde, shal not preuent them which sleepe. 1. Cor. 15. b.
16 For the Lorde him selfe shal descend from heauen in a shout, (and) in the voyce of the *Archangel, and in the trumpe of God: and the dead in Christe shal ryse fyrst. Matth. 24. c. Dani. 12. a.
17 Then we which liue, which remayne, shalbe caught vp togeather with them in the cloudes, to meete the Lord in the ayre: and so shal we euer be with the Lorde.
18 Wherefore comfort your selues one another in these woordes.

The. v. Chapter.

He enfourmeth them of the day of iudgement, and commyng of the Lorde.

1 BVt of the times and seasons, brethren, A ye haue no nede that I write vnto you. Mat. 24. b.
2 For ye your selues knowe perfectly * that the day of the Lorde so commeth, euen as a theefe in the night. 2. Pet. 3. c. Apoc. 3. a.
3 For when they shal say peace and safetie: then *sodaynly destruction commeth vpon them, (a) as sorowe vpon a woman with childe, and they shall not escape in any wyse. Jere. 15. b. (a) That is, sodenly and vnlooked for.
4 But ye *brethren are not in darknesse, lest that day shoulde ouertake you, as a theefe. John. 12. c. Ephe. 5. b.
5 Ye are al the children of lyght, and the children of the day: We are not of ỹ night, neither of darknesse. (b) Here sleepe is taken for contempt of salvation, when men continue in sins, and wil not awake to godlynesse.
6 *Therefore let vs not (b) sleepe, as (doo) other: but let vs watche, and be sober.
7 For they that sleepe, sleepe in the nyght: and they that be dronken, are dronken in the night.
8 But let vs which are of the day, be sober, *putting on the brest plate of faythe & charitie, and a helmet, the hope of saluation. Rom. 13. d. Ephes. 6. b.
9 For God hath not appoynted vs to wrath: but to obteyne saluation by our Lorde Iesus Christe,
10 *Which dyed for vs, that whether we wake or sleepe, we shoulde liue togeather with him. 2. Cor. 5. c.
11 Wherefore, comfort your selues togeather, and edifye euery one another, euen as ye doo.
12 And we beseeche you, brethren, to knowe them *which labour among you, and haue the ouersyght of you in the Lorde, and admonishe you: Galat. 6. b. 1. Tim 5. c.
13 That ye haue them in high reputation, in loue for their woorke: and be at peace among Philip. 2. b.

among your ſelues.

14 We exhorte you, brethren, warne them that are vnruly, comfort the feble minded, lyft vp the weake, be patient towarde all menne.

Rath.5.g 15 See that none recompence euyl for euyll vnto any man: but euer folowe that whiche is good, both among your ſelues, and to all men.

Phil.4.a 16 *Reioyce euer.

Luke.18.a 17 *Pray continually.

18 In all thynges geue thankes: For this is the wyl of God in Chriſte Ieſus, towarde you.

19 Quenche not the ſpirite.

1.Cor.14.g 20 *Deſpiſe not (c) prophelyinges.

(c) The preachyng of the woorde of God. 21 Examine al thynges: hold faſt that whiche is good.

22 Abſteyne from al apparance of euyl.

23 And the very God of peace ſanctifie you throughout, (And I pray God) that your whole ſpirite, and ſoule, and body, may be preſerued blameleſſe in the comming of our Lorde Ieſus Chriſte.

24 *Faythful is he which called you, which wyl alſo doo it. Num.23.c

25 Brethren, pray for vs.

26 Greete all the brethren in an holy kyſſe. 1.Cor.1.b

27 I charge you in the Lorde, *that this Epiſtle be read vnto al the holy brethren. Rom.16.c 1.Cor.15.a

28 *The grace of our Lorde Ieſus Chriſte (be) with you, Amen. 2.Cor.13.a 2.Thel.3.a

¶ The firſt Epiſtle vnto the Theſſalonians, written from Athens.

¶ The ſecond Epiſtle of Saint Paul the Apoſtle to the Theſſalonians.

The firſt Chapter.

1. He thanketh God for their fayth, loue, and patience. 11. He prayeth for the encreaſe of the ſame, 12. And ſheweth what fruite ſhal come thereof.

A 1 PAul and Siluanus, and Timotheus, vnto the Churche of the Theſſalonians, in God our father, & the Lord Ieſus Chriſte:

Rom.1.a 2 *Grace vnto you, and peace from God our father, and the Lorde Ieſus Chriſte.

I.Cor.1.a Epheſ.1.a Rom.1.b 3 We are bounde to *thanke God alwayes for you, brethren, as it is meete, becauſe that your fayth groweth exceedyngly, and the charitie of euery one of you towardes another aboundeth:

(a) whiche Proceedeth of your faith as a moſt notable fruite. (b) The faithful by their afflictions, ſee as in a cleare glaſſe, the ende of Gods iuſte iudgement, when as thei ſhal raigne with Chriſte whiche haue ſuffred with him: and the wicked ſhall feele his extreme wrath & vengeance Rom.2.b 4 So that we our ſelues reioyce in you in the Churches of God, for your (a) patience and faith in al your perſecutions and tribulations that ye ſuffer.

5 (Whiche is) a (b) token of the ryghteous iudgement of God, that ye may be counted worthy of the kingdome of God, for whiche ye alſo ſuffer.

6 For it is a righteous thyng with God, to recompence tribulation to them that trouble you:

7 And to you whiche are troubled, reſt with vs, in the reuelation of the lord Ieſus from heauen, with the angels of his power,

8 In flaming fire, rendring vengeance vnto them that knowe not God, *and that obey not the Goſpel of our Lorde Ieſus Chriſte,

9 *Which ſhalbe punished with euerlasting damnation from the preſence of the Lorde, and from the glory of his power: Sapi.5.c

10 *When he ſhal come to be glorified in his ſaintes, and to be made marueylous in all them that beleeue (becauſe our teſtimonie towarde you was beleeued) in that day. Mat.25.c

11 *Wherfore alſo we pray alwayes for you, that our God wouldе make you worthy of the callyng, and fulfyll all good pleaſure of goodneſſe in the (c) worke of fayth in power: Coloſſ.1.a Philip.1.b (c) Fayth is Gods wonderful worke in vs,

12 That the name of our Lord Ieſus Chriſt may be glorified in you, and ye in hym, according to the grace of our God, and the Lorde Ieſus Chriſte.

The.ii. Chapter.

1. He ſheweth them that the day of the lord ſhal not come, tyl the departyng of the fayth come firſt, 9. and the kingdome of Antechriſte, 15. and therefore he exhorteth them not to be deceyued, but to ſtande ſtedfaſt in the thynges that he hath taught them.

1 WE beſeeche you brethren, by the commyng of our Lorde Ieſus Chriſte, and by our aſſemblyng vnto hym, A

2 That ye be not ſodaynely mooued from (your) mynde, nor be troubled, neyther by (a) ſpirite, nor by wooрde, nor yet by letter, (a) As falſe reuelations or dreames.

as

as from vs, as though the daye of Christe were at hande.

3 Let no man deceyue you by any meanes, for (the Lorde shal not come) except there come a falling away first, & that that man of sinne be reuealed, the sonne of (b) perdition.

Dani.9.g. 1.Tim.4.a. (b) who as he destroyeth other, so shal he be destroyed himselfe.

4 (Whiche is) an aduersarie, and is exalted aboue all that is called God, or that is worshipped: so that he as god sitteth in the temple of God, shewyng hym selfe that he is God.

1.Cor.3.b.

5 Remember ye not, that when I was yet with you, I tolde you these thynges?

6 And nowe ye knowe what withholdeth, that he myght be reuealed in his tyme.

1.Iohn.2.c. 2.b. 7 *For the mysterie of iniquitie doth already worke, onely he which now letteth (wyll let) vntyl he be taken out of the way.

Esai.11.a. 8 And then shall that wicked be reuealed,* whom the Lorde shal consume with the spirite of his mouth, and shal destroy with the brightnesse of his commyng:

Math.24.c 9 (Euen hym) whose commyng is after the worckyng of Satan, in al power & signes, and woonders of lying,

10 And in all deceyuablenesse of vnrighteousnesse, in them that perishe: because they receiued not the loue of the trueth, that they myght be saued.

Rom.1.b. 11 *And therfore God shal sende them strong delusion, that they should beleeue lyes:

12 That all they might be damned whiche beleeued not the trueth, but had pleasure in vnrighteousnesse.

13 But we are bounde to geue thankes alway to God for you, brethren, beloued of the Lorde, because that God hath from the beginning chosen you to saluation, in sanctifying of the spirite, and (m) fayth of the trueth:

14 Whereunto he called you by our Gospel, to the obteynyng of the glorye of the Lorde Iesus Christe.

15 Therefore brethren stand fast, and holde the ordinances whiche ye haue ben taught, whether it were by our preaching, or by our Epistle.

16 Our Lorde Iesus Christe, and God and our father whiche hath loued vs, and hath geuen vs euerlasting consolation, and good hope in grace,

17 Comfort your hartes, and stablishe you in al good layng and doyng.

The.iii.Chapter.

He desyreth them to pray for hym, that the Gospel may prosper.

1 Furthermore brethren, praye ye for vs,* that the worde of the Lorde may haue free passage, and be glorified, euen as with you:

A Ephes.6.i. Coloss.4.a.

2 And that we may be deliuered from disordered and euyl men: For al men haue not (a) fayth.

(a) Although they boast them selues thereof.

3 But the Lord is faythful, whiche shall stablishe you, and keepe you from euyl.

4 And we haue confidence in the Lorde to youward, that ye both doo, and wyl doo the thynges whiche we commaunde you.

5 And the Lorde guyde your hartes to the loue of God, and to the patient wayting for Christe.

6 We commaund you, brethren, in the name of our Lorde Iesus Christe, * that ye withdrawe your selues from euery brother that walketh inordinately, and not after the (b) institution whiche he receyued of vs.

1.Cor.5.b. (b) which is to trauaile if he wyl eate.

7 For ye your selues knowe howe ye ought to folow vs: For we behaued not our selues inordinately among you,

8 Neyther tooke we bread of any man for nought: * but wrought with labour & sweat nyght and day, because we would not be chargeable to any of you.

Actes.20.g. 1.Cor.9.c. 1.Thes.2.c.

9 Not because we haue not auctoritie, but to make our selues an example vnto you to folowe vs.

10 For when we were with you, this we warned you of, that if any would not worke, the same should not eate.

11 For we heare that there are some whiche walke among you inordinately, worckyng not at al, but be busybodyes.

12 Them that are such, we commaund, and exhort by our Lorde Iesus Christ, that they worckyng in quietnesse, eate their owne bread.

13 And ye, * brethren, be not weery in well doopng.

Galat.6.b.

14 If any man obey not our doctrine, signifie hym by an Epistle, and haue no companie with hym, that he may be ashamed.

2.Thes.3.d

15 Yet count hym not as an (c) enimie, but warne hym as a brother.

(c) The ende of excommunication is, not to drine from the church suche as haue falle, but to wyn them to the Churche by amendement

16 Nowe the very Lorde of peace, geue you peace alwayes, by all meanes. The Lord be with you al.

1.Thes.5.b. Phil.4.b.

17 The salutation of me Paul, with myne owne hande, whiche is the token in euery Epistle. So I write.

18 The grace of our Lorde Iesus Christe be with you al, Amen.

¶ The seconde to the Thessalonians, was written from Athens.

The

¶ The fyrſt Epiſtle of Saint Paul the Apoſtle vnto Timothie.

The fyrſt Chapter.

He exhorteth Timothie to wayte vppon his office, namely to ſee that nothyng be taught but Gods worde.

Actes.9.c. 1. Thel.1.a. Actes.16.a. (a) So called, becauſe he folowed the ſimplicitie of the Goſpell.

PAVL the Apoſtle of Jeſus Chriſt, *by the commiſſion of God our Sauiour, and Lorde Jeſus Chriſte (which is) *our hope, Vnto *Timothie a natural (a) ſonne in the fayth: Grace, mercie, (and) peace from God our father, & Jeſus Chriſt our Lorde.

1 Tim.2.c. Titus.3.c. 1.Tim.4.a. (b) Becauſe theſe queſtioniſts preferred theyr curious fables to all other knowledge, and beautified them with the lawe, as yf they had ben the very law of God: Saint Paule ſheweth that the ende of Gods lawe is loue, whiche canne not be without a good conſcience, neither a good conſcience without faith, nor faith without the worde of god: So their doctrine whiche is an occaſion of cõtention, is worth nothyng.

As I beſought thee to abyde ſtyl at Epheſus, when I departed into *Macedonia, (ſo doo) that thou commaunde ſome that they teache no other doctrine:

Neyther geue heede to *fables, & endleſſe genealogies, which breede queſtions, more then godly edifyng, whiche is in fayth.

But the (b) ende of the commaundement, is charitie out of a pure hart, and of a good conſcience, and of fayth vnfaygned.

From the whiche thynges, ſome hauyng erred, haue turned vnto vayne iangelyng:

Coueryng to be doctours of the lawe, not vnderſtandyng what they ſpeake, neyther whereof they affyrme.

Lenit. 21.b. Roma.1.b. Actes.9.a. 1.Cor.15.b Galat.1.c. (c) Not knowyng that I foughte agaynſt God.

But we knowe that the lawe is good, yf a man vſe it lawfully:

Knowyng this, that the law is not geuen vnto a ryghteous man, but vnto the lawleſſe and diſobedient, to the vngodly, and to ſynners, to vnholy, and vncleane, to murderers of fathers, & murderers of mothers, to manſlears,

*Whoremongers, to them that defyle them ſelues with mankynde, to manſtealers, to lyers, to periured, and yf there be any other thyng that is contrary to wholeſome doctrine:

Accoꝛding to the Goſpel of the glorie of the bleſſed God, whiche is committed vnto me.

And I thanke Chriſte Jeſus our Lorde, which hath made me ſtrong: for he counted me faithfull, putting me into the miniſterie,

Who was before a blaſphemer, *and an oppreſſour: But yet I obteyned mercie, becauſe I did it (c) ignorantly, in vnbelefe.

And the grace of our Lord was exceeding abundant, with fayth, and loue, whiche is in Chriſte Jeſus.

This is a faythful ſaying, & by al meanes woorthie to be receiued, that *Chriſte Jeſus came into the worlde, to ſaue ſynners, of whom I am cheefe.

Math.9.b. Mark.2.c. Luke.19.a.

Notwithſtandyng, for this cauſe was mercy ſhewed vnto me, that in me the firſt, Jeſus Chriſt might ſhewe al long ſuffring, to the example of them whiche ſhoulde beleeue on him to lyfe euerlaſtyng.

John.3.c.

Now vnto the kyng euerlaſtyng, incoꝛruptible, inuiſible, vnto God only wyſe, (be) honour and glorie for euer and euer, Amen.

(d) He burſteth foorth into theſe godly affections, conſyderyng Gods great mercie towatd him.

This commaundement commit I vnto thee ſonne Timotheus, accoꝛdyng to the prophecies whiche went before vppon thee, that thou in them ſhouldeſt fyght a good fyght:

Hauing faith and good conſcience, whiche ſome hauing put away, as concernyng fayth, haue made ſhypwracke.

Of whom is *Hymeneus and Alexander, whom I haue (e) delyuered vnto Satan, that they may learne not to blaſpheme.

2.Tim.2.c. Math.18.c. 1.Cor.5.a. (d) Excommunicate, or caſte out of the Church.

The.ii.Chapter.

I. He exhorteth to pray for al men. 4. wherfore, 8. and howe. 9. As touchyng the apparel and modeſtie of women.

EXhoꝛt you therfoꝛe, that firſt of al prayers, ſupplications, interceſſions, and geuyng of thankes be made foꝛ all men.

1 Tim.

*Foꝛ kinges, and foꝛ al that are in authoritie, that we may leade a quiet and peaceable lyfe, in al godlyneſſe and honeſtie,

Jere.29.c. Baruc.1.c.

Foꝛ that is good & acceptable in the ſyght of God our Sauiour,

Who wyll haue al men to be ſaued, and to come vnto the knowledge of the trueth.

Foꝛ (there is) *one God, and one mediatoꝛ of God and men, the man Chriſt Jeſus:

John.17.a. Hebr.9.b. Galat.3.c.

Who gaue him ſelfe a (a) ranſome foꝛ al, a teſtimonie in due tymes:

(a) He ſheweth that there can be no mediator, except he be alſo the redeemer.

Whereunto I am oꝛdeyned a Preacher and an Apoſtle (I tel the trueth in Chriſt, and lye not) a teacher of the Gentiles in fayth and veritie.

8 I wyl

Iohn.4.c. 8 I wyl therefore that the men * pray euery where, lyfryng vp holy handes without wrath and reasonyng.

9 Lykewyſe alſo the women, that they aray them ſelues in comely apparel, with ſhamefastneſſe and diſcreete behauiour, not in braydyd heare, eyther golde, or pearles, or coſtly aray:

10 But (that becommeth women profeſſyng godlyneſſe) through good woorkes.

1.C.or.14.g 11 * Let the woman learne in ſcilence with al ſubiection.

12 But I ſuffer not a woman to teach, neyther to vſurpe auctoritie ouer the man, but to be in ſcilence.

13 For Adam was fyrſt fourmed, then Eue.

(b) That is, giltie of the tranſgreſſion. 14 And Adam was not deceyued, but the woman beyng deceyued, was (b) in the tranſgreſſion.

15 Notwithſtandyng, through bearyng of chyldren ſhe ſhalbe ſaued, yf they continue in fayth and charitie, and holyneſſe, with modeſtie.

The.iii.Chapter.

2. He declareth what is the office of Miniſters, 11. and as touchyng theyr families. 15. The dignitye of the Churche, 16. and the principal poynt of the heauenly doctrine.

¶ 1 THIS IS) a faythfull ſaying: yf a man deſyre the office of a Byſhop, he deſyreth a good woorke.

2 A Byſhop therfore muſt be blameleſſe, the huſbande of one wyfe, watchyng, ſober, comely apparelled, a louer of hoſpitalitie, apt to teache,

3 Not geuen to ouermuch wyne, no ſtryker, not greedie of ſylthie lucre: but gentle, abhorring fyghtyng, abhorring couetouſneſſe:

4 One that ruleth wel his owne houſe, hauing chyldren in ſubiection with al grauitie.

5 (For if a man knowe not to rule his owne houſe, howe ſhall he care for the Churche of God?)

(a) Leſt being proud of his degree, he be lykewyſe condemned as the deuyll was for lyftyng vp hym ſelfe by pride 6 Not a yong ſcoller, leſt he being puffed vp, (a) fal into the condemnation of the deuyl.

7 He muſt alſo haue a good reporte of them whiche are without, leſt he fall into the rebuke and ſnare of the deuyl.

* or, deacons 8 Lykewyſe muſt the * miniſters be * graue, not double tongued, not geuen to muche wyne, neyther greedie of ſylthie lucre:

(b) Hauyng the true doctrine of the Goſpel, and the feare of God. 9 (b) Holding the myſterie of the fayth in a pure conſcience.

10 And let them fyrſt be proued, then let them miniſter, being blameleſſe.

11 Euen ſo muſt their wyues be graue, not cuyl ſpeakers, ſober, faythful in al thyngs.

12 Let the deacons be the huſbandes of one wyfe, and ſuche as can rule their chyldren wel, and their owne houſholdes.

13 * For they that haue miniſtred wel, geat them ſelues a good degree, and great libertie to ſpeake in the fayth (whiche is) in Chriſte Ieſus. Mat.25.b.

14 Theſe thinges wryte I vnto thee, hoping to come ſhortly vnto thee: C

15 But yf I tarrie long, that thou mayeſt knowe howe thou oughteſt to behaue thee ſelfe in the houſe of God, whiche is the Churche of the lyuyng God, the pyller and grounde of the * truth.

* or, ſtaye.

16 And without doubt, great is that myſterie of godlyneſſe: * God was ſhewed manifeſtly in the fleſhe, was iuſtified in the ſpirite, was ſeene among ỹ angels, was preached vnto the gentiles, was beleeued on in the worlde, and was receiued vp in glorie. John.1.b.

The.iiii.Chapter.

2. He teacheth him what doctrine he ought to flee, 6. 8. 11. and what to followe, 15 and wherein he ought to exercise him ſelfe continually.

1 NOwe the ſpirite ſpeaketh euidently, that * in the later times ſome ſhal departe from the fayth, geuing heede vnto ſpirites of errour, and doctrines of deuylles, ¶ Actes.20.f. 2.Tim.3.a. 2.Pet.2.a. Iude.c. 2. Theſ.2.a

2 Whiche ſpeake falſe in hypocriſie, hauyng their (a) conſcience ſeared with an hot iron: (a) Their dul conſciences, firſt waxed harde, then after, canker and corruption bred ther in: laſt of all, it was burnt of with an hot iron, ſo that he meaneth ſuche as haue no conſcience. Eph.4

3 Forbidding to marie, (and commaundyng) to abſteyne from meates whiche God hath created to be receyued with geuyng thankes, of them which beleeue and knowe the trueth. Cene.1.d. Rom.23.c. Titus.1.d.

4 For euery creature of God (is) good, and nothyng to be refuſed, if it be receiued with thankes geuyng.

5 For it is ſanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of theſe thynges, thou ſhalt be a good miniſter of Ieſus Chriſte, * whiche haſt benne nourished vp in the wordes of fayth, and of good doctrine, whiche thou haſt continually folowed. 2.Tim.3.b B

7 But * caſt away prophane and olde wiues fables, and exercise thee ſelfe rather vnto godlyneſſe, 1. Tim.1.a. Titus.3.c.

8 For bodily exercise profyteth litle, but godlyneſſe is profitable vnto al thinges, hauing promiſes of the lyfe that is nowe, and of that whiche is to come. Coloſ.2.d.

9 (This is) a ſure ſaying, and by al meanes worthie to be receyued:

10 For therefore we both labour, and ſuffer rebuke, becauſe we haue hoped in the lyuyng God, which is the ſauiour of al men, ſpecially

cially of thole that beleeue.

11 These thinges commaunde and teache.

12 Let no man despise thy youth: * but be thou a paterne of the beleeuers, in woorde, in conuersation, in charitie, in spirite, in fayth, in chastitie.

13 Tyl I come geue attendance to readyng, to exhortation, to doctrine.

14 Despise not the gyft that is in thee, whiche was geuen thee (b) through prophesie, with the * layeing on of handes, by the auctoritie of the eldershyp.

15 Haue a care of these thinges, and geue thee selfe vnto them, that it maye be seene howe thou profitest in al thinges.

16 Take heede vnto thee selfe, and vnto doctrine, and continue therein: For in dooyng this, thou shalt both (c) saue thee selfe, and them that heare thee.

Titus. 2.c
1 Pet. 5.a.

(b) And reuelation of the holy ghost.

Acts. 6.b

(c) Thou shalt faythfully doo thy office, which is an assurance of thy saluation

The. v. Chapter.

1. He teacheth him howe he shal behaue hym selfe in rebukyng al degrees. 3. An order concernyng wydowes.

A Leuit. 19.d

1 REbuke not an elder, * but exhorte hym as a father, the younger menne as brethren:

2 The elder women as mothers, the younger as sisters, in al chastitie.

3 Honour wydowes, whiche are wydowes in deede.

Eccle. 3.b

4 * But if any wydowe haue children or nephues, let them learne first to rule their owne houses godly, and to recompence alto their elder kynsfolkes: for that is good & acceptable before God.

Luke. 2.f.

5 And she that is a wydowe (a) in deede, and leaft alone, hopeth in God, and continueth in supplications and prayers night and day.

(a) Whiche hath no maner of worldy meanes to helpe her selfe with.

B

6 But she that liueth in pleasure, is dead being alyue.

7 And these thinges commaunde, that they may be blamelesse.

8 But if any prouide not for his owne, and specially for them of his housholde, he hath denyed the fayth, and is woorse then an infidel.

Gene. 9.a
Mat. 10.c
1 Pet. 4.b

9 Let not a wydowe be chosen vnder three score yeeres old, hauing ben the wyfe of one man,

10 And wel reported of in good woorkes, if she haue brought vp children, * if she haue lodged strangers, if she haue washed the Saintes feete, if she haue * ministred vnto them that were in aduersitie, if she haue ben continually geuen to euery good woorke.

* Or, holpen them.

11 But the younger wydowes refuse, for when they haue begun to waxe wanton against Christe, they wyl marrye

12 Hauyng damnation, because they haue cast away their first fayth.

13 They learne to wander about from house to house idle, yea not idle only, but also tatlers, and busybodyes, speaking things whiche are not comely.

14 I wyl therfore that the younger women doo * marry, to beare children, to guide the house, to geue none occasion to the aduersarie to speake slaunderously.

C
1. Cor. 7.b

15 For certayne of them are already turned backe after Satan.

16 If any man or woman that beleeueth haue wydowes, let them sustayne them, and let not the Churche be charged, that it may sustayne them that are wydowes in deede.

17 The elders that rule well, let them be counted worthy of double honour, most specially they which labour in the woord and teachyng.

18 For the Scripture saith, * Thou shalt not muosel the Ore that treadeth out the corne: and, * The labourer is worthy of his reward.

Deut. 25.b
Matth. 10.b

19 Against an elder receiue none accusation, but * vnder two or three witnesses.

Deut. 19.b

20 Them that sinne, rebuke before all, that other also may feare.

D

21 I testifie before God, and the Lord Iesus Christ, & the elect angels, that thou obserue these thinges without hastinesse of iudgement, and do nothing after partialitie.

22 * Lay handes sodainly on no man, neither be partaker of other mens sinnes. Keepe thee selfe chaste.

Num. 27.b.
Acts. 6.b.

23 Drinke no longer water: * but vse a litle wyne for thy stomackes sake, and thyne often diseases.

2. Tim. 1.b.
Eccle. 31.b.

24 Some mens sinnes are open beforehand, hastyng before vnto iudgement, and in some (b) they folowe after.

(b) Their sinnes folow, whiche for a tyme haue deceiued the godly, & after are detected, as Saul, Iudas, and other hypocrites.

25 Likewise also good woorkes are manifest before hand, and they that are otherwise can not be hyd.

The. vi. Chapter.

1. The duetie of seruantes towarde their maisters. 3. agaynst such as are not satisfyed with the woorde of God.

A 1 LEt as many * seruantes as are vnder the yoke, count their maisters woorthy of al honour, that the name of God and his doctrine be not blaspheme.

1. Cor. 12.c
Ephe. 6.a.
Coloss. 3.b

2 And they which haue beleeuing maisters, let them not despise them, because they are brethren, but rather let them doo seruice, for as muche as they are beleeuyng and beloued, & partakers of the (a) benefite. These

(a) That is, the grace of God.

thinges

thinges teache and exhoꝛt.

Galat.1.a. 3 * If any man teach otherwise, and consenteth not vnto the wholesome woꝛdes of our Loꝛde Jesus Chꝛiste, and to the doctrine which is accoꝛding to godlynesse:

1.Tim.1.a. Titus.3.c. 4 He is puft vp knowyng nothyng, but doꝛyng about questions, and *strifes of woꝛdes, wheꝛeof commeth enuie, strife, raylinges, euyl surmisynges,

5 Clayne disputations of menne of coꝛrupt myndes, destitute of the trueth, thinkyng lucre to be godlynesse: From suche be thou separate.

Eccle.29.b. Ieb.13.a. Iob.1.b. Eccle.5.c. 6 Godlinesse is great lucre, *if a man be content with that he hath.

7 *Foꝛ we bꝛought nothyng into the woꝛld, and it is certayne that we may cary nought away.

8 But hauyng foode and rayment, we must therewith be content.

(b) That set their felicity in rychesse. 9 Foꝛ they (b) that wyl be riche fal into temptation and snares, and into many foolishe and noysome lustes, whiche dꝛowne men in perdition and destruction.

10 Foꝛ loue of money is the roote of al euyl, whiche while some lusted after, they *erred from the fayth, and (c) pearsed them selues thꝛough with many soꝛowes.

* oꝛ, haue spilled the marke concernyng the fayth. (c) For they are neuer quiet, neither in soule nor body. 11 But thou, O man of God, flee these thinges, and folowe after ryghteousnesse, godlynesse, fayth, loue, pacience, meekenesse.

12 Fyght the good fyght of fayth, lay hande on eternal lyfe, whereunto thou art also called, and hast profession a good profession beꝛe many witnesses.

Actes.17.c. 13 I geue thee charge in the syght of God, * who quickeneth all thynges, and beꝛore Jesus Chꝛiste, which vnder Pontius Pilate witnessed a good profession,

14 That thou keepe the commaundement without spot, vnrebukeable, vntyll the appearing of our Loꝛde Jesus Chꝛiste:

15 * Whiche in his tymes he shal shewe that is blessed and prince onely, (d) the king of kynges, and loꝛde of loꝛdes.

16 Who only hath immoꝛtalitie, dwellyng in the lyght that no man can attayne vnto, * whom no man hath seene, neither can see, vnto whom be honour and power euerlasting, Amen.

17 Charge them which are riche (e) in this woꝛlde, that they be not high mynded, nor *trust in vncertayne riches, but in the lyuyng God, (which geueth vs abundantly al thynges to enioy:)

18 That they doo good, that they be rich in good woꝛkes, that they be ready to geue, glad to distribute:

19 * Laying vp in stoꝛe foꝛ them selues a good fundation against the tyme to come, that they may lay holde on eternal lyfe.

20 O Timotheus, saue (f) that whiche is geuen thee to keepe, auoydyng prophane (and) vayne babblynges, and (g) oppositions of science, falsely so called:

21 Which some professyng, haue erred concerning the faith. Grace (be) with thee, Amen.

¶ The first to Timotheus was writtẽ from Laodicea, whiche is the chefest citie of Phrygia Pacaciana.

Apoc.17.c. (d) By this mighty power of god, the faythfulare admonished boldely to stand in their vocation, although the world, Satan and hel, rage against them. (e) In thinges of this life. Matth.5.c. Luke.12.b. Eccle.29.b. Matth.6.c. (f) The gyfte of God for the vtilitie of the church. (g) As when question engendereth question.

¶ The second Epistle of Saint Paul, to Timothie.

The first Chapter.

Paul exhorteth Timotheus to stedfastnesse and pacience in persecution, and to continue in the doctrine that he had taught hym.

¶ 1 PAul an Apostle of Jesus Chꝛiste by the wyl of God, (a) accoꝛdyng to the promise of lyfe, which is in Chꝛiste Jesus,

(a) Being sent of God to preache that lyfe which he had promised in Christ Iesus. 2 To Timothie my dearely beloued sonne: grace, mercye, and peace from God the father, and Chꝛiste Jesus our Loꝛde.

Actes.22.a Rom.1.a. Phil.3.a. 3 I thanke God, * whom I wooꝛshyp from (my) foꝛefathers in pure conscience, that without ceassyng I haue remembꝛaunce of thee in my prayers nyght and day,

4 Greatly desyring to see thee, beyng myndful of thy teares, that I may be fylled with ioy.

5 When I cal to remembꝛance the vnfained fayth that is in thee, whiche dwelt first in thy graundmother Lois, and in thy mother Eunica, & I am assured that (it dwelleth) in thee also.

6 Wheꝛefoꝛe I put thee in remembꝛaunce that thou (b) styre vp the gyft of God, whiche is in thee, by the puttyng on of my handes.

(b) The gyft of God is a certaine lively flame, kindeled in our harts, which Satan & the flesh labour to quenche, and therfore we must now & then rysse it, and styrre it vp. Rom.1.b.

7 *Foꝛ

7 * For God hath not geuen to vs the spirite of feare, but of power, and of loue, and of a sounde mynde.

8 Be not thou therfore ashamed of the testimonie of our Lorde, neyther of me his prisoner, but suffer thou aduersitie with the Gospel, accordyng to the power of God,

9 Who hath * saued vs, and called vs with an holy callyng, not according to our workes: but according to his owne purpose and grace, whiche was geuen vs in Christ Jesus, before the worlde began:

10 But is nowe made manifeste by the appearyng of our sauiour Jesus Christ, * who hath put away death, and hath brought lyfe and immortalitie vnto lyght through the Gospel:

11 Whereunto I am appoynted a preacher, and an apostle, and a teacher of the Gentiles.

12 For the whiche cause I also suffer these thynges, neuertheleste, I am not ashamed, for I knowe whom I haue beleeued, and I am perswaded that he is able to keepe that whiche I haue committed to him agaynst that day.

13 * See thou haue the paterne of wholsome wordes, whiche thou hast hearde of me in fayth and loue, (that is) in Christ Jesus.

14 That (c) good thyng whiche was commited to thy kepyng, hold fast through the holy ghost whiche dwelleth in vs.

15 This thou knowest, that all they whiche are in Asia be * turned from me, of whom are Phygellus and Hermogenes.

16 The Lorde geue mercie vnto the house of Onesiphorus, for he oft refreshed me, * and was not ashamed of my chayne.

17 But when he was in Rome, he sought me out very diligently, and founde me.

18 The Lorde graunt vnto him that he may fynde mercie with the Lorde in that day: And in howe many thynges he ministred vnto me at Ephesus, thou knowest very wel.

The. ii. Chapter.

He exhorteth him to be constant in trouble, to suffer manly, to abyde fast in the wholsome doctrine of our Lorde Iesus Christe.

1 THou therefore my sonne, be strong in the grace that is in Christe Jesus.

2 And the thynges that thou hast heard of me by many witnesses, the same commit thou * to faythful men, whiche shal be apte to teache other also.

3 Thou therfore suffer afflictions as a good souldier of Jesus Christe.

4 No man that warreth, entangleth hym selfe with the affaires of (this) lyfe, that he may please him whiche hath chosen him to be a souldier.

5 And yf a man also wrestle, yet is he not crowned except he wrestle lawfully.

6 The labouryng husbandman (a) must fyrst be partaker of the fruites.

7 Consyder what I say: and the Lord geue thee vnderstandyng in al thynges.

8 Remember that Jesus Christ * of the sede of Dauid, was raysed from the dead, according to my Gospel:

9 Wherein I suffer trouble as an euyll doer, euen vnto bondes: but the word of God is not bounde.

10 Therefore * I suffer all thynges for the electes sakes, that they myght also obteyne the saluation whiche is in Christe Jesus, with eternal glorie.

11 (It is) a faythfull saying: * for yf we be dead with him, we shal also lyue (with him:)

12 * If we be patient, we shal also raigne (with him:) If we denie him, he also shall denie vs.

13 If we be vnfaithful, he abideth faithful, he can not denie him selfe.

14 Of these thynges put them in remembrance, testifie before the Lorde, that they stryue not about wordes to no profite (but) to the peruertyng of the hearers.

15 Studie to shewe thee selfe approoued vnto God, a workeman not to be ashamed, ryghtly diuidyng the worde of trueth.

16 * But prophane voyces of vanitie passe ouer: for they wyll encrease vnto greater vngodlynesse.

17 And their worde shal fret as doeth a canker: of whom is * Hymeneus & Philetus,

18 Whiche about the trueth haue * erred, saying that the resurrection is past alredie, and doo ouerthrowe the fayth of some.

19 But the strong fundation of God standeth styl, hauing this seale, (b) The Lorde knoweth them that are his: and, Let euery one that nameth the name of Christe, depart from iniquitie.

20 But * in a great house are not onely vessels of golde, and of syluer, but also of wood and of earth: some to honour, and some vnto dishonour.

21 If a man therefore purge him selfe from these, he shalbe a vessel sanctified vnto honour, and meete for the vse of the Lorde, and prepared vnto euery good worke.

22 Lustes of youth auoyde: but folowe ryghteousnesse, faith, charitie, peace, with them that cal on the Lorde out of a pure hart.

23 * But foolishe and vnlearned questions put from thee, knowyng that they doo but gender stryfe.

24 And

Deut.3.a. — 7

Titus.3.b. — 9
Ephes.1.a.

Esay.25.c
Rom.2.b.
Rom.1.a. — 10

1.Tim.2.b — 11

2.Tim.4.b.
Heb.2.b.
1.Pet.5.a. — 13

The grace of the holye ghoste, 14

Gr. abhorre me. — 15

2.Tim.1.c. — 16

Num.25.b — 17

2.Tim.2.a. — 2

(a) So that the payne must go before the recompence.

Matth.1.a.
Roma.1.a. — 8

Acts.20.f. — 10

Roma.6.b.
Roma.8.c. — 11

Luke.12.b.
Roma 3.a.
Num.23.c. — 12

C — 14

1.Tim.1.a. — 16

1.Tim.1.b. — 18

Or, missed the marke.

(b) He groundeth vppon Gods election & mans fayth,
Roma.19.b. — 19

D — 21

1.Tim.1.a. — 23

24 And

24 And the seruant of the Lord must not stryue: but be gentle vnto al men, * apte to teache, sufferyng euyl.

25 In meekenesse, instructyng them which are (c) contrary mynded, yf God at anye tyme wyll geue them repentaunce, to the knowledge of the trueth:

26 And that they may come to them selues agayne, out of the snare of the deuyl, which are * taken captiue of him at his wyl.

1.Tim.3.a. (c) He meaneth not this of Apostates or heretikes, whom he willeth to flee: but of them only whiche as yet are not come to the knowledge of the trueth, & fall through ignorance.

* or, vnlesse alyue.

The.iii.Chapter.

He prophecieth of the perillous times, 16. also what profite commeth of the scriptures.

1 This knowe also, that * in the last dayes perillous tymes shalbe at hande.

Actes.20.f. 1.Tim.4.a. 1.Pet.2.a. Iude.c.

2 For men shalbe louers of their owne selues, couetous, boasters, proude, blasphemers, disobedient to parentes, vnthankful, vngodly:

3 Without naturall affection, trusebreakers, false accusers, riotous, fierce, despisers of them whiche are good:

4 Traitours, headdie, high mynded, louers of pleasures more then louers of God:

5 Hauyng a fourme of godlinesse, but denying the power thereof: Turne away from these.

6 These are they whiche enter into houses, * and leade captiue (simple) women laden with sinne, carried with diuers lustes:

Titus.1.c.

B 7 Euer learning, and neuer able to come vnto the knowledge of the trueth.

Exod.7.b. 8 * For as Iannes and Iambres withstood Moses, so doo these also resyst the trueth: Men of (a) corrupt myndes, reprobate concernyng the fayth:

(a) Which can iudge nothing aryght.

9 But they shal preuaile no longer. For their madnesse shalbe manyfeste vnto all (men) as also theirs was.

10 But thou hast folowed my doctrine, fashion of lyuyng, (b) purpose, fayth, long sufferyng, charitie, patience,

(b) Not only what I taught and dyd, but also what my wil and mind was.

11 Persecutions, afflictions, whiche came vnto me at Antioch, at Iconium, at Lystra, whiche persecutions I suffered patiently: and from them al, the Lord deliuered me.

Actes.13.d. Psal.34.d. Pro.24.b. Eccle.2.a.

12 Yea, & * al that wyll lyue godly in Christ Iesus, shal suffer persecution.

13 But the euyll men and deceyuers, shall waxe woorse and woorse, deceyuyng, and being deceiued.

C 14 But continue thou in the thinges whiche thou hast learned, * which also were committed vnto thee, knowyng of whom thou hast learned (them:)

* or, wherin also thou hast ben confirmed and perswaded.

15 And that from * an infant thou hast known the scriptures, which are able to make thee wyse vnto saluation, through fayth which is in Christe Iesus.

1.Tim.4.a.

16 * Al scripture (is) geuen by inspiration of God, and (is) profitable to doctrine, to reproue, to correction, to instruction whiche is in rygh teousnesse,

2.Pet.1.b.

17 That the (c) man of God may be perfect, instructed vnto al good woorkes.

(c) VVhich is content to be gouerned by Gods woorde.

The.iiii.Chapter.

He exhorteth Timotheus to be feruent in the worde, and to suffer aduersitie.

1 I Testifie therefore before God, and the Lorde Iesus Christe, whiche shal iudge the quicke & the dead at his appearing, and his kyngdome:

A

2 Preache the woorde, be (a) instant in season, out of season, improue, rebuke, exhort in al long sufferyng and doctrine.

(a) Leaue none occasion to preache & to profite.

3 For the tyme wyl come, when they shal not suffer wholesome doctrine: but after their owne lustes, shal they whose eares itche, geat them an heape of teachers:

4 And shall turne away their hearyng from the trueth, and shalbe turned vnto fables.

5 But watche thou in al thynges, suffer afflictions, doo the woorke of an Euangelist, fulfyl thy ministerie:

The Epistle on saint Luke the Euangelistes day.

6 For I am nowe redie to be offered, and the tyme of my dissolution is at hande.

7 I haue fought a good fyght, I haue fulfylled (my) course, I haue kept the fayth.

B

8 Henceforth there is layde vp for me a crowne of rygh teousnesse, whiche the Lord the rygh teous iudge shal geue me at that day: not to me onely, but vnto them also that haue loued his appearyng.

1.Cor.9.b. 1.Pet.5.d.

9 Do thy diligence to come shortly vnto me.

10 For Demas hath forsaken me, hauyng loued this present worlde, and is departed vnto Thessalonica, Crescens to Galacia, Titus vnto Dalmatia.

11 (b) Onely Luke is with me. Takyng Marke, bring him with thee, for he is profitable vnto me for the ministration.

(b) Here it is manifest that Peter as yet was not at Rome, and yf euer he were there, it is vncertayne.

12 And Tychicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest bryng (with thee) and the bookes, but specially the parchmentes.

14 Alexander the copper smith shewed me muche euyl: the Lorde (c) rewarde hym accordyng to his deedes:

(c) For Paule was in him many manifest signes of reprobation.

15 Of whom be thou ware also: for he hath greatly withstande our preachyng.

16 At my fyrst answearyng no man assisted me, but al forsoke me: (I pray God) that it may not be layde to their charges.

17 Notwithstandyng the Lorde assisted me, & strengthened me, that by me the preachyng shoulde

shoulde be fulfilled to the vttermost, and that al the Gentiles shoulde heare, and I was deliuered out of the mouth of the Lion.

18 And the Lorde shal deliuer me from euery (d) euyl worke, and wil preserue me vnto his heauenly kyngdome: to whom (be) prayse for euer and euer, Amen.

19 Salute Priscа and * Aquila, and the houshold of * Onesiphorus.

20 Erastus abode at Corinthum: but Trophimus haue I left at Miletum sicke.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lorde Iesus Christe (be) with thy spirite: Grace be with you, Amen.

¶ The seconde Epistle vnto Timotheus ordeyned the first bishop of the Churche of the Ephesians, was written from Rome, when Paul was presented the second time vnto the Emperour Nero.

(d) That I commit nothyng vnworthy mine office. Acts.13.a. Rom.16.a. 2.Tim.1.d. Acts.20.b.

¶ The Epistle of Saint Paul vnto Titus.

The first Chapter.

5. He aduertiseth Titus touching the gouernement of the Churche. 7. The ordinance and office of ministers. 12. The nature of the Cretians, & of them whiche sowe abrode Iewyshe fables, and inuentions of men.

1 PAUL a seruant of God, and an Apostle of Iesus Christ, according to the (a) faythe of Gods elect, and the knowledge of the trueth, whiche is after godlynesse:

2 In the hope of eternal lyfe, whiche * God that can not lye, promised before the worlde began:

3 But hath made manifest his worde at the time appointed through preaching, which is committed vnto me according to the ordinance of God our sauiour:

4 To * Titus a naturall (b) sonne after the common faith. Grace, mercy, (and) peace from God the father, and the Lorde Iesus Christe our sauiour.

5 For this cause left I thee in Creta, that thou shouldest reforme the things that are leaft, and * ordeyne elders in euery citie, as I had appointed thee.

6 If any be blameles, the husbande of one wyfe, hauing faithful children, not accusable of ryote, or vntractable.

7 * For a bishop must be blameles, as the stewarde of God: not stubborne, not angry, not geuen to wine, no striker, not geuen to filthy lucre:

8 But a louer of hospitalitie, a louer of goodnesse, sober, ryghteous, godly, temperate:

9 Holdyng fast the faythful worde whiche is according to doctrine, that he may be able both to exhorte in wholsome doctrine, and to improue them that say agaynst it.

10 For there are many vnruly and vayne talkers, and deceiuers of myndes, specially they (that are) of the (c) circumcision:

11 Whose mouthes must be stopped, which subuert whole houses, teachyng thynges which they ought not, for filthy lucre sake.

12 One of them selues, (euen) a prophete of their owne, sayde, The Cretians (are) alwayes lyers, euil beastes, slowe bellyes.

13 This witnesse is true: wherfore rebuke them sharply, that they may be sounde in the fayth,

14 Not takyng heede to Iewes fables, and commaundementes of men, turnyng from the trueth.

15 * Vnto the pure (are) all thynges pure: but vnto them that are defiled & vnbeleeuing, (is) nothyng pure, but euen the mynde and conscience of them is defiled.

16 They confesse that they know God: but with workes they denye him, seeyng they are abominable and disobedient, and vnto euery good worke reprobate.

(a) That is, to preache the fayth, to increase their knowledge, to teache the liue godly, that at length they may obteyne eternal lyfe. Rom.3.a.

2.Cor.8.c. (b) In respect of fayth, whiche was common to them both, & that herein they are brethre: but in respect of the ministerie, Paul began him as his sonne in fayth. 1.Tim.3.a

Leuit.10.b Ephes.5.d.

(c) Whiche were not only the Iewes, but also the Hebionites, and Cherinthians heretiques, whiche taught that the lawe must be ioyned with Christe.

Rom.14.b

The.ii. Chapter.

1. He commendeth vnto hym the wholsome doctrine, and telleth hym howe he shal teache al degrees to behaue them selues, 11. through the benefite of the grace of Christe.

1 BVt speake thou the thynges which become (a) wholsome doctrine.

2 That the elder men be watchyng, graue, sober, sounde in fayth, in charitie, in patience:

(a) Wherewith oure soules are fed & mainteyned in healthe.

1. Tim. 3. b. 3 The elder * women lykewyse, that (they be) in such behauiour as becommeth holynesse, not false accusers, not geuen to much wine, teachers of good thinges:

4 That they may make the young women sober mynded, to loue their husbandes, to loue their children.

(b) Not runnyng to and fro without necessary occasiõs, which is a signe of lyghtnesse. 5 (To be) discrete, chaste, (b) housekepers, good, obedient vnto their owne husbands, that the worde of GOD be not blaspheamed.

6 Yonge men lykewyse exhort, to be sober mynded:

Tit. 7 * In al thinges shewing thee selfe a paterne of good workes, in the doctrine, vncorruptnesse, grauitie, integritie,

8 Wholsome worde, vnreprouable, that he whiche withstandeth, may be ashamed, hauing no euil thing to say of you.

Ephes. 6. a. 1. Pet. 2. d. Colos. 3. d. 1. Tim. 6. a

9 (Exhort) seruantes to be obedient vnto their owne maisters, and to please (them) in al thynges, not * answearing agayne:

* or, gayne saying.

10 Neyther pickers, but shewyng all good faythfulnesse, that they may adourne the doctrine of God our sauiour in al thynges.

11 For there hath appeared the grace of god (whiche is) (c) healthful to al men,

(c) Of what condition or state soeuer they be. 1. Iohn. 2. c. 12 Teachyng vs, that denying vngodlinesse, and * worldly lustes, we should liue soberly, and righteously, and godly in this present worlde:

13 Loking for that blessed hope and appearyng of the glory of the great God, and our sauiour Iesus Christe,

Rom. 8. a. Galat. 1. a. 14 Whiche * gaue hym selfe for vs, that he might redeeme vs frõ al vnrighteousnesse, and * pourge vs a peculier people vnto hym selfe, * zelous of good workes.

Ephes. 5. c. Ephes. 2. b. 15 These thinges speake and exhort, and rebuke with al auctoritie: * Let no man despise thee.

1. Tim. 4. b.

The. iii. Chapter.

1. Of obedience to suche as be in auctoritie. 9. He warneth Titus to beware of foolishe and vnprofitable questions, 12. concludyng with certayne priuate matters, 15. and salutations.

3 I Warne them to be subiect to rule and power, to obey magistrates, to be redy to euery good worke:

Rom. 13. a. 1. Pet. 2. c. 2 To blaspheme no man, to be no fighters, (but) gentle, shewing al meekenesse vnto al men.

3 (a) For we our selues also were sometime foolishe, disobedient, deceiued, seruyng diuers lustes and voluptuousnesse, liuyng in malicious nesse and enuie, ful of hate, hating one another.

(a) For, let vs consyder what we our selues were when God shewed vs fauour.

4 But after that the kyndnesse and loue of our sauiour GOD to mankynde appeared,

5 * Not of workes that be in ryghteousnesse whiche we haue wrought, but accordyng to his mercy he saued vs, * by the (b) fountayne of the regeneration and renuyng of the holy ghost,

2. Tim. 1. b. Iohn. 3. a. (b) Baptisme is a signe of our regeneratiõ, whiche is wrought by the holy ghost.

6 Whiche he shedde on vs ryghly through Iesus Christe our sauiour:

7 That we iustified * by his grace, shoulde be made heyres accordyng to the hope of eternal lyfe.

Actes. 15. b

8 (This is) a fayethful saying, and these thynges I wyll that thou affirme constantly, that they whiche haue beleeued in GOD, myght be careful to maynteyne good workes: These thinges are good and profitable vnto men.

Ephes. 2. b B

9 * But foolishe questions, and genealogies, and contentions, and stryuinges about the lawe, auoyde: for they are vnprofitable and vayne.

1. Tim. 1. d. 2. Tim. 2. c.

10 A man that is an heretike, * after the first and seconde admonition, auoyde:

Math. 18. c

11 Knowing that he that is such, is subuerted, & sinneth, being damned of him selfe.

12 When I shal sende Artemas vnto thee, or Tychicus, be diligent to come vnto me vnto Nicopolis: for I haue determined there to wynter.

13 Bryng Zenas the lawyer, and Apollos on their iourney diligently, that nothyng be lackyng vnto them.

14 And let ours also learne to maynteyne good workes to necessarie vses, that they be not vnfruiteful.

15 Al that are with me salute thee. Greete them that loue vs in the fayth. Grace be with you al, Amen.

¶ Wrytten from Nicopolis a citie of Macedonia.

The Epiſtle of Saint Paul vnto Philemon.

5. He reioyceth to heare of the fayth and loue of Philemon, 9. whom he deſyreth to forgeue his ſeruant Oneſimus, and louingly to receyue him agayne.

¶ 1 PAVL a priſoner of Jeſus Chriſte, and brother Timotheus,
2 vnto Philemon our deerely beloued and our felowe labourer,
And to our deerely beloued Apphia, and to Archippus our felow ſouldier, & to the church in thy houſe:
3 *Grace to you, & peace from God our father, and the Lorde Jeſus Chriſte.
1.Cor.1.a. 2.Cor.1.a. Galat.1.a.
4 I thanke my God, makyng mention alwayes of thee in my prayers,
5 Hearing of thy loue and fayth which thou haſt towarde the Lorde Jeſus, and toward al ſaintes:
(a) Thy benevolence towarde the ſaintes, whiche proceedeth of a lively and effectual fayth.
6 That the (a) felowſhip of thy fayth may be effectual in the knowledge of euery good (woorke) which is in you toward Chriſte Jeſus.
7 For we haue great ioy and conſolation in thy loue, becauſe the bowels (b) of the ſaintes are refreſhed by thee, brother.
(b) Meaning their inward partes and affections, were thorowe his charitie comforted.
8 Wherefore, though I might be muche bold in Chriſte, to enioyne thee that which is conuenient,
9 Yet for loues ſake I rather beſeeche thee, beyng ſuche a one as Paul the aged, and nowe alſo a priſoner of Jeſus Chriſte.
10 I beſeeche thee for my ſonne *Oneſimus, whom I haue begotten in my bondes:
Coloſ.4.b.
11 Whiche in time paſſed was to thee vnprofitable, but nowe profitable to thee & to me,
12 Whom I haue (as) agayne: thou therefore receyue him, that is, mine owne bowels.
13 Whom I would haue reteyned with me, that in thy ſtede he might haue miniſtred vnto me in the bondes of the Gospel:
14 But without thy mynde would I doo nothing, that thy benefyte ſhoulde not be as it were of neceſſitie, but willingly.
15 For happyly he therefore departed for a ſeaſon, that thou ſhouldeſt receyue him for euer:
16 Not nowe as a ſeruant, but aboue a ſeruant, a brother beloued, ſpecially to me: but howe much more vnto thee, both in the fleſhe, and in the Lorde?
17 If thou count me therefore a felowe, receiue him as me ſelfe.
18 If he haue iniuried thee, or oweth (thee ought) that lay to my charge.
19 I Paul haue written it with myne owne hande, I wyl recompence it: albeit, I doo not ſay to thee howe thou oweſt vnto me euen thyne owne ſelfe beſydes.
20 Yea brother, let me enioy (this) *pleaſure of thee in the Lorde: comfort my (c) bowels in the Lorde.
* or, fruite.
(c) Graunt me this benefyte, which ſhalbe moſt acceptable vnto me of al other.
21 Truſting in thyne obedience, I wrote vnto thee, knowyng that thou wylt alſo doo more then I ſay.
22 Moreouer, prepare me alſo a lodging: for I truſt that through your prayers I ſhalbe geuen vnto you.
23 There ſalute thee Epaphras my felowe priſoner (d) in Chriſte Jeſus,
(d) That is, for Chriſtes cauſe.
24 Marcus, Ariſtarcus, Demas, Lucas, my felowe labourers.
25 The grace of our Lorde Jeſus Chriſte (be) with your ſpirite. Amen.

¶ Written from Rome to Philemon, by Oneſimus a ſeruant.

¶ The Epiſtle of Saint Paul the Apoſtle to the Hebrewes.

The firſt Chapter.

1. He ſheweth the excellencie of Chriſte, 4. aboue the angels. 7. and of their office.

¶ 1 GOd which in time paſt, at ſundry tymes, and in diuers manners ſpake vnto the fathers in the prophetes,
the Epiſtle on Chriſtmas day.
2 Hath in theſe (a) laſt dayes ſpoken vnto vs in the ſonne, whō he hath appoynted heire of all thinges, *by whom alſo he made the worldes.
(a) So that nowe we haue no credite in any newe reuelations after him.
Coloſ.1.c. Sapi.8.d.
3 *Who being the brightneſſe of the glorye, and the very image of his ſubſtance, vpholdyng all thinges with the woorde of his power, hauyng by him ſelfe purged our ſinnes, hath ſet on the ryght hande of the maieſtie on high.
* or, ſuſtey.
4 Being ſo muche more excellent then the angels, as he hath by inheritance obteyned a more excellent name then they.
Pſal.2.f.
5 For vnto whiche of the angels ſayde he at any tyme, *Thou art my ſonne, this (b) day haue I begotten thee?
(b) Becauſe he was at the time appoynted declared to the worlde.

6 And againe, I wyll be to him a father, and he shalbe to me a sonne? And againe when he bringeth in the fyrst begotten sonne into the worlde, he sayth, And let all the angels of God worshyp him.

Psal. 97. a.

7 And unto the angels he sayth, He maketh his angels (c) spirites, and his ministers a flame of fyre:

Psal. 104. a

(c) He compareth the angels to the windes, whiche are here beneath as gods messengers,

8 But unto the sonne (he sayth,) Thy seate, O God, (shalbe) for ever and ever: the scepter of thy kingdome (is) a scepter of righteousnesse.

9 Thou hast loved righteousnesse, and hated iniquitie: therefore God, even thy God, hath annoynted thee with the oyle of gladnesse above thy felowes.

Psal. 102. b

10 And, thou Lorde in the beginning hast layde the fundation of the earth: and the heavens are the woorkes of thy handes:

11 They shal perishe, but thou endurest: and they al shal waxe olde as dooth a garment:

12 And as a vesture shalt thou folde them up, and they shalbe chaunged: but thou art the same, and thy yeeres shal not fayle.

Psal. 110. a. Mat. 22. b. 1. Cor. 15. b.

13 But unto whiche of the angels saide he at any time, Sit on my right hande, tyll I make thyne enimies thy footestoole?

14 Are they not al mynistring spirites, sent foorth into ministerie for their sakes which shalbe heyres of salvation?

The. ii. Chapter.

He exorteth us to be obedient unto the newe lawe whiche Christe hath geven us.

1 Wherefore we ought to gyve the more earnest heede to the thinges whiche we have hearde: lest at any (a) tyme we shoulde let them slippe.

(a) We must diligently keepe in memorie, the doctrine whiche we have learned, lest lyke vessels full of chaps, we leake and runne out on euery part.

2 For yf the (b) woorde spoken by angels, was stedfast, and every transgression and disobedience receyved a iust recompence of rewarde:

(b) As the Gospel is, whiche only offereth salvation. Mark. 16. d.

3 Howe shal we escape if we neglect so great salvation: whiche at the fyrst began to be preached of the Lorde, and was confyrmed unto us warde by them that hearde it,

4 God bearing witnesse (thereto) both with signes and woonders also, and with diuers powers, & gifts of the holy ghost, according to his owne wyl.

5 For unto the angels hath he not put in subiection the worlde to comme, whereof we speake.

6 But one in a certayne place witnessed, sayeing, What is man, that thou art mindful of him? or the sonne of man that thou visitest him?

Psal. 7. a.

7 Thou madest him for a litle whyle lower then the angels, thou hast crowned him with (c) glory and honour, and hast set him above the woorkes of thy handes.

(c) In making hym felowe heyre with Christ. Psal. 8. b 1. Cor. 15. d.

8 Thou hast put all thinges in subiection under his feete. In that he put al thinges under him, he left nothing that is not put under him. But nowe we se not yet all thinges put under him.

9 But him that for a whyle was made lesse then the angels; we se (that is) Iesus, who through the suffering of death, was crowned with glory and honour, that he by the grace of God, shoulde taste of death for all.

10 For it became him, for whom are al thinges, and by whom are al thinges, after he had brought many sonnes unto glory, that he shoulde make the captayne of their salvation perfect through afflictions.

11 For both he that sanctifyeth, and they whiche are sanctifyed (are) al of one: For whiche cause, he is not ashamed to call them brethren,

12 Sayeing, I wyl declare thy name unto my brethren, in the middes of the Church wyl I prayse thee.

Psal. 22. c Iohn. 20. d.

13 And agayne, I wyl put my trust in hym. And agayne, Beholde here am I, and the children whiche God hath geven me.

14 For asmuche then as the children are partakers of flesshe and blood, he also him selfe lykewyse tooke part with them, that thorowe death he myght expell hym that had lordship over death, that is the deuil:

C

15 And that he might deliver them whiche through feare of death, were all their lyfe time in dangers of bondage.

16 For he in no place taketh on him the (d) angels: but the seede of Abraham taketh he on him.

(d) Not the nature of angels, but of men.

17 Wherefore in al thinges it became hym to be made like unto his brethren, that he might be mercyfull, and a faythful hygh priest in thinges concerning God, for to purge the peoples synnes.

18 For in that he him selfe suffered, and was tempted, he is able to succour them that are tempted.

The. iii. Chapter.

1. He requireth them to be obedient unto the woorde of Christe, 3. who is more woorthy then Moses.

1 Wherefore holy brethren, partakers of the celestial callyng, (a) consyder the apostle and hygh priest of our profession Christe Iesus,

(a) Take heede to his woordes, and heare him.

2 Beyng faythfull to hym that appointed hym, as also Moyses (was faythful) in all his

his house.

3 For this (man) was counted worthy of more glory then Moses, inasmuche as he which hath builded the house, hath more honour then the house.

4 For euery house is builded of some man: but he that builded all thinges, is God.

5 And Moses verely was faythful in al his house, as a seruant, for a witnesse of those thinges which he were to be spoken after:

6 But Christ as a sonne hath a rule ouer his owne house: (b) whose house are we, yf we holde fast the confidence and the reioycing of that hope vnto the ende.

(b) For in obeying the sonne, we are made the house of god Rom. 5. 2.

7 Wherefore, as the holy ghost sayth, To day if ye wyl heare his voyce,

8 Harden not your hartes, as in the prouocation in the day of the temptation in the wyldernesse:

9 Where your fathers tempted me, proued me, and sawe my workes fourtie yeeres.

10 Wherefore I was greeued with this generation, and sayde, They do alway erre in hart, they verely haue not knowen my wayes.

(c) Here note the Hebrue phrase, meaning that they shal not enter.

11 So that I sware in my wrath, (c) If they shal enter into my rest.

12 Take heede brethren, lest at any tyme there be in any of you an euyl hart of vnbeleefe, to depart from the liuing God:

13 But exhort ye one another dayly, while it is called to day: lest any of you be hardened through the deceitfulnesse of sinne.

¶ 14 For we are made partakers of Christ, if we keepe sure vnto the ende (d) the begynning of the substance.

(p) Whiche is, by fayth to imbrace and hold fast the true doctrine of Iesus Christe.

15 * So long as it is sayd, To day if ye will heare his voyce, harden not your hartes, as in the prouocation.

16 For some when they had heard, did prouoke: howbeit, not al that came out of Egypt by Moses.

17 But with whom was he displeased fourtie yeeres? Not with them that had sinned, whose carkasses fel in the desart?

18 And to whom sware he that they shulde not enter into his rest, but vnto them that were not obedient?

19 And we see that they coulde not enter in, because of vnbeleefe.

* or, whyle.

* The Lord.

The. iiii. Chapter.

2. The worde without fayth is vnprofitable. 3. The Sabboth or rest of the Christians. 6. Punyshment of vnbeleeuers. 12. The nature of the worde of God.

1 LEt vs feare therefore, lest at any tyme by forsakyng the promise of entryng into his rest, any of you shoulde seeme to be defrauded.

2 For vnto vs was the Gospel preached, as wel as vnto them: but the worde which they heard, did not profite them, not being coupled with fayth to them that heard.

3 For we which haue beleeued, do enter into his rest, as he sayde, Euen as I haue sworne in my wrath, yf (a) they shal enter into my rest: although the workes were made perfect from the fundation of the worlde.

(a) Although that God by his rest after the creation of his works, signified the spirituall rest of the faythful, yet he sware to geue rest in Chanaan, whiche was but a figure of the heauenly rest, & dured but for a tyme. Gene. 2. 2.

4 For he spake in a certayne place of the seuenth day on this wyse: And God did rest the seuenth day from al his workes.

5 And in this place agayne, If they shall enter into my rest.

6 Seeyng therefore it followeth that some must enter therinto, and they to whom the Gospel was first preached entred not therin for vnbeleefe.

7 Agayne, he appointeth a certaine day, by to day, saying in Dauid after so long a time (as it is sayd,) To day yf ye wyl heare his voyce, harden not your hartes.

8 For yf (b) Iesus had geuen them rest, then woulde he not afterwarde haue spoken of another day.

(b) By Iesus is meant Iosua.

9 There remayneth therefore yet a rest to the people of God.

10 For he that is entred into his rest, hath ceassed also from his owne workes, as God (dyd) from his.

11 Let vs studie therefore to enter into that rest, lest any man fall * after the same ensample of disobedience.

* or, into.

12 For the worde of GOD is quicke and mygthie in operation, and sharper then any two edged swoorde, & entreth through euen vnto the diuidyng a sunder of the (c) soule and the (d) spirite, and of the ioyntes, and the marowe, & is a discerner of the thoughtes and of the intentes of the hart.

(c) Where the affections are.

(d) VVhiche conteyneth wyll and reason.

13 Neyther is there any creature that is not manifest in the sight of him: but al thynges (are) naked and open vnto the eyes of him of whom we speake.

14 Seeyng then that we haue a great high priest, which is entred into heauens, Iesus the sonne of GOD, let vs holde fast (this) confession.

¶

15 For we haue not an high priest which can not be touched with the feelyng of our infirmities: but * was in al poyntes tempted lyke as we are, and yet without sinne.

* Phil. 2. 8.

16 * Let vs therefore come boldly vnto the throne of grace, that we may obteyne mercy, & finde grace to helpe in time of neede.

* Exod. 25. b

The. v. Chapter.

He compareth Iesus Christe with the Leuiticall priestes, shewyng wherein they either agree, or disent.

5.1 ¶ Beyng high priest take vnto
among
men is ordeyned for men, in thynges
(parteynyng) to God, that he (a) gifftes,
and sacrifices for synnes offre:
2 Which can haue lyuely compassion
on the ignorant, and on them that erre out
of the way, sith he himself is also
compassed with infirmitie.
3 And for the same (whiche he is bounde
to offer for) synnes, as well for him selfe as
for the people.
4 And no man taketh honour vnto hym
selfe, but he that is called of God, as was
Aaron.
5 Euen so, Christ also glorified not him selfe
to be made the high priest: but he that sayd
vnto hym, "Thou art my sonne, to day I
haue begotten the. (psal. 2. hebr. 5.)
6 As he sayth also in another place, "Thou
art a priest for euer, after the order of Mel-
chisedech.
7 ¶ Which (a) in the dayes of his flesh, when
he had offered vp prayers and supplicati-
ons, with (b) strong crying and teares, vn-
to hym that was able to saue hym from
death, and was heard in that which he (c)
feared:
8 Though he were the sonne, yet learned he
obedience, by the thinges which he suf-
fered.
9 And beyng perfect, was made the au-
thour of eternall saluation vnto all them
that obey hym:
10 And is called of God an high priest after
the order of Melchisedech.
11 Of whom we haue many thynges to say,
and hard to be vttered, seyng ye are dul
of hearyng.
12 For when as concernyng the tyme, ye
ought to be teachers, yet haue ye nede a-
gayne that we teach you the first principles
of the beginning of the woorde of God, and
are become suche as haue nede of milke,
and not of strong meate.
13 For euery one that vseth mylke, is vnex-
pert of the woorde of ryghteousnesse, for he
is a babe.
14 But strong meate belongeth to them that
are perfect, euen those which by reason of
vse, haue their wittes exercised to discerne
both good and euyl.

The vi. Chapter.

1. He proceedeth in setting them, and exhorteth them not to faynt, 13. bicause he stedfastly purposeth, 18. to stande to Gods sure promyse.

1 Therefore leauing the doctrine of the be-
ginnyng (a) of Christ, let vs go forth
vnto perfection, not layeng agayne the fun-
dation of repentance from dead woorkes, and
of fayth toward God,
2 Of the doctrine of baptismes, and of lay-
ing on of handes, and of resurrection of the
dead, and of eternall iudgement.
3 And this will we do, if God permyt.
4 For it is impossible that they which were
ones lightened, and haue tasted of the heauenly
gyft, and were become partakers of the ho-
ly ghost,
5 And haue tasted of the good woorde of God,
and the powers of the worlde to come,
6 "And they fall away, should be renued a-
gayne vnto repentance, crucifying vnto them
selues the sonne of God a fresh, and ma-
king a mocke of hym.
7 For the earth which dryncketh in the
rayne that commeth oft vpon it, and bryng-
eth forth herbes meete for them by whom
also it is tylled, receiueth blessing of God:
8 But that grounde which beareth thornes
and bryers, is reproued, and is nygh vnto
cursyng, whose ende is to be burned.
9 Neuerthelesse, deare frendes, we are per-
swaded better thynges of you, and thinges
which accompany saluation, though we
thus speake.
10 For GOD is not vnrighteous, "to for-
get your woorke and labour of loue, whi-
che ye haue shewed towarde his name, ha-
uyng ministred to the saintes, and (d) mi-
nister.
11 Yea, and we desyre that euery one of you
do shewe the same diligence, to the full a-
surance of hope vnto the ende,
12 That ye slowe not, but be followers of
(b) them, which through fayth & patience
inherite the promises.
13 For when God made promyse to Abra-
ham, because he couldde sweare by no grea-
ter, "he sware by hym selfe,
14 "Sayeng, Surely, blessing, I will bless
thee, & multiplyeng, I wyl multiplie thee.
15 And so after that he had tarryed patient-
ly, he obteyned the promise.
16 For men verely sweare by the greater,
"and an othe for confyrmation, is to them
ende of all strife.
17 Wherein God willyng more (c) abun-
dantly to shewe vnto the heyres of promyse
the stablenesse of his counsayle, confyrmed
by an othe:
18 That by (d) two immutable thynges, in
which it was impossible for God to lye, we
myght haue a strong consolation, which
haue fledde to holde fast the hope layde be-
fore vs:
19 Which (hope) we holde as an ancker of
the soule both sure & stedfast, and entryng

Leuit. 9. b.
(a) He shewe-
eth that man
can haue
none accesse
to god, with-
out an hygh
priest, be-
cause that of
him selfe he
is prophane
and sinnefull.

Psal. 2. b.
Acts. 13. c.

Hebr. 1. b.
Psal. 110. a.

(b) He mea-
neth the most
earnest pray-
er which
Christ praied
in the garden
where he
sweate drops
of blood.
(c) Beyng in
perplexitie,
and fearyng
the horrours
of death.

1. Cor. 3. a

(a) Whereby
it may ap-
peare, that
you are fully
perswaded of
life euerla-
styng.

Acts. 4. b.
and. 18. c.

Math 12. b.
2. Pet. 2. b.
Hebr. 10. b.

Math. 25. c.

(b) As the
holy fathers,
prophetes &
martyrs, that
were before vs.

Gene. 12. c.
& 22.

Exod. 22. a.

(c) Because
of mans wic
kednesse,
whiche wyl
not beleeue
God, except
he sweare.
(d) Goddes
woorde and
othe, are two
thinges in
him vnchan-
geable.

in into that thing whiche is within the vayle?

20 Whither the forerunner is for vs entred, (euen) Iesus, after the order of Melchisedech made a priest for euer.

Heb.8.a.

The vii. Chapter.

1. He compareth the priesthood of Christe vnto Melchisedech. 11. also Christes priesthood with the Leuites.

1 FOr this Melchisedech king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kinges, and blessed him

Gene.14.b.

2 To whom also Abraham gaue tithe of all thinges: first being called by interpretation king of righteousnesse: and after that also, king of Salem, which is king of peace,

3 Without (a) father, without mother, without kin, hauing neither beginning of dayes, nor ende of lyfe, but liknes vnto the sonne of God, continueth a priest for euer.

(a) So called, because that Moses maketh no mention of his parentes or kinsfolkes, but as he had ben sodenly sent of God into the worlde, to be a figure of Christe, or euerlasting priest, and shortly taken out of the worlde agayne. So Christe as touching his humanitie, had no father, and concerning his diuinitie, no mother.

4 Nowe consyder howe great this (man) was, vnto whom also the patriarche Abraham gaue tithe of the spoyles.

5 And verely they whiche are of the children of Leui, whiche receyue the office of the priesthood, haue a commaundement to take tithes of the people according to the lawe, that is, of their brethren, though they came out of the loynes of Abraham.

6 But he whose kinrede is not counted among them, receiued tithe of Abraham, and blessed him that had the promises.

7 And without all controuersie, the lesse is blessed of the better.

8 And here men that dye, receyue tithes: but there he (receyueth them) of whom it is witnessed that he liueth.

9 And (to say the trueth) Leui also whiche receyueth tithes, paied tithes in Abraham.

10 For he was yet in the loynes of his father, when Melchisedech met Abraham.

11 If therefore perfection were by the priesthood of the Leuites (for vnder that priesthood the people receiued the lawe) what needeth it further more, that another priest should rise after the order of Melchisedech, & not to be called after the order of Aaron?

Rom.2.c. Galat.3.c.

12 For yf the priesthood be translated, of necessitie also there is made a translation of the lawe.

13 For he of whom these thinges are spoken, pertayneth vnto another tribe, of whiche no man gaue attendance at the aulter.

14 For it is euident that our Lorde sprong out of Iuda, of whiche tribe spake Moses nothing concerning priesthood.

Mat.1.a.

15 And (it is) yet a farre more euident thing: for after the similitude of Melchisedech there ariseth another priest,

16 Whiche is not made after the lawe of the carnall commaundement, but after the power of the endeles lyfe.

17 For he thus testifyeth, *Thou art a priest for euer, after the order of Melchisedech.

*Psal.110.b Hebr.4.c.

18 For there is truely a disannulling of the commaundement going before, for the weakenesse and vnprofytablenesse thereof.

19 For the *lawe made nothing perfect, but (was) the bringing in of a better hope, by the whiche we drawe nigh vnto God.

*Rom.8.a. Galat.3.c.

20 And in as muche as that was not without an othe, (For those priestes were made without an othe:

21 But this priest with an othe, by him that sayde vnto him, The Lorde *sware, and wyl not repent him, thou art a priest for euer after the order of Melchisedech.)

*Psal.100.d

22 By so muche was Iesus made a suretie of a better testament.

23 And among them many were made priestes, because they were forbidden by death to endure:

24 But this man, because he endureth euer, hath (b) an vnchangeable priesthood.

(b) Therfore all others are blasphemous that eyther make them selues his successours, or pretende any other sacrifyce.

25 Wherfore he is able also euer to saue them to the vttermost, that come vnto God by hym, seeing he euer liueth, *to make intercession for them.

*Rom.8.b. 1.Tim.2.a. 1.Ioh.2.b Leuit.9.b.

26 For such an high priest became vs, (whiche) holy, harmeles, vndefyled, (separate from synners, and made hyghe then heauens:

27 Whiche needeth not dayly, as those hyghe priestes, *to offer vp sacrifyce, first for his owne synnes, and then for the peoples: for that dyd he once, when he offered vp hym selfe.

*Hebr.5.a.

28 *For the lawe maketh men high priestes which haue infyrmitie: but the worde of the othe which was after the lawe (maketh) the sonne, whiche is perfect for euermore.

The viii. Chapter.

6. He prouyth the abolishing aswell of the Leuitical priesthood, as of the olde couenant, by the spirituall and euerlastyng priesthood of Christe. 8. and by the newe couenant.

1 BVT of the thinges whiche we haue spoken, (this is) the summe: *We haue such an hyghe priest, that sytteth on the ryght hande of the throne of the maiestie in the heauens,

*Hebr.6.b. and.10.c.

2 A minister of holy thinges, and of the true tabernacle, whiche the Lorde pyght, and not man.

A.i

1 Beyng high priest taken vp among men, is ordeyned for men, in thynges (parteynyng) to God, to offre (a) gyftes, and sacrifices for sinnes:

2 Which can dayly haue compassion on the ignorant, and on them that erre out of the way, syth he also is beset with infirmitie.

3 And for the same (cause he) is bounde to offer for sinnes, as well for him selfe, as for the people.

4 And no man taketh the honour vnto hym selfe, but he that is called of God, as was Aaron.

5 Euen so, Christ also glorified not him selfe to be made the hygh priest: but he that sayd vnto hym, * Thou art my sonne, to day I haue begotten the. (saue he hym)

6 As he sayth also in another place: * Thou art a priest for euer, after the order of Melchisedech.

B 7 Who (b) in the dayes of his flesh, when he had offered vp prayers and supplicacions, with (b) strong crying and teares, vnto hym that was able to saue hym from death, and was heard in that which he (c) feared:

8 Though he were the sonne, yet learned he obedience, by those thynges which he suffered.

9 And beyng perfect, was made the auctheur of eternall saluation vnto all them that obey hym:

10 And is called of God an hygh priest after the order of Melchisedech.

11 Of whom we haue many thynges to say, and hard to be vttered, seyng ye are dul of hearyng.

12 For when as concernyng the tyme, ye ought to be teachers, yet haue ye neede agayne that we teach you the first principles of the beginning of the woorde of God, and are become suche as haue neede of * milke, and not of strong meate.

13 For euery one that liueth mylke, is vnexpert of the woorde of rightcousnesse, for he is a babe.

14 But strong meate belongeth to them that are perfect, euen those which (a) by reason of vse, haue their wittes exercised to discerne both good and euil.

Leuit. 9.b.
(a) He shewe eth that man can haue none accesse to god, without an hygh priest, because that of him selfe he is prophane and sinneful.

Psal. 2.b. Acts. 13.c.

Heb. 1.h. Psal. 110.a.

(b) He meaneth the most earnest prayer which Christ praied in the garden where he sweate drops of blood.
(c) Beyng in perplexitie, and fearyng the horrours of death.

1. Cor. 3.a

The vi. Chapter.

(a) Whereby it may appeare, that you are fully perswaded of life euerlastyng.

1 He proceedeth in reprouyng them, and exhorteth them not to faynt, 22. vnto be stedfastnesse and pacience, 18. by reason of the oth of God is sure in his promyse.

1 Therfore leauyng the doctrine of the beginnyng (a) of Christ, let vs go forth vnto perfection, not layeng agayne the foundation of repentance from dead workes, and of fayth towarde God,

2 Of the doctrine of baptismes, and of layyng on of handes, and of resurrection of the dead, and of eternall iudgement.

3 And this wyl we do, if God permyt.

4 For it is impossible that they which were once lightened, and haue tasted of the heauenly gyft, and were become partakers of the holy ghost,

5 And haue tasted of the good woord of God, and the powers of the worlde to come,

6 * And they fall away, should be renued agayne vnto repentance, crucifieng vnto them selues the sonne of God a fresh, and making a mocke of hym.

7 For the earth which hath dronken in the rayne that commeth oft vpon it, and bryngeth fourth herbes meete for them by whom also it is tylled, receiueth blessing of God:

8 But that grounde which beareth thornes and brers, is reproued, and is nygh vnto cursyng, whose ende is to be burned.

9 Neuerthelesse, deare frendes, we are perswaded better thynges of you, and thinges whiche accompany saluation, though we thus speake.

10 For GOD is not vnrighteous, * to forget your woorke and labour of loue, whiche ye haue shewed towarde his name, hauyng ministred to the saintes, and (do) minister.

11 Yet, and we desyre that euery one of you do shewe the same diligence, to the full assurance of hope vnto the ende,

12 That ye slyde not, but be followers of (b) them, whiche through fayth & pacience inherite the promises.

13 For when God made promyse to Abraham, because he couldde sweare by no greater, * he sware by hym selfe,

14 Sayeng, Surely, blessyng, I will blesse thee, & multiplyeng, I wyl multiplie thee.

15 And so after that he had tarped pacently, he obteyned the promise.

16 For men verely sweare by the greater, * and an othe for confyrmation, is to them ende of al stryfe.

17 Wherein God wyllyng more (c) abundantly to shewe vnto the heyres of promyse the stablenesse of his counsayle, confyrmed by an othe

18 That by (d) two immutable thynges, in which it was impossible for God to lye, we myght haue a strong consolation, which the haue fledde to holde fast the hope layde before vs:

19 Which (hope) we holde as an ancker of the soule both sure & stedfast, and entryng

Acts. 4.b. and. 18.c.

Math 12.b. 2. Pet. 2.b. Heb. 10.b.

Math. 25.c.

(b) As the holy fathers, prophetes & martyrs, that were before vs.

Gene. 12.c. E

Exod. 22.a.

(c) Because of mans wicked nesse, whiche wyl not beleeue God, except he sweare.
(d) Goddes woorde and othe, are two thinges in him vnchangeable.

in into that thing whiche is within the vayle?

20 Whither the forerunner is for vs entred, (euen) Iesus, after the order of Melchisedech made a priest for euer.

Heb.8.a.

The vii. Chapter.

1. He compareth the priesthood of Christe vnto Melchisedech. 11. also Christes priesthood with the Leuites.

A 1 FOr this Melchisedech king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kinges, and blessed him:

Gene.14.d.

2 To whom also Abraham gaue tithe of al thinges: first being called by interpretation king of righteousnesse, and after that also, king of Salem, which is king of peace,

3 Without (a) father, without mother, without kin, hauing neither beginning of dayes, nor ende of lyfe, but liketh vnto the sonne of God, continueth a priest for euer.

(a) So called, because that Moses maketh no mention of his parentes or kinsfolkes, but as he had ben sodenly sent of God into the worlde, to be a figure of Christe, or euerlasting priest, and shortly taken out of the worlde agayne. So Christe as touching his humanitie, had no father, and concerning his diuinitie, no mother.

4 Nowe consyder howe great this (man) was, vnto whom also the patriarche Abraham gaue tithe of the spoyles.

5 And verely they whiche are of the children of Leui, whiche receyue the office of the priesthood, haue a commandement to take tithe of the people accordyng to the lawe, that is, of their brethren, though they came out of the loynes of Abraham.

6 But he whose kinrede is not counted among them, receiued tithe of Abraham, and blessed him that had the promises.

7 And without all controuersie, the lesse is blessed of the better.

8 And here men that dye, receiue tithes: but there he (receyued them) of whom it is witnessed that he liueth.

9 And (to say the trueth) Leui also whiche receiueth tithes, paid tithes in Abraham.

10 For he was yet in the loynes of his father, when Melchisedech met Abraham.

11 *If therefore perfection was by the priesthood of the Leuites (for vnder that priesthood the people receiued the lawe) what needeth it further more, that another priest should rise after the order of Melchisedech, & not to be called after the order of Aaron?

Rom.2.c. Galat.3.c.

12 For yf the priesthood be translated, of necessitie also there is made a translation of the lawe.

13 For he of whom these thinges are spoken, pertayneth vnto another tribe, of which no man gaue attendance at the vvter.

14 For it is euident that our Lorde sprong *out of Iuda, of whiche tribe spake Moses nothing concerning priesthood.

C Mat.1.a.

15 And (more) perfect is it, if after the similitude of Melchisedech there aryse another priest,

16 Whiche is not made after the lawe of the carnall commaundement, but after the power of the endelesse lyfe.

17 For he thus testifyeth, *Thou art a priest for euer, after the order of Melchisedech.

*Psal.110.b Heb.4.c.

18 For there is truely a disannulling of the commaundement goyng before, for the weakenesse and vnprofytablenesse thereof.

19 For the *lawe made nothing perfect, but (was) the bringing in of a better hope, by the whiche we drawe nigh vnto God.

*Rom.8.a. Galat.3.c.

20 And in as muche as that was not without an othe, (For those priestes were made without an othe:

21 But this priest with an othe, by him that sayde vnto him, The Lorde *sware, and wyl not repent him, thou art a priest for euer after the order of Melchisedech,)

*D Psal.100.8

22 By so muche was Iesus made a suretie of a better testament.

23 And among them many were made priestes, because they were forbidden by death to endure:

24 But this man, because he endureth euer, hath (b) an vnchangeable priesthood.

(b) Therfore all others are blasphemous that eyther make them selues his successours, or pretende any other sacrifyce.

25 Wherfore he is able also euer to saue them to the vttermost, that come vnto God by hym, seeing he euer liueth, *to make intercession for them.

*Rom.8.d. 1.Tim.2.a. 1.Ioh.2.b

26 For such an high priest became vs, (whiche) holy, harmelesse, vndefyled, separate from synners, and made hyther then heauen:

Leuit.9.b.

27 Whiche needeth not dayly, as those hyghe priestes, *to offer vp sacrifyce, fyrst for his owne synnes, and then for the peoples: for that dyd he once, when he offered vp hym selfe.

*Heb.5.a.

28 *For the lawe maketh men high priestes which haue infyrmitie: but the worde of the othe whiche was after the lawe (maketh) the sonne, whiche is perfect for euermore.

The viii. Chapter.

6. He proueth the abolishyng aswell of the Leuitical priesthood, as of the olde covenant, by the spirituall and euerlastyng priesthood of Christe. 8. and by the newe covenant.

1 BVT of the thinges whiche we haue spoken, (chiefly) the summe: We haue such an hyghe priest, that sytteth on the

A Heb.6.d. and.10.c.

ryght hande of the throne of the maiestie in the heauens,

2 A mynister of holy thinges, and of the true tabernacle, whiche the Lorde pyght, and not man.

5 For euery high priest is ordeyned to offer gyftes and sacrifyces: Wherefore it is of necessitie, that this man haue somewhat also to offer.

4 For he were not a priest, yf he were on yᵉ earth, seeing that there are priestes, that accordyng to the lawe offer gyftes,

Colos. 2.c. Hebr. 10.a.

5 Who serue vnto the example and shadow of heauenly thinges, as Moses was admonished of God, when he was about to finisshe the tabernacle: For see, sayth he, that thou make all thinges accordyng to the patterne shewed to thee in the mount.

Exod. 25. d. Acts 7.f.

6 But nowe hath he obteyned a more excellent office, by howe muche also he is the mediatour of a better * couenant, whiche was confyrmed in better promises.

* Or, testament.

7 For yf that fyrst (couenant) had ben faultlesse, then should no place haue ben sought for the seconde.

Jere. 31.f.

8 For in rebukyng them, he sayth, Behold, the dayes (a) come, sayth the Lorde, and I wyl finisshe vpon the house of Israel, and vpon the house (b) of Juda, a newe couenant:

(a) That is, when Christ shal remit our sinnes by the preaching of the Gospel.

(b) Signifying that there should be no more diuision, but al shalbe made one Churche.

9 Not lyke that, that I made with their fathers, in the day when I tooke them by the hande, to leade them out of the lande of Egypt: because they continued not in my couenant, and I regarded them not, sayth the Lorde.

10 For this is the couenant that I wyl make with the house of Israel after those dayes, sayth the Lorde: geuing my lawes into their minde, and in their hart I wyl write them, and I wyl be to them a God, and they shalbe to me a people.

11 And they shall not (c) teache euery man his neighbour, and euery man his brother, sayeng, Knowe the Lord: for al shal know me, from the litle of them, to the great of them.

(c) Men shall not in the tyme of the gospel be so ignorant as they were before: but shal knowe God muche more perfectly thorowe Christ.

12 For I wyl be mercyful to their vnrighteousnesse, and their sinnes and their iniquities wyl I thinke vpon no more.

13 In that he sayth a newe (couenant) he hath worne out the fyrst: For that which is worne out and waxed olde, is ready to vanishe away.

The .ix. Chapter.

I. Howe that the ceremonies and sacrifyces of the lawe are abolished, II. by the eternitie and perfection of Christes sacrifice.

9 1 THe fyrst (couenant) then had verely * iustifying ordinances, seruinges of God, and worldly holynesse.

* Or, ceremonies of seruice.

2 For there was a tabernacle made, the fyrst (truely) wherin was the candelsticke, and the table, and the holye loaues, whiche is called holy.

3 But after the (a) seconde veyle, (was) a tabernacle, whiche is called holyest of al:

4 Whiche had the golden censer, and the arke of the couenant ouerlayde rounde about with golde, wherein was the golden pot hauing *Manna, and *Aarons rodde that had budded, and *the tables of the couenant:

5 And ouer it the Cherubims of glory, shadowing the mercie seate: Of whiche thynges we can not nowe speake particularely.

6 When these thinges were thus ordeyned, the priestes went alwayes into the fyrst tabernacle, accomplishyng the seruice of God.

7 But into the seconde (went) the high priest alone, *once euery yere, not without blood, whiche he offered for him selfe, and for the ignorances of the people.

8 The holy ghost this signifying, that the (b) way of holy thinges was not yet made manifest, whyle as yet the fyrst tabernacle was standing:

9 Whiche (was) a similitude for the tyme then present, in whiche were offered gyftes, and sacrifyces, that coulde not make the worshipper perfect as pertayning to the conscience,

10 With only meates and drinkes, and diuers washinges, and iustifyinges of the flesh, whiche were layde vp vntyl the tyme of reformation.

(a) That is, on the inwarde syde of the vayle, whiche was hydde from the people. Exod. 16. g. Leuit. 17. a. Exod. 40. c. Exod. 30. b. Leuit. 16. b.

(b) So long as the high priest offered once a yeere for his owne sinnes and for the people, and also whyle this earthly tabernacle stoode, the way to the heauenly tabernacle, whiche is made open by Christes blood, could not be entred into. Hebr. 6. d. 1. Pet. 1. b. The Epistle on the fyfth sunday in Lent.

11 But * Christe being come an high priest of good thinges that shoulde be, by a greater & more perfect tabernacle, not made with handes, that is to say, not of this building,

(c) The Leuitical priestes offered beastes blood: But Christe the true and eternal priest, offered his own blood, which was most holy and pure. The Leuitical priest offered yeerely, and therefore dyd only represent the true holynesse: but Christ by one only sacrifyce hath made holy for euer them that beleeue.

12 Entryng by yᵉ blood of Goates, & Calues: but by * his owne blood he entred in once into the holy place, and founde eternal redemption.

13 For yf the (c) blood of Oxen & of Goates, and the asshes of a young Cowe, sprinckling the vncleane, sanctifyeth to the purifying of the flesh:

14 Howe muche more the blood of Christe, whiche through the eternall spirite offered him selfe without spot to God, shall purge your conscience from dead workes, to serue the liuing God?

15 And for this cause is he the mediatour of the newe * couenant, that through death, whiche was for the redemption of the transgressions (that were) vnder the fyrst * couenant, they whiche are called might receyue the promise of eternal inheritance.

* Or, testament.

1. Tim. 2. a. The Epistle on the Wednesday before Easter.

16 For where as is a testament, there must also of necessitie be the death of hym that made the testament.

17 For

17 For a testament is confirmed when men are dead: for it is yet of no value, as long as he that made the testament is alyue.

18 For whiche cause also, neyther the first (testament) was dedicated without blood.

19 For when Moses had spoken euery precept to all the people accordyng to the lawe, taking the blood of Calues, and of Goates, with water and purple wool, and Hyssope, he sprinkled both the booke it selfe, and all the people,

Exod. 24.b. 20 Sayng, This (*) the blood of the testament, whiche God hath enioyned vnto you.

D 21 And likewise he sprinkeled with blood both the tabernacle, and all the vessilles of the ministerie.

22 And almost all thinges are by the lawe purged with blood, and without sheddyng of blood is no remission.

23 It is neede then that the paternes of heauenly thinges be purified with suche thynges: but the heauenly thinges them selues (be purified) with better sacrifices then are those.

Actes. 16. c. 24 * For Christe is not entred into the holy places made with handes, (whiche are) paternes of true thinges: but into heauen it selfe, now to appeare in the sight of God for vs.

1. Ioh. 2. a.

(d) Therfore to make any other offering or sacrifice for sin, after that Christes body was once offered, is blasphemie.

25 Not that he shoulde offer hym selfe (d) often, as the high priest entreth into the holy places, euery yeere in strange blood.

26 (For then must he haue often suffred since the fundation of the worlde:) but nowe once in the end of the worlde hath he appeared, to put away sinne, by the sacrifice of him selfe.

27 And as it is appoynted vnto men once to dye, and after this the iudgement:

Rom. 5. b. 1. Pet. 3. b. 28 * Euen so Christ once offred to take away the sinnes of many, the seconde tyme shalbe seene without sinne of them whiche wayte for hym vnto saluation.

The. x. Chapter.

1. The olde lawe had no power to cleanse away sinne, 10. but Christ did it with offering of his body once for all.

A 1 The Epistle an good Fryday. Colos. 2. c. Heb. 8. a.

FOr the lawe hauing the (a) shadowe of good thynges to come, and not the very fashion of the thinges them selues, can neuer with those sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect.

(a) whiche was as it were the first draught and purtract of the lyuely paterne to come.

2 For woulde not then those (sacrifices) haue ceassed to haue ben offered, because that the offerers onse purged, shoulde haue had no more conscience of sinnes?

3 Neuerthelesse, in those (sacrifices) is mention made of sinnes euery yeere.

4 * For it is not possible that the blood of Bulles and of Goates, shoulde take away sinnes. Leuit. 16. c

5 Wherefore when he commeth into the worlde, he sayth, * Sacrifice and offering thou wouldest not haue: but a bodye hast thou ordeyned me. Psal. 40. b.

6 In burnt sacrifices (and offeryngs) for sinne thou hast had no pleasure.

7 Then sayde I, Loe, I come, (In the beginnyng of the booke it is written of me) to doo thy wyl, O God. B

8 Aboue when he saith, that sacrifice and offering, and burnt offerings, (and offeryngs) for sinne thou wouldest not, neither hadest pleasure (therein) (which are offered by the lawe:)

9 Then said he, Loe, I come to do thy wyl, O God: he taketh away the first (b) to stablishe the (c) seconde.

(b) That is, sacrifices. (c) whiche is the wyl of god, to stand content with Christes sacrifice.

10 In the which wil we are made holy, euen by the offeryng of the body of Iesus Christ once for al.

11 And euery priest standeth dayly ministryng, and offeryng oftentymes the same sacrifices, whiche can neuer take away sinnes:

12 But this man after he hath offered one sacrifice for sinnes, is set downe for euer on the ryght hande of God,

13 From hencefoorth tarrying tyll his foes be made his foote stoole.

14 For with one offeryng hath he made perfect for euer them that are sanctified. C

15 And the holy ghost also beareth vs recorde: For after that he had tolde before,

16 This is the * couenant that I will make vnto them after those dayes, (saith the lord) geuyng my lawes in their hart, and in their myndes wyl I write them: * Or, testament.

17 And their sinnes and iniquities, wyll I in no wise remember any more.

18 And where remission of these thynges (is) there (is) no more offeryng for sinne.

19 Hauing therfore, brethren, libertie to enter into holy (places) in the (d) blood of Iesus, (d) we by Christe haue that liberte whiche the ancient fathers coulde not haue by the lawe.

20 By the newe and (e) liuyng way, whiche he hath prepared for vs through the vayle, that is to say, his flesh:

21 And (seyng we haue) an high priest ouer the house of God:

22 Let vs drawe nigh with a true hart, in assurance of feyth, sprinkeled in our hartes from an euyl conscience, and washed in body with pure water. (e) The blood of Christ is alwaies fresh and lyuely before the father, to sprinkle and quicken vs.

23 Let vs holde the profession of the hope without wauering, (for he is faythful that promised:)

24 And let vs consyder one another to prouoke vnto loue, and good woorkes,

25 Not

25 Not forsakyng the assemblyng of our selues togeather, as the maner of some (is) but exhortyng one (another) and so muche the more, as ye see the day approchyng.

Math 12.b. Heb. 6.a. 2.Pet. 2.b

26 *For if we sinne willingly after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes:

27 But a fearful looking for of iudgement, and violent fire, which shal deuoure the aduersaries.

Deut. 19.b. Math. 18.c. 2.Cor. 13.a.

28 He that despiseth Moses law, dieth without mercy *vnder two or three witnesses:

29 Of howe much sorer punishment (suppose ye) shall he be worthy, which hath troden vnder foote the sonne of God: & hath counted the bloud of the couenant, wherein he was sanctified, an vnholy thing, and hath done despite to the spirite of grace?

Deut. 32.b. Psal. 94.a. Rom. 12.b.

30 For we knowe him that hath said, *Vengeance (belongeth) vnto me, I wyl render, sayth the Lorde: And agayne, the Lord shall iudge his people.

31 It is a fearefull thing to fall into the handes of the liuing God.

32 Call to remembrance the former dayes, in the which after ye had receiued light, ye endured a great fight of afflictions:

33 Partely whyle ye were made a gasyng stocke, both by reproches and afflictions, & partly whyle ye became companions of them which were so tossed to and fro.

34 For ye suffered also with my bondes, & coake in worth the spoyling of your goodes with gladnesse, knowyng in your selues how that ye haue in heauen a better and an enduryng substance.

35 Cast not away therfore your confidence, which hath great recompence of reward.

36 For ye haue nede of patience, that after ye haue done the will of God, ye myght receiue the promise.

37 For yet a very litle while, and he that shal come, wyl come, and wyll not tarry.

Abacuc. 2.a Rom. 1.a. Galat. 3.b.

38 And *the iust shal liue by faith: And if he withdraw hym selfe, my soule shal haue no pleasure in hym.

39 We are not of them which withdrawe our selues vnto perdition: but we perteyne vnto faith, to the winnyng of the soule.

The.xi.Chapter.

What sayth is, and a commendation of the same.

*or, representation.

*or, our forefathers.

1 FAyth is the *grounde of thinges hoped for, the euidence of thinges not seene.

(a) Haue ben approued, & so obteyned saluation.

2 For by it *the (a) elders obteyned a good report.

3 Through fayth we vnderstande, that the worldes were ordeyned by the worde of God, so that thinges which are seene, were made of thinges *which were not seene.

4 *By fayth Abel offered vnto God a more excellent sacrifice then Cain, by whiche he was witnessed to be (b) righteous, God testifiyng of his giftes: by whiche also he being dead, yet speaketh. Actes. 13.d. Rom. 1.c. Gene. 4.a.

(b) Because God receyued him to mercy, therfore he imputed hym righteous.

5 By fayth was *Enoch translated, that he should not see death, neyther was he found, for God had taken hym away: For afore he was taken away, he was reported of to haue pleased God. Gene. 5.g.

6 But without fayth it is impossible to please hym: for he that commeth to God, must beleeue that God is, & that he is a rewarder of them that diligently seeke hym. Sapi. 4.b. Eccle. 44.b

7 *By fayth Noe being warned of God of thynges not seene as yet, moued with reuerence, prepared the arke to the sauyng of his house, through the which (arke) he *condemned the world, & became heyre of the righteousnesse which is by fayth. B Gene. 6.b. Math. 12.b

8 By fayth *Abraham when he was called, obeyed (God) to goe out into a place which he should afterward receiue to inheritance: and he went out, not knowyng whyther he should go. Gene. 11.a. Actes. 7.a.

9 By fayth he remoued into the land of promise, as into a straunge country, when he had dwelt in tabernacles, with Isahac and Jacob, heyres with him of the same promise:

10 For he looked for a citie having a foundation, whose buylder and maker is God.

11 Through fayth also Sara her selfe receiued strength to conceiue seede, and was deliuered of a childe when she was past age, because she iudged him faythful which had promised. Gene. 21.a.

12 And therfore spronge there of one, euen of one which was as good as dead, *(so many) in multitude as are the starres in the skye, and as the sande whiche is by the sea shore innumerable. Gene. 15.a.

13 These al dyed according to fayth, not hauing receiued the promises, but when they had seene them a farre of, and beleeued, and salated, and confessed that they were strangers and pilgrimes on the earth. Job. 8.g. Gene. 47.b. 1.Par. 29.b C

14 For they that saye suche thinges, declare that they seeke a countrey. Exod. 3.f. Gene. 12.a. Eccle. 44.c.

15 Also if they had benne mynded of that (countrey) from whence they came out, they had leysure to haue returned: (c) For it might seeme to the flesh, that the promise was contrary to the commaundement, to sacrifice his sonne.

16 But nowe they desyre a better (countrey) that is, a heauenly: Wherefore God is not ashamed of them *to be called their God, for he hath prepared for them a citie.

17 *By fayth Abraham offered vp Isahac when he was (c) proued: and he that had receyued

receyued the promises, offered vp his onely begotten sonne,

18 Of whom it is sayd, That in Isahac shal thy seede be called.

19 For he considered that God was able to raise the dead vp agayne, from whence also he receiued him in a (certayne) similitude (of the resurrection.)

Gene.27.d. 20 *By fayth, vpo Isahac blessed Iacob and Esau, concerning thynges to come.

D 21 *By fayth Iacob when he was a dying, blessed both the sonnes of Ioseph, and worshipped * towarde the top of his scepter.

Gen.49.a. * Somme reade, leaning vppon his staffe.

22 *By fayth Ioseph when he dyed, remembred the departing of the chyldren of Israel, & gaue commaundement of his bones.

Gene.50.d. 23 *By fayth Moses when he was borne, was hyd three monethes of his father and mother, because they sawe he was a proper chylde, neyther feared they the kinges commaundement.

Exod.2.b. 24 *By fayth Moses when he was great, refused to be called the sonne of Pharaos daughter:

25 Choosyng rather to suffer aduersitie with the people of God, then to enioy the pleasures of synne for a season:

26 Estemyng the rebuke of Christ, greater riches then the treasures of Egypt: For he had respect vnto the recompence of the reward.

Exod.12.f. 27 *By fayth he forsooke Egypt, fearing not the wrath of the king: For he endured, euen as though he had seene him whiche is inuisible.

Exod.12.d. 28 *Through fayth he ordeyned the Passouer & the effusion of blood, lest he that destroyed the fyrst borne, should touche them.

Exod.14.c. 29 *By fayth they passed through the redde sea, as by drie land: which the Egyptians assaying to doo, were drowned.

Iosuah.6.c. 30 *By fayth the walles of Iericho fell downe, after they were compassed about seuen dayes.

Iosuah.2.a. 31 *By fayth the harlot Rahab perished not with them that were disobedient, when she had receyued the spyes with peace.

32 And what shal I more say? for the tyme would fayle me, to rehearse of Gedeon, of Barac, * and of * Samson, and of * Iephthae, of * Dauid also * and Samuel, and of the prophetes:

Iudith.7.a. Iudith.4.a Iudi.14.a. Iudi.11.d. 1.Reg.17.f.

33 Whiche through fayth subdued kyngdomes, wrought ryghteousnesse, obteyned the promises, * stopped the mouthes of the

1.Reg.12.a Lions,

1.Reg.17.a. 34 *Quenched the violence of fyre, * escaped the edge of the swoorde, * out of weakenesse were made strong, waxed valiant in fyght, turned to flyght the armies of the aliantes.

Daniel 6.f. Daniel.3.c. Daniel.2.c.

35 *The women receyued their dead, raised to lyfe agayne: Other were racked: not lookyng for deliuerance, that they might receyue a better resurrection.

3.Reg.19.a

36 And others were tryed with mockynges, and scourgynges: Yea moreouer, with bondes and prisonment:

37 *They were stoned, were hewen a sunder, were tempted, were slaine with swoorde, wandred about in sheepeskynnes, and goates skinnes, being destitute, afflicted, (and) tormented:

3.Reg.21.b Esa. 38.a.

38 Of whom the worlde was not worthie: They wandred in wyldernesse, & in mountaynes, and in dennes, & caues of the earth.

39 And these al though fayth, hauyng obteyned good reporte, receyued (d) not the promise:

(d) They had not suche cleare lyght as we, for they looked for that whiche we haue, therefore it were shame for vs if at the lest we haue not as great constancie as they.

40 Wherefore God had prepared a better thyng for vs, that they without vs, shoulde not be made perfect.

The.xii. Chapter.

1. An exhortation to be patient and stedfast in trouble and aduersitie, vppon hope of euerlasting reward. 25. A commendation of the newe testament aboue the olde.

1 Wherefore, seeing that we are compassed with so great a cloude of witnesses, all * layde away that (a) presseth downe, and the * synne that hangeth so fast on, let vs runne with patience, vnto the bataple that is set before vs:

(a) As riches, cares, & such lyke, and so to becomme Christes disciples by denyeing our selues, and takyng our crosse to followe hym. * Or, that so lightly vpon euery circumstance or occasion taketh holde of vs. * Or, beggynner.

Ephes.3.a.

2 Looking vnto Iesus the * captayne and finisher of our fayth, which for the ioy that was set before him, endured the crosse, hauing despised the shame, and is set downe on the ryght hande of the throne of God.

Ephes.1.b. Colos.3.a. Hebre.1.a.

3 Consyder therfore him that endured such speakyng agaynst him of synners, lest you shoulde be wearied, fayntyng in your myndes.

4 Ye haue not yet resysted vnto (the sheddyng of) blood, stryuyng agaynst sinne.

5 And ye haue forgotten the exhortation which speaketh vnto you as vnto chyldren, My sonne, dispise not thou the chastenyng of the Lorde, neyther faynt when thou art rebuked of him.

6 For whom the Lorde loueth he chastneth, and scourgeth euery sonne that he receiueth.

7 If ye endure chastening, God tendreth you as his sonnes: for what sonne is he whom the father chasteneth not?

8 But if ye be without chastisment, whereof al are partakers, then are ye bastardes, and

and not downe.

9 Furthermore, we haue had fathers of our fleshe, whiche corrected vs, and we gaue (them) reuerence: shal we not then muche rather be in subiection vnto the father of spirites, and lyue?

10 For they verily for a fewe dayes chastened vs after their owne pleasure: but he, for our profite, that we might be partakers of his holinesse.

11 No chastising for the present seemeth to be ioyous, but greuous: neuertheles, afterwarde it bringeth the quiet fruite of ryghteousnesse, vnto them which are exercised therby.

Esai.35.a. 12 *Stregthen vp therfore the handes whiche were let downe, and the weake knees:

13 And make ryght steppes vnto your feete, lest that whiche is (b) halting, be turned out of the way: but let it rather be healed.

(b) Their halting partes lye declared their slowenesse, and partly their inconstancie in doctrine: therfore thei were in bondage to be punished.

14 Folowe peace with all men, and holynesse, without the whiche no man shall see the Lorde:

15 Taking heede that no man fal away from the grace of God, lest any roote of bitternesse springing vp, trouble you, and therby many be defyled.

16 Let there be no fornicatour or vncleane person, as Esau, *whiche for one morsel of meate solde his birthryght.

Gene.25.b.

17 For ye knowe howe that afterwarde, when he woulde haue inherited the blessyng, he was repoabated: For he founde no place of repentaunce, though he *sought it carefully with teares.

Gene. 27.f.

Exod.19.b. (c) Which myght be touched and seene, for it was material, but God commaunded that none shoulde touch it.

18 For ye are not comme vnto the *mount that is (c) touched, and vnto burnyng fyre, and vnto stormes and darkenesse, and tempestes of weather,

Exod.19.d. 19 And sound of a trumpe, and the voyce of wordes: whiche (voyce) they that heard de it, wyshed away, that the woorde shoulde not be spoken to them:

20 (For they did not abyde that whiche was commaunded. *And yf so muche as a beast touche the mountayne, it shalbe stoned, or thrust throughe with a darte.

21 And so terrible was the syght which appeared, that Moyses said, I feare exceedingly, and quake:)

(d) By the Gospel, we are ioyned with the angelles and patriarches.

22 But ye are come vnto the mount Sion, and to the citie of the lyuyng God, the celestiall Hierusalem, and to an innumerable companie of (d) angels,

23 And vnto the congregation of the fyrst borne, whiche are wrytten in heauen, and to God the iudge of al, and to the spirites of iust and perfect men:

24 And to Iesus the mediatour of the newe *couenant, and to the *blood of sprynckling, that speaketh better thyn (dyd the blood) of Abel.

* o. testament.

1.Pet.1.a. Heb.9.b. Gene.4.b.

25 See that ye despise not him that speaketh. For if they escaped not whiche refused him that spake on earth, muche more shall we (not escape) yf we turne away from him that (speaketh) from heauen:

26 Whose voyce then shoke the earth, and nowe hath he declared, saying, Yet once more I shake, not the earth onely, but also heauen.

27 And this (worde) yet once more, signifieth remouing of those thynges whiche are *shaken, as of thinges whiche are made, that the thynges whiche are not *shaken, may remayne.

* o. changeable. * o. changeable.

28 Wherfore, we receiuing a kingdome whiche can not be mooued, let vs haue grace, whereby we may so serue God acceptable, with reuerence *and godly feare.

Deut.4.b.

29 For our God (is) a (e) consumyng fyre.

(e) To destroy them that resiste hym.

The.xiii. Chapter.

1. He exhorteth vs vnto loue, 2. to hospitalitie, 3. to thinke vppon suche as are in aduersitie, 4. to maynteyne wedlocke, 5. to auoyde couetousnesse.

A

1 LEt brotherly loue continue.

Rom.12.c. Actes.10.c 1.Pet.4.b

2 *Be not forgetfull to lodge strangers: for thereby some haue *lodged angelles vnawares.

1.Tim.4.b Gen.19.a.

3 Remember them that are in bondes, as bounde with them: And them which suffer aduersitie, as beyng your selues also in the body (subiect to aduersitye.)

4 Wedlocke is honourable among al men, and the bed vndefyled: But whoormongers and adulterers, God wyl iudge.

5 Let your conuersation be without couetousnesse, being *content with such thinges as ye haue. For he hath sayde, *I wyl in no case fayle thee, neyther forsake thee.

Eccle.29.b 1.Tim.6.b Iosuah.1.a

6 So that we may boldely say, The Lorde is my helper, and I wyll not feare what man may doe vnto me.

B

7 Remember them whiche haue the ouersyght of you, whiche haue spoken vnto you the worde of God: whose ende of conuersation ye consyderyng, folowe their fayth.

8 Iesus Christ (a) yesterday, and to day, and the same for euer.

(a) He was, is, & shalbe the fundation of the Churche for euer.

9 Be not carried about with diuers and strange doctrines: For it is a good thyng that the hart be stablished with grace, and not with meates, whiche haue not profyted them that haue bene occupyed therein.

10 We haue an aulter, wherof they haue no ryght

right to (b) eate, whiche serue in the tabernacle.

11 For the bodyes of those beastes, whose blood is brought into the holy place, by the high priest for sinne, are (c) burnt without the tentes.

12 Therefore Iesus also, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs goe forth therefore vnto hym out of the tentes, bearyng his reproche.

14 For here haue we no continuyng citie: but we seeke one to come.

15 By hym therefore let vs offer sacrifice of laude alwayes to God, that is, the fruite of lyppes confessyng his name.

16 To doo good, and to distribute, forget not, * for with suche sacrifice God is well pleased.

17 Obey them that haue the ouersyght of you, and submit your selues: for they watch for your soules, as they that must geue accountes, that they may doo it with ioy, and not with greefe: for that is vnprofitable for you.

18 Pray for vs: for we trust we haue a good conscience, in all thynges wyllyng to lyue honestly.

19 But I desyre you the more earnestly that ye so doo, that I maye be restored to you the sooner.

20 The God of peace, that brought againe from the dead our Lorde Iesus * the great shepheard of the sheepe, through the blood of the euerlastyng couenant,

21 Make you perfect in all good woorkes to doo his wyl, worKing in you that whiche is pleasant in his syght, through Iesus Christ, to whom be glory for euer and euer, Amen.

22 And I beseeche you brethren, suffer the woorde of exhortation, for I haue written vnto you in fewe woordes.

23 Knowe ye, that (our) brother Timotheus is deliuered: with whom (if he come shortly) I wyl see you.

24 Salute all them that haue the ouersyght of you, and all the saintes. They of Italie saiute you.

25 Grace be with you all, Amen.

¶ Written to the Hebrues, (from Italie,) by Timotheus.

(b) They that sticke to the ceremonies of the lawe, can not eate, that is, can not be partakers of our aulter, which is, thankes geuing, and liberalitie, whiche two sacrifices or offeryngs, are nowe only left to the Christians.

(c) So that the priestes had no peece thereof.

Eccle. 35.a. Actes. 10.a. Rom. 11.a. Phil. 4.b.

Ezech. 34.b Iosue. 10.a 1. Pet. 5. a D

¶ *The Epistle of Saint Iames.*

The first Chapter.

1. He exhorteth to reioyce in trouble, 6. to be feruent in prayer, with stedfast beleefe, 17. and to looke for al good thynges from aboue.

A 1 IAmes a seruant of God, and of the Lord Iesus Christe, to the twelue tribes which are scattered abroad, greetyng.

2 My brethren, count it al ioy when ye fall into diuers temptations:

3 Knowyng (this) that the tryeing of your fayth worketh patience,

4 And let patience haue (her) perfect worke, that ye may be perfect, and sound, lackyng nothyng.

5 If any of you lacke wisedome, * let hym aske of God, that geueth to all men indifferently, and casteth no man in the teeth: and it shalbe geuen hym.

6 But let hym aske in fayth, nothyng wauerynge: For he that wauereth, is like a waue of the sea, tost of the wynde, and carryed with violence.

B 7 Neyther let that man thinke that he shall receyue any thyng of the Lorde.

8 A double mynded man is vnstable in al his wayes.

9 Let the brother of lowe degree, reioyce in that he is (a) exalted:

10 Againe, the rich, in that he is made low: * Because as the flowre of the grasse he shall passe away.

11 For (as) the Sunne hath risen with heat, and the grasse hath withered, and his flowre hath fallen away, and the beautie of the fashion of it hath perished: so also shal the rich man fade away in his wayes.

12 Blessed is the man that endureth temptation: for when he is tryed, he shal receiue the crowne of lyfe, whiche the Lorde hath promised to them that loue hym.

13 Let no man say when he is (b) tempted, I am tempted of God: For God can not be tempted with euil, neither tempteth he any man.

14 But euery man is tempted, when he is drawen away, and entised with the bayte of his

The Epistle on saint Philip & Iames day.

Iob. 42. a. Sapi. 3. a. Rom. 5. a.

Iob. 18. c. Eccle. 7. c. Matth. 12. a. Luke. 11. b.

(a) That he is called to the company of Christe & his angels. Esai. 11. b. Eccle. 14. b. 1. Pet. 1. b.

(b) He meaneth nowe of inward temptations, as of our disordered appetites, whiche cause vs to sinne.

his owne concupiſcence.

15 Then when luſt hath conceyned, it bringeth forth ſinne: and ſinne when it is finiſhed, bringeth forth death.

16 Do not erre my deare brethren.

The Epiſtle on the.iiii. ſunday after Eaſter.

17 *Euery good (c) geuyng, and euery perfect gyft is from above, & commeth downe from the father of lyghtes, with whom is no varyablenesse, neyther ſhadowe of turnyng.

(c) Seeyng all good thyngs come of god, we ought not to make him the auctour of euil Iohn. 1.a. Pſal. 17.b. Eccle. 5.a. Rom. 13.b. Coloſſ. 3. a.

18 *Of his owne wyl begate he vs, with the worde of truth, that we ſhould be the firſt fruites of his creatures.

19 Wherefore my deare brethren, *let euery man be ſwift to heare, ſlow to ſpeake, ſlowe to wrath.

20 For the wrath of man, worketh not that which is righteous before God.

21 *Wherefore lay apart all filthynesse, and ſuperfluitie of * naughtineſſe, and receyue with meekenesse the worde that is graffed in you, which is able to ſaue your ſoules.

* or, malitiouſneſſe.

The Epiſtle on the.v. ſunday after Eaſter. Rom. 2.b. Math. 5.b. Luke. 11. g.

22 And * be ye doers of the worde, and not hearers only, deceiuing your owne ſelues.

* or, ſtyrrers.

23 For if *any be a hearer of the worde, and not a doer, he is like vnto a man beholdyng his bodyly face in a (d) glaſſe.

(d) So gods woorde is a glaſſe, where in we muſt beholde our ſelues, and be come lyke vnto hym. Math. 7.b.

24 For he hath conſydered hym ſelfe, and is gone his wayes, and hath forgotten immediately what his fashion was.

25 *But who ſo looketh in the perfect lawe of libertie, and continueth (therein) he being not a forgetfull hearer, but a doer of the worke, ſhalbe bleſſed in his deede.

* or, religious.

26 If any man among you ſeeme to be *deuout, and refraineth not his tongue, but deceiueth his own hart, this mans deuotion is vayne.

* or, religiō

27 Pure deuotion & vndefiled before God & the father, is this, To viſite the fatherleſſe and wydowes in their aduerſitie, & to keepe hym ſelfe vnſpotted of the worlde.

The.ii. Chapter.

1. He forbyddeth to haue any reſpect of perſons, 5. but to regarde the poore as wel as the riche.

1 My brethren, haue not the fayth of our Lorde Ieſus Chriſte, the Lord of glory, (a) with reſpect of perſons.

(a) As eſteemyng fayth and religion by the outward appearance of men

2 For if there come into your *companye a man wearing a golde ryng, in goodly apparel, and there come in alſo a poore man in vyle rayment:

* or, congregation.

3 And ye haue a reſpect to him that weareth the gay clothing, & ſay vnto hym, Syt thou here in a good place: and ſay vnto the poore, Stande thou there, or ſyt here vnder my footſtoole:

4 Are ye not partial in your ſelues, and are made iudges of euyl thoughtes?

5 Hearken, my deare beloued brethren, hath not God choſen the poore of this worlde, (that they myght be) riche in fayth, & heyres of the kyngdome, whiche he promiſed to them that loue hym?

6 But ye haue deſpiſed the poore. Doo not riche men oppreſſe you by tyrannie, & drawe you before the iudgement ſeates?

7 Doo not they blaſpheme that good (b) name, by the which ye are named?

(b) The name of God and Chriſte, wherof you make profeſſion: & in that they diſhonour god, it is not meet that you his childrē ſhold honor them, Math. 5.c.

8 If ye fulfyl the royal law accordyng to the Scripture, Thou ſhalt loue thy neyghbour as thee ſelfe, ye doo wel:

9 But if ye regarde one perſon more then another, ye commit ſinne, and are rebuked of the lawe as tranſgreſſours.

10 Who ſo euer ſhall keepe the whole lawe, and yet fayle in one poynt, he is gyltie of all.

11 For he that ſayde, Doo not commit aduulterie: ſayd alſo, Doo not kyl. Though thou doo none aduulterie, yet if thou kyl, thou art become a tranſgreſſour of the lawe.

12 So ſpeake ye, and ſo doo, as they that ſhalbe iudged by the lawe of (c) libertie.

(c) By the mercy of god whiche deliuereth vs frō the curſe of the lawe.

13 For he (that haue) iudgement without mercye, that hath ſhewed no mercye: and mercy reioyceth againſt iudgement.

14 What profiteth it, my brethren, though a man ſay, he hath fayth, & hath not deedes? can fayth ſaue hym?

15 If a brother or a ſiſter be naked, and deſtitute of dayly foode,

16 And one of you ſay vnto them, Departe in peace, be you warmed and fylled: notwithſtanding, ye geue them not thoſe thinges whiche are needefull to the body: what (ſhall it) profite?

17 Euen ſo fayth, if it haue not deedes, is dead in it ſelfe.

18 But ſome man wyl ſay, Thou haſt fayth, and I haue deedes: ſhewe me thy fayth by thy (d) deedes, and I wyll ſhewe thee my fayth by my deedes.

(d) Here deedes are conſydered, as ioyned with the true fayth.

19 Thou beleeueſt that there is one God, thou doeſt wel: the deuyls alſo beleeue, and tremble.

20 But wylt thou knowe, O thou vayne man, that that fayth (whiche is) without woorkes, is dead?

21 Was not Abraham our father iuſtifyed D through woorkes, when he had offered Iſaac his ſonne vpon the aulter? Gene. 22.b.

22 Seeſt thou not howe that fayth wrought with his deedes, and through the deedes was the fayth made perfect?

23 And the Scripture was fulfylled, which ſayth, Abraham beleeued God, and it was reputed vnto him for righteouſneſſe: and he was called the frende of God. Gene. 15.b. Rom. 4.a. Galat. 3.a.

24 Ye se then, howe that of deedes a man is iustified, and not of fayth onely?

25 Lykewyse also, was not Rahab the harlot iustified through workes, when she had receiued the messengers, and had sent them out another way?

Iosuah.2.a.

26 For as the body without the spirite is dead: euen so fayth without workes is dead (also.)

The.iii.Chapter.

2. He forbyddeth al ambition to seeke honour aboue our brethren. 3. He describeth the propertie of the tongue.

1 MY brethren, be not many maisters, knowyng howe that we shal receyue the greater damnation.

Mat.23.f. Pro.17.a.

2 For in many thynges we synne all. If a man synne not in (a) worde, the same is a perfect man, and able also to bridle all the body.

(a) He that is able to moderate his tongue, hath atteyned to an excellent vertue.

3 Behold, we put bittes in the horses mouthes, that they may obey vs, and we turne about their whole body:

4 Beholde also the shippes, whiche though they be so great, and are driuen of fierce wyndes, yet are they turned about with a very small helme, whither so euer the lust of the gouernour wyl:

5 Euen so the tongue is a litle member also, and boasteth great thynges: beholde howe great a matter a litle fyre kyndeleth.

6 And the tongue is fyre, euen a worlde of wickednesse: so is the tongue set among our members, that it defyleth the whole body, and (b) setteth on fyre the course of nature, and it is set on fyre of hel.

(b) The intemperancie of the tong, is a flambe of hell fyre.

7 All the nature of beastes, and of byrdes, and of serpentes, and thynges of the sea, is meeked and tamed of the nature of man:

8 But the tongue can no man tame, (it is) an vnruly euyl, ful of deadly poyson:

9 Therwith blesse we (our) God and father: and therewith curse we men, which are made after the similitude of God.

Gene.1.d.

10 Out of one mouth proceedeth blessyng & curssyng: My brethren, these thynges ought not so to be.

11 Doth a fountaine sende forth at one hole sweete (water,) and bytter (also?)

12 Can the fygge tree, my brethren, beare Olyue berries? either a vine beare Fygges? so (can) no fountayne geue both salte water, and freshe also.

13 Who is a wyse man, and endued with knowledge among you? let him shewe his workes out of good conuersation with meekenesse of wysdome.

14 But yf ye haue bytter enuying and strife in your hart, glorie not, neyther be lyers agaynst the truth.

15 For suche wysdome descendeth not from aboue: but is earthly, sensual, & deuilyshe.

16 For where enuying and strife is, there is sedition, and al maner of cuyl workes.

17 But the wysdome that is from aboue, is fyrst pure, then peaceable, gentle, & easie to be entreated, full of mercie & good fruites, without iudgeyng, without simulation.

18 Yea, and the fruite of righteousnesse is sowen in peace, of them that make peace.

The.iiii.Chapter.

4. He exhorteth them to loue God, 7. and submit them selues to hym.

1 FRom whence commeth warres & fightynges among you? Come they not here hence, (euen) of your lustes that (a) fyght in your members?

A

(a) For the lawe of the members cõtinually fyghteth agaynst the lawe of the mynde.

2 Ye lust, and haue not: ye enuie, and haue indignation, and can not obteyne: Ye fight and warre, ye haue not, because ye aske not.

3 Ye aske, and receiue not, because ye aske amisse, euen to consume it vpon your lustes.

4 Ye adulterers, and (b) adulteresses, knowe you not howe that the freendshyppe of the worlde is enmitie with God? Who so euer therefore wyl be a frende of the worlde, is made the enimie of God.

(b) He calleth adulterers here, after the maner of the Scriptures, them which prefere the pleasures of the worlde, to the loue of GOD.

5 Eyther doo ye thynke that the scripture sayth in vayne, The (c) spirite that dwelleth in vs, lusteth to enuie.

(c) The imagination of mans hart, is wicked.

6 But (the scripture) offereth more grace, and therfore saith, God resysteth the proud, but geueth grace vnto the lowly.

I.Pet.5.b.

7 Submit your selues therefore to God: but resyst the deuyl, and he wyl flee from you.

8 Drawe nygh to God, and he wyll drawe nygh to you: cleanse your handes (ye) sinners, and purifie your hartes (ye) double mynded.

9 Suffer afflictions, and mourne, & weepe: Let your laughter be turned to mournyng, and your ioy to heauinesse.

10 Humble your selues in the syght of the Lorde, and he shal lyft you vp.

I.Pet.5.a.

11 Backbyte not one another, brethren: He that backbyteth his brother, and he that iudgeth his brother, backbyteth the lawe, and iudgeth the lawe: but & yf thou iudge the lawe, thou art not an obseruer of the lawe, but a iudge.

12 There is one lawegeuer, whiche is able to saue, & to destroy: What art thou that iudgest another?

Roma.14.a

13 Goe to nowe ye that say, (d) To day & to morowe let vs goe into suche a citie, & continue there a yeere, & buy, and sel, & wynne:

(b) We ought to submitte our selues to the prouidence of God.

14 (And

14 (And yet can not ye tell what (shall happen) on the morow: For what thing is your life? It is euen a vapour that appeareth for a litle (tyme) and then he vanisheth away.)

Actes.17.c. 15 For that ye ought to say, * If the Lorde wyl, and if we lyue, let vs doo this or that.

Deut. 6. a. 16 But nowe ye reioyce in your boastinges: All suche reioycyng is euyl.

Luke.12.b. 17 Therefore * to him that knoweth howe to doo good, and doth it not, to him it is synne.

The.v. Chapter.

2. He threateneth the wicked riche men, 7. exhorteth vnto patience, 12. to beware of sweareyng.

1 GOE to nowe ye riche men, weepe, and howle for your miseries that shal come vpon you.

2 Your richesse is corrupt, your garmentes are moth eaten:

(a) And kyndle the wrath of GOD against you. (b) To suffer tyll the ende of the world. 3 Your golde and syluer is cankred, and the rust of them shalbe a (a) (witnesse against you, and shall eate your fleshe as it were fyre. Ye haue heaped treasure together in the (b) last dayes.

4 Behold, * the hyre of the labourers which haue reaped downe your feeldes, whiche hyre is of you kept backe by fraude, cryeth: and the cryes of them whiche haue reaped, are entred into the eares of the Lorde of Sabaoth.

5 Ye haue lyued in pleasure on the earth, and ben wanton: Ye haue nourished your hartes, as in a day of slaughter.

6 Ye haue condemned and kylled the iust, and he doeth not resyst you.

7 Be patient therefore brethren, vnto the commyng of the Lorde, beholde, the husbandman wayteth for the precious fruite of the earth, & hath long patience therevpon, vntyl he receyue the early and latter rayne.

8 Be ye also patient, & settle your hartes: for the comming of the Lorde draweth nygh.

9 Grudge not one against another, brethren, lest ye be damned: beholde, the iudge standeth before the doore.

10 Take, my brethren, the prophetes for an example of suffring aduersitie, and of patience, whiche spake in the name of the Lord.

11 Beholde, * we count them happie whiche endure. Ye haue heard of the patience of Job, and haue seene the ende of the Lorde: For the Lorde is very pitiful and merciful. Math.5.a.

12 But aboue all thynges, my brethren, sweare not, neyther by the heauen, neyther by the earth, neyther by any other oth: Let your (c) yea, be yea, and your nay, nay, lest you fal into condemnation. Math.5.f.

(c) That which must be affyrmed, affyrme it simply, and without othes: lykewyse that which must be denyed. By this he taketh not frō the magistrate his auctoritie, who may requyre an oth for the maintenaunce of iustice, iudgmentee, and trueth.

13 Is any among you afflicted? let him pray. Is any merie? let him syng psalmes.

14 Is any diseased among you? let him call for the elders of the Church, and let them pray for him, and annoynt him with oyle in the name of the Lorde:

15 And the prayer of fayth shall saue the sicke, and the Lorde shal rayse him vp: and yf he haue committed synnes, they shalbe forgeuen him.

16 Knowledge your faultes one to another, and pray one for an other, that ye may be healed: (For) the feruent prayer of a righteous man auayleth muche.

17 Elias was a man vnder infirmities euen as we are, and he prayed in his prayer that it myght not rayne: * and it rayned not on the earth by the space of three yeres and sire monethes. 3.Reg.17.a. Luke. 4. c.

18 And he prayed agayne, & the heauen gaue rayne, & the earth brought forth her fruite.

19 Brethren, if any of you doo erre from the trueth, and an other conuert him,

20 Let the same knowe, that he which conuerteth the synner from going astraye out of his way, shall saue a soule from death, and shal hyde the multitude of synnes.

The ende of the Epistle of S. James.

¶ *The fyrste Epistle of Saint Peter* the Apostle.

2. He sheweth that through the abundant mercie of God, we are elect and regenerate to a lyuely hope, 7. and howe fayth must be tryed.

1 PEter an Apostle of Iesus Christe, to (a) them that dwell here and there as strangers, throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia:

(a) Whiche were Iewes, to whom he was appoynted to be an Apostle.

2 Elect accordyng to the (b) foreknowledge of God the father, vnto the sanctifying of the spirite, throughobedience and sprinckling of the blood of Iesus Christe: Grace

(b) The free election of god, is the efficient cause of our saluation: the materiall cause is Christes obedience: our effectuall callyng is the former cause: and the final cause is our sanctification.

Rom.1.c. 2 Grace and peace be multiplied vnto you.
1.Cor.1.a 3 Blessed be God the father of our Lorde
2.Cor.1.a. Iesus Christe, whiche accordyng to his a-
Galat.1.a. bundant mercy begatt vs agayne vnto a
Ephes.1.c. lyuely hope, by the ryssing of Iesus Christe
from the dead,
4 To an inheritance incorruptible, and vn-
defiled, and that fadeth not away, reserued
in heauen for you,
5 Whiche are kept by the power of GOD
though fayth vnto saluation, redy to be
shewed in the last tyme.
6 In the which ye reioyce, though nowe for
a season (yf nede require) ye are in heu-
nesse through manifolde temptations:
B 7 That the tryal of your fayth being muche
more pretious then golde that perisheth,
Iob.23.b. though it be* tried with fire, might be
Sapi. 2.a. founde (to be vnto you) vnto laude, honour,
James. 1.a. & glory, at the appearyng of Iesus Christ,
Rom.5.a. 8 Whom ye haue not seene, & yet loue him,
John.10.g in whom euen now though ye see him not,
yet bo you beleeue (hym) and reioyce with
ioy vnspeakeable and glorious:
9 Receiuing the ende of your fayth, euen the
saluation of your soules.
Actes. 10.g. 10 Of which saluation haue the *prophetes
Esai. 9.c. enquired and searched diligently, which
Dani.2.g. prophesied of the grace that (should come)
Agge.2.b. vnto you:
11 Searching when & what time the spi-
rite of Christe which was in them shulde
signifie (which spirite) testified before the
passions that shulde happen vnto Christe,
and the glory that shulde folowe after.
12 Vnto whiche prophetes it was also re-
uealed, that not vnto them selues, but vnto
vs, they should ministre the thinges which
Actes.2.a. are nowe shewed vnto you of them, which
be by the holy ghost* sent downe from hea-
uen, haue in the Gospel preached vnto you,
the thinges whiche the angels desyre to be-
holde.
Luke.12.c. 13 Wherefore* girde vp the lyndes of your
Ephes. 6.c mynde, be sober, and trust perfectly on the
grace that is brought vnto you by the reue-
lation of Iesus Christe.
C 14 As obedient chyldren, not fashioning
your selues vnto the former lustes of your
ignorance:
15 But as he which called you, is holy, euen
so be ye holy also in all maner of conuer-
sation.
Leuit. 11.g. 16 Because it is written, * Be ye holy, for I
am holy.
17 And yf so be that ye call on the father,
Deut. 16.d. which without respect of person iudgeth
Psal. 18.c. according to euery mans worke, then that
Rom.2.b. ye passe the tyme of your dwelling here, in
feare:
18 Forasmuche as ye knowe, howe that ye
were not redeemed with corruptible (thin-
ges) as siluer and golde, from your vayne
conuersation, which ye receiued by the
tradition of the fathers:
19 But with the pretious bloode of Christe,
Hebr.9.b. as of a lambe vndefiled, and without spot:
1.Iohn.1.b. 20 Which he was ordeyned before hande, euen
Apoc.1.b. before the worlde was made, but was de-
(e) when Christe ap- clared in the (e) last tymes for your sakes:
peared vnto 21 Which by his meanes do beleeue on God
the worlde, that raysed hym vp from the dead, and
and when gaue hym glory, that ye might haue fayth
the Gospel and hope towarde God:
was preached. 22 Euen ye which haue purified your
Phillip.1.b soules, through the spirite in obeying the
trueth, with brotherly loue vnfayned, see
that ye loue one another with a pure hart
feruently:
23 For ye are borne a new, not of corruptible
seede: but of incorruptible, by the worde
of God, which lyueth and lasteth for euer.
Esai.40.b 24 * For all flesche is as grasse, and all the glory
Eccle.14.b. of mans as the floure of grasse: The grasse
Iacob.1.b. withereth, and the floure falleth away:
25 But the worde of the Lord endureth euer:
And this is the worde which by the Gospel
was preached vnto you.

The. ii. Chapter.

1. He exhorteth them to lay aside all vice,
4. shewyng that Christ is the foundacion whe-
reupon they buylde.

1 Wherfore al * naughtinesse, al guile,
and faignednesse, and enuie, and
backbityng layde aside,
2 As newe borne babes, desyre ye the mylke
of the worde, which is without deceit: that
ye may growe therby (vnto saluation,)
3 If so be that ye haue tasted howe gracious
the Lorde is.
4 To whom ye come as vnto a liuing stone,
disalowed of men, but chosen of God (and)
pretious.
5 And ye as lyuely stones, be you made a
spirituall house, an holy priesthood, for to of-
fer vp spirituall sacrifice, acceptable to god
by Iesus Christe.
6 Wherfore it is contayned also in the scrip-
Esai.28.b. ture: * Beholde, I put in Sion a stone to
Actes.4.c. be layde in the chefe corner, elect and pre-
Rom.9.f. tious, and he that beleeueth on hym, shal in
no wyse be confounded.
7 Vnto you therfore which beleeue, he is
pretious: but vnto them which be disobe-
dient, the stone which the buylders disalow-
ed, the same is made the head of the corner:
8 And a Cause of stumbling, and a rocke of
offence, which stumble at the worde, and

B 1 beyng

A. or, mat-
tion (malle.
Psal.18.a

beyng disobedient, vnto the which thyng they were ordeyned.

Exod.19.a. Deut.7.a. 9 But ye are a chosen generation, a royal * priesthood, an holy nation, a peculier people: that ye should shewe forth the vertues of hym that hath called you out of darknesse into his maruelous light:

Osee.2.b. Rom.9.c. 10 Which in tyme past were not a people, but are now the people of God: which sometime had not obteined mercy: but now haue obteined mercy.

The Epistle on the thirde sunday after Easter. Galat.5.a. Rom.13.b. Math.5.b. 11 Dearly beloued, I beseche you as strangers and pylgrimes, abstayne from fleshly lustes, which fight against the soule:

Rom.13.a. Titus.3.a. 12 And (se that ye haue honest conuersation among the Gentiles: that where as they backbyte you as euil doers, * they may by your good workes (which) they shall se, glorifie God in the day of visitation.

13 * Submit your selues therefore vnto all maner ordinance of man for the lordes sake: whether it be vnto the kyng, as hauyng the preeminence:

14 Other vnto rulers, as vnto them that are sent of him for the punishinge of euil doers, but for the laude of them that do well.

15 For so is the wyl of God, that with well doyng ye may stop the ignorance of foolyshe men:

16 As free, and not as hauyng the libertie for a cloke of naughtinesse, but euen as the seruantes of God.

Rom.12.c. 17 * Honour all men. Loue brotherly fraternitie. Feare God. Honour the kyng.

Ephes.6.a. Coloss.3.d. 1.Tim.6.a. Titus.2.b. 18 * Seruauntes obey your maisters with all feare, not only yf they be good & courteous, but also though they be frowarde.

The Epistle on the seconde Sunday after Easter. Math.5.a. 19 * For it is thanke worthy, yf a man for conscience toward God endures greefe, and suffer wrong vndeserued.

20 For what prayse is it, if when ye be buffeted for your faultes ye shall take it paciently? But if when ye do well, and suffer wrong, ye take it paciently, then is there thanke with God.

D * Some reade, for you. John.13.b. Ephes.5.a. 21 For hereunto verily were ye called: for Christe also suffered * for vs, * leauyng vs an ensample, that ye should followe his steppes.

22 Which did no sinne, neyther was there gyle founden in his mouth.

23 Which when he was reuiled, reuiled not againe: when he suffered, he threatned not, but committed (the vengeance) to him that iudgeth righteously.

Math.8.c. Esai.53.b. 24 Which his owne selfe bare our sinnes in his body on the tree, that we beyng deliuered from sinne, should liue vnto righteousnesse: by whose stripes ye were healed.

25 For ye were as sheepe goyng astray: but are nowe turned vnto the shepeherde and bysshop of your soules.

The.iii. Chapter.

1. How wiues ought to order themselues towarde their husbandes. 3. And in their apparel.

1 LIkewise * ye wiues be in subiection to your husbandes, that euen they which obey not the worde, may without the worde be wonne, by the conuersation of the wiues: A Ephes.5.c. Coloss.3.c.

2 After that they haue beholden your chaste conuersation (coupled) with feare.

3 Whose apparel let it not be that which is outwarde, with brayded heare, & hangyng on of golde, eyther in puttyng on of (gorgeous) apparell:

4 But let the hid man (which is) in the hart be without all corruption, of a meeke and quiet spirite, whiche (spirite) is before God a thyng much set by.

5 For after this maner in the old tyme did the holy women also, which trusted in god, dyd them selues, beyng obedient vnto their husbandes.

6 Euen as Sara obeyed Abraham, calling hym Lord, whose daughters ye are as long as ye do wel, and are not afrayde for any terrour.

7 Likewyse ye husbandes, dwel with them accordyng to knowledge, geuyng honour vnto the wyfe, as vnto the weaker vessell, and as vnto them that are heires also of the grace of lyfe, that your prayers be not hyndered. B

8 In conclusion, (be ye) all of one mynde, hauyng compassion one of another, louing as brethren, be pitifull, be courteous,

9 Not rendring euyl for euyl, or rebuke for rebuke: but contrary wyse blessing, knowing that ye are thereunto called, euen that ye should be (a) heyres of the blessyng. The Epistle on the fyfth Sunday after Trinitie. * Wercke. (a) God hath made vs who we were his enimies heires of his kyngdome: and shall not we forgeue our brethren a smal fault?

10 For he that wyl long after lyfe, and loueth to see good dayes, let hym refrayne his tongue from euyl, and his lippes that they speake no guile. Psal.34.c.

11 Let hym eschewe euyl, and do good, let him seeke peace, and ensue it.

12 For the eyes of the Lorde (are) ouer the righteous, and his eares are (open) vnto their prayers: againe, the face of the Lorde (is) (b) ouer them that do euyl. (b) To take vengeance on them.

13 Moreouer, who is it that wil harme you, yf ye be followers of that which is good?

14 But, * happy are ye if any trouble happen vnto you for righteousnesse sake, be not ye * afrayde for any terrour of them, neyther be ye troubled: C Math.5.b. Esai.8.c. Mat.10.b.

15 But

15 But sanctifye the Lord God in your hartes. (Be) redy alwayes to geue an answeare to euery man that asketh you a reason of the hope that is in you,

16 And that with meekenesse and feare, hauyng a good conscience: * that where as they backbite you as euyl doers, they may be ashamed that falsely accuse your good conuersation in Christe.

1. Pet. 2. b. Titus. 2. a.

17 * For it is better, if the wyl of God be so, that ye suffer for well dooing, then for euyll dooyng.

1. Pet. 2. d. Mat. 5. a.

18 * For asmuch as Christe hath once suffered for synnes, the iust for the vniust, to bring vs to God, and was killed as pertayning to the fleshe, but was quickened in the spirite.

The Epistle on Easter euen. Rom. 5. a.

19 In whiche spirite, he also went and preached vnto the spirites that were in prison,

20 Whiche sometime had ben disobedient, when once the long suffering of God abode in the dayes of Noe, whyle the arke was a preparing, * wherein fewe (that is to say) eyght soules, were saued in the water.

Gene. 6. a. Gene. 7. c.

D 21 To the whiche also the figure agreeth that nowe saueth vs, euen * baptisme, (not the putting away the fylth of the fleshe, but in that a good conscience maketh request to God) by the resurrection of Iesus Christe:

Rom. 6. a.

Hebr. 1. b. 2. b.

22 Whiche is on the ryght hande of GOD, and is gonne into heauen, * angels, powers, and might subdued vnto him.

The. iiii. Chapter.

1. He exhorteth menne to ceasse from sinne. 7. to be sober, and apt to pray.

A 1 FOR as muche then as Christe hath suffered for vs in the fleshe, arme ye your selues lykewyse with the same minde: for he whiche suffereth in the flesh, ceaseth from synne:

2 That he henceforth shoulde line, as muche tyme as remayneth in the flesh, not after the lustes of menne, but after the wyl of God.

3 For it is sufficient for vs that we haue spent the tyme that is past of the lyfe, after the wyl of the * Gentiles, walking in wantonnesse, lustes, in excesse of wynes, in excesse of eating, in excesse of drinking, and abominable idolatrie.

Rom. 1. d. Ephes. 4. d.

4 And it seemeth to them a straunge thing, that ye runne not also with them vnto the same excesse of riot, and therefore speake they euyl of you:

5 Whiche shal geue accomptes to hym that is redy to iudge quicke and dead.

6 For vnto this purpose verely was the Gospell preached also vnto the (a) dead, that they shoulde be iudged lyke other men in the fleshe, but liuyng liue before God in the spirite.

7 The ende of all thinges is at hande. Be ye therefore sober, and watche vnto prayer.

The Epistle on the sunday after Ascention day.

8 But aboue all thinges haue feruent charitie among your selues: for charitie shall couer the multitude of synnes.

9 * Be ye herberous one to another, without grudging.

1. Pet. 4. b.

10 As euery man hath receyued the gyft, euen so minister the same one to another, as good stewardes of the manyfold grace of God.

11 If any man speake, (let him talke) as the wordes of God: * yf any man minister, let hym doo it as * of the ability whiche God ministreth (vnto hym) that God in all thynges may be glorifyed through Iesus Christe, to whom be prayse and dominion for euer and euer, Amen.

1. Pet. 5. a. Rom. 12. b.

12 Dearely beloued, thinke it not straunge concernyng the fiery tryal, whiche thing is to trye you, as though some straunge thing happened vnto you.

13 But reioyce, in as muche as ye are partakers of Christes passions: that when his glory appeareth, ye may be merry & glad.

14 * If ye be rayled vpon for the name of Christe, happy (are ye) for the spirite of glory & of God, resteth vpon you: on their part he is euyl spoken of, but on your part he is glorifyed.

Mat. 5. a.

15 See that none of you be punished as a murderer, or as a theefe, or an euyll doer, or as a busye body in other mens matters.

16 If any (man suffer) as a Christian man, let him not be ashamed, but let him glorifye God on this behalfe.

17 For the tyme is (comming) that iudgement must beginne at the house of GOD. If it fyrst (beginne) at vs, what shal the ende be of them which beleeue not the Gospel of God?

18 And * if the ryghteous scarsly be saued, where shal the vngodly and the synner appeare?

Prou. 11. b.

19 Wherefore, let them that are troubled according to the wyl of God, commit their keeping of their soules to him in well doing, as vnto a faythfull creatour.

The. v. Chapter.

The duetie of pastours is to feede the flocke of Christe, and what rewarde they shall haue if they be diligent.

1 THE (a) elders which are among you I exhort, which am also an elder and a witnesse of the afflictions of Christ, & also

(a) By elders he vnderstandeth all them whiche preache, teache, or ministre in the Church.

also a partaker of the glory that shalbe opened:

Actes.21.f. 2 Feede you Gods flocke which is committed vnto you, taking the ouersight of them, not as compelled thereto, but willingly: not for the desire of filthy lucre, but of a cheare ful mynde:

2.Cor.1.c. 3 Not as though ye were Lordes ouer
1.Tim.4.b. gods heritage: but that ye be ensamples
Titus.2.d. vnto the flocke.
2.Tim.1.c. 4 And when the cheefe shephearde shal appeare, ye shall receyue an incorruptible
1.Cor.9.d. crowne of glory.
2.Tim.4.b 5 Likewyse ye younger, submit your selues vnto the elder: Submit your selues euery man one to another, & bynde your selues inwardly in lowlynesse of minde: For God
The Epistle on the thirde sunday after Trinitie. resisteth the proude, and geueth grace to the humble.

6 Submit your selues therefore vnder the mighty hande of GOD, that he may exalt you when the time is come.

Psal.6.d. 7 Cast al your care vppon him, for he
Luke.12.c. careth for you.

8 Be sober and watche: for your aduersary the deuil, as a roaring Lion walketh about, seeking whom he may deuoure. B
1.John.1.b. Jacob.4.b.

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace him selfe, which hath called vs vnto his eternall glory by Christe Jesus, after that ye haue suffered a litle affliction, make you perfect, settle, strengthen, and stablishe you.

11 To him be glory and dominion for euer and euer, Amen.

12 By Syluanus a faythfull brother, vnto you (as I suppose) I haue written briefly, exhorting and testifying, howe that this is the true grace of God, wherein ye stande.

13 The Churche that is at Babylon elected together with you, saluteth you, and so doeth Marcus my sonne.

14 Greete ye one another with a kisse of charitie. Peace be with you al whiche are
Rom.16.c. 1.Cor.16.a. in Christe Jesus, Amen.

The seconde Epistle of Saint Peter.

The first Chapter.

Forasmuche as the power of God hath geuen them al thinges parteyning vnto lyfe, he exhorteth them to flee the corruption of worldly lustes.

A 1 Simon Peter, a seruant and an Apostle of Jesus Christe, to them whiche haue obteyned lyke pretious fayth with vs, through the rygh-

teousnesse of our God and Sauiour JESUS Christe.

1.Pet.1.a. 2 Grace and peace be multiplyed vnto you through the knowlege of God, and of Jesus our Lorde:

3 According as his godly power hath geuen vnto vs al thinges that (pertayne) vnto
(a) The sum of our saluation and religion is, to be led by Christ to the father, who calleth vs in the sonne. John.1.c. Colos.2.b. lyfe and (a) godlynesse, through the knowledge of him that hath called vs vnto glory and vertue:

4 By the whiche are geuen vnto vs excellent and most great promises, that by the meanes therof ye might be partakers of the godly nature, yf ye flee the corruption of worldly lust.

5 And therewithal geue all diligence, in your fayth minister vertue, in vertue knowledge,

6 In knowledge temperance, in temperance patience, in patience godlynesse, 1.Cor.8.a.

7 In godlynesse brotherly kyndnesse, in brotherly kindnesse, charitie. B

8 For yf these thinges be among you, & be plenteous, they make you that ye neyther shalbe idle, nor vnfruitfull in the knowledge of our Lorde Jesus Christe.

9 But he that lacketh these thinges, is blind, and can not see farre of, and hath forgotten that he was purged frō his olde sinnes.

10 Wherefore brethren, geue the more diligence for to make your callyng and election (b) sure: for yf ye doo suche thinges, ye shal neuer fal. (b) Albeit it be sure in it selfe, forasmuche as God can not change: yet we must confirme it in our selues by the fruites of the spirite, knowyng that the purpose of God electeth, calleth, sanctifyeth, and iustifyeth vs.

11 Yea and by this meanes an entring in shalbe ministred vnto you abundantly, into the euerlastyng kingdome of our Lorde and Sauiour Jesus Christe.

12 Wherefore I wyl not be negligent to put you alwayes in remembraunce of suche thinges, though ye know them your selues, and be stablished in the present veryth.

13 Notwithstandyng I thinke it meete, as long as I am in this tabernacle, to stirre you vp, by putting you in remembrance:

14 Knowyng that shortly I must put of this my 2.Cor.5.a.

John. 21.b. my tabernacle, * euen as our Lorde Jesus Christe shewed me.

15 I wyll euer also geue my diligence, that ye may haue wherewith to styre vp the remembrance of these thynges after my departyng.

16 For we haue not folowed deceitfull fables, when we opened vnto you the power and comming of our Lorde Jesus Christe,

1.Ioh.1.a. but with our eyes we sawe his maiestie:

17 Euen then verely when he receiued of God the father honour and glory, and when there came suche a voyce to hym from the excellent glory: * This is my deare beloued sonne in whom I delyght.

Matth.17.b. Mark.1.b. Luke.3.b.

18 This voyce we heard come from heauen, when we were with hym in the holy mount.

19 We haue also a right sure worde of prophesie, whereunto if ye take heede, as vnto a * light that shineth in a darke place, ye do wel, vntyl the day dawne, & the day starre aryse in your hartes.

2.Co.4.b.

20 So that ye first knowe this, that no prophesie in the scripture is of any priuate * motion.

* or, interpretation.

21 For the prophesie came not in olde tyme by the wyl of man: but holy men of God, spake as they were moued by the holy ghost.

The.ii.Chapter.

He prophesieth of false teachers, and sheweth their punyshment.

A 1 THere were false prophetes also among the people, euen as * there shalbe false teachers among you, whiche priuily shal bring in damnable heresies, euen denying the Lord that hath bought them, and bring vpon them selues swift damnation.

Actes.20.f. 1.Tim.4.a. 2.Tim.3.a. 2.Pet.3.a. Iudic.1.c.

2 And many shall folowe their damnable wayes, by whom the way of truth shalbe euyl spoken of:

3 And through couetousnesse shal they with fayned wordes make (a) marchandise of you, whose iudgement nowe of long tyme ceaseth not, and their damnation sleepeth not.

(a) That is euidently seene in the Pope and his prieres, whiche by lyes and flatteries fel mens soules: so that it is certaine that he is not the successour of Simon Peter, but of Simon Magus. Dent.7.a.

4 For if God spared not the angels that sinned, but cast them downe into hel, and deliuered them into chaynes of darknesse, to be kept vnto iudgement:

5 Neither spared the olde worlde, but saued Noe the eight (person) a preacher of righteousnesse, and brought in the flood vpon the worlde of the vngodly,

6 And turned their cities of Sodome and Gomorrhe into ashes, ouerthrewe them, damned them, and made them an ensample vnto thole that after shoulde lyue vngodly:

7 And iust * Lot, vexed with the vncleane conuersation of the wycked, deliuered he. B Gene.12.d.

8 (For he beyng righteous, and dwellyng among them, in seeyng and hearyng, vexed his righteous soule from day to day with (their) vnlawful deedes.)

9 * The Lord knoweth howe to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement for to be punished. Iob.15.b. 1.Co.10.c.

10 But cheefely them that walke after the flesshe in the lust of vncleannesse, and despise auctoritie. Presumptuous (are they) and stande in their owne conceipt, whiche feare not to speake euyll of them that excell in worshyp.

11 Where the angels which are greater both in power and might, geue not (b) raylyng iudgement agaynst them before the Lorde. (b) Albeit the angels condemne the vice and iniquitie of wicked magistrates, yet they blame not the auethoritie and power which is geuē them of God.

12 But these as dulle beastes, led with sensualitie, and made to be taken and destroyed, speake euil of the thynges that they vnderstand not, and shal perishe through their owne corruption:

13 And receiue the rewarde of vnrighteousnesse, they count it pleasure to liue delitiously for a season: spottes they are & blots, (c) delyghtyng them selues in their deceiuynges, in feastyng with you:

(c) For in your holy feastes, the sitte as members of the Churche, where as in deede they be but spots, and so deceiue you.

14 Hauyng eyes ful of adulterie, and that can not ceasse from sinne, laying baytes for vnstable soules: harts they haue exercised with * robberie, they are cursed children,

* or, couetousnesse.

15 Which haue forsaken the right way, and are gone astray, folowing the way of * Balaam (the sonne) of Bosor, which loued the rewardes of vnrighteousnesse:

Num.22.d

16 But was rebuked of his iniquitie. The dumbe beast, and vsed to the yoke, (speaking with mans voyce,) forbad the madnesse of the prophete.

17 * These are welles without water, cloudes that are caryed with a tempest, to whom the myste of darknesse is reserued for euer. Iudic.1.d.

18 For when they speake the great swelling wordes of vanitie, they entice through lustes with the bayte of wantonnesse of the flesshe, them that were cleane escaped from them, whiche are wrapped in errour:

19 Whyle they promise them libertie, whereas they them selues are the bonde seruants of corruption: * For of whom a man is ouercome, vnto the same is he brought in bondage. Iohn.8.d. Rom.6.c.

20 * For yf they, after they haue escaped Heb.6.a. and.10.c.

from the filthinesse of the worlde, through the knowledge of the Lord and the sauiour Iesus Christe, are yet tangled againe therin, and ouercome, then is the latter ende woorse with them then the beginning.

Math.12.d.

21 For it had ben better for them not to haue knowen the way of rygh teousnesse, then after they haue knowen it, to turne from the holy commaundement that was geuen vnto them.

22 But the same is happened vnto them that is vsed to be spoken by the true prouerbe, The dogge is turned to his owne vomite agayne, and the sow that was washed, (is turned agayne) to her wallowing in the myre.

Prou.21.a.

The.iii.Chapter.

1. He sheweth the impiete of them which mocke at gods promises, 7. After what sort the ende of the worlde shalbe, 8. That they prepare the selues thereunto. 16. Who they are which abuse the writynges of saint Paul, and the rest of the scriptures, 18. concluding with eternal thankes to Christe Iesus.

1 This is the seconde Epistle that I nowe write vnto you, dearly beloued, wherwith I stirre vp and warne your pure myndes,

2 To be myndfull of the woordes whiche were tolde before of the holy prophets, and also the * commaundement of vs, whiche be apostles of the Lorde and sauiour:

* our doctrine.

3 Knowyng this first, that there shal come in the last dayes mockers, walkyng after their owne lustes,

Acctes.20.f. Judic.1.e. 1.Tim.4.c. 2.Tim.3.a.

4 And saying, Where is the promise of his comyng? For sence the fathers fell aslepe, all thynges continue alyke from the begynnyng of the creation.

(a) He meaneth them whiche had once professed Christian religion, but became afterward contemners and mockers, as Epicures, and Athiestes.

5 For this they knowe not (and that (a) wilfully) howe that the heauens were of olde, and the earth consistyng of the water, and by the water, by the woorde of God:

6 By the whiche thynges the woorlde that then was, perished, beyng then ouer runne with water.

7 But the heauens and earth whiche are nowe, be kept by his woorde in stoze, and reserued vnto fire against the day of iudgement, and perdition of vngodly men.

John.14.b Esai.51.b.

8 Dearely beloued, be not ignozant of this one thyng, howe that one day is with the Lorde as a thousand yeeres, and a thousand yeeres as one day.

Psal.90.a. 1.Cor.7.c.

9 The Lord that hath promised is not slacke, (as some men count slacknesse) but is pacient to vswarde (forasmuch) as he woulde haue no man lost, but wyl receiue al men to repentance.

10 Neuertheles, the day of the Lord wyll come as a theefe in the nyght, in the whiche the heauens shall passe away with a great noyse, and the elementes shall melte with feruent heate, the earth also, and the workes that are therin, shalbe vtterly burned.

Math.24.d 1.Thes.5.a Apoc.3.a.

11 Seyng then that al these thynges shal perish, what maner persons ought ye to be in holy conuersation and godlynesse,

12 Looking for, & hasting vnto the comming of the day of God, * by whom the heauen shal perysshe with fyre, and the elementes shal melt with feruent heate.

* Some reade, wherin.

13 Neuertheles, we according to his promise, looke for a newe heauen, and a newe earth, wherein dwelleth rygh teousnesse.

Apoc.21.a.

14 Wherefore dearely beloued, seyng that ye looke for suche thynges, be diligent that ye may be founde of hym in peace, without spot, and vndefiled:

C

15 And suppose that the long sufferyng of the Lorde is saluation, euen as our deerely beloued brother Paul also, according to the wysedome geuen vnto hym, hath wrytten vnto you:

16 Yea almost in euery Epistle, speakyng of suche thynges, among whiche are many thynges harde to be vnderstande, whiche they that are vnlearned and vnstable, peruert, as they do also the other scriptures, vnto their owne destruction.

17 Ye therfore beloued, seyng ye be warned aforehande, beware lest ye also beyng led̄e away with the errour of the wycked, fall from your owne stedfastnesse:

18 But growe in grace, and in the knowledge of our Lorde & sauiour Iesus Christe: To whom be glory both now and for euer, Amen.

¶ Here endeth the seconde Epistle of Saint Peter.

The

The firſt Epiſtle of ſaint Iohn the Apoſtle,

The firſt Chapter.

a. The true witneſſe of the euerlaſting woord of God. 7. The blood of Chriſt is the purgation of ſynne. 11. No man is without ſynne.



1 THAT whiche was from the beginning, whiche we haue hearde, whiche we haue ſeene with our eyes, which we haue looked vpon, and our handes haue handled, of the woorde of life:

2 (And the lyfe appeared, and we haue ſeene, and beare witneſſe, and ſhewe vnto you *that eternal lyfe whiche was with the father, and appeared vnto vs:)

3 That whiche we haue ſeene and heарde, declare we vnto you, that ye alſo may haue (a) felowſhip with vs, and that our felowſhip may be with the father, and his ſonne Ieſus Chriſte.

4 And theſe things write we vnto you, that your ioy may be ful.

5 And this is the tydinges whiche we haue heарde of him, and declare vnto you, that God is lyght, and in him is no darkneſſe at al.

6 If we ſay that we haue felowſhip with him, and walke in darkneſſe, we lye, and doo not the trueth.

7 But yf we walke in the lyght, euen as he is in the lyght, then haue we felowſhip (b) one with another, and the blood of Ieſus Chriſte his ſonne cleanſeth vs from all ſinne.

8 *If we ſay that we haue no ſynne, we deceiue our ſelues, & the trueth is not in vs.

9 *If we knowledge our ſynnes, he is faythful and iuſt to forgeue vs our ſinnes, & to cleanſe vs from all vnrighteouſneſſe.

10 If we ſay that we haue not ſinned, we make him a lyar, and his woorde is not in vs.

The. ii. Chapter.

1. Chriſt is our aduocate, 10. Of true loue, and howe it is tryed, 18. To beware of Antechriſte.

1 MY litle children, theſe thinges write I vnto you, that ye ſynne not. And yf any man ſynne, we haue an aduocate with the father, Ieſus Chriſte the righteous.

2 And he is the attonement for our ſynnes: not for our (ſinnes) onlye, but alſo for the (ſinnes) of al the woorlde.

3 And herby we are ſure that we (a) know him, if we keepe his commaundementes.

4 *He that ſayeth, I knowe him, and kepeth not his commaundementes, is a lyer, and the · veritie is not in him.

5 But who ſo keepeth his woorde, in hym is the loue of God perfect in deed: Herby knowe we that we are in him.

6 He that ſayth he abydeth in hym, ought hym ſelfe to walke, euen as he walked.

7 Brethren, I write no newe commaundement vnto you, but an olde commaundement whiche ye haue heарde from the begynnyng. The olde commaundement, is the woorde whiche ye haue heard from the beginnyng.

8 Agayne, a new commaundement I write vnto you, that is true in him, and (the ſame is true) alſo in you, for the darkneſſe is paſt, and the true lyght nowe ſhineth.

9 He that ſayeth how that he is in the light, and yet hateth his brother, is in darkneſſe euen vntyl this time.

10 He that loueth his brother, abydeth in the lyght, and there is none occaſion of euyl in hym.

11 He that hateth his brother, is in darkneſſe, and walketh in darkneſſe: and can not tel whyther he goeth, becauſe that darkneſſe hath blynded his eyes.

12 Babes I write vnto you, becauſe your ſynnes are forgeuen you for his names ſake.

13 I write vnto you fathers, becauſe ye haue knowen hym that is from the begynning. I write vnto you young men, becauſe you haue ouercome the wicked.

14 I write to you litle children, becauſe ye haue knowen the father. I haue written to you fathers, becauſe ye haue knowen hym that (is) from the begynnyng. I haue written vnto you young menne, becauſe ye are ſtrong, and the woorde of God abydeth in you, and ye haue ouercome the wicked.

15 See that ye loue not *the woorlde, neyther the thinges that are in the woorlde. If any man loue the woorlde, the loue of the father is not in him.

16 For al that is in the woorlde, as the luſt of the fleſhe, and the luſt of the eyes, and the

The Epiſtle on ſaint Iohn the Euangeliſt day.

Mat. 17. d.

(a) The effect of the goſpel is, that we all beyng ioyned togeather in Chriſte by fayth, ſhould be the ſonnes of God.

(b) That is, Chriſt with vs, and we with our ſelues.

3. Reg. 8. c. 2. Par. 6. g. Iohn. 13. c. Pſal. 32. d. Luke. 15. d.

(a) That is, by fayth, and ſo obey him: for knowledge can not be with out obedience. Iohn. 13. d. or, trueth.

B

Leuit. 19. d.

John. 17. d.

priuedde lyfe, is not of the father, but of the worlde.

17 And the worlde passeth away, and the lust thereof: but he that fulfylleth the will of God, abydeth for euer.

18 Litle children, it is the last tyme: and as ye haue heardde howe that antechriste shall comme, euen nowe there are many antechristes: whereby we knowe that it is the last time.

19 *They went out from vs, but they were not of vs: For yf they had benne of vs, they woulde no doubte haue continued with vs: But * that it might appeare that they are not al of vs.

20 Neuertheles, ye haue an (b) oyntment of him that is holy, and ye knowe all thinges.

21 I haue not written vnto you as though ye knewe not the trueth: but because ye know it, and that no lye is of the trueth.

22 Who is a lyar, but he that denyeth that Iesus is Christe? the same is antechriste, that denyeth the father and the sonne.

23 Who so euer denyeth the sonne, the same hath not the father: (But he that knowledgeth the sonne, hath the father also.)

24 Let therefore abide in you, that same whiche ye heardde from the begynnyng: yf that whiche ye haue heardde from the begynnyng shal remayne in you, ye also shal continue in the sonne, and in the father.

25 And this is the promise that he hath promised vs, (euen) eternal lyfe.

26 These thinges haue I written vnto you concerning them that deceiue you:

27 And the annoynting whiche ye haue receyued of him dwelleth in you: and ye needе not that any man teache you, but as the same (c) annoynting teacheth you of all thinges, and it is true, and not lyeing: and as it taught you, ye shal abyde in it.

28 And nowe (d) babes, abyde in him: that when he shal appeare, we may be bolde, and not be ashamed * of hym at his comming.

29 If ye knowe that he is righteous, knowe also that euery one whiche doeth righteousnesse, is borne of him.

Actes.20.f.

* or, this commeth to passe.

(b) The grace of the holy ghost.

D

Esai.54.d.

(c) Christe communicateth him self vnto you, & teacheth you by the holy ghost and his ministers.

(d) By this name, he meaneth the whole Churche of Christe in general.

* or, before.

The.iii. Chapter.

1. The singuler loue of God towarde vs, 7. and howe we agayne ought to loue one another.

1 BEholde what charitie the father hath shewed vs (euen) that we should be called the * sonnes of God: for this cause the worlde knoweth vs not, because it hath not knowen him.

A

Luke.20.f. Iohn.1.b.

2 Dearely beloued, nowe are we the sonnes of God, and yet is it not yet appeared what we shalbe: But we knowe that when he shal appeare, we shalbe lyke hym: for we shal see him as he is.

3 And euery man that hath this hope in him, purgeth him self, euen as he also is pure.

4 Who so euer committeth synne, transgresseth also the lawe: for synne is the transgression of the lawe.

5 And ye knowe that he appeared to take away our sinnes, and in him is no synne.

6 As many as byde in him, sinne not: who so euer synneth, hath not seene him, neither knowen him.

7 Babes, let no man deceyue you: he that B doeth righteousnesse, is righteous, euen as he is righteous.

8 He that committeth sinne, is of the deuil: *for the deuil sinneth sence the beginnyng: For this purpose appeared the sonne of God, to loose the workes of the deuil. Gen.3.a. Iohn.8.f.

9 Who so euer is borne of GOD, sinneth not: for his seede remayneth in him, and he can not synne, because he is borne of God.

10 In this are the chyldren of God knowen, and the chyldren of the deuyl: who so euer doeth not righteousnesse, is not of God, neither he that loueth not his brother.

11 For this is the tydinges that ye heardde from the beginning, that ye shoulde loue one another.

12 Not as *Caine (whiche) was of that wicked, and slue his brother: And wherefore slue he him? because his owne workes were euyl, and his brothers righteous. Gen.4.b.

13 Marueyle not, my brethren, yf the worlde hate you.

14 We knowe that we are translated from death vnto lyfe, because we (a) loue the brethren: he that loueth not his brother, abydeth in death. The Epistle on the.iii. sunday after Trinitie. (a) This loue is the special fruite of our fayth, & h certayne signe of our regeneration

15 Who so euer hateth his brother, is a manslear: and ye knowe that no manslear hath eternal lyfe abyding in him.

16 Hereby perceyue we loue, because he layd downe his lyfe for vs: and we ought to lay downe our lyues for the brethren.

17 But who so hath this worldes good, and *seeth his brother haue neede, and shutteth vp his compassion from him: howe dwelleth the loue of God in him?

Deut.15.b.

18 My babes, let vs not loue in woorde, neyther in tongue, but in deede, & in veritie.

19 Hereby we know that we are of the trueth, and shal assure our hartes before him.

20 For if our hart condemne vs, God is greater then our hart, and knoweth all thinges.

21 Dearely beloued, yf our hart condemne vs

do not, then haue we boldenesse towarde God.

Matth.7.a Iohn.15.d Iacob.1.a

22 And *whatsoeuer we aske, we receiue of hym, because we keepe his commaundementes, and doo those thynges whiche are pleasyng in his syght.

1.Iohn.5.a Iohn.13.b

23 And this is his commaundement, that we shoulde beleeue on the name of his sonne Iesus Christe, and loue one another, as he gaue vs commaundement.

24 And he that keepeth his commaundementes, dwelleth in him, and he in him: and hereby we know that he abydeth in vs, (euen) by the spirite whiche he hath geuen vs.

The.iiii.Chapter.

1. Difference of spirites, 2. howe the spirite of God may be knowen from the spirite of errour.

A 1 Derely beloued, *beleeue not euery spirite, but prooue the spirites whether they are of God, or not: for many false prophetes are gone out into the worlde.

Matth.7.c Deut.13.a Math.24.a Marke.13.a Luke.21.b

2 Hereby shall ye knowe the spirite of God: Euery spirite that confesseth that Iesus (a) Christe is come in the flesshe, is of God.

(a) Who being very god came frō his father, and tooke vpon hym our flesshe. He that confesseth or preacheth this truely, hath the spirite of god, els not.

3 And euery spirite which confesseth not that Iesus Christ is come in the flesshe, is not of God, and this is that (spirite) of Antechrist, of whom ye haue heard howe that he should come: and euen nowe already is he in the worlde.

4 Litle children, ye are of God, and haue ouercome them: for greater (a) he that is in you, then he that is in the worlde.

5 They are of the worlde, therefore speake they of the worlde, and the worlde heareth them.

6 We are of God, he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the spirite of veritie, and the spirite of errour.

The Epistle on the first sunday after Trinitie.

7 Derely beloued, let vs loue one another, for loue commeth of God: and euery one that loueth, is borne of God, and knoweth God.

Iohn.13.b 1.Thes.1.b.

8 He that loueth not, knoweth not God: for God is loue.

Iohn.3.c. Rom.5.b

9 In this appeared the loue of God to vswarde, because God *sent his only begotten sonne into the worlde, that we myght lyue through hym.

10 Herein is loue, not that we loued God, but that he loued vs, & sent his sonne to be the agreement for our sinnes.

11 Derely beloued, if God so loued vs, we ought also to loue one another.

Exod.33.b Iudic.5.c

12 *No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby knowe we that we dwel in hym, and he in vs: because he hath geuen vs of his spirite.

14 And we haue seene, and doo testifie that C the father sent the sonne (to be) the sauiour of the worlde.

15 Who so euer confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym.

17 Herein is the loue perfect in vs, that we shoulde haue boldenesse in the day of iudgement: For as he is, euen so are we in this worlde.

18 There is no feare in loue, but perfect loue casteth out feare: for feare hath payne, fulnesse. He that feareth, is not perfect in loue.

19 We loue hym, for he loued vs first.

20 If a man say, I loue God, and yet hate his brother, he is a lyer: For howe can he that loueth not his brother whom he hath seene, loue God whom he hath not seene?

21 And this commaundement haue we of hym, that he which loueth God, should loue his brother also.

The.v.chapter.
Of the fruites of fayth.

1 Who so euer beleeueth that Iesus is A Christe, is borne of God: and euery one that loueth hym whiche begate, loueth hym also whiche is begotten of hym.

2 *By this we knowe that we loue the chyldren of God, when we loue God, and keepe his commaundementes.

John.12.c Mat.12.b

3 For this is the loue of God, that we keepe his commaundementes: & *his commaundementes are not greeuous.

(*) The Epistle on the first sunday after Easter, 1.Cor.15.a.

4 (*) For al that is borne of God, ouercōmeth the worlde: and this is the *victorie that hath ouercomme the worlde, (euen) our fayth.

(a) The water & blood that came out of his side, declare that we haue our sinnes washed by hym, and he hath made full satisfactiō for the same.

5 Who is it that ouercommeth the worlde, but he whiche beleeueth that Iesus is the sonne of God?

6 This Iesus Christe is he that came by water and (a) blood: not by water onely, but by water and blood: and it is the spirit that beareth witnesse, because the spirite is (b) veretie.

(b) Whiche testifieth to our hartes, that we be the chyldren of God.

7 For there are three whiche beare recorde in heauen, the father, the woorde, and the holy ghost, and these three are one.

8 And there are three whiche beare recorde in

in earth, the spirite, and water, and blood, and these three agree in one.

9 If we receiue the witnesse of men, the witnesse of God is greater: For this is the witnesse of God, which he testified of his sonne.

10 He that beleeueth on the sonne of God, hath the witnesse in him selfe: He that beleeueth not God, hath made hym a lyer, because he beleeued not the recorde that God gaue of his sonne.

11 And this is the record, that God hath geuen vnto vs eternal lyfe, and this lyfe is in his sonne.

12 He that hath the sonne, hath lyfe: he that hath not the sonne of God, hath not lyfe.

13 These thinges haue I written vnto you that beleue on the name of the sonne of God, that ye maye knowe that ye haue eternall life, and that ye may beleeue on the name of the sonne of God.

14 And this is the trust that we haue in him: that * if we aske any thyng according to his wyl, he heareth vs.

15 And if we knowe that he heare vs whatsoeuer we aske, we knowe that we haue the petitions that we desyre of hym.

16 If any man see his brother sinne a sinne (whiche is) not vnto death, he shal aske, and he shal gene hym life for them that sinne not vnto death. There is a sinne vnto death: I say not that he shoulde pray for it.

17 All vnrighteousnesse is sinne: and there is sinne not vnto death.

18 We knowe that who so euer is borne of God, sinneth not: but he that is begotten of God, keepeth hym selfe, and that wicked toucheth hym not.

19 We knowe that we are of God, and the whole worlde lyeth in wickednesse.

20 We know that the sonne of God is come, and hath geuen vs a mynde to knowe hym which is true: & we are in him that is true, through his sonne Iesus Christe: This same is very God, and eternal lyfe.

21 Babes, keepe your selues from * Idols, Amen. * or, Images.

C
Matth. 7.a
Mark. 11.b
Luke. 11.b
Iohn. 14.b

The ende of the first Epistle of Saint Iohn.

¶ *The seconde Epistle of Saint Iohn.*

1. He writeth vnto a certaine Lady, 4. reioycing that her children walke in the trueth, 5. and exhorteth them vnto loue.

1 THE elder vnto the elect Lady and her children, whom I loue in the (a) truth, and not I onely, but also all that haue knowen the trueth:

(a) According to gods lyuelyhode, and not with any worldly affections.

2 For the truethes sake whiche dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercy, and peace from God the father, and from the Lorde Iesus Christe, the sonne of the father in (b) trueth and loue.

(b) We can not receyue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.

4 I reioyced greatly that I founde of thy children walking in (c) trueth, as we haue receyued a commaundement of the father.

(c) According to gods woorde.
Iohn. 14.c.
1 Iohn 5.a.

5 And nowe I beseeche thee ladye, not as though I wrote a newe commaundement vnto thee: but that same which we haue had from the begynnyng, that we shoulde loue one another.

6 And this is the loue, that we should walke after his commaundementes: This is the commaundement, that as ye haue heard from the begynnyng, ye should walke in it.

7 For many deceiuers are entred into the worlde, which confesse not that Iesus Christ is come in the flesche. This is a deceiuer, and an Antechriste.

8 Looke on your selues, that we loose not that we haue wrought: but that we maye haue a full rewarde.

9 Who so euer transgresseth, and abydeth not in the doctrine of Christ, hath not God: He that endureth in the doctrine of Christ, hath both the father and the sonne.

10 If there come any vnto you, and bryng not this learning, hym receiue not to house, neyther byd hym God speede.

11 For he that byddeth hym God speede, is partaker of his euyl deedes.

12 Hauyng many thynges to write vnto you, I woulde not write with paper and ynke: but I trust to come vnto you, & speake with you mouth to mouth, that our ioy may be ful.

13 The sonnes of thy elect sister greete thee, Amen.

The ende of the seconde Epistle of Saint Iohn.

¶ The

¶ The thirde Epistle of Saint Iohn

2. He is glad of Gaius that he walketh in the trueth, 8. exhorteth to be louyng vnto the poore Christen in their persecution.

1 THE elder vnto the welbeloued Gaius, whom I loue in the trueth.
2 Beloued, I wyshe in all thynges that thou prosperedst and faredst well, euen as thy soule prospereth.
3 For I reioyced greatly when the brethren came, and testified of the trueth that is in thee, howe thou walkest in the trueth.
4 I haue no greater ioy, then (for) to heare howe that my sonnes walke (a) in veritie.
(a) That is, in godly cõuersatiõ, as they whiche haue both the knowledge and feare of God.
5 Beloued, thou doest faythfully what so euer thou doest to the brethren, and to strangers:
6 Whiche haue borne witnesse of thy charitie before the Church: whom if thou bring forewardes on their iourney after a godlye sort, thou shalt doo well.
7 Because that for his names sake they went forth, takyng nothyng of the Gentiles.
8 We therefore ought to receyue suche, that we myght be helpers to the trueth.
9 I wrote vnto the Churche: but Diotrephes which loueth to haue the preeminence among them, receyueth vs not.
10 Wherefore yf I come, I will declare his deedes whiche he doeth, tellyng on vs with malitious wordes: and not content therewith, neither he him selfe receiueth the brethren, and forbiddeth them that would, and thrusteth them out of the Churche.
11 Beloued, folowe not that whiche is evil, but that which is good. He that doeth wel, is of God: but he that doeth evyl, hath not seene God.
12 Demetrius hath good report of all men, and of the trueth it selfe: Yea, and we our selues also beare record, and ye knowe that our recorde is true.
13 I had many thynges to wryte: but I wyl not with inke and penne wryte vnto thee.
14 I trust I shal shortly see thee, and we shal speake mouth to mouth. Peace be vnto thee. The louers salute thee. Greete our frendes by name. ¶

The ende of the thirde Epistle of Saint Iohn.

¶ The Epistle of Saint Iude

Saint Iude admonisheth al Churches generally to take heede of deceyuers, which goe about to drawe away the hartes of the simple people from the trueth of God.

The Epistle on Saint Simon & Iude

1 
IUDE the seruant of Iesus Christe, the brother of Iames, to them whicheare called and sanctified in God the father, and preserued in Iesus Christe:
2 Mercie vnto you, and peace, and charitie be multiplied.
3 Beloued, when I gaue all diligence to wryte vnto you of the common saluation, it was needeful for me to wryte vnto you, exhorting you that ye shoulde earnestly (a) contend for the faith whiche was once geuen vnto the saintes.
(a) Against assaultes of Satan and heretykes.
4 For there are certayne vngodly men craftily crept in, whiche were before of olde ordeyned to this condemnation, turnyng the grace of our God vnto wantonnesse: and denying God which is the onely Lord, and our Lorde Iesus Christe.
5 Yet mynde is therefore to put you in remembrance (hereof,) forasmuch as ye once knowe this, howe that the Lord after that he had deliuered the people out of Egypt, destroyed them which afterward beleeued not.
6 The angelles also whiche kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenesse, vnto the iudgement of the great day.
7 Euen as Sodome and Gomorrhe, and the cities about them, whiche in lyke manner defyled them selues with fornication, and folowed strange flesh, are set forth for an ensample, and suffer the payne of eternal fyre. B Gene. 19. f.
8 Likewise these being deceiued by dreames, defyle the flesshe, despise rulers, and speake euyl of them that are in auctoritie.
9 Yet Michael the archangel, when he stroue against the deuyll, and disputed about the body of Moses, durst not geue raylyng sentence, but sayde, The Lorde rebuke thee.

10 But

10 But these speake euyll of those thynges whiche they knowe not: and what thynges they know naturally, as beastes which are without reason, in those thynges they corrupt them selues.

11 Woe be vnto them, for they haue gone in the way of Cain, & are vtterly geuen to the errour of Balaam for looues sake, & haue perished in the gayneslaying of Core.

Gene. 4. b. Num. 16. f

12 These are * spottes in your feastes of charitie, when they feast with you, without al feare feeding them selues: cloudes they are without water, caried about of wyndes, * trees withered at fruite gathering, and without fruite, twise dead, and plucked vp by the rootes:

* or, rockes

* or, trees, withered in Autumne, when the fruite harueſt is, and ſo the Greke woorde importeth: or, trees bearing corrupt fruite: or, trees corruptyng theyr owne fruite.

13 They are the raging wawes of the sea, foming out their owne shame: they are wandryng starres, to whom is reserued the mist of darkenesse for euer.

Apoca. 1. b. Eſai. 3. c.

14 Enoch the seuenth from Adam prophecied before of such, saying, Behold, the Lord shal come with * thousandes of saintes,

15 To geue iudgement agaynst al men, and to rebuke al that are vngodly among them, of al their vngodly deedes which they haue vngodly committed, and of all their cruell speakinges, whiche vngodly synners haue spoken agaynst him.

16 These are murmurers, complainers, walkyng after their owne lustes, whose mouthes speake prowde thynges, they haue men in great reuerence because of aduantage.

17 But ye beloued, remember the woordes whiche were spoken before of the Apostles of our Lorde Jesus Christe.

18 * (Howe) that they tolde you, that there shoulde be mockers in the last tyme, which shoulde walke after their owne vngodlye lustes.

Actes. 20. f. 1. Tim. 4. a 2. Tim. 3. a. 2. Pet. 2. a.

19 These are makers of seers, fleshly, hauing not the spirite.

20 But ye dearly beloued, edifie your selues in your most holy fayth, prayyng in the holy ghoste.

21 And kepe your selues in the loue of God, looking for the mercie of our Lorde Jesus Christe vnto eternal lyfe,

D

22 And haue compassion of some, * separatyng them:

* or, in putyng difference.

23 And other saue with feare, pullyng them out of the fyre: hatyng euen the garment spotted by the flesshe.

24 Vnto him that is able to keepe you free from sinne, and to present you faultlesse before the presence of his glorie with ioy,

25 To God our sauiour which only is wise, be glorie, and maiestie, dominion, and power, nowe and euer. Amen.

The ende of the Epistle of Saint Iude.

The Reuelation of Saint John the Deuine

The first Chapter.

1. The cause of this Reuelation. 3. Of them that reade it. 4. John wryteth to the seuen Churches. 5. The maiestie and office of the sonne of God. 20. The vision of the candlesticks and starres.

(a) Of things whiche were hyd before. (b) Christe receiued this reuelatiō out of his fathers bosome as his owne doctrine, but it was hyd in respecte of vs, so that Christe as Lorde and God reuealeth it to Iohn his seruant, by the ministerie of his angel, to the edification of his Churche.



THE (a) Reuelation of Jesus Christe, whiche (b) GOD gaue vnto him, for to shewe vnto his seruantes things which must shortly come to passe: and when he had sent, he shewed by his angel vnto his seruant Iohn,

2 Which bare recorde of the woorde of God, and of the testimonie of Jesus Christe, and of al thynges that he sawe.

3 Happie is he that readeth, and they that heare the woordes of this prophecie, and keepe those thynges whiche are written therein: for the tyme is at hande.

4 John to the seuen Churches in Asia, Grace (be) vnto you, and peace from hym whiche is, and whiche was, and whiche is to come, and from the seuen spirites which are before his throne:

5 And from Jesus Christ (which is) a faithful witnesse and first begotten of the dead, and Lord ouer the kynges of the earth: vnto him that * loued vs, and washed vs from our synnes in his owne blood,

Hebr. 11. b. 1. Pet. 2. b.

6 And made vs kynges and priestes vnto God and his father: to him be glorie and dominion for euermore. Amen.

1. John. 1. b.

7 * Behold, he commeth with the cloudes, and al eyes shal see him, & they also which pearsed him: and all kynredes of the earth shal wayle before him: euen so. Amen.

B Mat. 24. c. Dan. 7. b.

8 I am Alpha and Omega, the beginnyng and the endyng, sayth the Lord almightie, whiche is, and whiche was, and whiche is to come.

9 I John your brother and companion in tribulation,

tribulation, and in the kingdome and patience of Iesus Christ, was in the Ile that is called Patmos, for the worde of God, and for the witnessyng of Iesus Christ.

10 I was in the spirite on the * Lordes day, and heard behinde me a great voyce, as it had ben of a trumpe,

11 Sayeng, I am Alpha and Omega, the first and the last: that thou seest write in a booke, and sende it vnto the seuen churches whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, & vnto Philadelphia, and vnto Laodicea.

12 And I turned backe to see the voyce that spake to me. And when I was turned, I sawe seuen golden candlesticks,

13 And in the midst of the seuen candlesticks, (one) like vnto the sonne of man, clothed with a garment downe to the feete, & gyrde about the pappes with a golden gyrdle.

14 His head and his heares were white, as white wool, & as snowe, and his eyes were as a flame of fire.

15 And his feete like vnto fine brasse, as though they burnt in a furnace: and his voyce as the sounde of many waters.

16 And he had in his ryght hande seuen starres: and out of his mouth went a sharpe two edged swoorde: and his face shone euen as the sunne in his strength.

17 And when I sawe him, I fell at his feete euen as dead: and he layde his ryght hande vpon me, saying vnto me, Feare not, * I am the first and the last,

18 And am alyue, and was dead: and behold * I am alyue for euermore, Amen, and haue the keyes of hel and of death.

19 Write therefore the thinges which thou hast seene, and the thinges which are, and the thinges which shalbe fulfylled hereafter.

20 The mysterie of the seuen starres which thou sawest in my ryght hande, and the seuen golden candlesticks. The seuen starres, are the Angels of the seuen Churches: and the seuen candlesticks which thou sawest, (are) the seuen Churches.

The.ii. Chapter.

1. He exhorteth foure churches, 5. to repentance, 10. to perseuerance, patience, and amendement, 14. 20. 23. as well by threatnynges, 7. 10. 17. 26. as by promises of rewarde.

2 1 VNto the angel of the Church of Ephesus, write, These thinges saith he that holdeth the seuen starres in his ryght hande, and that walketh in the myddes of the seuen golden candlesticks:

2 I knowe thy workes, & thy labour, and patience, and howe thou canst not forbeare them whiche are euyll: and hast examined them which say they are Apostles, and are not, and hast founde them lyers:

3 And hast suffered, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Neuertheles, I haue (somewhat) against ther, because thou hast leaft thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and do the first workes: or els, I wyll come vnto thee shortly, and wyll remoue thy candlestick out of his place, except thou repent.

6 But this thou hast, because thou hatest the deedes of the * Nicolaitans, whiche (deedes) I also hate. Actes.6.b.

7 Let him that hath an eare, heare what the spirite saith vnto the Churches. To him that ouercommeth, wyll I geue to eate of the tree of lyfe, * whiche is in the myddes of the paradise of God. Gene. 2.b.

8 And vnto the angel of the church of Smyrna, write, These thinges saith he that is first and the last, which was dead, and is (a) alyue:

9 I knowe thy woorkes, and tribulation, and pouertie, (but thou art (b) riche:) and I know the blasphemie of them whiche call them selues Iewes, and are not, but (are) the synagogue of Satan.

10 Feare none of those thinges whiche thou shalt suffer: behold, the deuyl shal cast some of you into prison to tempt you, and ye shall haue tribulation ten dayes: be thou faithful vnto the death, & I wyl geue thee a crowne of lyfe.

11 Let him that hath an eare, heare what the spirit sayth vnto the Churches. He that ouercommeth, shal not be hurt of the second death.

12 And to the angel of the Church in Pergamos, write, These thinges saith he whiche hath the sharpe (b) swoorde with two edges:

13 I knowe thy woorkes, and where thou dwellest (euen) where Satans seate is, and (that) thou holdest fast my name, and hast not denyed my fayth, euen in those dayes, when Antipas my faythfull martyr was slayne among you, where Satan dwelleth.

14 But I haue a fewe thynges against thee, because thou hast there them that mayntein the doctrine of Balaam, whiche taught * Balac to put a stumbling blocke before the children of Israel, that they should eate of meate sacrifices vnto Idols, and commit fornication. Num.31.c. * Somme rede, taught in Balac.

(a) The eternal diuinitie of Iesus Christe, is here most playnly declared with his manhood and victorie ouer death, to assure his, that they shal not be ouercome by death.

(b) In spirituall treasures.

(c) The word of God is the sworde with two edges

15 Euen

15 Euen so hast thou them that mayntayne the doctrine of the Nicolaitanes, whiche thyng I hate.

16 Repent, or els I wyll come vnto thee shortly, and wyll fight against them with the swoorde of my mouth.

17 Let him that hath an eare, heare what the spirite saith vnto the Churches. To hym that ouercometh, wyl I geue to eate of Manna that is hyd, and wyll geue hym a whyte stone, & in the stone a newe name written, whiche no man knoweth saying he that receiueth it.

18 And vnto the angell of the Churche of Thyatira, write, These thinges sayth the sonne of GOD, who hath eyes like vnto a flame of fire, and his feete (are) like fyne brasse:

19 I know thy woorkes, and thy charitie, fernice, and fayth, and thy patience, and thy deedes, which are more at the last then at the first.

D 20 Notwithstanding, I haue a fewe things
3.king.16.g against thee, because thou suffrest that wo-
4.king.10.d man Iesabel, whiche called her selfe a pro-
phetisse, to teach, & to deceiue my seruantes, to make them commit fornication, and to eate meate sacrificed vnto idols.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Beholde, I wyll cast her into a bed, and them that commit fornication with her, into great aduersitie, except they repent of their deedes.

23 And I wyl kyl her children with death,
Iere.27.b. and al the churches shal knowe that * I am he which searcheth the reynes and hartes: and I wil geue vnto euery one of you accoyding to his woorkes.

24 Vnto you I say, and vnto other of them of Thyatira, as many as haue not this learning, & which haue not knowen the depenesse of Satan, as they say, I wyl put vpon you none other burden:

25 But that whiche ye haue already, holde fast tyl I come.

26 And whosoeuer ouercommeth, & keepeth my woorkes vnto the ende, to hym wyll I geue power ouer nations:

Psal.2.b. 27 * And he shall rule them with a rodde of
yron: and as the vessels of a potter shal they be broken to shiuers:

E 28 Euen as I receiued of my father, so wyl
I geue hym the morning starre.

29 Let hym that hath an eare, heare what the spirite saith to the Churches.

The.iii. Chapter.

He exhorteth the churches or ministers to the true profession of fayth, and to watchyng.

1 AND write vnto the angel of the Chur- A
che that is at Sardis. These thynges
sayth he that hath the seuen spirites of God, and the seuen starres: I know the thy woorkes (euen) that thou hast a name that thou lyuest, and thou art dead.

2 Be awake, and strength the thinges whi-
che remayne, that are redye to dye: For I haue not founde thy woorkes perfect before God.

3 Remember therfore howe thou hast recei-
ued and hearde, and holde fast, and repent. * If thou shalt not watche, I wyll come on 1.Thes.5.a.
thee as a theefe, and thou shalt not knowe 2.Pet.3.c.
what houre I wyl come vpon thee.

4 Thou hast a fewe names in Sardis, whi-
che haue not defiled their garmentes, and they shall walke with me in white: for they are woorthy.

5 He that ouercommeth, shalbe thus clothed
in white araye, and I wyll not blot out his name out of the booke of lyfe: and I wyll confesse his name before my father, and before his angels.

6 Let him that hath an eare, heare what the
spirite saith vnto the Churches.

7 And write vnto the angell of the Church B
of Philadelphia, These thynges sayth he that is holy and true, which hath the key of Dauid, * which openeth, & no man shutteth, Esai.22.f.
(and) shutteth, and no man openeth. Iob.12.c.

8 I knowe thy woorkes: beholde, I haue
set before thee an open doore, & no man can shut it: for thou hast a litle strength, & hast kept my sayinges, and hast not denyed my name.

9 Beholde, I wyll make them of the syn-
gogue of Satan, whiche call them selues Iewes, and are not, but doo lye: beholde, I wyll make them that they shall comme and woorshyp before thy feete, and shall knowe that I haue loued thee.

10 Because thou hast kept the woordes of my
patience, therefore I wyll keepe thee from the houre of temptation, which wyll come vpon al the worlde, to tryc them that dwell vpon the earth.

11 Beholde, I come shortly, holde that fast
whiche thou hast, that no man take away thy crowne.

12 Hym that ouercommeth, wyll I make a
pyller in the temple of my God, and he shall go no more out: and I wyl write vpon hym the name of my God, and the name of the citie of my God, (whiche is) newe Hierusalem, whiche commeth downe out of heauen from my God: and (I wyl write vpon hym) my newe name.

13 Let him that hath an eare, heare what the
spirite saith vnto the Churches.

14 And

C 14 And vnto the angel of the Church whiche is in Laodicea, wryte, These thynges sayth Amen, the saythfull & true witnesse, the begynnyng of the creatures of God.

15 I knowe thy workes, that thou art neither colde, nor hot: I wolde thou were colde or hot.

16 So then because thou art lukewarme, and neyther colde nor hot, I wyll spewe thee out of my mouth:

17 Because thou sayest, I am riche, and encreased with goodes, and haue nede of nothyng: and knowest not howe that thou art wretched, and miserable, and poore, & blynde, and naked.

18 I counsaile thee to buye of me gold tryed in the fyre, that thou mayest be riche, and whyte rayment, that thou mayest be clothed, that thy fylthie nakednesse do not appeare, & annoynt thyne eyes with eye salue, that thou mayest see.

2.Cor.5.a.

Pro.2.b. Heb.12.b.

19 As many as I loue, I rebuke and chasten, be feruent therefore, and repent.

20 Beholde, I stande at the doore, and knocke: yf any man heare my voyce, and open the doore, I wyl come in to him, and wyll supper with him, and he with me.

21 To him that ouercommeth, will I graunt to sit with me in my throne, euen as I ouercame, and haue sitten with my father in his throne.

22 Let him that hath an eare, heare what the spirite sayth vnto the Churches.

The.iiii. Chapter.

1. The vision of the maiestie of God. 2. He seeth the throne, and one syttyng vpon it, 3. and. xxiiii. seates about it, with. xxiiii. elders sitting vpon them, and foure beastes prayesyng God day and nyght.

A 1 AFter this I looked, and behold a doore was open in heauen: and the first voyce whiche I hearde, was as it were of a trumpet, talking with me, whiche sayde, Come vp hyther, and I wyll shewe thee thynges which must be fulfylled hereafter.

The epistle on trinitie sunday.

2 And immediately I was in the spirite: and behold, a throne was set in heauen, and (one) sate on the throne.

3 And he that sate, was to looke vpon lyke a Iasper stone, and a Sardine stone: and there was a rainebowe about the throne, in syght lyke vnto an Emeraude.

4 And about the throne were foure & twentie seates, and vpon the seates I sawe foure and twentie elders sitting, clothed in white rayment, and they had on their heades crownes of golde.

5 And out of the throne doo proceede lightnynges, and thundrynges, and voyces: and there were seuen lampes of fyre burnyng before the throne, whiche are the seuen spirites of God.

6 And before the throne there was a sea of glasse, lyke vnto Crystal: and in the myddest of the throne, and round about the throne, were foure beastes full of eyes before and behynde.

7 And the first beast was lyke a Lion, and B the second beast lyke a Calfe, and the third beast had a face as a man, and the fourth beast was lyke a flieryng Egle.

8 And the foure beastes had eache of them syxe wynges about him, and they were ful of eyes within, and they had no rest day neyther nyght, saying, Holy, holy, holy, lord God almyghtie, whiche was, and is, and is to come.

9 And when those beastes gaue glorie, and Esai.6.b. honour, and thankes to him that sate on the throne, which liueth for euer and euer,

10 The foure and twentie elders fel downe before him that sate on the throne, and worshypped him that liueth for euer and euer, and caste their crownes before the throne, saying,

11 Thou art worthie, O Lorde, to receyue glorie, and honour, and power: for thou hast created all thynges, and for thy pleasures sake they are, and were created.

The.v. Chapter.

1. He seeth the Lambe openyng the booke, 8. 14. and therefore the foure beastes, the xxiiii. elders, and the angelles prayse the Lambe, and doo him worshyp. 9. for their redemption, and other benefites.

1 AND I sawe in the ryght hand of him A that sate on the throne, a booke wrytten within, and on the backeside, sealed with seuen seales.

2 And I saw a strong angel preaching with a loud voyce, Who is worthie to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neyther vnder the earth, was able to open the booke, neyther to looke therein.

4 And I wept muche, because no man was founde worthie to open, and to reade the booke, neyther to looke therein.

5 And one of the elders sayth vnto me, Weepe not: beholde, that Lion that is of the tribe of Iuda, the roote of Dauid, hath obteyned to open the booke, and to loose the seuen seales thereof.

6 And I beheld, and lo, in the myddes of the throne, and of the foure beastes, and in the myddes

myddes of the elders, stoode a Lambe as though he had beene kylled, hauyng seuen hornes and seuen eyes, whiche are the seuen spirites of God, sent into all the earth.

7 And he came, and toke the booke out of the ryght hande of him that sate vpon the throne.

8 And whē he had taken the booke, the foure beastes and foure and twentie elders fell downe before the Lambe, hauing euery one of them harpes, and golden violles full of odours, whiche are the prayers of saintes:

9 And they song a newe song, saying, Thou art worthie to take the booke, and to open the seales thereof: for thou wast killed, and hast redemed vs to God by thy blood, out of al kynrede, and tongue, and people, and nation:

10 And hast made vs vnto our God kynges and prieastes, and we shal reigne on the earth.

11 And I behelde, and I hearde the voyce of many angels about the throne, and (about) the beastes and the elders, and heard their number was thousandes of thousandes,

12 Saying with a loude voyce, Worthie is the Lambe that was killed to receyue power, and riches, & wysdome, and strength, and honour, and glorie, and blessyng.

13 And al the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the sea, & al that are in them, hearde I saying, Blessyng, honour, glorie, and power be vnto him that sytteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beastes sayd, Amen. And the foure and twentie elders fel vpon their faces, and worshypped him that liueth for euermore.

The.vi. Chapter,

The Lambe openeth the fyue seales, and many thynges follow the openyng therof.

1 AND I sawe when the Lambe opened one of the seales, and I heard one of the foure beastes say, as it were the voyce of thunder, Come, and see.

2 And I sawe, and behelde (where was) a whyte horse, and he that sate on him had a bowe, and a crowne was geuen vnto him, and he went forth, conquering, and for to ouercome.

3 And when he had opened the second seale, I heard the seconde beast say, Come, and see.

4 And there went out another horse that was redde: and power was geuen to him that sate thereon, to take peace from the earth, & that they should kyll one another, & there was geuen vnto him a great swoorde.

5 And when he had opened the thirde seale, I heard the third beast say, Come, and see. And I beheld, and loe a blacke horse: and he that sate on him had a paire of ballans in his handes.

6 And I heard a voyce in the myddes of the foure beastes say, A measure of wheate for a penie, and three measures of barley for a penie, and oyle and wyne see thou hurt not.

7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come, and see.

8 And I looked, and behelde a pale horse, & his name that sate on him was death, and hel followed with him: and power was geuen vnto them ouer the fourth parte of the earth, to kyll with swoorde, and with hunger, and with death, and with the beastes of the earth.

9 And when he had opened the fifth seale, I sawe vnder the aulter the soules of them that were kylled for the woord of God, and for the testimonie whiche they had.

10 And they cryed with a loude voyce, saying, Howe long (master) thou Lorde holy and true, to iudge and to auenge our blood on them that dwel on the earth.

11 And long whyte garmentes were geuen vnto euerye one of them, and it was sayd vnto them that they shoulde rest yet for a little season, vntyl their fellowe seruantes, and their brethren that should be kylled as they were, shoulde be fulfylled.

12 And I beheld when he had opened the sixth seale, and loe there was a great earthquake, & the sunne was as blacke as sackecloth made of heare, and the moone waxed all red as blood.

13 And the starres of heauen fell vnto the earth, euen as a figge tree casteth her vnripenesse figs when she is shaken of a mighty wynde.

14 And heauen vanished away as a scrowle when it is rolled together, and all mountaynes and Iles were moued out of their places.

15 And the kinges of the earth, and the great men, and the riche men, and the chiefe captaynes, and the mightie men, and euery bondman, and euery free man, hydde themselues in the dennes, & in the rockes of the hylles:

16 * And sayde to the hylles and rockes, Fal vpon vs, and hyde vs from the face of him that sytteth on the throne, & from the wrath of the Lambe:

17 For the great day of his wrath is come, and who is able to endure?

Esai. 27. a.

Dsee. 10. b. Luke. 23. b.

The

The. vii. Chapter.

4. 9. He seeth the seruantes of God sealed in theyr foreheades, out of al nations and people, 14. whiche though they suffer trouble, yet the lambe feedeth them, leadeth them to the fountaynes of liuyng water, 17. and GOD shall wype away al teares from theyr eyes.

A 1 AND after that I sawe foure angelles standyng on the foure corners of the earth, holding the foure windes of the earth, that the winde shoulde not blowe on the earth, neyther on the sea, neither on any tree.

The Epistle on al saintes day.

2 And I sawe another angel ascendyng from the ryssing of the sunne, hauyng the seale of the liuing GOD: and he cried with a loude voyce to the foure angels to whom power was geuen to hurt the earth and the sea,

3 Saying, Hurt ye not the earth, neyther the sea, neyther the trees, tyl we shal haue sealed the seruantes of our GOD in theyr foreheades.

4 And I heard the number of them which were sealed: and there were sealed an hundred and fourtie and foure thousande, of al the tribes of the chyldren of Israel:

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousande. Of the tribe of Gad were sealed twelue thousande.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousande. Of the tribe of Manasses were sealed twelue thousande.

B 7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousande. Of the tribe of Issachar were sealed twelue thousande.

8 Of the tribe of Zabulō were sealed twelue thousand. Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousande.

9 After this I beheld, and loe a great multitude whiche no man coulde number, of al nations, and kinredes, and people, and tongues, stoode before the throne, and before the lambe, clothed with white garmentes, and Paulmes in theyr handes:

10 And cryed with a loude voyce, saying, Saluation (be ascribed) to him that sitteth vpon the throne of our God, and vnto the lambe.

11 And al the angels stoode in the compasse of the throne, and of the elders, and of the foure beastes, and fell before the throne on theyr faces, and worshypped God,

12 Saying, Amen: Blessyng, and glory, and wysedome, and thankes, and honour, and power, and might, be vnto our GOD for euermore, Amen.

13 And one of the elders answered, saying vnto me, What are these which are arayed in white garmentes? and whence came they?

14 And I sayde vnto hym, Lorde thou wotest. And he sayde to me, These are they which came out of great tribulation, and haue washed theyr long robes, and made (a) them white by the blood of the lambe. C

(a) That is, the sayde long robes.

15 Therefore are they in the presence of the throne of God, and serue him day and nyght in his temple: and he that sitteth in the throne wyl dwel among them.

16 They shal hunger no more, neither thirst, neyther shall the sunne lyght on them, neyther any heate.

17 For the lambe whiche is in the middes of the throne shal feede them, and shal leade them vnto lyuyng fountaynes of waters: and GOD shal wype away al teares from theyr eyes.

The. viii. Chapter.

1. The seuenth seale is opened, there is silence in heauen. 6. The foure angels blowe their trumpets, and great plagues folowe vpon the earth.

1 AND when he had opened the seuenth seale, there was silence in heauen about the space of halfe an houre. A

2 And I sawe the seuen angels which stoode before God, and to them were geuen seuen trumpets.

3 And another angel came and stoode before the aulter, hauyng a golden censer, and many odours were geuen vnto hym, that he shoulde offer with the prayers of al saintes vpon the golden aulter whiche was before the throne.

4 And the smoke of the odours which came of the prayers of saintes, ascended vp before God, out of the angels hande.

5 And the angel tooke the censer, and filled it with fyre of the aulter, and cast it into the earth: and voyces were made, and thunderynges, and lightninges, and earthquake.

6 And the seuen angels which had the seuen trumpets, prepared them selues to blowe.

7 The first angel blewe, & there was made hayle & fyre mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grasse was burnt. B

8 And the seconde angel blewe, and as it were a great mountayne burning with fire was cast into the sea, and the thirde part of the sea turned to blood.

9 And the thirde part of the creatures which were in the ſea and had lyfe, dyed, and the third part of the ſhips were deſtroyed.
10 And the third angel blewe, and there fell a great ſtarre from heauen, burnyng as it were a lampe, and it fell into the third part of the riuers, & into fountaynes of waters:
11 And the name of the ſtarre is called wormewood. and the thirde part was turned to wormewood, and many men dyed of the waters, becauſe they were made bytter.
12 And the fourth angel blewe, and the third parte of the Sunne was ſmytten, and the thirde part of the Moone, and the thyrde parte of ſtarres, that the thirde parte of them ſhould be darkened: and the day ſhone (myrken) that the thirde part of it ſhoulde not ſhine, and lykewyſe the nyght.
13 And I beheelde, and heard an angel flee ing through the myddes of heauen, ſayeng with a loude voyce, Alle, we, we to the inhabiters of the earth, becauſe of the voyces to come of the trumpe of the three angelles whiche were yet to blowe.

The.ix. Chapter.

12. The firſte woe is paſt. 14. The foure angels that were bound are looſed. 18. And the thirde part of men is kylled.

1 AND the fifth angel blewe, and I ſawe a ſtarre fall from heauen vnto the earth: and to hym was geuen the key of the bottomleſſe pyt.
2 And he opened the bottomleſſe pyt, and the ſmoke of the pyt aroſe, as the ſmoke of a great furnace, and the Sunne and the ayre were darkened, by the reaſon of the ſmoke of the pyt.
3 And there came out of the ſmoke locuſtes vpon the earth, and vnto them was geuen power, as the Scorpious of the earth haue power.
4 And it was commaunded them that they ſhoulde not hurt the graſſe of the earth, neither any greene thyng, neither any tree: but only thoſe men which haue not the ſeale of God in theyr foreheaders.
5 And to them it was geuē that they ſhould not kyl them, but that they ſhould be vexed fyue monethes, and theyr payne was as the payne that commeth of a Scorpion, when he ſhal haue ſtrycken a man.
6 * And in thoſe dayes ſhal men ſeeke death, and ſhal not finde it, and ſhal deſyre to dye, and death ſhal flee from them.
7 And the ſimilitude of the locuſtes was like vnto horſes prepared vnto battayle, and on their heades (were) as it were crownes like vnto golde, and their faces were as it had ben the faces of menne.
8 And they had heares as the heare of women, and theyr teeth were as the teeth of Lions.
9 And they had habergions as it were habergions of yron, and the ſounde of theyr wynges was as the ſounde of charets when many horſes runne to battayle.
10 And they had tayles lyke vnto Scorpions, and there were ſtynges in theyr tayles: and theyr power was to hurt menne fiue monethes.
11 And they had a kyng ouer them, whiche is the angel of the bottomleſſe pit, whoſe name in the Hebrue tongue is Abaddon, but in the Greke tongue hath hys name Apollyon (that is to ſay, a deſtroyer.)
12 One woe is paſt, and beholde two woes come yet after this.
13 And the ſixth angel blewe, and I hearde a voyce from the foure hornes of the golden aulter, whiche is before God,
14 Sayeng to the ſixth angel whiche had the trumpe, Loſe the foure angels which are bounde in the great ryuer Euphrates.
15 And the foure angels were loſed, whiche were prepared for an houre, and a day, and a moneth, and a yeere, for to ſlay the thirde part of men.
16 And the number of the hoſtmen of the armies were twentie thouſande tymes tenne thouſande: and I hearde the number of them.
17 And thus I ſaw the horſes in the viſion, and them that ſate on them, hauing fierie habergions of a iacinct colour, and brymſtone, and the heades of the horſes were as the heades of Lions, and out of their mouthes commeth fourth fyre, and ſmoke, and brymſtone.
18 And of theſe three was the thirde part of menne kylled (that is to ſay) of the fyre, and of the ſmoke, and of the brymſtone, whiche proceeded out of the mouthes of them.
19 For theyr powers be in theyr mouthes, & in their tayles: for theyr tayles were like vnto ſerpentes, hauing heades, and with them they doo hurt.
20 And the remnant of the menne whiche were not kylled by theſe plagues, repented not of the deedes of theyr handes, that they ſhoulde not worſhip dinyls, and idols of golde, and ſyluer, and braſſe, and ſtone, and of wood, whiche neyther can ſee, neyther heare, neyther goe:
21 Alſo they repented not of theyr murders, and of their ſorceries, neither of their fornication, neyther of their theftes.

Eſai. 2. b. Dice. 10. c. Luke. 23. b

The

The x. Chapter.

9. The angel hath the booke open, 6. he sweareth there shalbe no more tyme, 9. he geueth the booke vnto Iohn, whiche eateth it vp.

A 1 AND I sawe another mighty angel come downe from heauen, clothed with a cloude, and the rayneboowe vpon his head: and his face as it were the sunne, and his feete as it were pillers of fyre.

2 And he had in his hand a litle booke open: and he put his right foote vpon the sea, and his left foote on the earth:

3 And cryed with a loude voyce, as when a Lion roareth: and when he had cryed, seuen thunders vttered their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: and I hearde a voyce from heauen, sayeing vnto me, Seale vp those thinges which the seuen thunders vttered, and write them not.

5 And the angel whiche I sawe stande vpon the sea, and vpon the earth, lyft vp his hande to heauen,

6 And sware by hym that liueth for euermore, whiche created heauen, and the thinges that therein are, and the earth, and the thinges that therein are, and the sea, & the thinges which therein are, that there should be no longer tyme.

B 7 But in the dayes of the voyce of the seuenth angel, when he shal begin to blowe, euen the misteries of God shalbe fynished, as he declareth to his seruantes the prophetes.

Ezech. 2. c. 8 And the voyce whiche I heard from heauen, spake vnto me agayne, and said, Goe, and take the litle booke (whiche is) open in the hande of the angel whiche standeth vpon the sea and vpon the earth.

9 And I went vnto the angel, and sayd vnto him, Geue me the litle booke. And he sayde vnto me, Take it, and eate it vp, and it shal make thy belly bitter, but it shalbe in thy mouth as sweete as hony.

Ezech. 3. c. 10 And I tooke the litle booke out of the angels hande, & ate it vp, and it was in my mouth as sweete as hony: and assoone as I had eaten it, my belly was bitter.

11 And he sayd vnto me, Thou must prophesie agayne among the people, and nations, and tongues, and to many kinges.

The. xi. Chapter.

1. The temple is measured. 3. Two witnesses raysed vp by the Lorde, are murdered by the beast.

A 1 AND then was geuen me a reede lyke vnto a rodde, and the angel stoode by, sayeing, Ryse and meate the temple of God, and the aulter, and them that worship therein.

2 But the court which is without the temple cast out, and meate it not: for it is geuen vnto the Gentiles, and the holy citie shall they treade vnder foote fourtie and two monethes.

3 And I wyll geue (power) vnto my two witnesses, and they shall prophesie a thousande, two hundred, and three score dayes, clothed in sackecloth.

4 These are two olyue trees, and two candlesticks, standyng before the God of the earth.

5 And yf any man wyll hurt them, fyre proceedeth out of their mouthes, and consumeth their enimies, and yf any man wyll hurt them, this wyse must he be killed.

6 These haue power to shut heauen, that it rayne not in the dayes of their prophecying: and haue power ouer waters, to turne them to blood, and to smite the earth with al manner plagues, as often as they wyl.

B 7 And when they haue finished their testimonie, the beast that commeth out of the bottomlesse pit, shall make warre agaynst them, and shal ouercome them, and kyll them.

8 And their bodyes shall lye in the streetes of the great citie, whiche spiritually is called Sodome and Egypt, where also our Lorde was crucifyed.

9 And they of the people, and kinredes, and tongues, and they of the nations, shall se their bodyes three dayes and an halfe, and shall not suffer their bodyes to be put in graues.

10 And they that dwel vpon the earth shall reioyce ouer them, and be glad, and shall sende gyftes one to another: for these two prophetes vexed them that dwelt on the earth.

11 And after three dayes and an halfe, the spirite of lyfe (comming) from God, entred into them: And they stoode vp vppon their feete, and great feare fel vpon them which sawe them.

12 And they heard a great voyce from heauen, sayeing vnto them, Come vp hyther. And they ascended vp to heauen in a cloud, and their enimies sawe them.

13 And the same houre was there a great earth quake, & the tenth part of ỹ citie fel, & in ỹ earth quake were slaine names of men seuen thousande: and the remnant were afrayd, and gaue glory to the god of heauen.

C 14 The seconde woo is past, and beholde the

thirde wo commeth anone.

15 And the seuenth angel blewe, and there were made great voyces in heauen, sayeng, The kingdomes of this worlde are our Lordes, and his Christes, and he shall reigne for euermore.

16 And the. xxiiii. elders whiche syt before God on their seates, fell vppon their faces, and woorshipped God,

17 Sayeng, We geue thee thankes, O lorde God almighty, whiche art, and wast, and art to comme: for thou hast receiued thy great might, and hast raigned.

18 And the nations were angry, and thy wrath is comme, and the tyme of the dead that they shoulde be iudged, and that thou shouldest geue rewarde vnto thy seruauntes the Prophetes and Saintes, and to them that feare thy name, small and great, and shouldest destroye them whiche destroy the earth.

19 And the temple of GOD was opened in heauen, and there were seene in his temple the arke of his testament: and there folowed lightninges, and voyces, and thunderinges, and earth quake, and much hayle.

The. xii. Chapter.

There appeareth in heauen a woman clothed with the sunne, &c.

1 AND there appeared a great * woonder in heauen, A woman clothed with the Sunne, and the Moone vnder her feete, & vpon her head a crowne of twelue starres:

* o. signe.

2 And she being with childe, cryeth trauayling in byrth, and payned redy to be deliuered.

3 And there appeared another woonder in heauen, for beholde a great red Dragon, hauyng seuen heades, and ten hornes, and seuen crownes vpon his heades.

4 And his tayle drayweth the thirde part of the starres of heauen, and he cast them to the earth: And the Dragon stoode before the woman whiche was redy to be deliuered, for to deuoure her childe assoone as it were borne.

5 And she brought forth a man child, which shal rule all nations with a rodde of iron: and her sonne was taken vp vnto God, and (to) his throne.

6 And the woman fled into the wildernesse, where she hath a place prepared of GOD, that they shoulde feede her there a thousand, two hundred, and three score dayes.

The Epistle on saynt Michael and all angels.

7 And there was a batayle in heauen, Michael and his angels fought with the Dragon, and the Dragon fought and his angels,

8 And preuayled not, neyther was their place founde any more in heauen.

9 And the great Dragon, that olde serpent, called the deuill & Satanas, was cast out, whiche deceyueth all the worlde: and he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loude voyce sayeng in heauen: Nowe is comme saluation, and strength, and the kyngdome of our GOD, and the power of his Christe: For the accuser of our brethren is cast downe, whiche accused them before our GOD day and night.

11 And they ouercame hym by the blood of the lambe, and by the woorde of his testimonie, and they loued not their lines vnto the death.

12 Therefore reioyce heauens, and ye that dwel in them. Wo to the inhabiters of the earth and of the sea: for the deuil is comme downe vnto you, whiche hath great wrath, because he knoweth that he hath but a shorte time.

13 And when the Dragon sawe that he was cast vnto the earth, he persecuted the woman whiche brought foorth the man childe.

14 And to the woman were geuen two winges of a great Eagle, that she might flee into the wyldernesse into her place, where she is nourished for a tyme, and tymes, and halfe a tyme, from the face of the serpent.

15 And the serpent cast out of his mouth water after the woman, as it had ben a flud: that he myght cause her to be caryed away of the fludde.

16 And the earth holpe the woman, and the earth opened her mouth, and swalowed vp the riuer whiche the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went and made warre with the remnant of her seede, whiche keepe the commaundementes of God, and haue the testimonie of Iesus Christe.

18 And * I stoode on the sea sande.

* Somme reade, and he stoode.

The. xiii. Chapter.

1.8. The beast deceyueth the reprobate. 2. 4. 12. and is confyrmed by another. 17. The priuiledge of the beastes marke.

1 AND I sawe a beast ryse out of the sea, hauing seuen heades, and tenne hornes, and vppon his hornes tenne crownes, and vpon his heades the name of blasphemie.

2 And

2 And the beast whiche I sawe was lyke a Leoparde, and his feete were as (the feete) of a Beare, and his mouth as the mouth of a Lion: and the Dragon gaue hym his power, and his seate, & great auctho̅ritie.

3 And I sawe one of his heades as it were wounded to death, and his deadly wound was healed: and al the worlde wondred after the beast.

4 And they worshipped the Dragon which gaue power vnto the beast, and they worshypped the beast, saying, Who is like vnto the beast? Who is able to warre with hym?

5 And there was geuen vnto him a mouth, speakyng great thinges, and blasphemies, and power was geuen vnto hym, to doo fourtie and two monethes.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his name, and his tabernacle, and them that dwell in heauen.

7 And it was geuē vnto him to make warre with the saintes, and to ouercomme them: And power was geuen hym ouer al kynredes, and tongues, and nations,

8 And al that dwel vpon the earth shal worshyp hym, whose names are not written in the booke of lyfe of the lambe, which was kylled from the beginning of the worlde.

9 If any man haue an eare, let hym heare.

Gene.9.b Mat.26.c 10 He that leadeth into captiuitie, shal goe into captiuitie: *He that killeth with a swoorde, must be kylled with a swoorde. Here is the patience and the fayth of the saintes.

11 And I behelde another beast comming vp out of the earth, and he had two hornes lyke a lambe, and he spake as dyd the Dragon.

12 And he doeth al that the fyrst beast could do in his presence, and he causeth the earth and them which dwel therein to worshyp the fyrst beast, whose deadly wounde was healed.

13 And he doeth great wonders, so that he maketh fyre comme downe from heauen on the earth in the syght of menne,

14 And deceyueth them that dwel on the earth, by the meanes of those signes which he had power to do in the sight of the beast, saying to them that dwel on the earth, that they shoulde make an image to the beast whiche hath the wounde of a swoord, and dyd lyue.

15 And he had power to geue a spirite vnto the image of the beast, that the image of the beast should both speake, & should cause that as many as wouldne not worshyp the image of the beast, shoulde be kylled.

16 And he causeth al, both smal and great, riche and poore, free, & bond, that he should geue them a marke in their right hande, or in their foreheades.

17 And that no man might buy or sel, saue he that had the marke, or the name of the beast, other the number of his name.

18 Here is wysedome. Let hym that hath wit, count the number of the beast: For it is the number of a man, and his number is sixe hundred threescore and sixe.

The. xiiii. Chapter.

1. The notable companie of the lambe. 6. One annou̅ceth the Gospel. 8. Another, the fal of Babylon. 9. And the thyrde warneth to flee from the beast. 18. Of the Lordes harueste.

1 AND I looked, and loe a lambe stoode on the mount Sion, and with hym an hundred fourtie and foure thousande, hauyng his fathers name written in their foreheades. ¶ The Epistle on the Innocentes day.

2 And I heard a voyce from heauen as the sounde of many waters, and as the voyce of a great thunder: and I heard the voyce of harpers harping with their harpes:

3 And they sing as it were a newe song before the throne, & before the foure beastes, and the elders, and no man could learne that song, but the hundred and fourtie and foure thousande, whiche were redeemed from the earth.

4 These are they which were not defyled with women, for they are virgins: These are they which folowe the lambe whyther soeuer he goeth: These were redeemed from menne, beyng the fyrst fruites vnto God, and to the lambe.

5 And in their mouth was found no guyle: for they are without spot before the throne of God.

6 And I sawe another angel flee in the middest of heauen, hauyng the euerlasting Gospel, to preache vnto them that dwel on the earth, and to al nations, and kinredes, and tongues, and people,

7 Saying with a loude voyce, *Feare God, and geue glory to hym, for the houre of his iudgement is comme: and woorshyp hym that made heaueh and earth, and the sea, and fountaynes of waters. ¶ Actes. 14.d

8 And there folowed another angel, saying, *Babylon is fallen, is fallen, that great citie, for she made al nations drinke of the wine of ỹ wrath of her fornication. ¶ Esai. 21.c Ier. 51.d

9 And the thirde angel folowed them, saying with a loude voyce, If any man woorshyp the beast and his image, and receyue his marke in his forehead, or on his hande,

10 The same shal drinke of the wine of the wrath of God: (yea) of the pure wine whiche is powred in the cup of his wrath, and he shalbe punished in fyre and brymstone before the holy angelles, and before the lambe.

11 And the smoke of their torment ascendeth vp euermore: And they haue no rest day nor nyght: whiche worshyp the beast and his image, and who so euer receyueth the print of his name.

12 Here is the patience of the saintes: Here are they that kepe the commaundements of God, and the fayth of Jesus.

13 And I hearde a voyce from heauen, saying vnto me, wryte, blessed are the dead, whiche hereafter dye in the Lorde. Euen so sayth the spirit, that they may rest from their labour, & their workes folowe them.

14 And I looked, and behold a white cloud, and vpon the cloude one sitting like vnto the sonne of man, hauing on his head a golden crowne, and in his hande a sharpe sickle.

15 And another angel came out of the temple crying with a loude voyce to hym that sate on the cloude: Thruste in thy sickle and reape, for the time is come to reape, for the haruest of the earth is ripe. Ioel. 3. c.

16 And he that sate on the cloude thrust in his sickle on the earth, and the earth was reaped.

17 And another angel came out of the temple which is in heauen, hauing also a sharp sickle.

18 And another angel came out from the aulter, which had power ouer fyre, & cried with a loude crye to hym that hadde the sharpe sickle, saying, Thruste in thy sharpe sickle, and gather the clusters of the vineyarde of the earth, for her grapes are ripe.

19 And the angel thrust in his sharpe sickle on the earth, and cut downe the vineyarde of the earth, and cast it into the great winefat of the wrath of God.

20 And the winefat was troden without the citie, and blood came out of the fat euen vnto the horse bridels, by the space of a thousande and fyue hundred furlonges.

The. xv. Chapter.

The song of them that ouercome the beast.

1 AND I sawe another signe in heauen great and marueylous, seuen angels hauyng the seuen last plagues, for in them is fulfylled the wrath of God.

2 And I sawe as it were a glassie sea, mingled with fire, and them that had gotten the victory of the beast, and of his image, and of his marke, & of the number of his name, stand on the glassie sea, hauing the harpes of God.

3 And they syng the song of Moses the seruant of god, and the song of the lambe, saying, Great and marueylous are thy workes, Lorde God almyghtie: iust and true are thy wayes, thou kyng of saintes. Exai. 27. c. Iere. 51. a.

4 Who shal not feare thee, O Lorde, and glorifie thy name? for thou only art holy: And al Gentiles shal come, and worshyp before thee, for thy iudgementes are made manifest.

5 And after that I looked, and beholde, the temple of the tabernacle of the testimonie was open in heauen:

6 And the seuen angels came out of the temple, hauing the seuen plagues, clothed in pure and bryght linnen, and hauing their breastes gyrded with golden gyrdels.

7 And one of the foure beastes gaue vnto the seuen angels seuen golden vials, ful of the wrath of God whiche liueth for euermore.

8 And the temple was ful of the smoke of the glory of God, and of his power, and no man was able to enter into the temple, tyl the seuen plagues of the seuen angels were fulfylled.

The. xvi. Chapter.

1. The angels powre out their vialles ful of wrath. 6. and what plagues folowe thereof. 15. Admonition to take heede and watch.

1 AND I hearde a great voyce out of the temple, saying to the seuen angels, Goe your wayes, powre out the vials of the wrath of God vpon the earth.

2 And the fyrst (angel) went, and powred out his vial vpon the earth, and there fel a noysome and a sore botche vpon the menne whiche had the marke of the beast, and vpon them which worshiped his image.

3 And the second angel shed out his vial vpon the sea, and it turned as it were into the blood of a dead man: and euery liuyng thing dyed in the sea.

4 And the thirde angel shedde out his vial vpon the riuers and fountaines of waters, and they turned to blood.

5 And I hearde the angel of the waters say, Lorde, whiche art, and wast, thou art ryghteous and that holy one, because thou hast geuen such iudgementes:

6 For they haue shed out the blood of saints and prophetes, and therefore hast thou geuen

genen them blood to drinke: for they are worthy.

B 7 And I hearde another out of the aulter say, Euen so Lord God almightie, true and rightwous are thy iudgementes.

8 And the fourth angel powred out his vial on the Sunne, and power was genen vnto him to vexe men with feruent heate of fire.

9 And men boyled in great heate, and blasphemed the name of god, which hath power ouer these plagues, and they repented not, to geue him glory.

10 And the fifth angel powred out his viall vpon the seate of the beast, & his kingdome waxed darke, and they gnew their tongues for sorowe,

11 And blasphemed the God of heauen, for their sorowes, and for their sores, and repented not of their deedes.

12 And the sixth angel powred out his vial vpon the great riuer Euphrates, & the water therof dryed vp, that the way of the kinges of the East shoulde be prepared.

13 And I sawe three vncleane spirites lyke frogges, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophete.

C 14 For they are the spirites of deuils wooркyng myracles, to goe out vnto the kinges of the earth, and of ỹ whole worlde, to gather them to the batayle of that great day of God almightie.

Mat. 24. b. 2. Pet. 3. c. 1. Thes. 5. a.

15 *Beholde, I come as a theefe. Happy is he that watcheth, & kepeth his garments, lest he walke naked, and men se his filthynesse.

16 And he gathered them togeather into a place, called in the Hebrue tongue Armagedon.

17 And the seuenth angel powred out his vial into the ayre: and there came a great voyce out of the temple of heauen, from the throne, sayeing, It is done.

18 And there folowed voyces, thunderynges, and lightenings: & there was a great earthquake, suche as was not since men were vpon the earth, so mightie an earthquake, and so great.

19 And the great citie was diuided into three partes, and ỹ cities of the nations fell: And great Babylon came in remembrance before God, to geue vnto her the cup of the wine of the fiercenesse of his wrath.

20 Euery Ile also fled away, and the mountaynes were not founde.

21 And there fel a great hayle, as it had ben talentes, out of heauen vpon the men, and the men blasphemed God, because of the plague of the hayle: for the plague therof was exceedyng great.

The. xvii. Chapter.

1. The description of the great whoore,
8. and her sinnes, and pounishement.

1 AND there came one of the seuen angels, which had the seuen vials, and talked with me, sayeing vnto me, Come, I wyl shewe vnto thee the iudgement of the great whoore, that sitteth vpon many waters: A

2 With whom haue committed fornication the kinges of the earth, and the inhabiters of the earth are dronken with the wine of her fornication.

3 So he carryed me away in the spirite into the wyldernesse: And I sawe a woman sit vppon a scarlet coloured beast, full of names of blasphemie, hauing seuen heads, and ten hornes.

4 And the woman was arayed in purple & scarlet colour, and decked with golde, precious stone, and pearles, hauing a cup of gold in her hand, ful of abominations and filthynesse of her fornication.

5 And in her forehead was a name written, a mysterie, great Babylon, the mother of whoredome & abominations of the earth.

6 And I saw the woman dronken with the blood of the saintes, and with the blood of the martyrs of Iesus: And when I sawe her, I wondred with great maruayle.

7 And the angel sayde vnto me, Wherefore B maruaylest thou? I wyl shewe thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heades, and ten hornes.

8 And the beast that thou sawest, was, and is not, & shal ascende out of the bottomlesse pit, and goeth into perdition, and they that dwel on the earth shal wonder, (whose names are not written in the booke of lyfe from the begynnyng of the world) when they behold the beast that was, and is not, and yet is.

9 And here is a meanyng that hath wysdome. The seuen heades, are seuen mountaynes, on which the woman sitteth: They are also seuen kynges.

10 Fiue are fallen, and one is, and the other is not yet come: And when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the eyght, and is one of the seuen, and goeth into destruction.

12 And the tenne hornes which thou sawest, are tenne kynges, which haue receyued no kyngdome as yet: but receiue power as kynges at one houre with the beast.

13 These haue one minde, and shal geue
their power and strength vnto the beast.
C 14 These shal fight with the lambe, and the
1. Tim. 6. lambe shal ouercome them: * For he is the
Lorde of Lordes, and King of Kinges, and
they that are on his side, are called, and
chosen, and faythfull.
15 And he saith vnto me, The waters which
thou sawest, where the whoore sytteth, are
people, and folke, & nations, and tongues.
16 And the ten hornes whiche thou sawest
vpon the beast, are they that shal hate the
whoore, and shal make her desolate, and
naked, and shal eate her flesh, and burne
her with fyre.
17 For God hath put in their hartes to ful-
fyl his wyl, and to do with one consent, for
to geue their kyngdome vnto the beast, vn-
tyl the woordes of God shal be fulfylled.
18 And the woman whiche thou sawest, is
that great citie whiche raigneth ouer the
kynges of the earth.

The. xviii. Chapter.

3. 9. The louers of the worlde are sory for the fal of the whore of Babylon. 20. But they that be of God, haue cause to reioyce for her destruction.

A 1 AND after that, I sawe another angel
come from heauen, hauing great pow-
er, and the earth was lightened with
his glory.
2 And he cryed mightyly with a strong
Esai. 21. f. voyce, saying, * Great Babylon is fallen,
Ierem. 1. a. is fallen, & is become the habitation of de-
uils, and the holde of al foule spirites, and
a cage of al vncleane and hateful birdes:
3 For all nations haue dronken of the wine
of the wrath of her fornication, & the kings
of the earth haue committed fornication
with her, and the marchantes of the earth
are waxed riche of the abundance of her
pleasures.
4 And I heard another voyce from heauen
say, Come away from her my people, that
ye be not partakers of her sinnes, and that
ye receiue not of her plagues.
5 For her sinnes are gone vp to heauen, and
God hath remembred her wicked dedes.
6 Reward her euen as she rewarded you, &
geue her double accordyng to her workes,
and powre in double to her in the same cup
whiche she filled vnto you.
B 7 And as much as she glorified her self, and
lyued wantonly, so much powre ye in for
her of pounishment and sorow: for she saide
Esai. 46. d. in her hart, * I sit beyng a queene, and am
no wydowe, and shall se no sorowe.
8 Therefore shall her plagues come in one
day, death, and sorowe, & hunger, and she
shalbe vtterly brent with fire, for strong is
the Lorde whiche iudgeth her.
9 And they shal bewayle her, and the kings
of the earth shal lament for her, whiche haue
committed fornication with her, and haue
lyued wantonly with her, when they shall
se the smoke of her burnyng:
10 Standyng a farre of for feare of her pon-
nishment, saying, * Alas, alas, that great Ierr. 51. a.
citie Babylon, that mightie citie, for at
one houre is thy iudgement come.
11 And the marchantes of the earth do weepe
and wayle ouer her, for no man byeth their
ware any more.
12 The ware of gold, and siluer, and preti-
ous stones, and of pearle, and raynes, and
purple, and silke, and scarlet, & all Thyine
wood, and all maner vessels of yuorie, and
all manner vessels of most pretious wood,
and of brasse, and iron, and marble,
13 And Cinamome, and odours, and oynt-
mentes, and frankensence, and wine, and
oyle, and fine flour, and wheate, & beastes,
and sheepe, and horses, and charets, and
bodyes and soules of men,
14 And the apples that thy soule lusted after, C
are departed from thee, and al things whi-
che were dayntie and had in price, are de-
parted from thee, & thou shalt finde them
no more at al.
15 The marchantes of these thinges whiche
were waxed riche, shall stande a farre
from her, for feare of the pounishment of
her, weeping and waylyng,
16 And saying, * Alas, alas, that great citie, Ierr. 51. b.
that was clothed in raynes, & purple, and
scarlet, and decked with golde, and preti-
ous stones, and pearles:
17 For at one houre so great riches is come
to nought. And euery shyp gouernour, & al
they that occupie ships, & shipmen, and as
many as woorke in the sea, stoode a farre
of,
18 And cryed when they sawe the smoke of
her burning, saying, What citie is like vn-
to this great citie?
19 And they cast dust on their heades, and
cryed, weeping, and wailing, and saying,
* Alas, alas, that great citie, wherein were Ierr. 51. b.
made riche all that had shyppes in the sea,
by reason of her costlinesse, for at one houre
is she made desolate.
20 Reioyce ouer her thou heauen, and ye ho-
ly apostles and prophetes, for God hath ge-
uen your iudgement on her.
21 And a mighty angel tooke vp a stone
lyke a great mylstone, & cast it into the sea,
saying, With suche violence shall that
great citie Babylon be cast, and shalbe
founde

foūde no moze at al.

22 And the voyce of harpers, & muſitions, and of pipers & trumpetters, ſhalbe heard no moze at all in thee: and no craftes man, of whatſoeuer craft he be, ſhalbe found any moze in thee: and the ſounde of a myl, ſhalbe heard no moze at al in thee:

23 And the light of a candle ſhal ſhine no moze at al in thee, and the voyce of the bridegrome & of the bride, ſhalbe heard no moze at al in thee: for thy marchantes were the great men of the earth, and with thyne enchauntement were deceyued al nations.

24 And in her was founde the blood of the prophetes, and of the ſaintes, and of al that were ſlayne vpon the earth.

The. xix. Chapter.

Prayſes are geuen vnto God for iudgyng the whoore.

A 1 AND after theſe thinges, I heard a great voyce of much people in heauen, ſayeing, (a) Alleluia: ſalnation, and glozy, and honour, and power, (be aſcribed) to the Lozde our God:

(a) That is, prayſe ye god, becauſe that Antechriſt and al wickednesſe is taken out of the world.

2 For true and righteous are his iudgementes, for he hath iudged the great whoore whiche dyd corrupt the earth with her fornication, and hath throughly auenged the blood of his ſeruantes of her hande.

3 And agayne they ſayde, Alleluia: and her ſmoke roſe vp for euermoze.

4 And the foure and twentie elders, and the foure beaſtes fel downe, and woꝛſhypped God that ſate on the throne, ſaying, Amen, Alleluia.

5 And a voyce came out of the throne, ſayeing, Prayſe our Lozde God all ye that are his ſeruantes, and ye that feare hym both ſmal and great.

6 And I heard as it were the voyce of much people, eurnas the voyce of many waters, and as the voyce of ſtrong thundzinges, ſaying, Alleluia: for the Lozde our God omnipotent raigneth.

B 7 Let vs be glad, and reioyce, and gene honour to hym: for the marriage of the lambe is come, and his wyfe hath made her ſelfe ready.

Math. 22. a. Luke. 14. a 8 And to her was graunted that ſhe ſhoulde be arayed with pure and goodly raynes: for the raynes is the righteouſnelle of ſaintes.

9 And he ſaide vnto me, Wꝛite, Happy are they whiche are called vnto the ſupper of the lambes marriage. And he ſaid vnto me, Theſe are the true ſayinges of God.

10 And I fel at his feete to woꝛſhyp hym: And he ſaide vnto me, See thou doe it not: for I am thy felowe ſeruant, and of thy bꝛethꝛen that haue the teſtimonie of Jeſus. Woꝛſhyp God: for the teſtimonie of Jeſus, is the ſpirite of prophecie.

11 And I ſawe heauen open, and beholde a white hoꝛſe, and he that ſate vppon hym was called faythful and true, and in righteouſnelle (he) doth iudge and make batayle.

12 His eyes (were) as a flame of fire, and on his head were many cꝛownes, and he had a name wꝛitten, that no man knewe but he hym ſelfe. Eſai. 53. b.

13 And he was clothed with a veſture dyed in blood: and his name is called the woꝛde of God.

14 And the armies whiche were in heauen C folowed hym vppon whyte hoꝛſes, clothed with white and pure raynes.

15 And out of his mouth goeth a ſharp ſwoꝛd, that with it he ſhoulde ſmite the heathen: And he ſhall rule them with a rod of yꝛon: and he treadeth the winefat of the fiercenelle and wꝛath of almyghtie God.

16 And he hath on his veſture, & on his thigh a name wꝛitten, King of Kinges, and Lozd of Lozdes.

17 And I ſawe an angel ſtand in the Sunne, and he cꝛyed with a loude voyce, ſayeing to al the foules that flee by the myddes of heauen, Come and geather your ſelues togeather vnto the ſupper of the great God:

18 That ye may eate the fleſhe of kings, and the fleſhe of hygh captaynes, and the fleſhe of myghtie men, and the fleſh of hoꝛſes, and of them that ſyt on them, and the fleſhe of al free men, and bond men, and of ſmal and great.

19 And I ſawe the beaſt, and the kynges of the earth, and their armies geathered togeather, to make batayle againſt hym that ſate on the hoꝛſe, and againſt his armie.

20 And the beaſt was taken, and with hym that falſe prophete that wꝛought myracles before hym, with whiche he deceyued them that receyued the beaſtes marke, and them that woꝛſhypped his Image. Theſe both were caſt quicke into a ponde of fire, burnyng with bꝛymſtone:

21 And the remnant were ſlayne with the D ſwoꝛde of hym that ſate vppon the hoꝛſe, which ſwoꝛd proceedeth out of his mouth: and all the foules were fylled with their fleſhe.

The. xx. Chapter.

2. Satan beyng bounde for a certayne tyme, 7. and after let looſe, vexeth the Churche greeuouſly.

A 1 AND I ſawe an Angel come downe from heauen, hauyng the keye of the bottom-

bottomlesse pyt, and a great chayne in his
handes.
2 And he toke the dragon, that olde serpent,
whiche is the deuyll and Satanas, and he
bounde hym a thousande yeres,
3 And cast hym into the bottomlesse pyt, and
he shut hym vp, and set a seale on hym, that
he shulde deceyue the nations no more, tyll
the thousande yeres shulde be fulfylled: and
after that he must be loosed (for) a litle
season.
4 And I sawe thrones, and they sate vppon
them, & iudgement was geuen vnto them:
and I sawe the soules of them that were be-
headed for the witnesse of Iesus, and for
the woord of God, and which had not wor-
shypped the beast, neyther his image, ney-
ther had taken his marke vppon their fore-
heades, or in their handes, and they lyued
and raigned with Christe a thousande
yeres.
5 But the other of the dead men did not liue
againe, vntyll the thousande yeres were fi-
nished. This is the first resurrection.
6 Blessed and holy is he that hath parte in
the first resurrection: for on suche the second
death hath no power, but they shalbe the
prestes of God and of Christ, & shal raigne
with hym a thousande yeres.
7 *And when the thousande yeres are ex-
pired, Satan shalbe loosed out of his prison:
8 And shall goe out to deceyue the nations
whiche are in the foure quarters of ye earth,
Gog and Magog, to gather them toge-
ther to batayle: whose number is as the
sande of the sea.
9 And they went vp in the playne of the
earth, and compassed the tentes of the sain-
tes about, and the beloued citie: and fyre
came downe from God out of heauen, and
deuoured them:
10 And the deuyll that deceyued them, was
cast into a lake of fire and brimstone, where
the beast and the false prophete shalbe tor-
mented day and nyght for euermore.
11 And I sawe a great white throne, and
hym that sate on it, from whose face fledde
away both the earth and the heauen, & their
place was no more founde.
12 And I sawe the dead both small and great
stand before God: and the bookes were ope-
ned: and another booke was opened, which
is (the booke) of lyfe: and the dead were
iudged of those thinges which were written
in the bookes, according to their deedes.
13 And the sea gaue vp her dead which were
in her: and death and hell deliuered vp the
dead whiche were in them: and they were
iudged euery man according to his deedes.
14 And death and hell were cast into the lake
of fire: this is the seconde death.
15 And who so euer was not found written
in the booke of lyfe, was cast into the lake of
fyre.

Esai. 38.

The. xxi. chapter.

3. 14. The blessed estate of the godly.
8. 27. and the miserable condition of
the wicked.

1 AND I sawe a newe heauen and a newe earth: for the first heauen and the first earth were vanished away, and there is no more sea. q Esai. 45. c. 2. Pet. 3. a.
2 And I John sawe the holy citie new Hie-
rusalem, come downe from God out of hea-
uen, prepared as a bryde garnished for her
husbande.
3 'And I heard a great voyce out of hea- Esai. 25. b.
uen, saying, Beholde, the tabernacle of God
(s) with men, and he wyl dwel with them,
and they shalbe his people, and God hym
selfe shalbe with them, and be their God.
4 'And God shal wipe away all teares from Esai. 43. b.
their eyes, and there shalbe no more death, 2. Cor. 5. b.
neyther sorowe, neyther crying, neither shal
there be any more payne: for the former
thinges are gone.
5 And he that sate vppon the throne, sayde,
Beholde, I make all thinges newe. And he
sayde vnto me, Write: for these wordes are
true and faythful.
6 And he sayde vnto me, It is done: I am
Alpha and Omega, the beginning and the
ende. I wyl geue vnto hym that is a thirste
of the wel of the water of lyfe freely.
7 He that ouercommeth, shall inherite all
thinges, and I wyl be his God, and he shal-
be my sonne.
8 But the fearful and vnbeleeuyng, and the
abominable, and murderers, and whore-
mongers, and sorcerers, and idolaters, and
all lyers, shall haue their parte in the lake
whiche burneth with fyre and brimstone:
whiche is the seconde death.
9 And there came vnto me one of the seuen
angels, which had the seuen viols full of the
seuen last plagues, and talked with me, sa-
ying, Come hyther, I wyll shewe thee the
bryde, the lambes wyfe.
10 And he caried me away in the spirite to
a great and high mountaine, and he shewed
me the great citie holy Hierusalem, descen-
dyng out of heauen from God,
11 Hauyng the glorye of God: and her shy-
nyng (was) like vnto a stone most precious,
euen like a Iasper, cleare as Crystal:
12 And had a wall great and high, and had
twelue gates, and at the gates twelue an-
gels,

gels, and names wryten, whiche are the names of the twelue tribes of Israel.

13 On the eastsyde three gates, and on the
north syde three gates, and towardes the
south three gates, and from the west three
C gates.

14 And the wal of the citie had twelue fundations, and in them the twelue names of the Lambes twelue Apostles.

15 And he that talked with me, had a golden reede to measure the citie withal, and the gates therof, and the wal therof.

16 And the citie lyeth foure square, and the length was as large as the breadth: and he measured the citie with the reede twelue thousande furlonges, and the length and the breadth, and the heighth of it are equall.

17 And he measured the wal therof, an hundred, and fourtie, and foure cubites, by the
2.Cor.5.a. measure of man, that is of the angel.

18 And the buyldyng of the wall of it was
Apo.2.b. of Iasper, and the citie was pure golde
Heb.12.b. lyke unto cleare glasse.

19 And the fundations of the wall of the citie were garnished with all maner of precious stones. The first fundation was Iasper, the seconde Sapphyre, the thyrde a Chalcedonie, the fourth an Emeraude,

20 The fyfth Sardonix, the sixth, Sardius, the seuenth Chrysolite, the eight Beryl, the nienth a Topas, the tenth a Chrysoprasius, the eleuenth a Iacinct, the twelfth an Amethist.

D 21 The twelue gates were twelue pearles, euery gate was of one pearle, & the strette of the citie was pure golde, as it were shynyng glasse.

22 And I sawe no temple therein: For the Lorde God almighty & the Lambe, are the temple of it.

23 And the citie hath no nede of the sunne, neyther of the moone to lyghten it: for the glorie of God did lighten it, and the Lambe is the lyght of it.

The epistle on trinitie sunday.

24 And the nations of them which are saued, shal walke in the lyght of it: and the kynges of the earth doo bryng their glorie and honour vnto it.

25 And the gates of it shal not be shut at all by day: for there shalbe no nyght.

26 And they shall bryng the glorie and honour of the Gentiles vnto it.

27 And there shall in no wyse enter into it any vncleane thyng, neyther what so euer woorketh abomination, or (maketh) lyes: but they onely which are wryten in the Lambes booke of lyfe.

The .xxii. Chapter.

1. The ryuer of the water of lyfe. 9. The angel wyl not be woorshypped.

1 AND he shewed me a pure ryuer of water of lyfe, cleare as Crystall, proceedyng out of the throne of God, and of the Lambe.

2 In the myddest of the streete of it, & of either side of the ryuer (was) there wood of lyfe, whiche bare twelue maner of fruites, and gaue fruite euery moneth: and the leaues of the wood serued to heale the people withal.

3 And there shalbe no more curse, but the throne of God and the Lambe shalbe in it, and his seruantes shal serue him.

4 And they shall see his face, and his name (shalbe) in their foreheades.

5 And there shalbe no nyght there, and they Esai.40.b. nede no candle, neither light of the sunne, for the Lorde God geueth them lyght, and they shal raigne for euermore.

6 And he sayd vnto me, These sayinges are faythfull and true. And the Lorde God of the holy prophetes sent his angell to shewe vnto his seruantes the thynges which must shortly be fulfylled.

7 Beholde, I come shortly: * Happie is he B that kepeth the sayinges of the prophecie of Apoc.1.a. this booke.

8 I Iohn sawe these thinges, and hearde them. And when I had hearde and seene, Apoc.11.b. I fel downe to woorshyp before the feete of the angel, which shewed me these thynges.

9 Then sayth he vnto me, See thou doo it not: for I am thy felowe seruant, and (the felowe seruant) of thy brethren the prophetes, and of them which keepe the sayinges of this booke: but woorshyp God.

10 And he sayth vnto me, Seale not the sayinges of the prophecie of this booke: for the tyme is at hande.

11 He that doeth euyl, let him doo euyl styl: and he which is fylthie, let him be fylthie styl: and he that is ryghteous, let him be ryghteous styl: and he that is holy, let him be holy styl.

12 And beholde, I come shortly, and my rewarde is with me, to geue euery man accordyng as his dedes shalbe.

13 I am Alpha and Omega, the beginning and the ende, the fyrst and the last.

14 Blessed are they that doo his commaun- C dementes, that they power may be in the tree of lyfe, and may enter in through the gates into the citie.

15 * For without (shalbe) dogges, and in- Esay.44.b. chaunters, and whoremongers, and mur- Rene.1.b. derers, and idolaters, and who so euer loueth or maketh leasynges.

16 I Iesus sent mine angel to testifie vnto you these thinges in the Churches. I am the roote and the generation of Dauid, and the bryght morning starre.

17 And

Esai. 55. a. Iohn. 7. l.

17 And the spirite and the bryde say, Come. And let him that heareth, say also, Come. And let him that is a thyrste come. And who so euer wyl, let him take of the water of lyfe freely.

Deut. 4. a. Pro. 30. a.

18 I testifie vnto euery man that heareth the wordes of the prophecie of this booke, If any man shall adde vnto these sayinges, God shall adde vnto him the plagues that are wrytten in this booke.

19 And yf any man shal take away from the wordes of the booke of this prophecie, God shal take away his parte out of the booke of lyfe, and out of the holy citie, and from the thinges whiche are wrytten in this booke.

20 He whiche testifieth these thynges sayth surely, I come quickly. Amen. Euen so, come Lorde Iesus.

21 The grace of our Lorde Iesus Christ be with you al. Amen.

FINIS.

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